

JAN 8 - 1935

Jaffna College Miscellany



December, 1934.

VOL. XLIV.

No. 3

A CHRISTMAS POEM

1. *'What means this glo-ry round our feet,
The Ma-gi mused, 'more bright than morn?'
And voi-ces chanted clear and sweet,
'To-day the Prince of Peace is born.'*

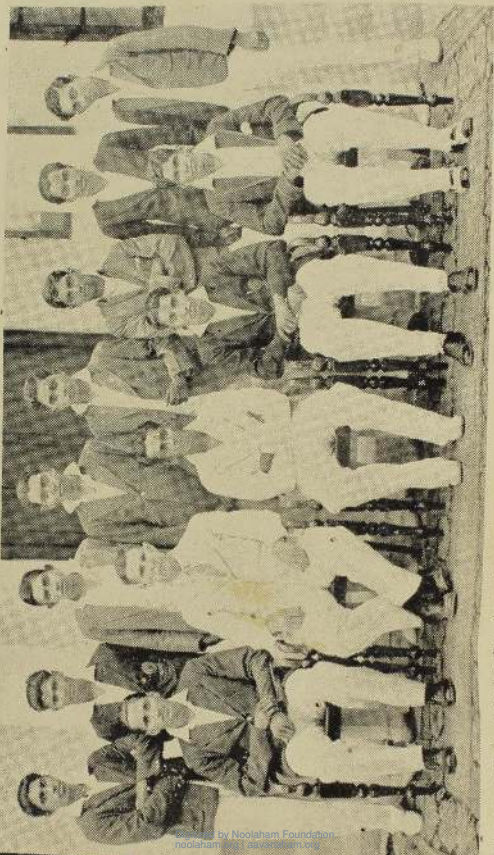
2. *'What means that star,' the shepherds said,
'That brightens through the rocky glen?'
And angels, answering overhead,
Sang "Peace on earth, good-will to men."*

3. *All round about our feet shall shine
A light like that the wise men saw,
If we our willing hearts incline
To that sweet Life which is the Law.*

4. *So shall we learn to understand
The simple faith of shepherds then,
And, kindly clasping hand in hand,
Sing, "Peace on earth, good-will to men."*

5. *For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing,
'To-day the Prince of Peace is born.'*

James Russel Lowell.



Standing, Left to Right: T. Senthurambiah, W. T. Huss, P. Broder, S. Boodie, G. Everts, M. Muttumanna, R. Ganesan (Reserve), Victor Williams
Sitting: T. Anbalayasingam, Rev. John Dickrell (Principal), Rajakone Winslow (Caretaker), Mr. L. P. Thambapillai (Librarian), G. Parthasarathy (Secretary)

A CHRISTMAS STORY

It was Christmas eve. The old lady, entering her seventies, with her little grandson, nine years less one day old, opened the small door of the humble cottage and entered. The boy carried a little parcel in his hand and quickly placing it on what resembled a table they both changed clothes for they had been badly drenched in the rain that was pouring the whole day. The room was ten feet by ten and had on two sides a bed. These were queer devices; four bits of wood tied rectangular and supported unsatisfactorily on four pieces standing erect. Thick coir ropes ran across the frame and on them was strewn some scanty hay. An old rag served as a bed sheet and a little quantity of hay as a pillow. Another rough bit of cloth lay neatly folded to be used as a blanket to protect them from the biting cold of Christmas tide. In a corner stood the crude table made of deal wood and serving for a dining table, while two blocks of wood standing erect were two chairs. These and a few more articles including a black box and a little cutlery all neatly arranged in a manner which can only be the invention of necessity, up made the household furniture of this little cottage.

To the tune of the choruses sung by the boy, the lady lit the fire and prepared a good cup of coffee for each of them, and they sat for their only meal for the day. The parcel the boy had brought contained a loaf of bread and a few slices of cheese which they had for that meal and also the following day. The wise lady, grown wiser by old age and poverty, took a good half of the provisions and laid it aside for their Christmas lunch. After doing more than justice to the meal set before them the lady put out the fire and the little oil lamp and got ready to retire to bed. They both knelt down and in turn said their prayers aloud. They thanked God for the hearty feast they seemed to have had and also prayed for the memory of the dead mother of the child and for his father who was a drunkard! After prayers they laid their wearied bodies on the hay

strown bed, covering themselves with the cloth and the half torn sheet. "Ma!" said Chris, for that was the name of this little boy who was born on Christmas day ten years ago, and fondly nestled to the grandmother's side, "Ma! dear, tomorrow is Christmas and what will Father Christmas bring me? I think he will bring me something very big, because tomorrow is my birthday too". She quickly brushed aside the tears that had already come into her eyes and drawing the little one closer to her, kissed him on his forehead and said, "Chris my boy I cannot say Father Christmas may not bring much this time, for, last time he did not give much either (for Chris got only a second-hand hat last time.) Dear, it is not always what we want that he gives us. He gives sometimes just what we least expect and often does not give the things we like most. So we will wait and see. But I want to tell you," continued the lady, "I want to tell you what happened many hundreds of years ago on this night," and she told in simple words the old story of Jesus and His love, of the manger cradle and the shepherds' visit and of the angels' song. Little Chris listened, fondly caressing her sunken cheeks; and when he stopped lost in the interest of the story, she, suspecting the little one had gone to sleep, said, "Chris, are you sleeping?" and immediately the voice replied, "No, Ma, go on". It was a late hour and they heard the Cathedral chime and they thought it said "Glory to God in the highest and on earth Peace, Goodwill among men." They had both slept: and a little later they awoke to the receding voices of the Christmas Carolers singing:

"While shepherds watched their flocks by night,
Glad tidings of great joy I bring,
To you and all mankind."

"Ma, will they come this way?" "No, dear. There are no other houses on this road but ours, and we are too poor to give them anything when they come and so they will not come". The boy had however picked up the words, "Glad tidings of great joy I bring to you", and once again they went to sleep, the boy muttering those words. Many times through the night the little one might have been seen to smile as if

singing to himself those lines "Glad tidings of great joy I bring."

The following morning, to the ringing of the early morning Church bell the old lady awoke and muttering in turn lines of familiar Christmas choruses and Bible verses, she lit the fire and made some coffee. And having neatly set the cups on the table, she went to the bedside and, brushing aside the tears that came as she saw the motherless little boy and remembered the Christmas many ears ago when the boy first saw the light of day, she embraced and kissed him, and said, "A merry Christmas to you, dear Chris and many happy returns of the day. He brushed aside the sheet that covered him and, jumping on to the neck of the dear old lady, kissed her, and said, "Thank you, dear Ma, wish you the same. I am very happy this morning. I had many sweet dreams last night. I thought I heard angels round me singing 'Glad tidings of great joy I bring to you. What can it be, Ma?' "I thought you had good dreams child, because I saw you smile often in your sleep. Come," she added, and together from bended knees they sent up profuse thanks to their Loving Father for the happiness of the last night, for all other worldly blessings that God had given them, and for the joy of Christmas. They seemed to consecrate themselves to God, beseeching Him that His Love find a place in their hearts. They also prayed once again for the memory of the dead mother and for the drunken father.

Chris had forgotten Father Christmas till Maria—for that was the name of the dear old lady—reminded him and said that the gift that was given them by Father Christmas was the happy night, the sweet dreams, the growing love they had for each other, and the realisation of the love of God in sending Jesus Christ to the world. She spoke with all the enthusiasm that was becoming of her age and her affection for the child, not however trying to know whether he understood much of it at all. She spoke about making Christmas real and said that since Jesus Christ came into the world many hundreds of years ago, that realisation must be born anew in the hearts of men. He seemed to have understood and in all devotion said—"So Father Christmas has given us the best gift

he can." By this time the coffee had grown cold and, after drinking the cold cup of coffee, they got ready to go to Church. The black box was pulled out from underneath the bed, and the poor old lady drew out many rags. From these the best were chosen for both of them, and having dressed themselves as best they could, they pulled out two old hats, one for each, and, closing the door of the cottage behind them, started out to Church. The morning was fine and the road was full of many people in their best attire. There was much noise and on the road the usual holiday atmosphere showed that it was Christmas, but this pair moved on not much affected by all the side attractions. They walked on as if they were the richest people at the moment in the village. One could not describe very well the happiness that kept shining on their faces, and on the way some stopped and pointed at them with admiration. One bold little boy, however, wished Chris a Merry Christmas and remarked that they seem to be going about as if they were the richest people that morning. "Why not", said he after returning the greeting, "Today is Christmas and my birthday too. Jesus Christ was born on earth many years ago, but today his love has found a place in my heart and I am very happy." So saying, the pair hurried on to the Church and sat in one of the last pews. The boy sat by the side of the old lady who was, by now, all in tears and he sat there watching in turn the face of his grandma and the beautifully decorated altar. The organ pealed and in one voice they sang "Hark the Herald angels sing". These two feeble voices also added to the song but truly—voices richer than these two were not found in the Church that day, than these two whose hearts were all ablaze with the experience of the Christmas joy. They followed the service in all enthusiasm. The offertory was taken and the two inserted a penny into the bag—It was all they had—and they had given more than all. It was not two coppers but two hearts offered to God. The sermon was preached—Christ Jesus came into the world to seek and save that which was lost. This was the end and in a few inspiring words the padre invited the congregation to give their hearts to God a perfect living sacrifice—that henceforth no longer they, but Christ, may live in them. The last hymn was sung.

"While shepherds watched their flock by night,
Glad tidings of great joy I bring
To you and all mankind."

After the benediction they went back to their humble cottage. They had no friends to give them the greeting of the day or to send them presents, only the padre's wife - a dear lady—had sent a little pudding. They laid this on the table and got ready their only meal for the day.

While the old lady was getting ready the boy sang in a perfectly beautiful tune a song which his grandmother had taught him and one he was occasionally fond of singing.

"Mother, O why did you leave me alone,
With no one to love me, no friends not one,
Dark is the night and the storm rages high,
Father is a drunkard and mother is 'dead'".

Chris kept on singing till breakfast was ready and they no sooner sat down then they heard a knock at the door. Chris ran up to the door and opened it to find a man quite easily in his nineties and fairly well dressed. "Can I come in?" he asked, in rather a faltering voice. "Come in please," said the old lady, and pointing to one of the logs of wood which served as a dining table chair, she beckoned him to sit down. Greetings passed between them and then there was a silence. There was not even the tick of a watch to disturb it. "What can I do for you, sir?" said the old lady, breaking the long silence. "We have hardly much to give you in the shape of a meal except a little pudding which the padre's wife sent us and a slice of bread and some cheese, but will you kindly sit at meal with us?" "Thank you so much, madam, I am sorry to deprive you of your scanty meal but I will have it. But who was singing here? Come, sonny, and do sing me that song over again while she is getting ready". The boy sang and in a moment they were all ready once again for their meal. Very few words passed between them and after this Christmas breakfast the visitor once again asked the boy to sing the song of the father being a drunkard and the mother dead. A conversation followed.

"What is your name, sonny?" "Chris is my name. I was born on Christmas day ten years ago." The visitor grew pale. "Where is your mother?" "My mother is dead, sir, and my father is a drunkard." Tears came trickling down the cheeks of the visitor and all of a sudden he embraced the child and said, "Chris, I am your father. Can you believe me? Mother", he continued, "Can you forgive me, this wretched sinner? I ill-treated your child and my wife is dead". A joy came into the house. In a moment they were all reconciled and the visitor told them the strange story of his days of wandering and drunkenness and how that morning he had come to the place for a stroll. Walking by the road he stepped into the Church where he heard the padre say "Christ Jesus came into the world to seek and to save that which was lost." That morning he confessed his sins and became reconciled with God. But the thought of his home kept coming to him and almost like a mad man he was walking down the street when he suddenly stopped outside the cottage to hear the boy singing. The words came home to him. "Mother, oh why did you leave me alone? Father is a drunkard and mother is dead." He wondered whether this could be the place and so he had stepped in.

"Thanks to the loving Father," he added, "he has sought me and saved me and brought me back home". Chris stood patiently listening to this story of his father's life and suddenly he said, "Last night I heard the angels sing.

"Glad tidings of great joy I bring to you."

"Certainly," said the father, "Christ Jesus came to the world to seek and save that which was lost. Yes, me—even me."

REV. S. SELVARATNAM.

"HOW MAY WE RECOGNISE THE GUIDANCE OF THE HOLY SPIRIT?"

My first reaction to a question of this kind is to discount its utility. We cannot always *recognise* the operations of the Holy Spirit. Jesus warned us that we could not. He is like the wind. We cannot tell whence it comes or whither it goes. Often the Spirit works through the sub-conscious parts of our personality and we may be guided without recognising it at all. And often again causes are so obscure and subtle that honest thought is compelled to wait a long time before it can declare its conviction that a movement is certainly guided by the Good Spirit.

I remember distinctly that in the earlier stages of the Methodist Union movement the promoters of the scheme declared repeatedly that it was a movement of the Spirit of God. Those who opposed the scheme deeply resented this. They claimed that their opposition was just as truly an opposition inspired by God's Spirit. Who was to judge between them? I think that only at the end of all the arguments when the Church after long prayer and thought decided by an almost unanimous vote in the Conference to consummate the Union, only then was it possible to say with perfect confidence that we could recognise in the movement the guidance of the Holy Spirit. For the promise of Christ to his Church was that He would guide them into the truth. The final emergence of a common mind was the sign of such guidance.

As far as the personal application of the question goes it may mean two things, (1) How may we recognise the guidance of the Spirit in others, and (2) How may we recognise it in our own lives.

As to the first: I have only a negative test. We may be sure that a man is not being guided by the Holy Spirit if the fruits of the Spirit are not recognizable in his life. This was the test of prophetic inspiration applied in the Old Testament times and it is absolutely valid to-day. "By their fruits ye shall know them." Ecclesiastical history is full of stories of men and women whose claims to supernatural power

and guidance were discredited because they had not the Christian spirit, especially the grace of humility.

But I take it that the question has special reference to the difficulty of deciding whether, in this matter or that, we are ourselves guided by the Holy Spirit. Surely this is a matter for inward persuasion after thought and prayer. It is quite impossible to fix upon any general indications which will apply to all cases. The Christian position is that if we abide in Christ the whole of our life is under the guidance of the Holy Spirit and that if doubt comes about any action He will give us special guidance in answer to prayer.

The waiting for special signs of the Spirit's guidance which we may recognise is dangerous because it may delay us in doing things which as Christians we ought to be doing. Said a young man in a fellowship meeting in one of my circuits, 'When I am in doubt as to whether I ought to do a certain thing or not I just wait patiently for some clear indication.' 'That means', said another member of the circle, 'that you just drift.' And how often it does mean just that. John Wesley tells us that at one period of his life he was rather taken with the ideas of a certain sect of Christians who held that no man ought to speak to another about religion unless he felt a distinct call of the Spirit to do so. So he played fair by the experiment and rode from London to York without speaking to a single soul. At the end of that journey he wrote in his journal 'it's a delusion of the devil. Whether I feel called or not the real call is the intellectual grip of two facts: Here is a man who wants Christ and Christ wants this man.' To Wesley those two facts were sufficient to enable him to recognise the guidance of the Holy Spirit when he spoke to the man, whether he felt any inward call of the Spirit or not.

Sometimes of course there does come to the Christian a strong inward conviction that he ought to do this thing or that. In such cases the safe rule is 'Obey the inward voice and don't worry about signs whereby you may recognise whether it is the voice of God or not.'

There is of course one test that we can always apply to ourselves. It is the same as the test we are permitted to apply to other claimants of divine guidance and it is the only infallible sign. Are we walking in love? If not there is no divine guidance in any of our activities and it is in vain that we seek for indications by which we may recognise it. God is Love, and only those who walk in love walk in God and are guided by God.

REV. E. M. WEAVER.

IT IS FINISHED

At the very beginning of His ministry Jesus had stated what his mission was. I am come, He had said, that ye might have life and have it abundantly. And now His life's course is almost run. He is dying but where is life abundant? I came He said to seek and to save that which is lost, and now that His life on earth is almost done—is the search over, the lost found? Three years of toil and strenuous labour and now the end, is His mission accomplished, His task fulfilled?

Surely, no two answers are possible to the question. Even among those who stood around His cross that day on Golgotha there were men and women who had not so much as tasted of the fount of abundant life; and as for the lost, there beside Him hung an unrepentant thief. No—the task was not over yet.

And it is true now, as then, that it is not over still. We too often talk about the finished work of Christ, but what do we mean? One has but to walk out of our College gates to read the lie that the world gives to any such assertion. Lives stunted and starved all around us!! Abundant life, not even true as a dream to many!! Who says that it is finished? Why, we know that it is not finished even in our

own lives—the struggle, the strain, the sin. And yet we read, Jesus knowing that everything was now fulfilled, saith, "It is finished", bowed his head and gave up His spirit. What did He mean? What can it Mean?

Some suggest that it merely means the end. Years of incessant toil are ended, and more than all, the hours of bitter pain and terrible anguish. It is all over now, and it is with a sigh of relief that the Saviour dies. It is finished. But is it? Whence then the anguish of that cry on the road to Damascus, "Saul, Saul, why persecutest thou Me?" It is months after Calvary, but the Saviour is suffering still. No—as far as pain and anguish are concerned, we know that it did not end there. The weary road of suffering wends past the hill of Calvary, and it is the same road still that we see, as it winds along even unto Damascus.

What then did Jesus mean? What is it that was finished? I think we have an answer in those very words that were spoken on that Damascus road, "I am Jesus whom thou persecutest." Saul is expecting *GOD* to speak. "Who art thou Lord?", he has asked Him. And the answer comes "I am *JESUS* whom thou persecutest." Unexpected, we say, yet Saul accepts it, he understands it. He recognises God in the voice of the suffering Christ.

Not even in the Old Testament do we read of such a revelation given or accepted. The Yahweh God whom the Jews knew and worshipped never spoke in accents such as these. We read our Bibles from Genesis to Malachi, but never there except in fleeting glimpses do we come across the idea of "Jesus," "Saviour." It is true that the prophet says of God, "Thou Lord art our Redeemer"; but the prophet's meaning is Egypt and Babylon, not Calvary. A glimpse of Calvary, the prophet of the exile indeed caught and expressed but it is significant that in Jewish literature after him, the figure of 'the lamb that was slain' is strangely absent until we come to New Testament times.

No—it is not there, not from Genesis to Malachi; and yet it is here in The Acts. God named with a new

name, "Jesus." God understood with a new content—"that of suffering." What has happened so to change the atmosphere? For something must have happened. Why is it that what was impossible in Malachi is possible now in the Acts? Is not the answer and the only answer Golgotha?

Something did happen there, a process was completed there, a life was ended there, and it is that that has made the difference. To the question of man through the ages, "Can I trust this Universe? Is it friendly?" it was at Golgotha that the answer was finally given. It was there that once for all the veil was rent, till we saw that this world of chance and mischance was but our Father's home. It was at Golgotha that the heavens were opened for man to see, and there for the first time men saw clearly the cross in the heart of the Eternal.

"God is love," is today such a common statement that we hear it and pass it by. When those words were spelt at Golgotha, it was with weeping eyes that men read and understood. They were reading it there for the first time. What happened we asked, between Malachi and Acts? "Jesus" was what happened. "I came", He said, "that ye might have life and have it abundantly," and the truth of the accomplished task of which He spoke lies in that HE CAME. With the finality of a task that was done, God had come "to tabernacle" among men. Bethlehem is complete in Calvary. God has betrothed Himself for all time to the human race.

And yet, finished as it is, it is not finished still. The story of God who came to live with men is not all told until every man accepts Him. And the Gospels themselves end their story with an empty tomb and a Risen Lord.

It is finished! It is finished for the Saviour Crucified,
 See the soldiers stand in silence where the cruel crowd
 have cried.
 E'en the broken hearted mother has departed from His side,
 For His day is nearly done.
 But an empty tomb is waiting, and the East is silver grey—
 As the angels of the morning trumpet in another day.

See the wounded God go walking down the World's Eternal
day,
For His task is never done.

No—It is not done yet. He is still at His task there on the high road to Damascus. He is still at His task here in the highways and bye ways of Ceylon. Still at every cross road where the human will is athwart the Divine—the voice is heard, "I am Jesus whom thou persecutest." And not until all men everywhere shall bend the knee and bow the head and confess Him Lord will His task be ended.

It is finished — Yes: and that is our GOSPEL, the message of God to a sin sick world, the message that God So loved the world that He gave His Son that whosoever believeth on Him should have Eternal life.

It is not finished — No: and that is our CHALLENGE, the challenge that we should finish what He has begun, and make actual in human life the reasons for which He came.

I came, He said, that ye might have life, it is we who must be the carriers: I came, He said, to seek and to save—it is we who must be the seekers; and it is to us here and now that His call comes today from across nineteen hundred years—"Go ye into all the world and preach the Gospel."

Passionately fierce, the voice of God is pleading,
Pleading with us to end the night of sin
See how those hands majestically bleeding
Call us to go, and bring the sinners in,
Master we go, but give us for the searching,
The urge of Thy sorrow, the constraint of Thy Love.
Grant us that we may never tire of striving
Till all things are finished in Thy realm above.

D. T. NILES.

THE BROTHERHOOD—MY REMINISCENCES

It was with mingled feelings of awe and reverence that I followed the proceedings of the first meeting of the Brotherhood in which I was present. It was a thoroughly democratic association in that the responsibility of carrying out its affairs was left entirely in the hands of its members. We had a Patron as our nominal head to whom we went in times of difficulties.

At the beginning of each term the election of office-bearers took place. The meetings took place usually on Saturday mornings and sometimes on Friday evenings. The chief item on the programme was a debate on a political, social, or religious subject.

Mr. Chelliah was the first Patron in my time and his remarks on the subject under discussion, made in his own inimitable style, were of great benefit to us.

I very vividly remember an occasion on which a member who had absented himself from almost all the meetings was forced to be present at a particular meeting. As soon as he made his presence felt, one of the members proposed that as a mark of respect to the lost sheep returning to the fold, two minutes silence should be observed, not in the usual way of standing up, but seated, and this was done amidst much laughter.

When Mr. Chelliah was away in the West, Mr. Kulathungam was our Patron. Mr. Kulathungam always gave us of his best both in the meetings and out of them. During the time of our Annual Celebrations it was to him that we instinctively turned to help us to put on the stage some play, usually one of Shakespeare's, and he helped us ungrudgingly.

