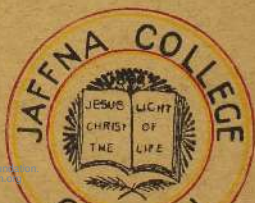


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MANAGER : C. S. Ponnuthurai
EDITORS : S. H. Perinbanayagam
L. S. Kulathungam

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FAREWELL TO MR. R. S. WRIGHT
by the Scouts and Guides

SET FOR A SIGN

By the Rev. H. V. Martin, M. A., B. D.

‘Behold, this child is set for a sign’

At Christmas time, the thoughts of all Christians go back to the birth of the child Jesus as we try to discover and rediscover the significance of this unique event for our life in the world to-day. In times of peace and prosperity, it is easy to dwell upon the message of the heavenly host “Glory to God in the highest and on earth peace, goodwill toward men”; and to renew our hopes that through the spread of the spirit of the child Jesus the spirit of goodwill and love, the world will gradually get better and its evils be steadily eradicated. But in times of war, especially war on such a scale as we are now witnessing, we are drawn up with a shock, and our fond hopes receive a stern setback. What can the birth of the child Jesus mean to us in a time when all the great civilised nations of the world, many of them nations which have professed Christianity for a millenium and a half or more, are locked in the bitterest strife, hatred and blood, bombing cities indiscriminately, and by every means possible striving their utmost to bring each other, man, woman and child, to starvation and misery?

Reconsideration of the meaning of Christmas will bring us no benefit, unless we are prepared to face seriously the realities of life, and reconsider our former hopes and expectations. To rediscover the significance of Jesus for ourselves, it may be helpful to think of the prophetic words of Simeon in the temple. “Behold, this child is set . . . for a sign which shall be spoken against . . . that the thoughts of many hearts may be revealed.” (Luke 2: 34-5.)

The important word here is Sign. What do we mean by a Sign? Strictly speaking, a sign is something which signifies something other than what

it is in itself. A cross on a building is a sign; actually in itself, it may be two pieces of wood, the one placed across the other. But as a sign, it is something more than this; it signifies that the building is a Christian Church. A sign is only a sign to the one who knows what it signifies; to others it is only what it is immediately in itself. A flaming torch painted on a piece of tin on the top of a pole is nothing but a curious picture to the ignorant bullock cart driver; but to the motorist, it is a sign; it means the presence of a school, and the danger of children running across the road.

In Roman mythological history, we read that Sextus, the son of Tarquinius, having captured the town of Gabii, sent a messenger to his father to ask for further instructions. Tarquinius took the messenger into his garden, and, with his stick, struck off the tops of the tallest poppies. The messenger returned with an account of what Tarquinius had done; but what he meant by the poppies was understood by the son though not by the messenger. It was a sign which the son understood to mean that he was to execute the leaders of the captured city.

Jesus therefore is the God-given sign to humanity; this means that His significance is not in what He was immediately in Himself but in something beyond. Mere reflection, however, will never discover what this meaning is, since Jesus is not a sign in the ordinary sense of the word, but a Sign, as Simeon prophesied, "that shall be spoken against." The meaning of the Greek word used here is obscured by the English translation; it would be much better translated by the word "contradiction" which is an exact Latinisation of the Greek word. Jesus therefore stands as a "contradictory sign," or "a sign of contradiction." What can we understand by that?

A sign of contradiction means a sign which, instead of conveying one meaning only, con-

veys two meanings, each of which is contrary to the other. It is an ambiguous sign, which may be taken in either of two opposite ways. As an illustration, we may remember the story of the same King Tarquinius whose two sons went with their cousin Lucius Brutus to the oracle of Delphi to enquire which of them should reign after their father. The priestess of the oracle replied: "Whoever of you should first kiss his mother." The two sons immediately hastened homewards, but Brutus, after some reflection, knelt down and kissed the earth and in due time succeeded to the kingdom. The sign given by the priestess was a contradictory sign, since "mother" might signify natural mother or mother earth.