After Mr. Kulathungam, Mr. Sanders was our Patron and he was always present at the meetings helping us to shape the destinies of the Brotherhood in a way that did credit to its members in particular and to our *Alma Mater* in general.

In my time the Brotherhood was divided into two camps, one of which consisted of those who

supported blindly and unreasonably the political aspirations of India, and the other I will, for want of a better term, call the pro-Britishers. At the first meeting of the Brotherhood after the Jaffna Boycott of the Council elections, when those of the members of the Brotherhood who were in favour of the Boycott were crowing over its success, one member of the other camp successfully moved a motion to the effect that "This association wishes to place on record its loyalty to His Majesty, King George V."

A certain Executive Committee of the Brotherhood which had acted contrary to the wishes of the house had to suffer the indignity of a dismissal at an emergency meeting. I just mention this to show that those who came into power by a popular vote were deprived of that power by the same popular vote when they attempted to use the power invested in them for their own purposes.

In spite of incidents of the above-mentioned nature the members of the Brotherhood worked unitedly to bring the annual celebrations to a success. In the 1931 Anniversary Celebrations a scene from the House of Commons was the main feature of the programme, when the Bill before the House was one introduced by the Socialist Premier, Mr. Ramsay Macdonald for the granting of greater political freedom to India. There was Winston Churchill, Lloyd George, Philip Snowden, Stanley Baldwin, Penner Brochway and other luminaries of the political life of England. The subject was well discussed but no decision was arrived at for want of time.

I am afraid I have, as a result of what I have already said, given the impression that the meetings were always conducted in a very orderly manner, but as does occasionally happen in the House of Commons, the mother of Parliaments, so also in the Brotherhood, which follows the procedure of the House of Commons, meetings were at times stormy. Such meetings were the exceptions and never the rule.

May the high ideals of its Founder and its subsequent Patrons be ever present with the association, inspiring it in its attempts to teach its members the art of public speaking and to develop in them a spirit

of service and utility to their country and their fellow beings, so that the "brotherhood of man and the Federation of the World" may come to pass in the near future.

Old Castle,
Kopay.

C. D. SINGARATNAM.

THE HIGH AND LOW

A SHORT STORY

The year 1789 saw Tippu, Sultan of Mysore, renowned in history as the "Tiger" for his solidity of will and ferociousness of nature, make an expedition to the Malabar coast. The people of the Malabar coast were offered either the sharp edge of the sabre or the happiness of enjoying the Mohammedan religion. The resolute remained in the country while the more timid took to flight. Families after families were fleeing to the hospitable King Rama Varma of Travancore, whose acts of charity at that critical juncture won for him the name of 'Dharma Raja.'

Throughout the country from daybreak to sunset could be heard the boisterous noise of the ravishing plunderers and from sun-set to dawn the howling of jackals preying on the slaughtered bodies. Except for these noisy interruptions the calmness of this, beautiful valley of Avilion, remains undisturbed.

II

The sun had disappeared behind the western hills. Darkness had already set in. Lightning flashed in the sky. The God Indra was wielding his mighty sword and scattering the clouds. Four or five men sat under the foot of a tree as if unaware of the threats of nature.

It seemed that these people were Parayas. A sturdy youth, from whom the others were sitting at a respectable distance, seemed to be their chieftain. He was tall in stature and possessed a well-built body. The sternness and sagacity of his countenance added to the gravity of his demeanour. He was silent and brooding.

That state of silence at which each member of the company felt a certain amount of uneasiness was suddenly broken by the outbreak of some painful cries from a northerly direction. All of them were astir. The chieftain was giving some orders. Soon they were proceeding in the direction from which the sound came.

They went not far. The cries were becoming louder and clearer. Soon they reached the place from where the sound came. They recognized under the foot of a tree, a human being sitting and crying aloud. The chieftain murmured, "Tread softly, lest we should frighten the poor girl." He had recognized the human form to be that of a woman.

The girl suddenly stopped her cries. She saw the approaching party. In a loud voice, she cried out, "Oh! they are upon me! Oh! heavens help me!" In her great agony, she tried to flee from the approaching men. But her legs had lost their strength. She was faltering in her steps. Soon she fell heavily to the ground. The chieftain and his men approached the girl. Suddenly they became stupified. They stood where they were, gazing at the lovely figure before them. "Extraordinarily beautiful", cried one. "Might be our goddess, Kali," cried another.

She had become unconscious. There lay before them a girl of extraordinary beauty. Her curling hair lay trailing in the dust. Her heaving breast resembled the palpitating surface of the ocean. Her eyes were like the inner petals of a water lily. No wonder these people ascribed divinity to her.

The chieftain recovered from his stupefaction. Slowly he raised the head of the girl and laid it on his lap. A cool breeze was blowing. She recovered from

her unconsciousness. The moon, who was peeping all the while from behind the clouds, hid her face beneath them at the sight of her rival recovering her senses.

The girl sat up. Then looking at the face of the man on whose lap she was resting, she cried out, "Kill me rather than spare me. Why should I, who am deserted by my kinsmen, live on this earth? Oh! kill me". The chieftain replied, "We are not your enemies. But we are your friends. Kindly let us know how you happen to be in this sad plight." The girl replied, "I recognize that you are not my enemies. You seem to be hospitable and chivalrous people. I belonged to a Brahmin family which was fleeing from the invading Mohammedans. When they reached here, they found me too weak to continue my journey. So they abandoned me. Pray, let me know who you are and what motives drove you thither." The Paraya chieftain replied, "These men whom you see are members of a Paraya settlement nearby and I am their chieftain. Kindly let us know, what help we can give you."

The girl said, "Oh! my noble friend! The situation, with which I am confronted now, is a very hard one. I am separated from my kinsmen, or rather, they have abandoned me. Also I am too tired to continue my journey. If I wander forth, it is evident that soon I will be in hostile hands. The thing I want now is shelter. Pray, allow me to stay with you at least till this calamity is over." The chieftain replied, "We are willing to take you with us. But know that you belong to the noble caste of the Brahmins and that we are Parayas. If you come to live with us, you are losing your social dignity and you will in future be an outcaste among the Brahmins." The girl replied, "I know that, I know that. But I do not find any difference between you, who disparage yourself as a lowcaste, and me a Brahmin. One and only one indefinable and mysterious power prevails over us. We breathe the same air and live under the same sky. Pray, let me go with you."

The chieftain looked at the faces of his men. Her appeal had already touched their hearts. They gave

their willing assent by nodding their heads. Soon they were bent upon making a litter with the branches of trees. The girl having got in, the party moved off.

III

It was an auspicious day for the Parayas of Ratnapuri. There was a bustle and excitement among them. On that day their chieftain was going to wed. The bride was a Brahmin girl whom he had rescued from the hands of brutal men. For sometime she had been living with them. She was their idol and they loved her.

The life with the Parayas was very sweet to Seeta Devi. She won the affection of everybody she came in contact with. The Paraya chieftain had a great regard for her. His affection for the girl was diffused with a certain amount of respect. But this state of regard was a prelude to a state of greater joy, a state of love which every honest lover knows and feels. In short, he loved Seeta. But the lover was backward in his appeals of love. Not so the girl. She loved the Paraya chieftain from the bottom of her heart. She responded nobly to his suppressed looks of affection and at last they were married.

IV

Sorrow and joy are two inseparable twins. These two principal actors in the role of a man's life play their part intermittently. After all, the sweet rose springs from a thorny branch.

The menace which has been threatening the inhabitants of the Malabar coast is just over. The infuriated tiger, Tippu, is already penned up within the walls of his castle, Seringapatam. The refugees who fled to the adjoining kingdom of Travancore have returned. The family of Seeta Devi also returned. The father of Seeta thought that his daughter must have fallen into the hands of the enemies. Still he enquired near the place where he had abandoned her. Then the news that his daughter was living with a Paraya came to him. To get back the girl and

to let the other Brahmin families not know about her ignominious act could be achieved only by a reconciliation with the Parayas. It was with this end in view that the father of Seeta approached the Paraya settlement of Rātnapuri on a certain evening.

The endeavour proved a failure. As could be imagined, Seeta was reluctant to leave her lowcaste husband. These were the concluding remarks made by Seeta when her father was on the point of departing. "Oh! My beloved father! When the tiger's claws were on your head, I was trampled under your feet! Now that he has gone, you want to take me back. No! I cannot come. Yonder sits my beloved husband. He was the only source of comfort I had when I was in danger. How can I leave him? Depart in peace. Here with these poor illiterate people may I draw my comfort from simplicity and poverty."

Now that reconciliation was out of question, repression was the only means. The father of Seeta decided to get her back even at the cost of family honour. He determined to humiliate the Parayas and suppress the haughtiness in the girl.

He was successful in his repressive measures. The Parayas were governed by a sense of inferiority complex. Force would prevail under such circumstances. The sharp point of the mighty giant, Force, tore Seeta from the affectionate hands of the Parayas and threw her like a vanquished deer into the hands of the Brahmins. Picture to yourself the parting scene between Seeta and her low-caste husband. For a long-time she clung to the neck of her husband and wept, till at last she was seized by rough hands and carried away.

V

Six months had passed since Seeta came to live with her parents and soon her purification ceremony was to take place. Often would she recall to her mind the happy associations she had with her husband. She consoled herself with the thought that everything was for the good.

It was when she was thus living that a fresh danger in the form of a marriage came upon her. The proposed bridegroom was an old Brahmin who belonged to the neighbourhood. Seeta's father approached her with honeyed words and began enumerating the good services her would-be husband had done to her family. Seeta remembered the old man to be one, who had accompanied her father to the Paraya settlement. She remained mute. Her silent attitude was interpreted to be one of assent.

The day was drawing to a close. The celebrations for the marriage of Seeta were going on briskly. The bridegroom with his party was to arrive at about ten and the marriage ceremony would be taking place at about midnight. Seeta sat motionless in her room, near a window.

She sat unconcerned about the things going on around her. In front of her house stretched a vast plain. Through the plain, a stream rolled merrily along, lulling the cicadas that chirped in the near by bushes to sleep. She was staring outside. Was she looking at the belated peasants returning home through the plain, or the lowing herd whose ancient parents her beloved God Krishna tended? Or was she wondering at the wonderful light shed by the glow-worms as they flittered from one tree to another? No! she was not doing any of these things. She was pining for her lost happiness and looking in the direction of the Paraya settlement.

She did not sit long. She was murmuring some words. A listening ear might have heard her say, "I must go, I must go. I cannot bear this kind of life." She got up. Slowly she moved toward the image of Krishna. She knelt down before the image. She was praying. Then she got up. With faltering steps, she moved towards the door. Slowly she opened it and went out. She passed unnoticed towards the gate and moved through it.

The destination of Seeta was the Paraya settlement. Ratnapuri was situated about sixteen miles from her home. She was undaunted by the distance. She moved on briskly.

The moon came out of the clouds and smiled at her. A rabbit poked its nose from its hole and stared at her. The early glimmer of dawn had appeared in the eastern sky. Seeta had reached the vicinity of the Ratnapuri settlement. Her feet were sore with walking. She sat on a rock and mused, "What will he say, if I go to him? Oh! certainly he will defend me." She proceeded briskly.

The low huts of the Parayas, who once adored her, came into her view. Her heart throbbed with emotion. Soon she heard a moaning sound from some direction. It was like a funeral mourning. She listened. To her horror, she recognized it to be from the Paraya settlement. "Who might have died? Will it be my husband? Oh! Unthinkable!" When such thoughts traversed her mind, she almost ran. The sound of the dirge was becoming louder and clearer. She came in front of her husband's house. She realised that the sound came from there. She saw a huge fire in the courtyard. She went in. The Parayas, amazed at the arrival of a never-expected guest, stopped their cries and made room for her to pass on. It seemed that she was searching for someone in their midst. Yes! she was searching for her husband. But she did not find him in their midst. With a loud cry, she fell unconscious to the ground.

The Parayas soon gathered round her. A breeze was blowing. It brought back to her, her senses. She sat up and breaking out into bitter sobs, cried, "Oh! never did I think such a thing would happen. Unfortunate creature I am, who was not able to see his face again." She beat her breast and broke out into hysterical screeches. No one was able to console her. Indeed she was 'flying from the frying pan to the burning fire.'

From the Parayas who stood around her, she gathered the following details about her husband's death. The Paraya chieftain bore the bereavement of his wife heavily. Ever since she had gone, he lost his peace of mind. He suffered from great mental agony till at last on the preceding evening, they found him dead in his bed. He must have put an end to his life.

When she understood the cause of the tragic end of her husband, she again broke out into bitter sobs, "Oh! myself the cause of the death of my husband! During our lifetime, we were parted. But Death will never part us".

She stood up. A stern determination sat on her face. She ceased her cries. She said aloud, "Oh! my friends! you must not prevent me ending my life here on the pyre of my husband." She seemed to be resolute in her command and none dared to prevent her.

The fire rose high up into the sky. The smoke drew circles in the air and then dissolved itself as if it were teaching some moral about man's destiny. Seeta was circling the pyre murmuring some Vedanta songs. The Parayas stood wrapt in stupefaction as they watched her jump into the blazing fire.

M. I. KURUVILLA,

London Matriculation Class.

*Follow you the star that light a desert
pathway, yours or mine,
Forward, till you see the highest human
nature is divine.*

TENNYSON.

OLIVER WENDELL HOLMES

Lord Morley, commenting on American freedom wrested from the English by the revolutionary war and on the Civil strife (1861-1865) on the issue of the emancipation of the negro slaves, makes the significant general observation that "It is but too true that there are many whose whole conception and scheme of freedom is made up of pride, perverseness and insolence. They feel themselves in a state of thralldom; they imagine that their souls are cribbed and cabined in, unless they have some man or some body of men dependent on their mercy."

It was this frame of mind that took possession of a considerable body of Colonists who on securing their freedom from the arbitrary rule of the English denied it in their domestic sphere to those negro slaves and settlers in the country. Though white America had freed herself from the tyranny of the English, she was not free till the slaves within her gates were set free. Though the negroes have been liberated by the Statute, they are not yet completely free from the prejudice, pride and perverseness of the narrow-minded Americans. The liberal Americans have since treated them on terms of equality. Of the band of noble Americans, who led by President Lincoln of imperishable name, fought for the slaves, was the subject of this short-sketch.

It was the age of revolutions in politics and literature; of reformulation and standardisation of social values. This multilateral upheaval of the first half of the nineteenth century was inspired by the impatience of rigid formulas, trite traditions and callous conventions and by insistence on individuality and by craving for freedom and larger life. In the field of politics violent protests were entered by bloody revolutions in the New World and the Old against the cramping of individuality by the hand of tyranny; in the field of life and literature, Wordsworth and his comrades in England, Lowell, Emerson, Longfellow and others in America reflected the temper of the times. Rigid, romantic classicalism of the age of Johnson gave place to the romantic naturalism of the age of Wordsworth. What the Lake School of poets did in

England was done by the Saturday Club in Boston, which had the distinction of counting among its members such honoured names as those of Longfellow, Emerson, Lowell, Whittier, Thoreau, Bayard Taylor and Holmes.

Oliver Wendell Holmes and other literary men of the Saturday Club took a keen interest in the abolition of slavery. Holmes was a man of brilliant conversational gifts. Whoever reads the Breakfast Series of Talks, cannot fail to be impressed by his rare powers of conversation, his deep and discerning knowledge of social foibles which he disabused and disarmed by lambent wit and scintillating humour.

The post-revolutionary America was rapidly falling victim, according to Lord Morley, to pride and perverseness. Humanism and naturalism, in conduct and contact, was the great message preached by the illustrious literary men of the Saturday Club. The opposition to the emancipation of the slaves waxed warm and waspish until it flared forth in 1861. Lowell joined issue with his beautiful lines on Freedom :

“Men whose boast it is that ye
Come of fathers brave and free;
If there breathe on earth a Slave
Are ye truly free and brave? etc.”

Lowell and Holmes gave battle in the pages of “The Trans-Atlantic Monthly” which was started in 1857 with the former as Editor.

The most forceful and finical of Holmes, Breakfast Series of Talks, the Autocrat, appeared seriatim— in 1857 in the monthly magazine. The question of the right of the Southern States to withdraw from the Union due to the differences with the Northern States on the emancipation issue, was keyed up to the boiling pitch. Lowell and Holmes were keen in their propaganda. An English contemporary of Holmes is reported to have written in appreciation of his “talks” in the magazine. Rarely have magazine articles attained such marvellous popularity. The keen psychological insight, the Catholicity and depth of human sympathy displayed in them, the genial humour and the spark-

ling: wit, the spontaniety of the pathos and lofty scorn of the wrong and injustice were unsurpassed in the literature "of the time."

In the Autocrat, the reader finds a cataract of diverting and delightful conversation on several home truths of life which often escape us in the rough and tumble of daily routine. Here and there in the Talks are scattered ingenious improvisations of poetry highly entertaining and instructive. The wonderful "one—Horse—Shay" and "The President's old arm-chair" are typical of Holmes. The humour and the lilt of the poems reveal the master-hand behind them. One may copiously quote several sparkling gems of thought and breezy and bright expressions. Here are a few taken out at random :

- (a) Society is a solution of books.
- (b) Horse—racing is the most public way of gambling.
- (c) In the alcoves of death, in the charnels of time,
Where flit the gaunt spectres of passion and crime
There are triumphs untold, there are martyrs unsung,
There are heroes yet silent to speak with their tongue.
- (d) Until a man can be found who knows himself as his
maker knows or who sees himself as others see him,
there must be at least six persons engaged in every
dialogue between two.
- (e) A rose will not flower in the dark and a fern will not
flower anywhere.

Holmes had larger sympathies and wider interests. He not only took an abiding interest in the affairs of his own country but peeped over the American borders into Europe and Asia. There is a significant reference in the Autocrat to the Indian mutiny of 1857. He says :—Who was that person that was so abused sometimes since for saying that in conflict of two races our sympathies naturally go with the higher? No matter who he was. Now look at what is going on in india,—a white, superior "Caucasian" race, against a dark—skinned, inferior but still "Caucasian" race— and where are English and American sympathies? etc,

Holmes was born at Cambridge, Massachusetts, U. S. A. on August 29, 1809. His Father Abdiel Holmes

was a Congregational Minister and a man of parts and piety. At the age of 16, Holmes was entered at Harvard College. He graduated in 1829 and took for a time to the study of law and abandoned it for medicine. He obtained the doctorate in medicine in 1836. After having been a private practitioner for some years he became the Professor of Anatomy in his old College, which chair he held till 1882 when he retired. He died in 1894. He married in 1840 Miss Amelia Lee Jackson, a lady of, it is said, much beauty and of many accomplishments. The home of the Holmes was a centre of life in Boston.

Let those of the Jaffna College Senior boys, who have not read Holmes, read his "Autocrat of the Breakfast Table" during the X'mas holidays. They will find it entertaining and enlightening.

S. A. NATHAN

REPORT OF THE PRINCIPAL AT THE PRIZE-GIVING OCT. 5. 1934

The chief pleasure of this function which we call a prize-giving is to be found in the opportunity it brings for a foregathering of the well-wishers of the institution and the inspiration it brings for us to carry on with our labours. Permit me, as the representative of the Directors, the staff, and students of Jaffna College to extend to you all, Old Boys, fellow teachers and fellow citizens a hearty welcome and to express to you all our appreciation of your acceptance of our invitation.

We would single out two of you for special thanks because you are here for a special service: Mrs. Rodrigo, to present the prizes, and Mr. Campbell to make the speech. Had the request of the founders of the institution, of which Jaffna College may be regarded as a reincarnation, been heeded by the Ceylon Government and the charter granted making this a

University it would be my privilege this evening to announce the honorary degrees this institution had seen fit to confer upon you, I might be saying something like this: Mrs. Rodrigo, in recognition of your gracious manners as the first lady of our Province, we bestow upon you the degree of Master of Arts admitting you to all its rights and privileges; and Mr. Campbell, in recognition of your formidable championship of educational interests in Ceylon, we confer upon you the degree of Doctor of Education admitting you to all its rights and privileges.

Thinking of these early days and of the Principal of Trinity College I am reminded of the visit paid to Vaddukoddai by Bishop Heber some over a hundred years ago, shortly before his death, and of the kindly interest he took in the work here even to the extent of promising a contribution. Unfortunately he did not live to fulfil the promise. I am not mentioning this to-night with any idea of suggesting the obligation might be met by any one at this late hour. Rather I am seeking to express our gratitude for such sympathy and to suggest our hope for increased evidences of cooperation and fellowship such as are being manifested, by our speaker this evening, in his efforts to popularise (among teachers) the idea of Union of the Churches of Ceylon and South India.

In his report at the Trinity Prize-giving last February Mr. Campbell, our speaker this evening, in his fascinating way, astronomised, as he called it, i. e. made use of the stars to bring out his thoughts regarding the College activities. He showed the influence, I believe, of their new telescope. This knowledge and ability to use it ought to fit him for the role of a Copernicus in our educational system of Ceylon. As this great Columbus of the skies found out that the sun was the centre of our solar system and that the earth rotates on its axis and bequeathed these, at his departure, may not the departing Principal of Trinity leave us, before he goes, some principles that will simplify the over complicated educational machinery which is, as were the heavens in the time of Hipparchus and Ptolemy.

“scribbled o’er
with cycle upon epicycle, orb on orb.”

Imitation is the height of flattery. We are likely soon to thus flatter Trinity for through the kindly offices of the Trinity astronomer, Mr. Devendra, it may be Jaffna College will, in the near future, have a telescope second only to that of our sister. This should rejoice the hearts of those who look back to the glory that once or twice we have enjoyed when men like Poor and Abraham set others right as to the time of an eclipse or the appearing of a comet.

But we must turn to more mundane things and to present times and set forth something of the rather prosaic doings of our diminutive and half-hidden scholastic system.

The Staff :

Death of Mr. J. N. Appadurai :—After nearly a score of years of very faithful service, Mr. J. N. Appadurai died at the close of the first term of this school year. He was a strong personality with very definite views and a Christian faith without alloy of doubt. As supervisor of the Lower School, and later as Tamil specialist, he was found a worthy master.

Absence of Mr. Handy Perinpanayagam:—At the close of last December Mr. Handy Perinpanayagam, who had been here for a decade as a teacher and another as a student, took up residence in Colombo for the purpose of studying law. His years of service have borne abundant fruitage in the devotion of his students and in the interest he has awakened for the worthier things of life. He would not be a rash prophet who should predict that many more students of Jaffna College will feel the quickening of his stimulating mind in our class rooms.

Two of our younger Old Boys have come to work at the College during the past twelve months: Mr. J. A. Selvadurai, who is in the Lower school and Mr. J. Thuraiajah, who is taking charge of the physical well-being of the students. Both come well qualified: the former being a graduate of the Gampaha Government Training College, where he came under the skilful and forceful training of Mr. T. Selviah, our

Old Boy; and the latter of the Y. M. C. A. Training School in Saidapet, India.

A break in our ranks is impending at the end of this year. Mr. Porter French, who has been here for the past two years, expects to return to the United States. This going, a year earlier than we had expected when he came, is easily explained; it is not that he loves Jaffna less but that, unlike Brutus, he puts personality above place and that personality happens to be in America. He has made distinct contributions in his teaching of English, his training in singing, and in his insistence that his pupils should not rest content in a grade of work below their abilities.

The Students :

In numbers we remain as last year near the 500 mark which is less than we were a few years ago but is quite enough for our accommodations. The number of boarders is likewise some less than formerly. Pupils come from a greater distance as day scholars, owing to the bus connections and the growing habit of riding the bicycle. Further, people are finding it more difficult to pay the boarding fees; so keep their children near home rather than send them here to board.

Our upper classes keep up very well and the Inter classes are continuing to draw students in considerable numbers. There are 33 of them at present; two of these being girls. Depression, which may keep parents from sending younger boys to school, acts in the opposite way in the case of a student of the Inter grade, for there is a realization that with another year he has a better chance of a job in these days when jobs are none too numerous.

The Lower School shows signs of response to the effort to bring it to a new standard through the use of up-to-date methods by trained teachers. The enrolment o'er-tops that of last year.

A poet makes a critic blame Nature for creating humans so much alike and quotes him as follows :

"Natura, Bona Dea," said he,
 "I'm bored to death to find
 Whatever lasting sameness marks
 These products of your mind.

The men you sculpture into form
 Might just as well be rolled ;
 Peas in a pod are not more like,
 Nor bullets from one mould.

Dear lady, quit the ancient ruts,
 Retake the point of view ;
 Do differentiate a bit,
 Evolve me some thing new."

Had this critic been familiar with the boys who come to us he would not have felt it necessary to urge Natura to differentiate a bit. There is plenty of difference between them and one must be guilty not only of the certain blindness noted by the Psychologist philosopher, James, but of quite total blindness, not to recognise this. They differ in ability, in willingness, in responsiveness, in proneness to mischief, in the power to irritate and in all sorts of combinations of these factors. Because of this they call for a differentiation of treatment in discipline as well as in instruction. In this task we seek to get the co-operation of the pupils themselves and aim to build up a public opinion among the boys which will discountenance anything inconsistent with the best interests of the school. In this we are only partially successful. We would the better element would more severely frown on misconduct. However during this past year there have been very few flagrant departures from well-regulated behaviour. No one has been sent away for bad conduct.

Examinations :

Though, perhaps, equally unattractive with the poor, examinations we are equally liable to have always with us : external and internal ; the former from Cambridge in December and from London in June and July ; the latter from our own teachers in the midst and at the end of each of the three terms. They now talk of the abolition of poverty and there are those who would

exterminate examinations. Until we touch those two Happy Isles we must make the best of this unhappy state in which "some work of noble note may yet be done." Some Telemachus may "by slow prudence and through 'soft degree' subdue them to the useful and the good." Perhaps, I may be permitted to suggest three 'soft degrees' of progress towards these blessed isles. First, that we cease over-estimating the significance of results in these external examinations. They are a fair index of the result of training for passing a certain examination: not a fair test of success in educating pupils. Second, that we ask for something much more than we now get in the way of a report from the examiners as to the work of the pupils. They should let us know in detail where the defect lies. Third, that teachers cease to deviate from what they regard as true methods of teaching through fear of failure to fit for the examinations.

Our examination results during the past year were distinctly lower in the Senior Cambridge than the fairly high standard of the past decade. We passed only 11. In Junior, we did considerably better than usual, passing 29. The Intermediate was disappointing as we got only 5. Our first venture, in recent times, in London Matriculation was encouraging as we passed 3, two in the first division, not bad out of 5 presented. A considerable number have been successful in the Government Clerical examination; thirteen have been accepted for the service.

Sports :

Holidays are too numerous and too disorganizing to be welcome to the Principal but there was no escape for one, (though we did try to disguise it a bit,) after the winning of the Cricket Championship. It was a soul-stirring, Newboltian victory that finally settled the question of supremacy. The extra contest made necessary by the intervention of an unkindly nature in the shape of a most untimely rain, at a season when it was hardly ever been known to rain in Jaffna, was not one for people with weak hearts. It showed the mettle of our players and brought to a worthy culmination not only the season, but the long years through which, under the enthusiastic gui-

dance of our Physical Director, we have been struggling up the heights reached and kept by our competitors.

This defeat at our hands did not at all dishearten St. Patrick's, for she came back in the Sports Meet to quite overwhelm us, taking away the Championship we had held in that field for the past two years.

The coming year we are putting on a more definite program for the conditioning of our students: conditioning them, not simply for games but for healthful living. They will all undergo an inspection, with a view to discovering physical weaknesses or abilities and then be put under training for the elimination of the former and the development of the latter. It is for this we have a man giving most of his time to this task.

In this plan we will continue the contests within our own institution, contests which are of full as much value from most any point of view as those held between different schools. The keenness here is far greater and the opportunity for those who need the training most is distinctly increased.

Scouting has taken a new lease of life among us. It should be a permanent revival with the enthusiasm and energy being put into it. Time and imagination can do much with the Scouting program.

Religious Activities:

This year is a special one for the Y. M. C. A. making the 50th milestone since its foundation in 1884. It is planned to fittingly celebrate the event some time later. It is also hoped that plans will, by that time, be completed for the erection of separate quarters for the Association for which we have some funds which have been gathering since the days when Dr. York launched the scheme.

This celebration reminds us of the one who was the founder, Dr. Frank K. Sanders, and of his death this year in America. It is doubly fitting we should be mindful of him because he was, in addition to being the one to start the Y. M. C. A., the son of

one who was chosen the first Principal of the College, Marshall D. Sanders. His interest in Jaffna College did not die with his departure from here and some who have come out since his day have been led to that course through his influence. Your Principal well remembers the day Dr. Sanders, as Dean of the Yale Divinity School, called him to his office and put to him the question: "Will you go to Ceylon?" and he also recalls the answer: "I guess not", which did not turn out to be a shrewd Yankee guess.

The year has seen the Y. M. C. A. going on with its usual activities with certain special efforts. Last term we attempted to bring home to our Christian boys the claims of Church membership and were aided in this by Mr. Kanagarayar Curtis who was in the College for one term for the purpose of helping in religious work.

Wednesday evening meetings, Bible classes, the devotional meetings, the trip to Eluvaitive, work in the garden and the other well known features of the Association have been kept up at about the usual standard. A room was set apart as a prayer room where students might have a quiet place.

Our Plant:

There has been no magnum opus in the building line since the Electric Lighting Plant, which we dedicated at our gathering a year ago. We have thoroughly renovated the Kindergarten, covered the American house with new tiles and made minor improvements.

The grounds have been enlarged by the acquisition of a lot near the Cooke field and the Herculean task of filling this field has been going on, so that now we are able to make use of a considerable part of it for Football and minor games. When fully completed it will be a most welcome addition to our play grounds and give us quite adequate provision in that direction.

The new bungalow to the south of the Church would seem to have found the proximity to the ceme-

tery too deadening, for it remains in the state, which, we have been reminded by the master maker of parables, indicates a lack of foresight on the part of the builder. However, it will not always be so.

If the writer of Ecclesiastes, living before the invention of the printing press, could feel "There is no end to the buying of books", how much more must one feel it today? Every year we add many volumes to our Library and still the wonder grows that one small room can hold so many books. Among those added this year are the Pictorial Dictionary, a magnificent production; and the latest edition of the Encyclopaedia Britannica, which is still pre-eminent in spite of that American product, The Times Encyclopaedia with its promise of perpetual service, which is littering up so many shelves including ours, in Ceylon, and has been the occasion of at least one law suit. Our Librarian is proud of his domain but boasts most of the number of books students and teachers take out to read and of the number of pupils who come in for the purpose of reading the magazines of which we have a liberal supply: British and American.

Old Boys :

It would take too long for me to chronicle at all completely the distinguished achievements of our Old Boys during the past twelve months. I will speak of only four, and I do this with much trepidation lest I be accused of gross omission. The first of these, from the point of view of age, is Dr. W. S. Ratnavale, who has risen to the very high post of Medical Superintendent of the General Hospital, Colombo. Mr. P. Vytilingam has been promoted to the District Judgeship in Kegalle, where he is already making a name for himself. Mr. K. Kanagaratnam has ascended another step up the ladder to the round of chief Accountant in the Electric Dept. Mr. S. Rasamayagam, after gaining unusual distinctions in England, has leaped at once into the place of Assistant Engineer of Telegraphs, taking with him the daughter of the Vice-President of our Board of Directors, Judge A. R. Supramaniam.

There is another group of our Old Boys of whom I would ask you to think this evening; those who

have won no marked distinction, may not have gotten their name in the paper once but are none the less worthy. The other day I met one of these who has returned to the soil and is wielding the 'munvetty' along with some who never saw the inside of a College. There is another who has gone out to practice his profession and is wielding an influence in the village where he lives for the well-being of the people. There is another carrying on a small business. To these should be added a fourth group of the "unemployed." They have, as yet, found no niche into which they can fit. They write me and they come to my office. It is no easy task they have and it is inspiring to see how bravely some of them are facing the issue. If we are doing something to fit for such trials then our labour is not in vain.

The increasing activity of some of the branches of our Old Boys is a gratifying reminder of their abiding loyalty. During his visit to Malaya last April, Mr. Chelliah met with groups at Singapore and Kuala Lumpur, and I don't know how many other places.

The Principal and Mrs. Bicknell met with the Old Boys of Colombo at a Tea in July and look forward to a banquet next month.

Among our Old Boys in Colombo I wish to single out one for special mention, Mr. W. H. T. Bartlett, retired Supt. of Surveys, and the reason for this is that he is founding a scholarship at Jaffna College of Rs. 1200, the proceeds of which are to be used for some deserving and needy boy.

Our Affiliated Schools :

Our eight Elementary Schools, scattered over the field of our American Ceylon Mission, from Karainagar to Chavakacheheri, give the opportunity for English education to about 1000 boys and girls who cannot afford to leave home at an early age for study in Jaffna College or other institutions of our rank. A number come to us year by year for study through the Cambridge Senior. The past year has shown a slight increase of pupils in these schools and in one instance, Karainagar, quite a gain.

These schools are now staffed with qualified teachers, 71 in number.

Whether the movement to establish Bilingual Schools will affect these English Schools is not clear. There seems to be a need in each of the communities served by these schools for some school where pupils may get a start which will enable them to acquire enough English to enter a Secondary School. These pupils should not be shut out from the opportunity of an English education.

One of our teachers, Mr. M. Mathiaparanam, of the Manipay Memorial School has retired to a well-earned rest. He takes us back to the days of Dr. T. B. Scott, who was the real founder of the school and who collected the funds for the erection of the main school building. Few teachers have so clean a record as Mr. Mathiaparanam. If he was ever remiss in doing his duty I am not aware of it and it must have been a very slight delinquency.

Our Trustees and Directors :

Jaffna College has a Board of Trustees in Boston and a Board of Directors in Jaffna. I should call your attention to the fact that we now have as Treasurer of the Trustees Mr. James S. Allen, who has taken the place occupied so long and so efficiently by Mr. Charles F. Stratton. We are fortunate in having one who is so close to us by family connections for Mr. Allen's wife is none other than the granddaughter of our first Principal and the daughter of Dr. Sanders of whom I have been speaking. Not only is Mr. Allen thus connected, he is deeply devoted to our cause.

The Board of Directors of the College has lost one of its staunchest members in the death of Mr. A. S. Arulampalam. Though he was five years over the Biblical allotment of years his death came to him in the midst of his labours and as a surprise to us all. Only a few days before this event the Principal had been talking to him about College finances and received a careful report from him regarding a certain matter entrusted for investigation. His loss as such an adviser is serious and the debt of gratitude all owe him defies liquidation, as truly as those im-

posed at Versailles. What Mr. Arnlampalam did for the College as a Director and as a member of the Executive and other committees, also as its Secretary, was a labour of love he would not wish liquidated.

Conclusion:

In a report on education in America, after five years of study the representative of the National Research Council finds that our educational institutions must be bigger. That is what we might expect from the States where they worship size. But what is the idea? There are two things they have in mind:—

First, individual attention to each pupil in order to develop his highest effectiveness, and second, constantly increasing mass production. They would educate more and educate them more with a view to individual needs.

That is in the United States. What is good there is good in Ceylon.

If I may be permitted in closing to return to astronomy I would remind you that we are now being told by such men as Lemaitre of Belgium that this universe in which we live is expanding. Up in the Great Bear there is a galaxy of stars speeding away from us at the rate of 7,000 miles per second. We can't expect to quite keep up with that in our schools of Ceylon but the educational universe is no place for people who have no vision and who would contract rather than expand. Any change from now on must be in the direction of growth in numbers and efficiency of treatment.

We kneel, how weak! we rise how full of power!

R. W. TRENCH.

REV. MACLEOD CAMPBELL'S SPEECH AT THE PRIZE-GIVING

Mr. Principal, Ladies and Gentlemen:

"Some are born great, some achieve greatness, and some have greatness thrust upon them." I feel that too much greatness is thrust upon me in being asked to be present and to speak to you. I must certainly thank the Principal for having invited me to partake in this function and for the very kind reference he made to me. I must also thank the Principal for his generosity for conferring upon Mrs. Rodrigo, the title of Master of Arts, and upon me, the title of Doctor of Education.

When one visits Jaffna, there are a great many things that puzzle one. Some years ago, when I first visited Jaffna, I could not make out why Jaffna was called a Peninsula, when it was almost an island. At Keerimalai there was a fresh water pond, on one shore of the Indian Ocean with its salt water rushing into this pond. From Kankesanturai I went to Jaffna and asked where that ancient seat of learning was—I referred to Jaffna College—and I was told that that was not in Jaffna. Another thing that puzzled me was why Jaffna should be called the Scotland of Ceylon. It never appeared to me that it could be like my country with its contours entirely different from those of my highlands. The people in Jaffna do not use the same kind of musical instruments—the bagpipes—as the people in Scotland. But the characteristics of the people in Jaffna are very much like those of the people in Scotland. It is these that make me feel that the Jaffnese are like the people of my own country.

I have been in this College before, but I have never had the opportunity of seeing it in full session. I had never contemplated that I would ever have the opportunity of taking part in a family festival of this kind. I have noticed that your Principal believes in presiding over his own prize-giving, though I know the custom generally is to get hold of others to preside over such a function.

This College being the first of its kind in Jaffna, has taken a great leading part in the education of Cey-

lon, and the whole of the island owes a very great gratitude to the founders of this institution. The educational work* in this institution was started early in the nineteenth century and several people who have been turned out from here have been very great men. It was said of the authorities of this institution that for £5 a year they could both feed and educate a child and they made education very cheap in Ceylon. It is true that the amount spent on the education of a child in Ceylon is very cheap, when compared with the amount spent on a child for the same kind of education in Europe or America. It is due to the influence of this College and its founders that the system of assisted schools in Ceylon was introduced and all of us, who are today running grant-in-aid schools owe our gratitude to this institution.

My College (Trinity College) and this College are very much attached to each other, in as much as the ideals for which the two Colleges are striving are very similar. There are several misgivings about the educational system which we are adopting today. There is a misgiving that the education which is given in such Colleges is denationalising the students. There is another misgiving that much stress is laid upon examinations. I do not think I am competent to give what you may think as authoritative information upon all these subjects. But I do say one thing; that, if not for the kind of education carried on in these Colleges, the cultural effect produced in this country would be very different from what you are able to find in Ceylon today. Education imparted in the right direction should be competent to maintain the cultural traditions of every people and the culture of a nation ought to be jealously guarded. I think you might have heard the couplet of Rudyard Kipling;—

“East is East and West is West,
And never the twain shall meet.”

I do not think that the author of this couplet ever meant what some people say in regard to this verse. They think that East and West shall never meet. Well, that is a lie—a big lie. As a matter of fact, there is no East and West in this world. If you would take out the great minds of History, you would notice that these great minds are not for one

country nor for one nation only. They are for all nationalities and you can never confine their influence to any particular nationality in this world. We do not want our educational institutions to be too much entangled with nationalism. As people associated with educational work, we are only bridge-builders. It is not our work to feed pupils with education. We want the public to realise that it is the part of our glorious heritage to be the interpreters of various peoples and their culture.

I have forgotten a certain point, which I have all along touched upon and in which I have been interested and to which the Principal referred in his report. We are examination-ridden and everything in our educational system centres round the examinations. But, when one looks at this question, one should not forget that there are different aspects of education. There is the class-room aspect and that is very important, because it is in the study of the class-room and the laboratory that the students learn about the great minds in history. It is by a study of the class-room subjects that they are able to learn what knowledge is. It is here that they learn to respect learning. It is here that they learn to make the difference between the man who knows and the man who does not know, and to find out the one who knows and one who does not know, the examination is a great test.

There are other sides in the educational system we adopt and one of them is connected with the extra-curricular subjects in which the pupils are able to take part. It is by the introduction of these extra-curricular subjects that the interests and intelligence of the students are multiplied. It is through the general atmosphere created by the extra-curricular activities that the mental activity of the student is widened and his outlook in life broadened. It is in this line that our real aim in education begins. We make pupils to take great interest in these activities and make them grow in that atmosphere. If every College could produce young men with minds of 'good growing weather' then our ambition in the educational line could be fulfilled. Our educational system is to make the pupils to grow in the process in which we place them. Some want to make education all easy for the child—

something in the nature of sugar-coated pills. A child fed on spices and saucy food loses its appetite. Do not make education too easy for the child. One duty in educating them is to give them an educational exercise and develop the mental muscle. Just as the Principal has pointed out to you, if we should never pay any attention to these extra-curricular activities and care only for the examination, then the examination would become a great menace to the education-system. That brings me to the third point. When we make any change in our educational system, we must look toward a scheme which will be of use after a hundred years hence.

Now to the young audience I wish to say a few words. I would put it in the following couplet of mine :

“Neither a dazzler, nor a fizzler be,
Neither a guzzler, nor an embezzler be”.

Now young men, do not put up such appearances and make others believe that you know more than what you know. Do not be a fizzler. A fizzler will never be a success in life and just as lightning he may shine for a moment and disappear all of a sudden and be a great failure afterwards. Do not be a guzzler; that is the attitude of a great many people in life, and no young man should be a victim to such a habit. Do not be an embezzler. Never use public money for your own self. I would like to impress this upon all the minds of all young men here. Trust money for public purposes may be entrusted to you for safe-keeping and never be tempted to divert it for self-aggrandisement and thus ruin lives afterwards.

Don't put a Comma, when conscience dictates a Full Stop.

HUGH REDWOOD.

PRIZE LIST FOR 1933

LONDON MATRICULATION.

S. Nagamany	General Proficiency.
M. I. Kuruvilla	General Proficiency.

SENIOR CAMBRIDGE.

V. S. Chelliah	General Proficiency, & History.
V. Thambinayagam	General Proficiency, & Chemistry.
S. T. Sabapathypillai	General Proficiency, & Latin.
S. Arumainayagam	Hygiene.

PRE-SENIOR.

T. Sittampalam	Physics.
V. Vanniasingam	Chemistry.

JUNIOR CAMB.

S. J. Ratnasingam	General Proficiency.
K. Kardiaiah	General Proficiency, & Latin.
T. Abraham.	General Proficiency, Math. and Drawing.
N. Soundraranee	General Proficiency, Arith. and Add. Math.
E. Jeyaveerasingham	History and Chemistry.
W. Soundrarajah	Scripture, English.
A. E. Kulasingam	General Proficiency, & Tamil.
N. Veerasingam	Mathematics.
Rasiah Senthunathan	Trigonometry.

THIRD FORM A.

R. Singaratnam	General Proficiency, Latin, Tamil, History, Math, Science, and Scripture.
K. Selvadurai	Tamil and Latin.
M. Rajasingam	Latin.

SECOND FORM A.

A. Navaratnam	General Proficiency, Latin and Mathematics.
M. Muttukumaru	Geography.
S. Kumarasamy	Latin, Tamil and Mathematics.

SECOND FORM B.

V. Kulasingam	Latin.
M. Balasingam	Science.
K. Arunasalam	Mathematics.

FIRST FORM A.

D. N. Durairajah	General Proficiency, English, History and Mathematics.
T. K. Welch	English.
V. Kanagaratnam	Tamil.
B. Ponmalar	Tamil.
N. Arunasalam	Mathematics.
S. Sabaratnam	Drawing.

FIRST FORM B.

K. Venayagamoorthy	English.
K. Vettivelauthar	Mathematics, and Tamil.

FIFTH STD. A.

M. Sarasvathy	General Proficiency, English, History, Arithmetic and Scripture.
C. U. Abraham	Carpentry.
C. Sivasubramaniam	History and English.
S. Sathasivam	Scripture and Tamil.

FIFTH STD B.

K. Ratnavale	General Proficiency, English, Geog., History, and Scripture.
A. Paramalingam	Arithmetic.

SECOND YEAR A.

C. J. Rasanayagam	General Proficiency, Arith., Eng., and Tamil.
N. Soundranayagam	Arithmetic, English and Tamil.
S. Mahurkadan	English.

SECOND YEAR B.

M. Leelavathy	General Proficiency.
S. Rajaratnam	English.
N. Valambihai	Tamil.

FIRST YEAR A.

K. Kumarasamy	General Proficiency, English,
	Arith., and Scripture,
K. Rasammah	English and Scripture.

FIRST YEAR B

Ruby Appadurai	General Proficiency Eng. Arith and Tamil.
S. Kanagaratnam	Arithmetic and Tamil.

PERFECT ATTENDANCE.

Sr. B.	U. Selvadurai
	A. Tharmalingam
	George Everts
PSr. B	K. Thambirajah
Jr. A	M. Venayagamoorthy
	S. Nadarajah
Jr. B	A. Ambalavanar
III A	C. Thambiah
	K. G. George
I A	R. Sithambaranather
	M. Arasaratnam
	I B N. Arumugadasan
II Yr. A.	M. Patmanathan
II Yr. B	Monie Elias
I Yr. A	K. Mahadeva

DECLAMATION: SENIORS.

<i>Eng.</i>	Miss M. Daniel, London Matriculation.
<i>Tam.</i>	A. Navaratnam, London Matric.

JUNIORS.

<i>Eng.</i>	S. Kularatnam, Pre. Sr. A.
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FORMS.

<i>Eng.</i>	K. Ratnavale, II A.
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LOWER SCHOOL.

<i>Eng.</i>	Thevarajah R. 5th Std. B.
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TAMIL MUSIC: For boys; Whole School:

	M. Pararajasingam, Pre Sr. A.
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SPORTS PRIZES

CRICKET PRIZES:—

Batting prize	T. Thalayasingam
Bowling prize	Rajakone Winslow
Fielding prize	V. C. Perinpanayagam
All Round prize	P. Brodie.
Special prize for 51 not out vs. St. Patrick's	W. T. Hunt.

Special prize for 57 and 67 not out vs. St. John's College
T. Thalayasingam.

ATHLETIC SPORTS.

Senior College Champion	W. T. Hunt.
Intermediate College Champion	P. Brodie.
Junior College Champion	K. G. George.

CREST WINNERS

Cricket

Rajakone (Already won)	Brodie
Thalayasingam	Evarts
Perinpanayagam	Muttneumaru
Hunt	Victor Williams
Sivagnanam	Sen'thunathan

Beadle

Football

Ganeshadas
Sittambalam
Arumainayagam

CLASS TROPHIES

<i>Inter-Class Sports</i>	<i>Classes</i>	<i>Received by:</i>
Cricket Shield	Lond. Matric.	K. Rajaratnam
Football Shield	Senior B.	T. Thalayasingam
Track Shield	Junior A.	P. Brodie
Basket Ball Cup	Senior B.	J. Ratnarajah
Thatchie Cup	Senior C.	K. Rajaratnam
Volley Ball Shield	Inter Science	V. Nadarajah
Senior All Round Shield	Senior B	W. T. Hunt
Junior All Round Shield	Second Form A.	K. Mahalingam

LIST OF PRIZES DONORS

1. Mr. M. M. Kulasegaram, in memory of the late
Rev. G. G. Brown.
2. Miss Nora B. Twynam.
3. Mr. K. T. Kanagaraiyar.
4. Mr. C. H. Cathiravetpillai.
5. Mr. P. Vythialingam.
6. Mr. T. S. Selviab.
7. Mr. E. T. Tisseveerasinghe.
8. Mr. B. K. Somasundram, for Tamil Singing.
9. Mr. S. A. Tambimuttu.
10. Dr. Charles Ratnesar, in memory of his brother,
the late Mr. S. K. Ratnesar.
11. Dr. C. Ponnambalam.
12. Mr. P. Sriskantharajah.
13. Mr. J. C. Arulampalam.
14. Mr. R. T. Chelliah.
15. Messrs Diana & Co.
16. Mr. T. C. Rajaratnam.
17. Mr. M. Kathiravelu.

All these we would heartily thank.

LIST OF PRIZE FUNDS

1. The Hastings Fund.
2. The Sathasivam Fund.
3. The Twynam Fund.
4. The Marquand Fund.
5. The Breckenridge Fund.
6. The Vythialingam Mudaliyar Fund.
7. The Drieberg Fund.
8. The Howland Fund.
9. The Hitchcock Fund.
10. The Strong Fund.

Nothing is more wholesome than to keep going.

VOLTAIRE.

“MY BEST ADVENTURE”

The ‘Durian’ season in Malaya is always welcomed with great pleasure and enthusiasm. It is a season of seasons for both cultured and illiterate, young and old, big and small—almost every living creature under the sun. Vendors earn quick and easy money and some enterprising ones become pro-tem amateur vendors.

Many in Jaffna are acquainted with the ‘Durian,’ or at least heard of its characteristic smell. Those, that have been in Malaya, know what a delicious fruit it is. One of the most characteristic features of this fruit is that one cannot hide it, (unless in a vacuum); for it has a very strong smell.

When the fruits are ripe they drop down (but never get damaged), and the fall during the night is much greater than during the day. Boys, who seldom awake before seven spring out of their beds even at two and go about searching for the fruits, with death above and darkness around them.

Around my house in Klang—the Nazareth of my boyhood—there stood a number of tall, gaunt Durian trees and fine bearing ones too. Next door there was a buxom gentleman, by the name of Ponds with a wife to match, both as hale and hearty as the “Miller of the Dee,” but the most tragic thing about them was that they were not blessed with children. This was a blessing in disguise for us, for we were always welcome to their home. Though I had a lion’s share of whatever there was in their home, yet I was envious of the numerous Durian trees that circled their domain. I wished they were in my compound so that my friends and I could enjoy the fruits to the fullest extent. I was not disappointed in this long, for one day while conversing on this subject with my bosom friend Khoong, he suggested an excellent plan of getting a fair haul of a night’s fall. We determined to have an experiment and set about getting things ready.

At last, the day arrived and it was a Friday night. That night under cover of joint study we burnt the midnight-oil and then rolled into bed. Sleep had forsaken me that night, and I was simply tossing

about. My friend would doze off, but I kept him by giving him a pinch now and then. When the luminous hands of the clock on the table pointed to two, we slowly got out of bed, shouldered the make-ups and other implements, and opening the front door crept out of the house.

Everything was still, save for the distant bark of dogs and the hooting of an owl from a nearby tree. The moon was gliding along in all her splendour and excepting ourselves there was not a soul in sight. We went to a secluded part of the house and began 'dressing up.' In fact it was undressing for both of us were stripped and had only a pair of shorts on. Then Khoong drew the figure of a skeleton on my body with luminous paint and I painted a circle round his eyes, the eye-brows, the hands and his feet with the same paint. A pair of horns (also illuminated) were fitted on his head. When the paint dried, we donned our rain coats and shouldering a couple of gunny bags, bent our steps toward Mr. Ponds' compound.

As we passed Mr. Ponds' room we were delighted to hear him snoring away and perhaps enjoying himself with the children of his fancy in the happy land of dreams, where mortals, have their 'thirst' and 'hunger' "filled." We hurried on and went to a large bush that stood on the farther side of the compound. Here we deposited our gunny-bags and watched for any sound. None was heard except the sighing of the wind through the boughs. The cold was intense, but, undaunted, we went forth and began collecting the fruits, depending solely on the sense of smell. I collected seven and Khoong six, and brought them to head-quarters. Then, three of these we placed on the line of approach from Mr. Ponds' house and waited patiently.

Minutes rolled on to be only broken now and then by the fall of the fruits, and the incessant hum of cicadas. After a long time, one of the doors opened and Mr. Ponds emerged into the night armed with a powerful electric torch. He took a bee line towards his cherished trees and sniffed about. His labours were rewarded; for he picked up one of the fruits that we had placed, and advancing a few paces picked up another.

Meanwhile Khoong, well covered, crept along and took up a position behind a tree near the path close to Mr. Ponds' house. I hurled a large stone into the air and it dropped about twenty feet in front of me. The foolish gentleman, taking it to be a durian, advanced in that direction. I stepped out of my hiding place and went towards him. The mere sight of me made him tremble, and only with the greatest difficulty did I refrain from bursting out with laughter. In his fright he dropped the fruits that he was holding, and with teeth rattling like a battering-ram, he looked about for a way of escape, but the legs seemed to have taken root. Suddenly from behind him came the most weird sound in the world and I saw Khoong come dancing along in a menacing attitude. Poor Mr. Ponds turned about and with a cry dropped down in a heap. Khoong kept dancing around him with strange noises and gestures, while in the meantime, I gathered all the durians that had dropped till then. When I was tying up the bags, Khoong joined me and seeing the loot said, "What a grand haul, Deva." I replied: "How is our friend?" and he said, "Quite safe, and having a fine nap on Mother Earth's lap." Without further delay we shouldered the two heavy bags and making a detour reached home safely at four in the morning.

Then having safely stowed away the bags and got rid of the paint we went to bed and slept like tops till eight. A wash and breakfast led to the last item of the programme. Half a dozen friends—sworn to secrecy—were invited and together with my sisters and brothers the fruits were despatched in the record time of an hour and twenty five minutes. What a grand 'soirée' it was and ended with three silenced cheers to Mr. and Mrs. Ponds.

That afternoon, while I was in my room, I heard Mr. Ponds conversing with my father on the verandah and the topic was the appearance of two ghosts or devils in his compound. My father laughed at his story and changed the topic. I chuckled and went on with "Romeo and Juliet."

After tea while I was in the garden (which was separated from the Ponds' by a wire fence) Mr.

Ponds also came into his garden and seeing me said, "Thambi, last night I was attacked by two devils among my durian trees. Oh! the very thought of it makes the marrow of my bones freeze; but the worst of it is that I was only able to get four durians." I told him that the devils were just his imagination but as regards the noises, they were always present in that compound during certain periods of the night. He shook his head and went on admiring his beautiful roses, wrapt in thought. Suddenly he turned about and said, "I am going to get a gun and shoot every Jack of a devil that comes into my compound." A cold shudder ran down my spine and going indoors I gave the matter serious consideration, but no solution seemed to appear on the horizon.

On Sunday when Khoong came to visit me, I told him the news and he too seemed baffled. That noon my siesta was suddenly broken by a loud bang and looking out of the window for the cause of the noise, whom should I see, but Mr. Ponds, taking pot shots with a new Remington double barrelled gun? This was the giddy limit and our grand project came to an end.

N. KUMARADÉVAN

Lond. Matric.

MY MEMORABLE TRIP TO KANDY

One Friday evening at about 9 some of my friends and I started to go to Kandy. At first my thoughts were about the thrilling car-drive, the Kandy Perahera, and lastly, but not the least the Royal visitor, the Duke of Gloucester. Nothing can be said about the journey except that we enjoyed it tremendously and reached Kandy on Saturday morning at about 8 A. M. We heard from the people that the Duke had gone to Nuwara Eliya and so with the main idea of seeing the Duke we started to go to Nuwara Eliya.

The journey from Kandy to Nuwara Eliya was very exciting. At Nuwara Eliya we were entertained by a friend of ours, who took us to the Race-Course, where the

Duke was expected at 4 p. m. Sharp at 4 o' clock we saw seven cars coming towards us in tremendous speed and there I saw in flesh and blood a living Prince. The Duke followed by His Excellency, the Governor, and his volunteers, inspected the Race Course, and went to the Nuwara Eliya gardens. That night there was a musical entertainment in the town held in honour of His Highness' visit.

Next morning the Duke started to Kandy, so we also followed him. Many estates welcomed him and numberless receptions were held. There were beautiful decorations all along the road. It was an interesting sight to see the estate coolies attired in their best attire. One thing, which caught my attention most, was a placard with this superscription in it: "Welcome to His Royal Highness, the Duke of Gloucester," which was posted upside down by the estate coolies. The streets were decorated with multicoloured flags and evergreens. There was a suspending bridge, made of bamboo-sticks, over the Kandy Lake. It was indeed a spectacular sight, which will take a life time for me to forget, to see it illuminated with many red coloured electric bulbs. The Audience Hall was situated between Queen's House and Queen's Hotel and was decorated in the Oriental fashion with ever-greens and tender coconut leaves. There was a raised platform and three sides were adorned with glass of resplendent brilliancy.

Beginning from 1 p. m., endless streams of cars were pouring into the streets with the "Honk-Honk" of the horn. All Ceylon seemed to be there; the place was simply flooded with cars and human heads. The crowd itself was a sensation. Thousands of men and women rubbed shoulders and it was a crowd, the like of which I have never seen, nor am I likely to see.

A rickshaw coolie tried to force himself through the crowd, pulling a rickshaw with a lady in it. As he could not go, he turned to the opposite direction to get away from the crowd. Even that was difficult, so he stood in the midst of the crowd, not knowing what to do. His feminine burden was feeling shy and awkward. One fashionable gentleman volunteered to pull the rickshaw out of the crowd and with the help of the by-standers, who pushed the rickshaw from behind, he was able to draw it out of the crowd. The gentleman with

a sigh of relief looked for the rickshaw coolie, who was missing. So that gentleman began to pull the rickshaw, shouting for the coolie, staring at the people, and now and then glancing at the lady. He was in an altogether unenviable situation.

At 6 p. m. the Parahera started. The attraction of the crowd were the Kandyan chiefs with their own glistening dress and head-gear, embroidered with ribbons of gold. In front of the Parahera were the devil dancers, who danced with full spirit to the beating of a big drum followed by some elephants richly attired. On one of them was the tooth relic of the Puddah. By 9-30 p. m. the Parahera ended. Then took place the presentation of the historic crown and throne by the Duke in the ancient Hall.

What a tragedy that I could not be one of the privileged class to see the historic pageant. My only consolation is that one of my masters, whom I love so well, witnessed it, and described it to me, and my wonder grew.

Then the fireworks began near Queen's House; rays of light formed by the fireworks pierced into the sky and filled the whole atmosphere with a phosphorescent glow. It was simply a display of burning colours. Finally by 12-30, the crowds dispersed and I had to start for "dry" Jaffna and and to my drier books. When will another Prince come again, and, may be, to grant the Charter of Self Government to a Free Ceylon, but free within the British Empire?

E. SELVARATNAM,
Senior.

*Spread the brightness of His glory
Till it cover all the earth.*

Y. M. C. A. JUBILEE

Some Reminiscences of the Y. M. C. A. During its Early Days.

I am delighted to find from the last issue of the Miscellany that arrangements are being made for the Jubilee Celebrations of the College Y. M. C. A. I think some reminiscences from me, one of the oldest members of the College Y. M. C. A., may be of some interest to you.

The Association was started in the year 1884. Its founder, or at any rate, the moving force of the organization, was Mr. Frank A. Sanders of Yale University fame, who was then a Professor of the College.

Two outstanding incidents in its early history—a funeral and a wedding—stand out prominently in my mind. I should like to describe these incidents as briefly as possible.

One of the earliest activities of the Association was the establishment of a Vernacular School in the island of Eluvaithivu. The school was financed by voluntary contributions from members, aided with the proceeds of a plantain garden, maintained by the members in the College compound. A very enthusiastic and most active member of the Association was the late Mr. K. Cumarasamy, the eldest son of the late Mr. C. W. Kadiravelupillai, Police Magistrate of Kayts, and a brilliant young man of great promise. One early morning in the year 1885, he went to the garden for the purpose of watering the plants; while watering the garden, he accidentally ran a thorn in one of his toes, but took no particular notice about it. A week later, he developed symptoms of tetanus and went to his father's home for treatment. A couple of days later we were shocked to hear the sad news that he had passed away, in spite of the best medical assistance then available. Almost all the students of the College marched from Vaddukkoddai to Kayts and participated in the funeral ceremonies. This impressive Christian funeral of a friend, who was the favourite of everyone in the College, has not been obliterated from my memory during the lapse of nearly half a century.

Another interesting incident, that took place a couple of years after, was the wedding of Mr. Arulampalam, the only teacher of our Vernacular School at Eluvaithivu. Dur-

ing one of our annual expeditions to this school—an event which has been I believe kept up for the last fifty years without interruption—we felt that the monotony of a lonely life of that teacher in that lonely island must be relieved by finding for him a suitable partner in life. As the then Secretary of the Association, I was deputed to be the marriage broker and find a bride for him at Uduvil. Mary Shirley of Uduvil was selected as the bride-elect and with the consent of the bridegroom the date for the wedding celebrations was fixed. The bridegroom was escorted from Vaddukkoddai by the members of the Y. M. C. A. accompanied by native music. It was a day of great festivity. The marriage was solemnised at the Uduvil Church and a reception was held at the bride's residence. The return journey of the bridegroom's party in bullock carts late that night from Uduvil to Vaddukkoddai and their boisterous behaviour all along the route must have been long remembered by the village folks, whose slumber must have been seriously disturbed during that eventful night. The result was the location of the first Christian family in the island of Eluvaitivu.

The work of the College Y. M. C. A., that began with the sacrifice of a noble life in the service of humanity, has indeed survived the test of time and has been continued with remarkable success for half a century. This fire that was lit in the College Y. M. C. A. had spread far and wide. An Association in the city of Ahmednagar in the Bombay Presidency was established in 1890. Another Y. M. C. A. was established in the city of Indore in Central India in 1898, and still another at Matale in 1905. The above Associations owe their beginning to the inspiration received from the Jaffna College Y. M. C. A. May this Association, which has the unique distinction of being the first Y. M. C. A. in the East, and which is now celebrating its Jubilee, prosper more and more and be a great source of inspiration to all the students of the College, past and present.

T. H. CROSSETTE.

The Jubilee Celebrations.

The 27th, of October, 1934, stands as a prominent date in the history of the Jaffna College Young Men's Christian Association, as being the date on which the above Association, established as the first Students' Y. M. C. A. in the whole of Asia in 1884, celebrated its Golden Jubilee. In spite of the inclement weather, a good number of old members and well-wishers of the Association responded to our invitation, and came to congratulate us on the attainment of the 50th anniversary, and to remind the future generation of the tremendous responsibility that is placed in their hands.

The first item of the programme for the day was "Tree Planting", which began at 4.30 p. m. Trees were planted in the Y. M. C. A. Garden in four avenues, some planted in memory of some old members, who have passed away from our midst, by their relations or friends, and others by the Ex-Presidents and those who took an active part in the work of the Association. The "Tree Planting" ceremony was indeed a sacred one, because it brought to our minds the recollections of the noble traditions that have been handed down to us by our predecessors.

This was followed by the laying of a stone for the proposed Y. M. C. A. building. The "Stone Laying" ceremony began at 5 o'clock and, after a few words of introduction by the Principal, the stone was laid by the oldest living member of the Jaffna College Teaching Staff, Mr. C. H. Cooke, J. P. This again was a sacred ceremony, because it brought to our mind the great help that was rendered towards the Association by those, who out of their bounty had donated large sums of money for the Building Fund. The solemnity of the ceremony was increased by the meek and gentle manner in which Mr. Cooke gave his message, and I can fully assure him that the stone was "well and truly" laid for the benefit of the students of Jaffna College.

At 6.30 started the public meeting which took place in Ottley Hall. The meeting was presided over by Mr. P. W. Ariyaratnam, the President of the As-

sociation. After the devotional exercises, Mr. D. T. Niles, B. D., the President of the Students' Christian Movement, Ceylon, conveyed to us the greetings of the S. C. M. Soon after this, the President read a short account of the history of the Association. After the Jubilee song, the Rev. J. Bicknell, B. A., B. D., like a prophet, spoke of the fruitful future. The chief speaker for the evening was Mr. R. O. Buell, M. A. As Secretary of the Metropolitan Y. M. C. A. and as the son of one of the founders of the Association, it was very fitting that he spoke to us, and he gave us words of encouragement and advice in the work that we are to do. After this the Secretary, Mas. J. Ratnarajah, proposed a vote of thanks and the proceedings of the public meeting came to a close.

Then came the Jubilee dinner, which took place in the College dining hall, which was beautifully decorated with buntings and various coloured lights. About 75 guests, including the members of the staff and the friends of the Association, sat for dinner. After-dinner speeches were made by Mr. A. M. K. Gumarasamy, B. Sc., Vice-Principal, St. John's College, Jaffna, and Mr. J. V. Chelliah, M. A. While the former in a humorous way congratulated the Association on its 50th anniversary, the latter spoke of the past history of the Association and what it had done to the members. After the singing of the College song, the dinner came to a close, which brought the celebrations to an end.

W. D. ABRAHAM,
Inter-Arts.

*Don't sit idle and brood, believing that you are a
Samson shorn. Try going for things Bald-Headed instead,*

H. REDWOOD.

A Brief History of The Jaffna College

Y. M. C. A.

"Not only is this the oldest of the foreign College Associations, but also one of the very best. Few, if any, associations in America or Britain are doing a broader or deeper work," So wrote Dr. Mott after a visit to the Association some years after it was organised.

As a result of the visit paid by Dr. Eddy in 1882, and the revival meetings held, there was a spiritual revival among the Christian students of the College. They wanted to do some practical work, and chose the Islands for the purpose. A Society called the Gospel Band was formed and the following were among its first members:—Messrs. Samuel Lee, A. S. Arulambalam, E. R. Fitch, J. V. Lambert, S. H. Gnanamattu, Muttiah Jacob, J. K. Chanmugam and Rev. Isaac Paul. Of these only two live to see the Jubilee—Mr. Samuel Lee, President of the Oriental Y. M. C. A., in Singapore, and Mr. J. V. Lambert, a retired public servant.

This Band went at their own expense to the Islands and chose Eluvaitive as a suitable place for the establishment of a school. When the arrangements to start the school were completed, Mr. S. Arulampalam, of Araly West, was appointed its first teacher. Mr. Arulampalam belonged to a staunch Hindu family, and embraced the Christian Faith, in spite of the persecution he had to undergo. Beside other efforts, a garden was taken in hand for the support of the school. In addition to this activity, the Band carried on work among the students in the College, and took charge of Sunday Schools in the adjoining villages.

When Mr. Frank K. Sanders arrived in Jaffna College as a Professor he suggested that the work of the Gospel Band be unified under a Y. M. C. A. His suggestion was taken up enthusiastically and the first student Y. M. C. A. in the East was thus organised in Ottley Hall on the 26th of April, 1884, with Mr. Frank Sanders as the first President. The following preamble to the constitution will be of in-

terest :—“We, the Christian students of Jaffna College, feeling deeply the need of personal growth in grace and Christian effectiveness and of more organised work for Christ in the College, do hereby band ourselves together for the purpose of seeking and giving mutual help of bringing others to Christ and sustaining such outside Christian work as shall seem wise and fitting.” The membership at the start was: 23 active, and 16 associate. The Association carried on its work with the help of four Committees. The Gospel Band was in charge of the work done at Eluvaitive and the garden that supported it. The other three Committees were in charge of Prayer Meetings, Sunday Schools, and Personal Piety work among the students of the College. The students visited the Island two or three times a year for evangelical work. During the annual visit children were given presents and the parents entertained at breakfast. This part of the activity is faithfully carried on even today.

While writing this historical sketch, we are reminded of the death of Dr. Frank Sanders in America this year. The fact that we are able to celebrate the fiftieth anniversary of an institution, of which he was the founder, bears testimony to the noble pioneer work done by him.

We are unable to find anything very definite about the activities of the Association from the time of its inception until 1890, owing to the suspension of the College Miscellany during that period. However, there can be no doubt that the activities of the Association were carried on with great success.

In the latter part of 1884, our school at Eluvaitive was recognised by the Government and became a registered school and the Association was relieved of the task of finding the teacher's full salary.

This Association took the initiative in 1885 for the formation of a North Ceylon Union of Associations, and four years later the Y. M. C. A. received a stimulus by the visit of Mr. Wishard, who held a convention at Vaddukodai.

Two more Committees were added in 1891 and 1892—the Reading Room Committee and the Athletic Committee. The Athletic Committee tried to do for a long

time what the present Physical Department of the College is doing in the direction of sports and games. The Reading Room was kept open at all leisure hours and was supplied with papers and magazines for the use of the members. It was also at this time that the garden was entrusted in the hands of a separate Committee.

In the year 1895, there was a considerable increase in membership — 50 active and 112 associates. Three Cricket Clubs were formed—the Senior, the Intermediate, and the Junior. Four prayer meetings were held each week, and average attendance at these meetings was 60. Outdoor meetings held were 25 in number, and three students accepted Christ in the meetings.

Dr. John R. Mott and Mr. R. P. Wilder visited the Association during this year and held a convention at Vaddukodai on December 11th and the following days. This convention made a deep and lasting impression and as a result the students formed Bible classes and became more vigilant in keeping the morning watch. This resulted in 12 changing over from associate to active membership in the course of the following year.

In 1894, the Association undertook to support a boy from Elavaitive at the Tellippalai Training School. From that time up to last March the Association had been supporting one most of the time, and two part of the time, and a girl or two at the Uduvil School.

A house and compound was purchased by the Association in 1896 for a sum of Rs. 150.00 in order to provide better facilities for the teacher and his family.

In 1897, the active membership reached 63, which is a very high number in the history of the Association. The boy, who was supported at the Tellippalai Training school, was appointed assistant-teacher in the school during this year. We were also favoured by the visits of Dr. Eddy, and Mr. Hieb, Secretary for Ceylon.

The next year's report by Mr. Elmer shows that a sum of Rs. 109.00 was collected by the efforts of the members in addition to the usual income and this

was set aside as a permanent fund, the income of which was to be used for evangelising the Island of Eluvaitive. The sum collected yielded an income of Re 1.00 a month, which supported a boy at Tellippalai.

In order to help the teacher at Eluvaitive in his evangelistical work, a catechist was appointed in 1899. He was only a part-time worker, spending the rest of his time at Analaitive and Nainative. He was paid Rs. 8.00 a month, as salary.

When Dr. Eddy was here again during the next two or three years, he saw a Student Mission being formed to do evangelistic work. He suggested the formation of a Missionary Committee under the Y. M. C. A. to be in charge of evangelistic work. The Missionary Committee was soon formed and its aim was to promote missionary spirit among the students, to look after the evangelisation of Eluvaitive and to send one or two outside Ceylon to carry the Gospel.

While the Committee was in search of a field outside Ceylon, information was received from Mr. Vaughan of the Madura Mission that Tondi was free. The late Rev. J. K. Sinnatamby, who was then a teacher at Jaffna College, was the first Missionary sent there. He was later joined by Rev. V. M. John, whose support was undertaken by the Women's Mission. The late Rev. Isaac Paul is another who rendered faithful service to his Master there.

The Association was all along favoured by the visits of the Y. M. C. A. Secretaries. During the years 1907 and 1908, Dr. Eddy and Mr. Harte, General Secretary, Y. M. C. A., Colombo, paid us a visit. Dr. Larsen was another visitor.

Mr. Harte, who visited the Association again in 1911, suggested the erection of a tablet in Ottley Hall commemorating the establishment of the first Student Y. M. C. A. in Asia. The late Rev. G. G. Brown sent out an appeal to the past members of the Association asking for contributions towards the erection of this tablet, and a sum of Rs. 258.49 was realised. Although the tablet was expected to be erected in 1912, it was not done till 1913 as there was considerable delay in getting it here. This was designed by the

Y. M. C. A. Architect at the request of Mr. Harte, and was made in Germany. It proved to be one of the best sent out to the East. The tablet was unveiled by Mr. W. E. Hitchcock at the Alumni meeting held on 3rd June, 1913.

Dr. York, who was President of the Association for four or five years, strongly recommended the providing of separate rooms for the Association, as it would make the members feel that they had a place of their own. With this in view, he sent out the following appeal in 1912: "Now that the money for the tablet is in hand, we are ready to receive subscriptions for a College Y. M. C. A. building. We need it; we need it badly. We hope we can lay the corner stone at the same time that the memorial tablet is dedicated. Such a building should be an ornament to the institution and sufficiently commodious to provide for future development of Y. M. C. A. life in this place."

In 1913, the Association received a contribution of \$500.00 (nearly Rs. 1500.00) from Mr. Lysle of Leavenworth, Kansas, through the International Committee of Y. M. C. A's. The Committee requested that one of the rooms be named "Lysle Memorial," and Dr. York, as President, wrote back to say that they would be glad to do it. We hope that those in charge of the building will keep the pledge given by Dr. York to the Inter-national Committee of Y. M. C. A's.

We believe we are doing the right thing in launching out the building scheme during the Jubilee Year, so that the hopes of Dr. York may be realised without any more delay. The laying of the corner stone is only the first step towards this realisation and when the building is completed in a year or two, it will not only be an ornament to the institution but also will add to its efficiency and usefulness and play an important part in its future development. By August 1913, the building fund amounted to Rs. 2494.89, of which Rs. 2000.90 came from foreign sources. The figures today are Rs. 8316.16, if all the capital and all the interest are collected.

The teacher at Eluvaitivu retired the next year after serving there faithfully and well for a period

of thirty years. He was succeeded by Mr. Muttiah who remained in service till 1917. The present teacher is an Old Boy of our school there and took charge of the work the same year. He is doing what is entrusted to him to the best of his ability and to the satisfaction of those whom he serves.

The year 1920 saw the addition of a Social Service Committee.

We do not hear much of the Union of Associations formed in 1885. At a Student Camp held at Mandative in 1924, a Jaffna Inter-Collegiate Christian Association was formed with the Jaffna College Y. M. C. A. President as its first President. This Camp has now become an annual event.

It was during that time a change in the constitution was also brought about in the matter of elections. The President is given the power to appoint such men, as would co-operate with him, as Chairmen of the different committees. These Chairmen together with the office-bearers elected, according to the provisions laid, formed the committee of management.

The system of entrusting the various activities of the Association to different committees is still continued. And at present there are nine such committees.

In connection with the personal piety work students met together on Sunday night after dinner, discuss in an informal manner problems and difficulties that confronted them during the past week and how they could meet such situations. The chairman meets a similar group on a week day for the same purpose. At these meetings the students are also urged to keep their morning watch. There were a set of prayer rooms built for the use of the students. But by the year 1922 or 1923 these had been pulled down and a row of class rooms had been built on that site. When the need of a prayer room was felt last year, the Principal was kind enough to give us the use of one of the rooms in the Otley block fully furnished to be used as a prayer room. We hope that the best use is made of it.

The Sunday Schools are carried on almost along the same lines as done at the start. There are five Sunday Schools under this committee and the annual prize-giving for these children is regularly held during November each year.

The Missionary Committee while trying to carry on the trust handed down to them, is faced with a grave financial situation. The management of the school has brought about a debt of Rs. 509.00 which has got to be wiped out very soon, and the Manager relieved of the responsibility of advancing towards the teacher's salary. The saddest thing in the history of the school happened last year when the school building was burnt to ashes. We are now faced with the responsibility of putting up a new school building. If only a hundred loyal old members would come forward and contribute Rs. 19.00 per head, the debt would be cleared and the school building would be an accomplished fact. We have set apart a small sum of Rs. 80.99 to form the nucleus of this fund. The necessary timber has been given us by the people of Eluvaitivu.

Bible classes are held on Sunday mornings under the auspices of the Study Circle Committees.

The running of night schools at Vaddukoddai or nearabouts has not been much of a success. The Social Service Committee, however, renders whatever aid is necessary to the sick boys in the College.

The Membership Committee is in charge of enrolling new members active and associate—and collecting the membership fees.

The garden continues to be an attraction. Tomatoes have been grown with great success. Plantains have not been a paying concern. It so happens that when they begin to bear, holidays approach and the bunches disappear by the time the College reopens after the holidays. Growing chillies, brinjals and tapioca has been tried, though without much success financially. The College fields, known as the Cooke's Block, were taken charge of by this Committee and an attempt was made towards cultivating paddy. In 1932 paddy was sold for Rs. 21.00 and straw for Rs. 25.00. The expenses were not much except for the amount spent on plough-

ing and manuring. The reaping was done by the members themselves.

The Reading-Room forms a part of the College Library and a variety of magazines are supplied. The Publicity Committee posts every week a list of readable articles found in these magazines, thus directing the pupils in material for reading.

The last, but not the least, is our programme for Wednesday evenings. The Committee in charge arranges for speakers, mostly from outside the College, to address the members and the students on subjects Medical, Geographical, Historical, Social and Religious.

Thus the Association has been carrying on its activities along these lines during the past. While the Jubilee marks the completion of fifty years of activity, it also reminds us of the beginning of a new chapter in the life and history of this Association. We feel jubilant that a great trust has been handed down to us and at the same time we realise the great responsibility that comes with it. We look forward for a bright future affording ample opportunities for a fuller realisation of the aims and purposes for which this institution was established.

P. W. ARIARATNAM,
Pres. Y. M. C. A.

The Speech of Mr. C. H. Cooke

I deem it a privilege to be called upon to lay the Corner Stone of this building. The foundation was well and truly laid in early days. According to the Grace of God, which was given unto them as wise master-builders they laid the foundation. The foundation, the imperishable foundation, was securely laid—which is Jesus Christ.

The superstructure, which arose upon this Christian foundation, developed Christ-like character and other Christian ideals among the students and the community. Nevertheless, it is now felt that with the changed and ever-changing conditions in Ceylon there exists a great need in Church and State. There is a dearth of trained Christian leadership. In other words, leadership of the finest attainments and Christ-like character is a

commodity of which the country has great need. And it is upon the builders of this and other similar institutions that the responsibility falls. They have not only to endeavour to preserve and maintain the Christian ideals and methods that have been handed down to them but also to form a thorough-going scheme for re-equipment and re-organization of the work that may help the supply of this great need and send out men, whom the country needs in the closing days of this dispensation. May the God of Wisdom, Power, and Love through his Holy Spirit grant His richest blessings and His daily guidance to the builders of this institution, whose Corner Stone I lay most solemnly through Jesus Christ, our Lord. Amen.

Mr. D. T. Niles' Speech.

Mr. Chairman, Ladies and Gentlemen:

When 50 years ago, the first Student Y. M. C. A. in Asia, was founded at the Jaffna College, then and for years afterwards, it remained the one society in a College, under whose auspices practically all the extra-curricular activities of the College were run. But since then many such activities have attained an independent status. Scouting, Cubbing, Social Service Leagues have all come into our College life and have now taken charge of various branches of work. In many Colleges even Bible Study classes are run on an independent basis; there are also separate Literary Associations.

And so more and more the question has come to be asked: what is the Y. M. C. A.? Or, to use the name that is modern, what is the S. C. A.? What is its function?

I have come here bringing you the greetings of the S. C. A. in Ceylon on this, the day of your Jubilee. We congratulate you on your 50 years of work and success. We congratulate you for retaining your old name, Y. M. C. A. But I also bring to you the answer that has been and is being given in responsible circles and by responsible people to the question that I raised: what of the Y. M. C. A. in a College?

The answer is: to be Christian and to be a Christian witness. These Associations are all found in

Christian Colleges only. We look to our Colleges being Christian Educational Institutions. Education we give but who is to make it Christian in the intensive sense of the word? To be a Christian is to be a Christian witness, to offer Christ to the students who study in our Colleges, and introduce them to Him.

This is a task that is beyond the members of the staff. It is good and necessary to have a Christian Principal. But that will not make the College Christian. Christian members of the staff cannot make the College Christian. The Christian boys in the College must do that. It is they who are in the closest intimacy with the other students. It is they who have the best chance of introducing these students to Christ.

To be a Christian is to confess that one can not and dare not live without Christ. It also means that one will not allow, as far as in one lies, others to live without Him. And the Student Christian Union is nothing but the Association of Christian students in a College banded together to fulfil this task of Christian witnessing. It is the Association that can make real the claim of our Colleges to be Christian Educational Institutions.

Let me wish that your Association in Jaffna College may fulfil this task with greater success in the years to come.

The Speech of Mr. R. O. Buell.

Mr. Chairman and Christian friends:

I must thank you for the honour you have done me by inviting me to speak at the Jubilee Celebrations of your Association. It has not been my privilege to have been a student of Jaffna College and thus to have qualified for membership in your Y. M. C. A. I believe, however, my father was a foundation member of it, for he often told me with pride that it was the first Y. M. C. A. in the East. He did not qualify his remarks by saying that it was the

first student Y. M. C. A. In fact, whenever he speaks of Jaffna College, my father always speaks in terms of unqualified praise.

I am glad that, while you do co-operate with the Student Christian Association and have a programme of activities on the same lines as that of any progressive Christian Association, you call yourself a Y. M. C. A. Perhaps it is out of gratitude to Y. M. C. A. Secretaries, like Sherwood Eddy and A. C. Harte, who rendered great services to you. The name of Sherwood Eddy is dear to the Tamils of Jaffna and we as a people are dear to him. He loves to speak Tamil, whenever there is an opportunity to do so, and in his homeland, where the diet is so rich and varied and appetising, he thinks our prawn curries are hard to beat. A few months ago, while passing through Colombo on his way to China, at considerable personal inconvenience as he was ill and also at short notice, he consented to deliver a lecture at the Y. M. C. A. and thereafter spoke in Tamil to his Tamil friends. (I cannot easily forget how he addressed me as "Thamby" when I had the privilege of meeting him four years ago in Montreal.) Though he is a prominent worker of international repute and a recognised authority on public questions, with pardonable parochialism we love to think of him most as the friend of our people. When I recall his affection for us I am almost inclined to believe in the theory of Re-incarnation and to suppose that he was a Jaffna Tamil in his former birth.

There is another great name in the annals of the Y. M. C. A. history of India and Ceylon; I refer to A. C. Harte, who suggested to you that you erect a tablet commemorating the establishment of the first student Y. M. C. A. in the East. The visits of A. C. Harte to your Association must have been a great inspiration. His thrilling voice, his eloquent speeches and his dynamic personality still linger in the memories of those who met him even once. Harte loved India—in his opinion it included Ceylon—very much and was loth to leave it. He used to say "America is my mother but India is my sweet-heart". The larger interests of the foreign work of the Y. M. C. A. necessitated his departure to Palestine and at Jerusalem he has erected a magnificent Y. M. C. A. building. Mr. Harte is still unmarried; so I believe India is still his sweetheart.

Perhaps I have digressed somewhat in referring to these two names, but I think it was necessary. On such occasions as this Jubilee gathering we must remember great names and pay our tribute to them.

The Y. M. C. A. in India, which was started by the International Committee, was meant primarily for students. Several years ago a certain Missionary in India in Calcutta, I believe his name was Dr. Williams, was greatly distressed about the students of Calcutta. They seemed to be without a shepherd and even a comfortable sheep-fold. They lived in dingy, ill ventilated and crowded quarters, were unable to get clean and wholesome food and had no facilities for healthy recreation. The University then seemed to be more absorbed in prescribing courses of study and failing as many students as it could. Dr. Williams set forces in motion that led to the establishment of a student Y. M. C. A. at College Street, Calcutta.

In Madras, also a Y. M. C. A. was opened next to the Christian College and the Law College so as to provide a good hostel for the students and offer them facilities to spend their leisure profitably and pleasantly and above all present to them the ideal of Christ-like manhood.

In Bombay a branch is specially set apart for the use of students and each College Christian Union was in my time, at least, definitely promoted by the Secretary in charge. I have mentioned these instances to show you how closely the Y. M. C. A. Movement has identified itself with students not only Christian, but also non-Christian.

It is very pleasing to know that your Association established a school at Eluvaitivu and was for two years responsible for its maintenance. The money for it was raised by the students themselves, cultivating the garden and selling its produce. I understand one of the foundation members injured his foot while watering the garden and the wound ultimately developed into tetanus which caused his death. Though he died long ago his name will live as long as this Association lasts. Can a work be started under better auspices than those of the sacrificial service of its founders? I am sorry the school at Eluvaitivu has

become a grant-in-aid institution; otherwise your Association would still have the privilege of working hard to raise money for it. Probably you intend to celebrate your Jubilee by starting another piece of work which will give you a chance of raising money.

Another pleasing feature of your work is the maintenance of five Sunday Schools in the villages. What a power for good these Sunday Schools for children can be, if the Bible is well taught there!

You also render aid to the sick students in the dormitories. That work must be greatly appreciated. I speak from experience.

Yet with all that you do you must be having problems in the College that need your attention or tempt you to lower your flag. You need to remember that you are the best auxilliary of the Principal the Vice-Principal and the College Staff in carrying out the chief purpose for which this College has been established. The better work you do the more you strengthen their hands.

You may be having the temptation, to play, so to speak, at running your Association. It is so easy to carry on this work in a conventional, if not perfunctory manner, that robs it of its value to all concerned. A programme of meetings and classes has to be carried out and so it is easy to go through it in a soulless manner. The meetings of my own College Christian Union or Church Christian Eudea-your Society were sometimes very dull and uninspiring and I got hardly any spiritual benefit out of them. Even Church Services can be rather conventional, leaving hearts cold and minds unstimulated. It is easy to lay the blame on leaders of our meetings. The leader, however, gets his inspiration from the spirit and attitude of the members of the Association. There is a bit of advice given to travellers; I do not know the exact words but it runs thus: If you would bring the wealth of the Indies, you must take the wealth of the Indies with you. If you visit a country, without your imagination being previously stimulated by reading and getting information about it, you will not profit by the trip nor even enjoy it. When you intend to participate in any of the acti-

vities of your Association, go prepared in the right spirit and attitude, for, then, you will derive benefit from it. The greater your interest and enthusiasm, the more advantages you will obtain from it.

There may be also a temptation to carry on such work so as to catch the eye of the Principal or the Vice-Principal or the teachers. To do religious work or, for a matter of that, any work for the sake of effect is to rob it of its value. There is a very young American Tennis player — I forget his name — who was expected to be world-champion and has narrowly missed that distinction. It is said of him that the secret of his success is his concentration on the game. To him the crowd, its applause or its criticism does not matter in the slightest. Nothing can distract his mind from the game in hand, not even his good strokes. His eyes and his mind are on the ball. Similarly you have to concentrate on your work and do it with the consciousness only of the "Great Taskmaster's eye"

A College Y. M. C. A. can render invaluable assistance to the students and to the community by standing definitely and courageously for certain ideals and thus helping to create healthy public opinion, both inside and outside the College walls. A College Y. M. C. A. must stand definitely for purity. The temptation to impure talk and coarse jokes, if not impure deeds, is one from which even a Christian College cannot be free. It may not proceed as much from lasciviousness as from a desire to attract attention. All the vigilance of the Principal and the teachers cannot prevent impure talk or immoral acts; only a healthy public opinion on the part of the students can achieve it. To create such public opinion a body of determined students must run the gauntlet of much ridicule and have the courage to check the circulation of any coarse story that is likely to be started. There is a story told of how General Grant did this very effectively. Within his hearing a group of officers were chatting one evening. One of them gleefully rubbed his hands together and said, "I am going to tell you a spicy story. Fortunately there are no ladies here." Grant replied, "But there are gentlemen here." The coarse story died away on the lips of

the officer and a timely, yet unostentatious, blow was struck for purity. For sometime at least those officers must have avoided coarse stories. I don't at all wish you to appear prudish or sanctimonious, but I would urge you to make a manly stand for purity. One can be quite genial, companionable and full of spirits without the assistance of "Smutty" jokes and stories.

I would suggest the formation of a Study-Circle for the *reverent* study of sex. If you cannot study the subject reverently, leave it alone. A knowledge of the facts of sex makes a young man who has common sense realise not so much the wickedness as the futility of impure deeds. Every young man striving for excellence in study and in sports will eschew immorality.

Will your Association also care to make a stand against all manner of falsehood? I know there is among our young men a definite conviction and therefore a public opinion that the Tamil language and culture are superior to Western language and culture. Is there among our young men a definite conviction that truthfulness and straight-forward dealings are immeasurably superior to falsehood and sharp practices? When you see a man, who has a reputation for sharp practices, do you think of him as a clever fellow or as an unconvicted criminal? Do we wax righteously indignant, when we hear of fraud practised, of lies told, or of double-dealing?

I am afraid we have admired subtlety more than righteousness. In our literature - I understand that, while devotion to Goṁ and control of the lusts of the flesh are enjoined, honesty and truthfulness are not given the place of honour they occupy in Hebrew and Christian literature. Take the tales of the Pancha Tantra or Hitopadesa; they all extol the man who by his cleverness outwits the other. I understand the stories of Raynard the Fox, which have gone over to Europe, are based on Indian fables. The Hebrew books speak in uncompromising terms of lying as being an abomination to the Lord. Jesus speaks of the Devil as the Father of lies. Most other sins can be traced to fleshy lusts but the origin of falsehood is purely Satanic. Even those of us, whose families have been

Christian for two or three generations, seem to have a sneaking admiration for tortuous methods and devious ways of dealing. We are inclined to call an honest and truthful man a fool, yet we claim to be the followers of One, who so completely identified Himself with Truth as to say "I am the Truth." Whatever critics of Gandhi may say of him, few will deny that his greatest contribution to India has been his emphasis on truth. Into politics, where truth suffers most, be brought honest and straight-forward dealing. One feels concerned whether after his exit from politics the same high standard will be maintained.

When you hear reports about bribery in various villages, how does your Association react to them? What do your members think of bribery and corruption? Do they regard it like the rain or the floods, something inevitable? Do they feel what Lincoln felt and said, when he saw negroes being sold in the open market—place like cattle? He said, "If I get a chance to hit that thing, I'll hit it hard." I have no doubt you have definite convictions that falsehood, dishonesty, and corruption are the worst enemies of our people. These convictions however need to be expressed in action. I wish our young men will want to hit bribery and dishonesty as hard as Lincoln hit slavery. They say the young men of Jaffna can organise a boycott very effectively. How one wishes that all healthy public opinion is mobilised and a vigorous boycott of these evils is organised, at least in Vaddukkoddai, by the members of the Jaffna College Y. M. C. A!

Mr. Bicknell's Speech

"The Horoscope of our Y. M. C. A."

Our President has been speaking of the past; I am to speak of the future. He has been giving the history of the Jaffna College Y. M. C. A; I am to give its horoscope.

While I cannot claim to be a specialist in the making of horoscopes, I do know enough of Astrology

to be sure it takes much account of the position of the planets, and that the planet which is ascendant is one with special influence. I conclude, therefore, that, since on this day of the re-birth of the Y. M. C. A. the planet Jupiter rises in conjunction with the Sun, it is of very great importance. I also conclude that, since no less a person than the immortal Cicero calls this planet "that splendid star, salutary and fortunate to the human race", this conjunction must be auspicious for the future of our Association.

The most obviously significant feature of Jupiter is its size. It is the 'giant planet,' being 1300 times as large as the Earth, and equal in volume to all the other planets of our system put together. This must mean something big for us, some development beyond anything we have experienced during the first half century of our existence.

But we cannot leave out of account the position of the other planets. They may modify the power of our favourable star. With Mercury in the constellation Libra or Scales, and with Saturn in Capricornus or The Goat, it would appear very probable they would exercise some balancing, even rebutting force. This will, doubtless, mean we are not to look for an increase simply in numbers or in physical size. Possibly, as the planet Saturn has her rings made up of little satellites revolving about the mother-planet, so we may find our growth will be in some way other than any definite enlargement of the Association itself. It may be, rather, an enlargement of its sphere of influence or the extension of the orbit of its imagination.

If anyone were to prophesy that the erection of a special building will mean greater privileges for a few of the students of the College or simply more convenience for some of the officers of the Association, he would show himself deficient in skill. The stars in their courses are fighting against any exclusiveness. This building is but to increase the Y's forces and its field of action. It is to be thought of as a power house in which may be gathered all the forces for good in the whole group of students and in which there may be a concern for the well-being of every boy within the confines of the compound.

Our Association has always been broad in its conception of its task. There have been nine Committees, the same in number as the moons of Jupiter, for all phases of the Christian life and work. Many have been on these Committees and they have worked for many of the boys. But there is room for expansion, expansion in the number who are set to work and in the scope of the work done. There is a vast amount of latent ability and moral earnestness as yet unused. This must be explored. There are many avenues of service as yet untraversed. These must be opened up. There are scores of seekers for the truth who are waiting for some one to guide them, and there are many who need only to be instructed to be quickened into real guides for their fellow students. The Bible Study Committee, for instance, could very easily gather more who would be eager to study and there are those who could be inspired to teach. The Personal Piety Committee should be able to lead more to observe some time daily for devotions and inspire more to real spiritual leadership.

According to the plan of the new quarters there is to be a Visitors' Room, the purpose of which will be to form a centre for our Old Boys who may wish to come here. There are many of these in the community about us and it is designed for them with the hope that from this contact with the Y. M. C. A., they may go forth blessed. Further, it is hoped that some work may be carried on from this room, and the Association as a headquarters, for the well-being of the vicinity surrounding the College. This should be a tool that may prove effective in the hands of the Social Service Committee.

But let us turn to the stars for still further light. Is not the presence of Uranus in Aries of primal significance? Uranus, for a long time the most distant from the Sun of the known planets in Aries, the first sign of the zodiac! Here is evidence that the future Y. M. C. A. of our College will have a much more far reaching conception of its message than it has had in the past. It will come to realize that the task before it is not simply to touch individual lives, to lead some boys into pure and upright living, and to keep some "unspotted from the world", but it is called to build the Kingdom of God here on earth.

More and more we are coming to see that if we are to expect young men to live a real Christian life we must so transform society that they will find it founded upon Christian principles. And we have come to realize that in society, as constituted to-day, with its selfish principles, with its satisfaction in watching the "paradox of poverty and plenty" continue, we do not have such Christian foundations. So we see that the task of our Christian organizations is to bring about an order more consistent with the teachings of the Sermon on the Mount.

We should remember too that this morning, not only was Jupiter ascendant, but it was in conjunction with the Sun. This makes it much more potent. This signifies the conjunction there is to be between our Association and the One from whom it derives all its inspiration, the Christ.

Jubilee Dinner

MR. A. M. K. CUMARASWAMY'S SPEECH

Ladies and Gentlemen:

It is a high honour you have conferred on me in asking me to toast the Jaffna College Y. M. C. A. on this Golden Jubilee of her foundation; to say I am intensely sensible of the compliment is to put my feelings very mildly. My privilege tonight is to voice the feelings of your friends, who are not members of Jaffna College and to wish you *Ad Multos Annos* and good luck in the name of the Lord! I was almost going to live up to the old adage, *Dulc'est desipere in loco* and toast your health in wine that maketh glad the heart of man, but despite your lavish hospitality, the prohibition Laws of Jaffna and of America have conspired to effect an ineluctable inhibition. This coupled with the high degree of somnolent stupefaction, which your dainties and delicacies have induced tonight, makes me more liable to the postprandial dreams of a boa constrictor than to the coherent and dignified utterance a fiftieth birthday demands.

A friend of mine in Colombo asked me the question, "I say, Cum, is it true that Jaffna College has the oldest Y. M. C. A. in all Asia? Why, then, do they omit to boom the fact? You Jaffnese are indeed funny folk." But the accusation will need to be withdrawn, if my friend had been present at any of our S. C. M. Camps, when Jaffna College read the year's report at the Business Session. The Secretary generally began—I am proud to present the report of the oldest Y. M. C. A. in all Asia—and we all smiled a benevolent smile at your booming propensity. One occasion comes to my mind when *a la* the words, "Which, of he or Adrian, for a good wager, first begins to crow?" I entered on a bet with a friend that Jaffna College would begin with the old story. To my chagrin and mortification the report started otherwise, and ended like other reports. My downcast countenance propped up in triumph the next moment, for the Secretary added as a Postscript, "This, gentlemen, is the report of the oldest Y. M. C. A. in all Asia!" and I won my bet.

The real reason why perhaps people do not hear of your ante-deluvian origin is that you are getting on so famously, normally and in ordinary healthy activities. It is the abnormal that creeps into the News column. I remember as a Royal College boy, listening to Pussyfoot Johnson in Colombo, when one of my less law-abiding colleagues ragged Pussyfoot with a little paragraph in an American paper describing a drunken episode in the land of prohibition. Pussyfoot's retort was quick and effective, and I want to adopt it, *mutatis mutandis*, to the present occasion. Supposing the Rev. John Bicknell were chased by a Pariah dog and bitten by him *quod di averant*, we should be sorry, but the Daily News will not boom it, for that is what dogs are for. But if it did happen that the Rev. John Bicknell ran after the dog and bit the dog, the incident would be boomed in America and throughout the world.

You are perhaps too well-established to need any advertisement, but isn't it true that we are not fair by our neighbours when we omit to advertise our wares? The cause is too big to be kept under a bushel. Our fellowship is a Romance and there is a

sacramental thrill about it, "No heart is pure that is not passionate, no virtue safe that is not enthusiastic." And so with all the warmth we can commend, we offer you our felicitations. More strength to your elbow and may you live for ever!

JUBILEE SONG

இராசம்—அடாண

பல்லவி

ஆதி—சாணம்

கிறிஸ்த வாஸிபசங்கம்—கீழ்

தேசத்திலே முதல்தாபித்த யாழ்ப்பாணம்—கிறிஸ்த.

அநு பல்லவி

பெருக்காண்டு ஐம்பதின்முன் Frank Sanders ஐயர் அன்பு
பேணி யாழ்ப்பாணக்கல்லூரிபை வாழ்வித்த—கிறிஸ்த.

சரணங்கள்

1

தேவே நின் இராச்சியம்—ஏழை

சேர்ந்திடவே அன்பு பூண்டார் வாஸிபர்

தாயில் எழுவை தீவு சார்ந்து நற்பாடசாலை

தாமித்துச் சகி சேஷம் போதித்து விளக்கின—கிறிஸ்த.

2

ஒய்வு காட் பள்ளிக்கூடம்—மிக

உத்கமமே தேவ சத்தியம் ஊட்டிட

சேயரை அங்கும் இங்கும் சேர்த்து அக இருள்

தீர்ந்திடவே ஞானக் காந்தி சொரியும்—கிறிஸ்த.

3

ஐயோ எம்பாடசாலை—கொடு

அக்கினியால் சாத்தான் தீக்கம் செய்தனன்

ஆனாலுய நாமே ஜெயம் அடைவோமென ஜெபித்து

ஆண்டவரை அவர் அடியரை நம்பும்—கிறிஸ்த.

4

கட்டடம் பிறிதில்லையே—அந்தோ

காருண்ய பண்டிதர் York ஐயர் ஆசித்த

இட்டோமின் நஸ்திபாரம் யேசுவை முன்னிட்டு

இது அனு கூலம் பெறுமெனக் கருதும்—கிறிஸ்த.

தாதாதின் அருள் வாழ்க
 கம்மினோர் மணதைச் சம்பிரமிக்கும்
 தாதா என்போர் வாழ்க சங்கமிலங்கி வரழ்க
 தகை பெறும் யாழ்ப்பாணக் கல்லூரி வாழ்க வாழ்க—கீழில்.
 C. H. Kadirvetpillai.

ACKNOWLEDGMENT

We beg to acknowledge with thanks the receipt of the following donations from our Old Boys and Friends towards the Y. M. C. A. Jubilee Celebrations.

Mr. W. P. A. Cooke	Rs 12. 50
„ A. R. Subramaniam	„ 5. 00
„ T. Selviah	„ 10. 00
„ S. R. Williams	„ 5. 00
„ J. T. Amarasingam	„ 5. 00

P. W. ARIARATNAM,
 President, J. C., Y. M. C. A.

Joys are our wings ; sorrows our spurs.

RICHTER.

THE JAFFNA COLLEGE OLD BOYS' ASSOCIATION, COLOMBO.

i— ANNUAL REPORT FOR 1934

On behalf of the Executive Committee of the Jaffna College Old Boy's Association (Colombo Branch) I have great pleasure in submitting a report of the activities of the Association for the period beginning 18th November, 1933 ending 3rd November, 1934. The total membership of the Association stands at present at 215 as against 135 in 1929 and 175 in 1931. The growing strength in membership and the fact that the Association is celebrating its 21st year, coupled with the interest evinced by the members, is an encouraging sign and tends to show that the future of the Association is very bright.

The Principal and Mrs. Bicknell's Tea to the Old Boys in Colombo, which has now become an annual function, came off in the middle of July, 1934. A good number were present and partook of the hospitality and kindness of the Principal and Mrs. Bicknell in the lawn of the Y. W. C. A. It is arranged to have the Principal and Mrs. Bicknell's Tea in the earlier part of the year and to have the Annual General Meeting followed by a Dinner or Social in the latter part of the year. Though our Constitution lays it down that the Annual General Meeting shall be held in September each year, for the last four years the Annual General Meeting has been regularly held in November. As November seems to be the most convenient month, an amendment to that effect is, I think, necessary.

May I be permitted to place on record my sincere thanks to the indefatigable Treasurer, Mr. M. Ramalingam, and to Mr. A. W. Nadarajah for the great services rendered to the Association during my absence from Colombo.

V. K. KANDASAMY

Hon'y. Secretary,

J. C. O. B. A. (Colombo Branch).

ii— STATEMENT OF RECEIPTS AND PAYMENTS FOR THE YEAR 1934

Receipts.	Rs.	Cts.	Payments.	Rs.	Cts.
To Balance .		.	By 1933 Annual General	146.	30
B. F. from 1933.	138.	77	Meeting & Dinner.	30.	30
Subscriptions & Dinner			Miscellany.	10.	46
Fees for 1933 collected			Principal's Tea in July 1934.	20.	40
after the Annual General			Printing.	16.	01
Meeting.	54.	50	Stamps & Stationery.	2	50
Subscription & Dinner			Incidentals.		
fees for 1934.	141.	50	Deposit in Post Office		
Savings Bank Interest.	.	08	Savings Bank.	1.	08
			BALANCE IN HAND	107.	80
				334.	85

Audited and found correct.

Signed: K. Nagalingam
 " A. Ponniah
 AUDITORS,

Signed: John Bicknell,
 PRESIDENT.

3.11.1934.

Sgd.: M. Ramalingam,
 Hony. Treasurer.
 J. C., O. B. A.,
 (Colombo Branch).

iii- Annual Reunion

The 21st Annual General Meeting of the Jaffna College Old Boys' Association, presided over by the Rev. John Bicknell, was held on Saturday the 3rd November, 1934 at 5.30 p. m. at the Central Y. M. C. A., Fort. The following were elected office-bearers for the ensuing year:-

President:— The Rev. John Bicknell (Principal)

Vice-Presidents:— Mr. K. Balasingam
 " G. C. Thambiah
 " W. H. T. Bartlett
 " T. S. Selviah
 " K. Kanagaratnam
 Dr E. V. Ratnam

Secretary:— Mr. H. S. Wijayaratnam

Treasurer:— " M. Ramalingam

Auditors:— " K. Nagalingam

" A. Ponniah

Committee:— " W. W. Mutturajah

" M. M. A. Raheem

" A. W. Nadarajah

" S. Manicavasagar

" V. K. Kandasamy

" K. T. Chittampalam

" S. Peraeravar

" A. Arulpiragasam

" S. Sinnattamby

" V. Sabapathy

A letter from Mr. P. Vythialingam, District Judge, Kegalle, relating to the Silver Jubilee Celebrations of the Principal, was read to the house and Mr. V. K. Kandasamy proposed "that the Silver Jubilee of the Rev. John Bicknell's connexion with Jaffna College be celebrated during this annual year of this Association. The motion was passed unanimously. The following Committee, with power to add to their number, were appointed to make the necessary arrangements:—

Mr. K. Kanagaratnam

" W. H. T. Bartlett

" K. T. Chittampalam

- Mr. V. Nalliah
 „ M. Ramalingam (Treasurer)
 „ S. Wijayaratnam (Secretary and Convener)

Among the other resolutions passed was one congratulating the College Cricket Team on having won the Cricket Championship. The meeting terminated with an address by the Chairman.

S. WIJAYARATNAM,
 Secy.

iv—Annual Dinner

The annual dinner of the Colombo Branch of the Jaffna College Old Boys' Association took place on Saturday the 3rd Nov. at the Central Y. M. C. A.

The Rev. John Bicknell, Principal of the College presided.

Mr. F. J. Soertsz, K. C., was the chief guest. Among others present were: Mrs. Bicknell, Mr. K. Bala-singham, Mr. G. Crossette-Thambiah, Dr. H. U. Lembruggen, Dr. W. S. Ratnavale, Dr. S. E. Chellappah, Mr. E. W. Kannauzara, Mr. C. Nagalingam, Dr. J. M. Somasunderam, Mr. P. Vythialingam and Mr. R. K. Burns, the visitor from Washington.

HIGH TRADITIONS

Proposing the toast of the College, after the loyal toasts were pledged, Mr. Soertsz said that a College, which went back for over half a century, was old enough to have gathered around it a very great tradition of culture and moral values and it was of course the privilege and duty of the Old Boys to maintain that high tradition and to hand over to the next generation those ideals unimpaired and vigorous.

He was told, he continued, that Jaffna College had always taken a great part in the social and political life not only of the Jaffna Peninsula but also of the whole Island. One had only to remind oneself of the distinguished number of Old Boys that had

been turned out by Jaffna College and realise the important part they have taken in the public life of Ceylon. It could safely be said that Jaffna College ranked very high amongst all the Colleges and he had no doubt that it has been the ideal of Jaffna College to see that its pupils went to their posts in the world well-equipped for the battle of life, equipped for their work not in a selfish manner but prepared to bear the burdens of one another, for it was by so doing that they could really accomplish the real part allotted to them in life.

The College had maintained its high traditions of the past and it was the duty and privilege of the Old Boys to hand over the traditions to the present boys unimpaired and it was proper and fit that they should drink to the prosperity of the College, the memory of the past teachers, the present staff and pupils and to the greater prosperity of the future.

The toast was drunk with enthusiasm.

PRINCIPAL'S SPEECH

The Chairman, replying, recalled an incident in the year 1915 when he was able to visit the Panama Exposition while returning to Ceylon with Mrs. Bicknell. There they heard that Mr. Thomas Edison was going to speak. He (Mr. Bicknell) was a great admirer of the great Edison but had never seen him and wished very much to see and hear him. By a ruse he managed to get near the hall where he was to speak, but, following the advice of another intelligent American, left that place in search of a better place to have a look at Edison and missed him. However, two days later, he had the unique pleasure and privilege of seeing Edison on a ferry boat and with him was the great Henry Ford, both shelling and eating peas. (Laughter.) The early disappointment was now gone and his desire fulfilled.

It seemed to him that that was applicable to the students who received their education at Jaffna College. They were seeking for something which perhaps did not come to them soon after leaving College but, as years rolled by, they realised they got something in their school which came to fruition in later years. That was what they were doing in Jaffna College, not only getting the boys to pass examinations, which were

necessary, but also giving them something which would stand them in good stead in their future lives, something which made them better men. They were taught to take an interest in good literature, wholesome righteous literature, something for which they would be grateful.

PLEA FOR VOCATIONAL TRAINING

The toast of "Ceylon" was given by Mr. W. W. Muttarajah who, in the course of his speech, remarked that the present educational system, in his opinion, created an inferiority complex in them. They were taught history extolling the virtues of Wellington, Nelson and other heroes who were all European, as if there had been no such heroes in India or Ceylon. While extolling the work that was being done to foster agriculture, he appealed for technical education and vocational training in schools.

Mr. S. Rajanayagam, who replied, advocated the trilingual system of instruction in Ceylon schools and stressed the need for clearly defining the ultimate end of the education imparted in Ceylon schools. Students at present, he said, were prepared for examinations but after leaving school were undecided as to what they were to do.

Mr. V. K. Kandasamy, the Secretary, proposed the toast of the Sister Colleges and Mr. M. C. Nadaraja replied.

MISSION WORK

Mr. P. Vythialingam proposed the toast of the guests.

Dr. H. U. Lembruggen, replying on behalf of the guests, recalled the early history of Jaffna College, which originally was known as the Batticotta Seminary, started in 1816, a year after the Battle of Waterloo. The first American Mission arrived in 1816, reaching Galle from where the journey to Jaffna was done in palanquins. They could realise what manner of travelling it must have been, traversing jungles and taking days to accomplish it. They found on arrival in Jaffna that another mission of the Dutch was in possession and so these American missionaries betook themselves to the interior where they not only founded a College but also a Hospital. They came not for material gain,

not for Imperial purposes, but imbued with Christian spirit to minister to their fellowmen in remote lands. They subsisted till the present day carrying on the good work for 120 years and kept the flag flying and maintained the old traditions. The distinguished Old Boys of Jaffna College filled important posts in the Public Service and were an inspiration to the younger generation.

While thanking the Association on behalf of the guests, he wished the College all prosperity and every blessing to carry on the noble work that was being done for the benefit of the people of Ceylon.

Mr. Robert Burns also returned thanks, and it was a late hour when the gathering, numbering about one hundred, broke up.

The Ceylon Observer.

OLD BOYS' NEWS

(GATHERED BY AN ALUMNUS)

EXAMINATION SUCCESS

The following passed the last Class III Clerical Examination and are attached to the following offices :

Mr. T. Balasingam	Income Tax Office.
„ Alexander Nallaratanam	Medical Department.
„ V. K. Somasundram	Irrigation Department.
„ A. Velupillai	Income Tax Office.
„ V. Kandasamy	
„ W. Wijaya Dharma	

The following have passed the Final and Intermediate Examinations of the London University:

B. A. Honours (Philosophy)

Mr. T. Navaratna Rajah (Third Class)

B. A. General

Mr. S. Ramalingam,

B. Sc. General

Mr. M. Mathiaparanam Arianesan.

„ V. Sangaralingam.

„ S. Sivagurunathapillai

„ R. Subramaniam.

Inter Science

Mr. K. Kumaradason
 „ K. Nagalingam

Inter Arts

Mr. A. Mathiaparanam
 „ J. M. Sabaratnam
 „ Kooyat N. Thirunavukkarasu
 „ A. G. Rajaratnam
 „ P. J. Thambiratnam

Referred

Mr. S. K. Gnanamuttu (Geography)
 „ C. Nagaiah (Logic)
 Our congratulations to all these men.

GENERAL

—Mr. M. S. Nalliah, Postmaster, Chundikuli, has been transferred to Borella, Colombo.

—Mr. A. Kandiah of the Central Telegraph Office, Colombo, has been transferred to the Jaffna Post Office.

—Mr. K. Canagasabai, of the Nattandia Post Office, has been transferred to the General Post Office.

—Mr. R. S. Edwards, Postmaster, Hatton, has retired from service and is residing at Kopay.

—Mr. V. Sabapathy has been appointed Inspector, Co-operative Societies, and has taken up work in the Northern Division.

—Mr. A. Kanagaratnam, Accountant, Electrical Department, has resumed duties after his long leave. During his period of leave he travelled extensively in the F. M. S., Singapore, and Japan.

—Mr. L. C. Williams, B. Sc., has joined the Staff of Uva College, Badulla.

WEDDING

Our congratulations to the following newly wedded couple:

—Mr. T. Veluppilai, Apothecary-in-charge, Manampitiya, and Miss Kanagamany Ammal Kanapathipillai of Vaddukoddai. (Both Old Students.)

REQUIESCANT IN PACE

—The death took place of Dr. M. Sangarapillai at Araly in October.

—The death took place of Mr. S. K. Arianayagam of Tellippalai on the 29th of October.

THE LATE PROF. IRVING F. WOOD

News reached us in the early part of the term that Prof. Irving F. Wood died in Washington, D. C., U. S. A., on August 29th. Professor Wood graduated from Hamilton College, the College of Dr. E. P. Hastings and came out to teach in Jaffna College in October 1885. In 1889 he returned to America and received his degree of Ph. D. from Chicago University after some years of study. Then he was appointed Professor of Biblical Literature in Smith College in Northampton Mass, where he taught for 35 years, retiring in 1929.

In 1930 Dr. Wood and Mrs. Wood paid a visit to Jaffna where they had first met in Vaddukoddai when she was living with her parents, Principal and Mrs. Hastings. On that visit they brought with them their daughter, Constance, who is now connected with Pomona College, Claremont, Cal., Continuing their journey around the world they visited their other daughter, Mrs. Edna Francis Turner in China. Prof. Wood made a great place for himself during the 35 years he was teaching in Smith College and found time to write some books on Biblical knowledge. Mrs. Wood is in Washington near her daughter Mrs. Turner, who has now settled there having returned from China.

The Year 1934 has seen the passing in America of three men who were closely associated in work at Jaffna College and had been warm friends, Mr. W. E. Hitchcock, Dr. Frank K. Sanders and now Prof. Wood.

REPORT OF THE PHYSICAL DEPARTMENT, 1934.

The achievements of the Physical Department this year will speak for themselves. We started this year by winning the Cricket Championship and are ending it as the proud holders of the Football Championship. The latter is the more notable victory because of the fact that, whereas in Cricket we only fulfilled expectations, in Football we surpassed the dreams of the most optimistic of our supporters. This shows what grit and determination could do with proper training. We started modestly and we made no noise. We worked faithfully and we worked hard. The consequence was that our team improved beyond all recognition and earned the admiration of even our adversaries who said at the end of that glorious game: "Congratulations!, the better side won."

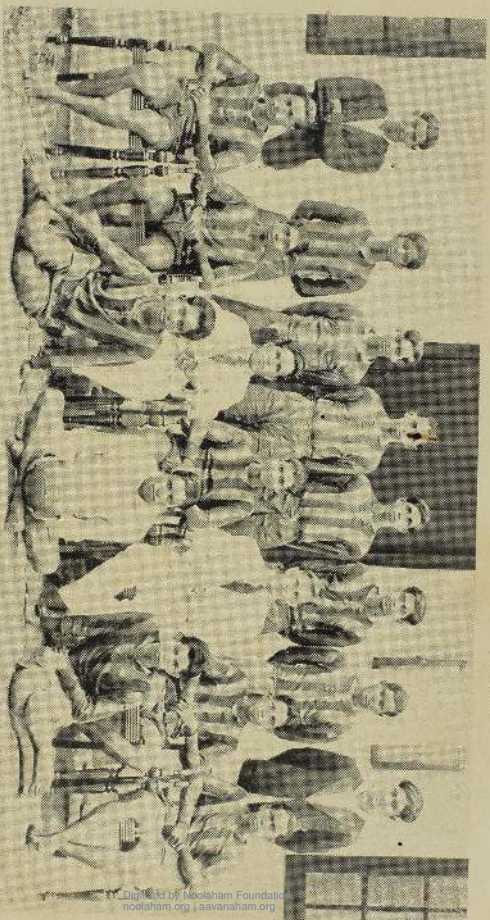
A particularly pleasing feature of the matches this season has been the last minute goal. The Cricket and Football teams deserve all the congratulations we can shower upon them. In Cricket it was the story of the last man in and the last over to play. In Football it was a minute for play and a goal to win.

Our grateful thanks are due to Mr. K. A. Selliah for the efficient manner in which he coached the Football team and to other members of the staff for standing by the team through thick and thin and spurring them on to victory by their constant encouragement. Our thanks are also due to Mr. P. Sri Skanda Rajah for coming all the way to train our team whenever he could find the time.

We are grateful to Proctor T. C. Rajaratnam — one of our eminent and enthusiastic Old Boys — for the sumptuous refreshments to which he treated the boys, masters and other friends at the end of the final match. We are also thankful to him and his other lawyer friends and equally enthusiastic old boys— Messrs. Arumainayagam, Sri Skanda Rajah, Kathiravelu and Kanaganayagam—for the great feast they provided the whole school in celebration of the Championship.

This report will not be complete without a reference to the steady and systematic work done by

JAFFNA COLLEGE SOCCER CHAMPION TEAM



Standing, Left to Right—1. P. Thararajah (Physical Director), V. T. Murtumanni, K. Selvarathnam, S. Beadle, P. Sivaraman, S. Sivagobalan, V. S. Chellath, R. J. Thairarajah (Asst. Physical Director.)
 Seated—5. Sitarambalan, S. Sivarajah, K. A. Selliah (Coach), W. T. Hunt (Capt.), Rev. John Bicknell (Principal), C. Ganeshadas, C. S. B. Devan, On the far right—6. Keneeratham, P. Frede, K. Mahalingam.

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this Department day by day. The achievements mentioned above are a direct result of the careful training and tireless attention given to the all-round development of our boys. Any amount of mere physical training cannot stand the test. Our training has been more moral than physical. We train our boys to fight to the last, to fight with their backs to the wall if need be, to fight with a will to win, and to go under fighting if they have to lose. Above all they are trained to fight clean.

The internal activities of the Department go on as usual. Inter Class matches continue to evince the same keen interest. The Annual Field Day Sports Meet was run in July with the enthusiastic support of the masters and the boys. At the Annual Prize Giving held in October, the following prizes were awarded besides the Inter-Class Shields and College Crests :—

CRICKET

Batting Prize	-	<i>T. Thalayasingam</i>
Bowling Prize	-	<i>Rajakone Winslow</i>
Fielding Prize*	-	<i>V. C. Parinpanayagam</i>
All-Round Prize	-	<i>P. Brodie</i>
Special Batting Prizes	-	<i>W. T. Hunt</i> (52 not out vs. St. Patrick's)
		<i>T. Thalayasingam</i> (67 and 67 not out vs. St. John's)

TRACK

Senior College Champion	<i>W. T. Hunt</i>
Intermediate College Champion	<i>P. Brodie</i>
Junior College Champion	<i>K. G. George</i>

We are deeply obliged to the following Old Boys for kindly responding to our appeal for contributions towards the above prizes :—Dr. Charles Ratnesar (In memory of his brother, Mr. S. K. Ratnesar), Dr. C. Ponnampalam, P. Sri Skanda Rajah, Esq., S. A. Thambimuttu, Esq., J. C. Arulampalam, Esq., and Messrs. Diana & Co.

A minute physical examination of every boy in the school has been undertaken with a view to getting some data such as, weight, height, lungs capacity, and pulse. This examination will also help to discover defects which may be remedied. If parents cooperate and follow up defects reported to them their boys would be benefited to a great extent.

This Department has been considerably strengthened by the addition of Mr. R. J. ThuraiRajah, the Asst. Physical Director. Having undergone our training before, he fits into our Department naturally.

I. P. THURAIRATNAM.
Physical Director.

In the lexicon of youth, which fate reserves for a bright manhood, there is no such word as fail.

BULWER.

LIST OF CREST WINNERS.

CRICKET	FOOTBALL	TRACK
1930. —	K. S. Singaratnam. K. Rajaratnam. David Reuban. P. K. Wesley.	R. J. ThuraiRajah.
1931.		
T. Pathmanathan. K. R. Navaratnam. T. Thalayasingam S. K. Sabaratnam	W. Ratnam- P. Manikavasagar. T. Thalayasingam.	—
1932.		
P. R. Rajendra. C. N. Alexander. K. Rajaratnam. J. S. Ariaratnam.	K. R. Navaratnam. C. C. W. Thuraiaratnam W. T. Hunt. S. Ponniah.	U. Rajadurai
1933.		
W. Rajakone. C. C. W. Thuraiaratnam A. Edwards.	C. Ganesadas, S. Sittampalam. S. Arumanayagam.	G. C. T. Rajanayagam. W. T. Hunt. P. Brodie.
1934.		
V. C. Parinpanayagam. W. T. Hunt. S. Beadle. T. Senthunathan. P. Brodie. G. Evarts. Victor Williams. M. Muttucumaru. S. Sivagnanam.	—	—

Roll of Honour

(being a list of those who featured in Championship Teams and contributed towards winning the Championship)

NAMES.	1932. TRACK	1933. TRACK.	1934 CRICKET.	1934. FOOTBALL
U. Rajadurai	X			
E. Nalliah	X			
P. Manikavasagar	X			
W. Rajakone	X	X	X	
T. Thalayasingam	X	X	X	
V. Navasivayagam	X			
P. Jeyaratnam	X			
M. Somasundaram	X			
A. Anandacumarasamy	X			
P. R. Rajendra	X			
V. S. Chelliah	X	X		X
V. Nadarajah	X	X		
K. Kathigesapillai	X	X		
C. C. W. Thurairatnam	X			
William Hunt	X	X	X	X
T. Senthunathan	X	X	X	
P. Brodie	X	X	X	X
M. Muttucumaru	X		X	
P. Thuraiajah	X			
M. Sabaratnam	X			
G. C. T. Rajanayagam		X		
P. Narayanasamy		X		
N. Marcandu		X		
S. Kanagarayar		X		
K. Somalingam		X		
S. Gnanapragasam		X		
S. A. Asirvatham		X		
K. G. George		X		
Victor Jesudasan		X		
S. Subramaniam		X		
V. C. Parinpanayagam			X	
S. Beadle			X	X
S. Sivagnanam			X	X
George Evarts			X	
Victor Williams			X	
P. Sivagnanam				X
S. Sittampalam				X
C. Ganeshadasan				X
S. Sivarajah				X
C. S. B. Devan				X
K. Mahalingam				X
C. Kengarattam				X
V. T. Muttucumaru				X
K. Niles				X
K. Sabaratnam				X

LIBRARY

List of books added to the Library during the months of August, September and October.

1. *Roy, B. N.* Textbook of Inductive Logic.
2. *Milner, A.* England in Egypt (Presented by Mr. A. M. Brodie.)
3. *Fox, W. S.* Greek and Roman Mythology.
4. *Straus, R.* Dickens: A portrait in pencil.
5. *Baikie, J.* History of Egypt from the earliest times to the end of the XVIIIth Dynasty. Vols. I. and 2.
6. *Chelvakesavaraya Mudaliyar, T.* Kambar: An Essay.
7. *Chelvakesavaraya Mudaliyar, T.* Tamil: An Essay.
8. *Chelvakesavaraya Mudaliyar, T.* Tiruvalluvar. A Study.
9. *Still, J.* Jungle Tide.
10. *Potter, C. F.* Story of Religion as told in the lives of its Leaders
11. *Willett, H. L.* Jew through the Centuries.
12. *Durant, Will. Ed.* Works of Schopenhaur. abridged
13. *Webb and Morgan* Strategy in Handling People.
14. *Clarke, B. L.* Marvels of Modern Chemistry.
15. *Macy, J.* Story of World's Literature, Illustrated
16. *Wilson, G.* Great Men of Science their lives and Discoveries.
17. *Cobb, I. S.* A Laugh a day keeps the Doctor Away
18. *Slosson, E. E.* Creative Chemistry.
19. *Cunliffe, J. W.* English Literature in the 20th Century.
20. *Ellis, G. U.* Thackeray.
21. *Carswell, C.* Robert Burns
22. *Fremantle, A.* George Eliot.
23. *Clutton-Brock, A.* Blake.
24. *Pryce-Jones, A.* Beethoven.
25. *Somervell, D. C.* Disraeli and Gladstone.
26. *Combs, G. H.* These Amazing Moderns.
27. *Bear, C. S.* Land of the Spotted Eagle.
28. *Angell, N.* Story of Money.
29. *Marx, K.* Capital.
30. *Maugham, W. S.* Of Human Bondage.
31. *De Balzac, H.* Droll Stories.
32. *Fulop-Miller, R.* Power and Secret of the Jesuits.
33. *Eichler, L.* Customs of mankind.
34. *Woodward, W. E.* Meet General Grant.
35. *Lamb, H.* Genghis Khan: the emperor of all men.
36. *Sayers, D. L. Ed.* Omnibus of Crime.
37. *Ludwig, Emil.* Napoleon, illustrated.

38. *King, B.* Coquest of Fear.
39. *Birkenhead, Earl of.* Famous Trials of History.
40. *Wilson, P. W.* William Pitt: the Younger.
41. *Vanloon, H.* Story of Mankind.
42. *Poling, D. A.* John Barleycorn: His Life and Letters.
43. *Vanloon, H.* Life and Times of Rembrandt.
44. *Charnwood, Lord.* Abraham Lincoln
45. *Berge and Lanier,* Pearl Diver.
46. *Case, S. J.* Social Triumph of the Ancient Church.
47. *Lamb, H.* Tamerlane: The Earth Shaker.
48. *James, J. T.* Epic of America.
49. *Graham, S.* Ivan the Terrible.
50. *Anthony, K.* Queen Elizabeth.
51. *Bennett, A.* How to Live.
52. *Thomas, L.* Count Luckner: the Sea Devil.
53. *Menninger, K. A.* The Human Mind.
54. *Shullito, E.* Nationalism, Man's Other Religion.
55. *VanLoon, H.* Indiscreet Itinerary etc;
56. *Sears, M. E. Ed.* List of Subject Headings for Small Libraries.
57. *Hitchler, T.* Cataloging for Small Libraries.
58. *Sanborn, K. E. C.* A Cutter's Alfabetic Order Table.
59. *Stalling L. Ed.* First World War: A. Photographic History.
60. *Wells, C.* Six Years in the Malay Jungle.
61. *Rhinehart M. R.* My Story.
62. *Melville, H.* Moby Dick.
63. *Hardy T.* Return of the Native.
64. *Lewis, S.* Arrowsmith.
65. *Nietzsche, F.* Thus Spake Zarathustra.
66. *Voltaire,* Candide.
67. *Sterne, L.* Tristram Shandy.
68. *Moore, G.* Confessions of a Young Man.
69. *Adams, H.* Education of Henry Adams
70. *Cather, W.* Death comes for the Archbishop.
71. *Stein, G.* Three Lives.
72. *Ganguly, N. C.* Raja Ram Mohun Roy.
73. *Andrews, C. F.* Sadhu Sunder Singh: A personal Memoir
74. *Directory of Christian Missions in India, Burma and Ceylon*
1934 to 1935
75. *Gnana Pragnsar, Father, S. G.* Elements of Logic in Tamil
76. *De Bourrienne, F.* Memoirs of Napoleon Bonaparte (Presented
by Mr. A. M. Brodie.)
77. *Hayes, G. J.* Conquest of the South Pole. Antarctic Ex-
ploration 1906-1931.
78. *Chitty, S. G.* Castes, Customs, Manners and Literature of the
Tamils.

79. *Cumulative, Index to the National Geographic Magazine, 1926 to 1932 Supplement.*
80. *Huddleston, G. White Fakir : A Tale of the Mystical East (Presented by Mr. A. M. Brodie)*
81. மெய்கண்டதேவர், சிவஞானபோதம்.
82. திருமூலநாயனார், திருமந்திரம் (பத்தாத்திருமுறை.)
83. மாணிக்கவாசகசுவாமிகள், — திருவாசகம் சுப்பிரமணியபிள்ளை இயற்றிய உரை.
84. வல்லூர் தேவராஜபிள்ளை, குசேலோபாக்கியாகம்.
85. சிவப்பிரகாசசுவாமிகள், பிரபலிங்கலீலை
86. சொழுவூர் வேலாயுதமுதலியார், பட்டினத்துபிள்ளையாரென்று வழங்கும் திருவெங்காட்டிகள் சரிதம்.
87. அழைவரநவிகாயகப்பிள்ளை, அவ்வையார்.
88. அருணாச்சி சிவாசாரியார், சிவஞானசித்தியார் சுபக மூலமும் சிவஞான சுவாமிகள் அருளிச்செய்த பொழிப்புரையும்.
89. அனாநூறு, மூலமும் உரையும்.
90. சிவப்பிரகாசசுவாமிகள், திருவெங்கைக்கோவை.
91. இராமலிங்கசுவாமிகள், திருவருட்பாத்திருமுறை.
92. காஞ்சிபுத்தூர் மூலமும் உரையும்.
93. குமாருருபரசுவாமிகள், பிரபத்தத்திரட்டு.
94. கா. சுப்பிரமணியபிள்ளை, சேக்கிழார் சுவாமிகள் சரித்திரம்.
95. கா. சுப்பிரமணியபிள்ளை, சுத்தாமூர்த்தி சுவாமிகள் சரித்திரம்.
96. கா. சுப்பிரமணியபிள்ளை, அப்பர் சுவாமிகள் சரித்திரம்.
97. கா. சுப்பிரமணியபிள்ளை, திருஞானசம்பந்த சுவாமிகள் சரிதம்.
98. கா. சுப்பிரமணியபிள்ளை, நாயனார் வரலாறு.
99. கா. சுப்பிரமணியபிள்ளை, பட்டினத்தடிகள் வரலாறும் அலாராய்ச்சியும்.
100. வி. ஆர் சிநிவாஸ் அப்பயக்கார், ஆழ்வார்கள் சரித்திரம்.
101. பெருவாயின் முன்னியார், ஆசாரக் கோவை.
102. மு. இராசையக்கார், தொல்காப்பியப் பொருளதிகார ஆராய்ச்சி.
103. சயங்கொண்டார், கலிக்கத்துப்பாணி.
104. சேயக்காத்தேவிகள், சைவசிவமணிகள் இருவர்.
105. மா. இராசமாணிக்கம், காற்பெருவள்ளங்கள்

106. காராயணசாமிமுதலியார், படிக்காசுப்புலவர் சரிதம்,
 107. காராயணசாமிமுதலியார், ஒட்டக்கத்தர்வரலாறு.
 108. காராயணசாமிமுதலியார், அருணகிரிகாதர் வரலாறு.
 109. தமிழ்நாவலர் சரிதை, த. கனகசுந்தரம்பிள்ளை பரிசேராதித்தன்.
 110. நீதிவெண்பா.
 111. கல்லாசனார், திரிகடுகம்.
 112. உலகநாசனார், உலகநீதி.
 113. ஔவையார், கல்வழி.
 114. ஔவையார், கொன்றைவேந்தன்.
 115. ஔவையார், மூதலா.
 116. ஔவையார், ஆத்திருடி.
 117. சிவ. பிரகாச சுவாமிகள், கண்ணெறி.
 118. குமரகுருபர சுவாமிகள், நீதிமொழி விளக்கம்
 119. கண்ணன் சேந்தனார், திணைமொழி கீழ்ப்பாடி.
 120. அநிவீர சாமபாண்டியன், வெற்றிவேற்கை என்னும்
 கறுத்தொகை.
 121. ரா. இராசவையல்கார், சேதுநாடுச்சுமிழும்
 122. ,, ,, ,, தமிழரும் ஆத்திரார்.
 123. ச. சோபசுந்தர பாரதியார், திருவள்ளுவர்
 124. ச. கிருஷ்ண சுவாமி கீயல்கார், கடைவள்ளலர் காலம்

Gifts mentioned in this list are gratefully accepted and the donors are thanked.

K. SELLIAM,
 Librarian.

"If a man wants to read good books, he must make a point of avoiding bad ones; for life is short, and time and energy limited."

SCHOPENHAUER.

MEETINGS OF THE BROTHERHOOD DURING THIS TERM

DATE	CHAIRMAN	DEBATE	PROPOSERS	OPPOSERS	RESULT
Sept. 29	Mas. J. J. Ratnatrajah (President)	"Science decreases faith in God."	(1) Mas. S. Vinasithamby (2) Mas. S. Kularatnam (3) Mas. S. Gnanapiragasam (4) Mas. K. Niles	(1) Mas. V. Vannisingam (2) Mas. A. Markandu (3) Mas. K. S. Jeyasingam (4) Mas. E. V. J. Heusman	Opposition won (majority of 4 votes)
Oct. 6	Mas. H. Ariaratnam (Vice-President)	"Modern Inventions are a curse to Hum- anity."	(1) Mas. S. Vinasithamby (2) Mas. S. Gnanapiragasam (3) Mas. N. Nadarajah (4) Mas. S. Thirunavakaraso (5) Mas. M. T. Abraham	(1) Mas. C. Sivapiragasam (2) Mas. K. S. Jeyasingam (3) Mas. K. Thiruchittampalam (4) Mas. V. Kanagasabai (5) Mas. J. Ranasinghe	Opposition won (majority of 13 vo- tes)
Oct. 20	Mas. K. Rajaratnam (Lond. Matric)	"Modernism is bet- ter than Conserva- tism."	(1) Mas. Sam. Alfred (2) Mas. K. Thambirajah (3) Mas. S. Catheravepillai (4) Mas. M. T. Abraham	(1) Mas. J. S. Ratnasingam (2) Mas. V. Selvadurai (3) Mas. E. Jeyaveerasingam (4) Mas. P. Thuraiatnam	Proposition won (majority of 36 vo- tes)
Oct. 27	Mas. S. Ponnudurai (Lond. Matric)	"உலகமே நவீனமே உயர்ந்தது" "Modernism is better than Conservatism."	(1) Mas. A. Navaratnam (2) Mas. G. Thiruganani (3) Mas. V. G. Selvarajah	(1) Mas. S. Navaratnam (2) Mas. S. K. Kandiah (3) Mas. K. Ramanathan	Proposition won (majority of 1 vo- te)

DATE	CHAIRMAN	DEBATE	PROPOSERS	OPPOSERS	RESULT
Nov. 3	Mas. K. S. Jeyasingam (Lond. Matric)	"Disarmament is beyond the limits of practical politics."	(1) Mas. S. Ponnudurai (2) Mas. V. G. Sampantapillai (3) Mas. V. Williams (4) Mas. C. S. B. Devan	(1) Mas. J. C. Assirvatham (2) Mas. V. S. Anandham (3) Mas. A. A. Selvaratnam (4) Mas. E. V. J. Hensman	Proposition won (majority of 17 votes)
Nov. 17	Mas. V. Vanniasingam (Senior A)	"Execution promotes the cause of the executed."			Opposition won (majority of 18 votes)
Nov. 24	Mas. J. J. Ratsarajah (President)	"Corporation is better than Competition."	(1) Mas. K. S. Jeyasingam (2) Mas. S. Gnanapiragasam	(1) Mas. S. Kularatnam (2) Mas. Sam. Alfred	Proposition (majority of 4 votes)

S. KULARATNAM,
Hony. Secy.

OUR SCOUT TROOP

The Scout Troop at Jaffna College has completed one year of faithful and active work. At present there are in the troop one King's Scout, seven Second Class Scouts, twenty Tenderfoots, and nine Recruits. Our Troop was inspected by Messrs. R. C. S. Cooke and S. M. Duff on the 27th of September and we displayed our knowledge of Ambulance, Signalling and Cooking. Mr. S. M. Duff entered a very satisfactory and encouraging report of his evening's visit in our logbook. About twenty of our number went to Colombo to attend the All-Ceylon Scout Rally, which was held on November 17th in honour of the visit of the Chief Scout, Sir Robert Baden-Powell, to Ceylon on his way to Australasia.

S. KULARATNAM,

Secretary.

OUR TRIP TO COLOMBO

On the 17th of November, 20 of us, with our Scout Master, got down at the Maradana Station and proceeded to Zahira College, where we took up our lodging. After tea, two of us went to the Jetty to meet the Chief Scout, Lord Baden-Powell. We fell in with the rest of the Scouts who were all lined up on the left side of the rectangle outside the Harbour. It was altogether an imposing array, with the various troops of Girl Guides on the right. Only the Sea-Scouts and a few Scout-Masters had the privilege of entrance into the Jetty. In a few minutes the Governor and Lady Stubbs arrived at the Jetty to meet the honoured visitors. In about ten minutes, all the Sea-Scouts in their grand black uniforms came outside the Jetty, followed by the Chief Scout, the Chief Guide and their daughters. As soon as the Chief's face was seen those Scouts, who were lined up in the back rows, anxious to see the Chief and breaking their lines, rushed to the front line with their cameras just to

get a snapshot of the Chief. Lord Baden-Powell then acknowledged with the Scouter's Salute—the welcome accorded to him and inspected the Scouts that were ranged outside, while Lady Baden-Powell did the same with the Guides. When our Chief passed us we put our hats on our staves and waving them shouted out "Hurra! Hurra! Hurra!" When the Chief passed me, my blood throbbed in my veins for I was over-whelmed by the privilege of seeing the man who had started Scouting in the world. After a while they drove off leaving us in wonder and praise. It was with difficulty that we kept ourselves under control till the afternoon, when the all-Island Rally was to be held. At 2.30 p. m. we arrived at the Calle Face Green and getting into our pageant kit we took part in the rehearsal of the pageant. At 4.30 p. m. Lord and Lady and Misses Baden-Powell arrived with His Excellency and Lady Stubbs and they were conducted to the platform, and when they had seated themselves there, the band played the National Anthem. Now the pageant started with the "Kandyian Perahera." First the Scouts of the Matale District came up and enacted their item which dealt with the introduction of Scouting into that district. Then the Scouts of the Kegalle District showed the triumphant march of Raja Singha II. Then the Scouts from Negombo and Chilaw appeared with their folk dancing, followed by the Jaffna Scouts who enacted the Legend of Yalpadi and the Kavadi procession. The Scouts of Yalpanam excelled in the display of the Legend of Yalpadi. Our Scouts enacted the second item—"The Kavadi Procession"—which is a familiar scene in Jaffna. This was followed by the display of the Boy Scouts from the South. The Colombo District Scouts brought up the rear with a portrayal of Ceylon—past and present. Colombo's last item was that which showed all three sections of Ceylon Scouts greeting their Chief. It was a rare, spectacular sight.

The item in the pageant that struck me most was that of the Kandyian Scouts. Immediately after the National Anthem, the whip crackers announced the "Kandyian Perahera." This display was replete with every detail that one sees at the annual August event in Kandy—the "Kandyian Chiefs" in their picturesque dresses, "elephants richly caparisoned," the

dances, sword, ukkedi, and pantheru and even the concomitant side shows such as the familiar betel vendors, ice-cream sellers, and even the policemen were there. As part of the Perahera, for which the Kandy District Scouts were responsible, were also shown the various means of transport, ancient and modern. The Kandy District Scouts deserve to be congratulated on their very clever portrayal of a difficult item. The display of the Girl Guides was even better than that of the Scouts. Their march-past and country dancing were magnificent, smart and dignified. The Chief Guide seemed to enjoy thoroughly the Tagore Dance by the Jaffna Guides. The grand howl of the Cubs was also thoroughly enjoyed. At the close of the display, the Chief Scout and the Chief Guide addressed the Scouts and Guides.

The Chief Scout said that he was very pleased with our reception and brought a message from the Prince of Wales who wished that Scouting should flourish in Ceylon. The Chief Guide brought a message to the Guides from the Princess Royal.

This was an impressive pageant that will for long remain in the memory of the people of Ceylon. Over 5,000 Scouts and Guides took part in the display and there were more than 20,000 spectators including His Excellency, Lady Stubbs and the Ministers of State. This pageant will for long remain in my memory and will be a very great landmark in my career as a Scout.

S. KULABATNAM.

WIT AND HUMOUR

At the J. Police Court during the inquiry into a case of attempted murder the parents of the injured woman were called to give evidence. The woman's mother, Kannammah, bent with age, who had to be helped into the witness-box, said that she must be between 28 and 30 years old.

Kanthan, the father of the injured woman, giving his age as 60 years, said that he was a horse-keeper.

He said that his daughter married the accused 15 years ago and they had five children.

Prosecuting officer : What kind of life did they lead? How was she treated?

Witness : She was as big as an elephant when she married him, but she is now as small as a cat.

Court : What is that due to?

Witness : Ill-treatment.

* * *

The young man wrenched open the door of the railway carriage, tumbled inside and collapsed on the seat gasping for breath, as the train slid towards the end of the platform at Slave Island Station.

The rather obvious "retired athlete" in the opposite corner grunted :

"When I was your age, my lad," he disapproved, "I could sprint down a platform and catch a train without turning a hare."

"But I—missed this—at the—Fort Station." panted the young man.

* * *

Cheeky boy (to his schoolmaster)—

"Did you hear, sir, about that baby that was fed on elephant's milk, and gained 7lbs. a day?"

Schoolmaster—"No, I didn't. Whose baby was it?"

"The elephant's baby, sir."

* * *

Mistress : "How many days are there in each month?"

Saucy school girl :

"Thirty days hath September,
All the rest I can't remember;
The Calendar hangs on the wall,
Why bother me with this at all?"

* * *

Angry gentleman who waited at the Telephone Call Box: "So you've finished at last, madam?"

Indignant Lady. "I never touched it, Sir. I was only waiting for the rain to cease."

Teacher: What do you call a man who keeps on talking, when people are no longer interested?

Pupil: Please, miss, a teacher.

* * *

Mrs. White: Our new padre is very good. He brings things home to us that we never saw before.

Mrs. Black: Yes, our dhoby is like that too.

* * *

There had been a series of talks in the village hall on Keeping Fit.

"What an amazing example for us all was our last speaker," said the Chairman. "Three score years and ten, yet he could tire out many a man far younger than himself."

"And so he did," came a voice from the back of the hall.

* * *

"When water becomes ice, what great change takes place?" asked the Professor.

"Well, Sir," stammered the Freshman, "I think the greatest change is in the price."

* * *

A story is told of a brow-beating Counsel, who asked a certain witness how far he had been from a certain place.

"Just four yards, two feet, and six inches," was the precise reply.

"How came you to be so exact?" asked the counsel quickly.

"Oh, I expected some fool or other would ask me, so I measured it," replied the witness patiently.

* * *

The class had been told to make sketches of what they most desired, and one girl handed in a blank sheet of paper.

"Don't you desire anything?" asked the teacher.

"Yes," was the reply, "but I can't draw it. I want a holiday."

"I want to send these petticoats by book post," she said.

"We cannot send petticoats by book post," replied the Postmaster.

"But you told me the other day that anything open at both ends could be sent by book post."

* * *

Asked to write an essay on Quakers, a little girl submitted this:

"Quakers are very meek people who never fight and never answer back. My father is a Quaker, Mother is not."

* * *

First Class Passenger: "When will the three o'clock train leave?"

Porter: "Two-sixty, sir."

* * *

A teacher went into the local Post Office to cash a Money Order. Apologising for the soiled rupee notes, the assistant said,

"I hope you are not afraid of microbes."

"Not at all, replied the teacher, "no microbe could live on my salary."

* * *

Collected by
M. R. RAMALINGAM.

How much lies in laughter: the cipher, wherewith we decipher the whole man!

CARLYLE.

THE JAFFNA COLLEGE DRAMATIC SOCIETY

All those interested in Dramatics—both English and Tamil—will be glad to hear of the formation of a J. C. Dramatic Society. This organisation, which was in the minds of certain members of the staff for quite a long time, has at last taken some shape, though not a very definite one as yet.

Some members interested in Dramatics met with the Principal recently and elected a Committee. This Committee, which is functioning at present, will draw up a constitution and later invite others to join as members, both active and associate. The following were elected to the various offices:—

<i>Patron :</i>	The Principal (ex-officio)
<i>President :</i>	Mr. J. V. Chelliah.
<i>Vice-President :</i>	„ A. M. Brodie.
<i>Secretary :</i>	„ C. S. Ponnudurai.
<i>English Producer :</i>	„ C. E. Wadsworth.
<i>Tamil Producer :</i>	„ S. A. Visuvalingam.
<i>Stage Manager :</i>	„ D. S. Devasagayam. •
<i>Financial „</i>	„ P. W. Ariaratnam.

The main aims of this Society, as expressed by the conveners at the inaugural meeting are: to provide wholesome entertainment to the students and the public at large, in the form of Dramatics both English and Tamil; to see that all dramatisations undertaken in the name of the College reach a certain accredited standard; and to manage all performances undertaken by the Society.

The Society, since its inception, has staged Shakespeare's *Tempest* and there is sufficient reason to congratulate the Committee and specially the English Producer on the merits of the production. In this connection the Committee wishes to express its appreciation and thanks to all the actors, who co-operated so heartily. The Committee also begs to thank the many ladies and gentlemen, who so willingly assisted in the making of the costumes and in other arrangements. Special mention and thanks are due to Mr. L. S. Kulathungam for his valuable criticisms at rehearsals and for the individual training he gave to some actors.

The value of dramatisation in Education is recognised by all leading Educators. It is found to be the surest method of improving solo-reading. Children and even adults imagine more vividly and "speak-out" surprisingly better than under ordinary circumstances. Dramatics is something "that takes them out of themselves and kills their self-consciousness". This is just one instance of the usefulness of dramatisation in the class-room and in all student dramatics. Besides this, dramas have had and still have their spell over the masses. A writer referring to the effect of the Elizabethan Theatre on its people then says: that it had its cause, "in an ardent zest for life and living, a bold and large curiosity, a desire for a fuller, richer existence, pervading the nation at large." This wholesome effect, says the writer, was chiefly due to the fact that the dramas presented then suited the nation at that time. The same dramas had a different effect on later audiences. Let us, then, be not satisfied with merely producing the old dramas. Let us awake and find out the type of dramas that are suited to present conditions, the type of dramas that will once again awaken in us a fuller and richer existence. "The Human Spirit," says Matthew Arnold, "cannot live aright if it lives at one point only, that it can and ought to live at several points at the same time. The Human Spirit has a vital need, as we say, for a conduct and religion. But it has need also for expansion, for intellect and knowledge, for beauty, for social life and manners. The revelation of these additional needs are real and the theatre—Dramatics apart from the Movies—is one of the mightiest means of satisfying them." The scope for improving the Tamil Drama, both in play and production, is unlimited. The Tamil Drama has changed very little. It stands where it was years ago.

It is hoped that the Society live to achieve the ideal it has set forth and in this quest discover other greater ideals, which it shall strive to fulfil, serving the students and the public as best as it can.

C. S. PONNDURAI,
Secretary.

THE CAST OF THE TEMPEST

Alonso, King of Naples	<i>Mas. E. V. J. Hensman</i>
Ferdinand, his son	<i>Mr. C. S. Ponnudurai</i>
Sebastian, brother to Alonso	<i>Mas. S. Kularatnam</i>
Prospero, the Duke of Milan	<i>Mr. E. J. Jevaratnam Niles</i>
Antonio, his brother	<i>„ L. S. Kulathungam</i>
Gonzalo, an honest old counsellor	<i>Mas. N. Kumradevan</i>
Adrian	<i>„ V. Arusaratnam</i>
Francisco	<i>„ W. Paul</i>
Trinculo, a jester	<i>„ A. Rajanayagam</i>
Stephano, a drunken butler	<i>Mr. P. W. Ariaratnam</i>
Master	<i>Mas. J. S. Manickasingham</i>
Boatswain	<i>„ C. S. B. Devan</i>
Caliban, a savage	<i>Mr. C. R. Wadsworth</i>
Miranda, Prospero's daughter	<i>Mas. C. Jayaveerasingham</i>
Ariel, in airy spirit	<i>„ A. Navaratnam</i>
Iris	<i>Miss Monie Elias</i>
Ceres	<i>„ Ruby Appadurai</i>
Juno	<i>„ Ranjitham Sundrampillai</i>
	<i>Nymphs, Reapers, etc.</i>

 LYCEUM ANNIVERSARY

The 33rd Anniversary Celebrations of the Lyceum took place on Saturday, the 1st of December, at 6 p. m. in Otteley Hall in the midst of a very large and representative gathering.

The hall was well decorated for the occasion. Mr. A. T. Vethaparanam, the Patron, presided and seated with him on the platform were Mr. and Mrs. N. Sinnatamby and Rev. John Bicknell.

After the welcome song, well penned papers containing many varieties of articles were read by the Secretary, the English and Tamil Editors. Mr. N. Sinnatamby, Additional District Judge, the chief guest of the evening, spoke in eulogistic terms about the achievement of the youngest Literary Association of

the College. He complimented the Patron on his versatility and commended the idea of training young people to take an active part in the public life of an institution. He wished the other Principals to follow the example set by the Rev. John Bicknell in this matter. He deprecated the practice followed in many institutions, where dramatic entertainments were entirely in the hands of the teachers and the senior students of a College and the younger ones were only mere spectators. He commended the drama as a sound educational method of imparting instruction to the young.

This was followed by the Patron's remarks. He requested the audience to look at the drama from the boys' point of view. Then, he said, their joy would be inestimable.

The drop scene went up, and the youthful actors presented the story of "Nalan and Damayanthi," dramatised for the first time in Jaffna. From the start to the finish it was very interesting and the audience looked on enthralled. According to the opinion of Messrs. B. K. Somasundaram, E. T. Hitchcock and Miss A. Muthuvalu, who acted as Judges, the performance reached a very high standard. The judges had a very hard task in trying to pick out the best three actors among such a large number of uniformly good actors. Our grateful thanks are due to them.

The first prize, a gold medal donated by Dr. S. Subramaniam, was awarded to Master K. Muttukumarasamy, who really excelled in both the arts of music and of acting.

The second and third prizes, donated by Proctors V. Nagalingam and M. Kathiravelu, were won by Masters A. Navaratnam and K. Rasiah respectively.

The prizes were distributed by Mrs. N. Sinnatamby and the function came to an end with the singing of the College Song.

M. MUTTUCUMARU,
Hony. Secy.

PRINCIPAL'S NOTES

The Principal and Mrs. Bicknell had a delightful time at the Old Boys' Banquet in Colombo, a report of which is to be found elsewhere in this issue. The Secretary and Treasurer surely are to be commended for their efficient management and all the Old Boys for their enthusiastic support. These gatherings are growing in favour year by year. Much of the speaking, of which there was a bountiful supply, was of a high order; so the banquetters seemed to enjoy themselves though the hour of breaking-up was a late one. Judge Vythialingam and Principal Selviah expected they would reach home only in the morning hours.

Sometimes small incidents can be most impressive. This was true of the laying of the corner stone of the new Y. M. C. A. building. Mr. Cooke had so well chosen his words, on that occasion, and every one was so fully aware of what was back of the words in his own feeling and his own character, that all fell under the spell as if baptised by the Holy Spirit for another half a century of devoted service.

We are not favoured with so many visitors from across the seas as in the heydays of prosperity but have had a visit from a young American, Robert Burns, that stirred us up a bit. He brought a breath of the America of 1934 with its New Deal and gave an example of Pacific coast eloquence, which strongly appealed to the crowd of students and others. The linters have been following up this lecture with some discussions on the subject of what is happening in the U. S. A. and what is meant by Socialism and Communism.

Speaking of visitors we hope soon to welcome in Jaffna the Ex-President of Williams College, Dr. Harry A. Garfield. Williams College is the site of the Haystack Prayer meeting which is recognised as the beginning of the Foreign Mission movement in America. From the small group of young men, who took part in that prayer meeting only one, James Richards, ever reached the foreign field and he lies

buried at Tellippalai. We trust this will be sufficient inducement to bring Dr. Garfield to Jaffna.

Recently our old friend, Mr. Carl Phelps, was seen again on the College campus for the first time since he left us some three years ago. He was impressed with the improvement in the appearance of the campus. This is due to real improvements as well as to the fact that we have been enjoying rains for some weeks past. Mr Phelps is now Principal of the American School for Missionaries' children at Kodaikanal, South India, where he is making a very successful skipper for that institution.

Our Inter results were three in the Inter Science and four in Inter Arts. In addition there were two referred in English, with one more former student referred in English. We can expect better results when our students come to us for two years or when they do not leave us after having taken a chance at the examination at the end of their first year of study here. It is the exceptional student who can pass the Inter after one year of study.

OUR INTER RESULTS

SCIENCE

S. C. Gunaratnam
T. Menogura
S. Vijoyatheiventhiram

ARTS

Miss E. M. M. Clough
A. Veluppillai
D. S. Williams

REFERRED IN ENGLISH

N. Sabaratnam
D. Wesley Chelvaratnam

* The fourth one referred to here is P. J. Thambiratnam, who passed his English, in which he was referred last year from Jaffna College.

EDITORIAL NOTES

The most important event during the term was, undoubtedly, the Celebration of the Golden Jubilee of the Y. M. C. A. Though many were kept away from participating in the festivities by the inclement weather, that prevailed then, there was a fairly good number of old members and friends, and at the end of the function there was no one who was not filled with new inspiration and fired with fresh enthusiasm for the work ahead. The words of Mr. Cooke, the retired Professor of the College and perhaps the oldest Old Boy living, as he laid the Corner Stone for the new Y. M. C. A. building, thrilled everyone. While congratulating the Y. M. C. A. on its splendid record of achievements in the past fifty years, we hope that the future will be marked by real advance in every phase of the work of the Association. The value of an institution like the Y. M. C. A. in the life of a College like ours can never be over-estimated. We therefore hope and pray that the Y. M. C. A. will be a living force amongst us and push forward with its motto of Christianising the community in which it is placed.

* * *

We are giving in this Number almost a full account of the Jubilee Celebrations. Our thanks are due to those who have made it possible for us to publish their speeches, and particularly to Mr. T. H. Crossette, M. A., one of the oldest members of the Y. M. C. A., for his interesting Reminiscences. It is hoped that Mr. Thampu Buell, B. A., J. P., Principal of Mission School at Byculla, and one of the foundation members of the Y. M. C. A., will narrate his Reminiscences in our next issue.

* * *

Two years ago when we welcomed into our midst Mr. Porter French, who had accompanied the Principal on his return from his last furlough, almost the very first question he asked us was ; "Where is your Post Office?" Then, though we had a shrewd suspicion as to why the Post Office interested him, little did we realise that that 'inexpressive she' whom he had left behind

at home, would be able to wield such influence over him as to make him cut short his stay with us by exactly one year. Mr. French has now left us and carries with him our best wishes for a happy married life. The work he did during the short time he was with us has won for him the love and esteem of those he came in contact with. On whatever task he set his hand, he performed it thoroughly and enjoyed it immensely—whether it was handling an English class, or training the College Choir, or working with the Scouts, or arranging the programme of the Y. M. C. A. meetings. His genial personality will, undoubtedly, be missed in the campus.

* * *

In our last number we chronicled the winning of the North Ceylon Inter-Collegiate Cricket Championship by our Cricket Team. And today it is our proud privilege to record the winning of the North Ceylon Inter-Collegiate Football Championship by our Football Team. Thus we have the unique distinction of winning the dual Championship in the same year. The Team and its coaches and the Physical Director deserve all praise and congratulations. Our boys did really play the game and it was a pleasure to watch them snatch their victories at the very last minute of the play. To quote the words of the Physical Director, "In Cricket it was the story of the last man in and the last over to play. In Football it was a minute for play and a goal to win."

* * *

Our thanks are due in no little measure to the Old Boys, for their enthusiastic support in helping us to celebrate the victory with due festivity. Special mention must be made of Messrs. T. C. Rajaratnam, T. Arumainayagam, A. Kathiravelu, S. K. Kananayagam, and P. Sri Skanda Raja for the banquet they gave the whole school. We also wish to convey our feelings of appreciation and gratitude to the popular Government Agent of the Northern Province and Mrs. Rodrigo for the wonderfully warm manner in which they entertained the members of the victorious Team when they went to cheer them on that eventful day.

* * *

This Christmas Number of the Miscellany has been brightened by the contributions of our friends, who responded to our appeal for help. We are obliged to Rev. E. M. Weaver, the Chairman of the North Ceylon Methodist Mission, and to Messrs. D. T. Niles, B. D., and S. S. Selvaratnam, B. D. Mr. Nathan contributes another of his interesting studies of the Poets. The Treasurer of the Colombo Old Boys' Association has favoured us with a collection of 'Rib Ticklers,' and the Secretary with a full account of their last Annual Meeting. Here and there interspered you find contributions of some of our youthful contributors. To all those who helped us with their articles our thanks.

* * *

As we write these Notes, we find that the Christmas spirit is already upon the land. Everywhere preparations are being made to celebrate the festive season. The shops have begun to advertise their wares and hope to reap a good harvest this year, now that the salary cuts of the public servants have been restored and definite signs of returning prosperity are already visible. Homes are being tidied up and are putting on a festive garb. Churches are getting ready for their Carols and Christmas Trees. Every one is trying to catch the X'mas spirit of receiving and giving presents, and wishing everybody else joy. But does not this shadow fall athwart the Christmas tide; that so many of us crowd Jesus out of His own Birthday party, and out of our own lives? Santa Claus, gifts and presents, parties and festivities, carols and dances, all are most heartily welcomed, but Jesus is crowded out. Which of us wants the tragedy that fell to the lot of the Bethlehem Innkeeper happen to us? Just listen to what the Innkeeper says:

*"The inn was full. There was no room.
And yet, of course, I might have made
Arrangement. But the evening gloom
Came on—a man must keep his trade—
The guests were in—they all had paid.*

*There was no room, The inn was full,
And it had been a busy day;
So many vexing questions pull
A landlord's heart. All can not stay—
The late ones must be turned away.*

*The inn was full. There was no room.
 But certainly I could have done
 Something if I had known for whom—
 Ah, that my door should be the one
 To shut out Mary and her son!*

With the hope that this tragedy will be averted, we wish our readers "A happy Christmas and A Prosperous New Year!"

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All school magazines and periodicals received during the year are gratefully acknowledged.

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