Something like this is meant when Jesus is called a "sign of contradiction." We can take Him in two ways. On the one hand, we may say that He is a great moral and religious Teacher sent by God, one who laid down eternal principles of true living, by following which we may eventually bring human life in all its aspects to such a state of harmony and equilibrium that a new age of peace and prosperity for all may dawn. On the other hand, we may take the leap of Christian faith and say that Jesus is God become man, the Word become flesh, to judge the world, and to reveal God's eternal purpose of redemption through the sacrifice of Himself upon the cross. There is nothing in the Sign itself to determine which is the right way to take the sign. We are confronted with this contradiction. Jesus appeared as a man, but claimed to be God.

If we take Jesus in the first sense, He may be made the Leader and Founder of the greatest religious movement the world has ever seen, and we may hope that under his Leadership the human race may rise to ever greater heights of achievement in every realm. As a Leader, Jesus affirms

humanity, and grace completes nature. But if we take Jesus in the second sense, He stands for the coming of God's judgment upon humanity, and only through that judgment, for the coming of redemption. As Judge of the world Jesus denies and negates humanity, and grace recreates nature.

We stand before this dilemma. How shall we choose? We choose, in the words of Simeon, according to "the thoughts of our hearts." In other words, Jesus as a Sign confronts us with a kind of mirror, and by our choice, we reveal the kind of people we are. Man is the creature of necessity but also a child of freedom. Through the coming of Jesus, man is placed under a new possibility, opened to him as he stands before Jesus as the Sign. Where the world denies the claim of Jesus to be God, nothing but confusion, chaos, and corruption can ensue; because it means that man is unwilling to dethrone himself and enthrone Jesus. Human life is of necessity a life of contradiction, because of the contradictory nature of man himself. That contradiction can only be resolved, and the world's tragedy overcome, by choosing to take Christ as He claimed to be, God, in the absolute sense. This is the leap of faith. Every sign demands faith. A sign cannot be understood by mere mental gymnastics, at least, not a sign of contradiction, such as Jesus is set forth to be. Jesus is a Sign, for weal or woe, according as we choose to live by faith in Him, or by trust in ourselves. All the evil in the world, and not least that of war, is the result of man striving to autonomy instead of submitting to the "Nomos" of God; or in other words, of taking Jesus as the sign of humanity and not as the sign of Deity. Let Christmas therefore bring us to discover that we cannot master Christ but that He must master us, and, then beyond the world's tragedy, we shall have hope and assurance of God's final victory.

HIGHER EDUCATION FOR EVERY MAN

BY K. NESIAH, M. A., DIP. ED.

If as a citizen, I have a share at any time in drawing up a new constitution for Ceylon, I would insist on education for every child and higher education for every man and woman being put down among the inalienable Rights of all Citizens. The two famous democratic declarations of the Rights of man mentioned life, liberty, property, security and the pursuit of happiness. But experience of democracy has shown the need to extend this list of natural rights and, indispensable amongst them, the rights to a complete education. Democracy will be a barren doctrine if it meant only the right to vote or the right to govern. The most recent democratic constitution, that of the Philippines, ratified by the Filipinos in 1935, contains a mandatory provision regarding adult education. Such constitutional provision aside, an immediate programme of adult education has become an urgent matter for Ceylon, if her people are to take their part in the tasks of reconstruction that lie ahead.

Adult education has a two-fold aim. First, it seeks to so equip a man that he may do his work well. Second, it seeks to enable him to acquire a good enough philosophy of life so that he may live a full life. For, it is true of a great many people in this country that they are not trained enough to reach anywhere near their maximum potentiality in work and life. Modern life, even in Ceylon, has become so complicated that many are incapable of functioning as efficient citizens. If many do not know how to make the best use of their working hours, many more do not know what to do with their leisure time. If some one took the trouble, the answers to a few objective questions will make sad comparison with other countries. What is the effi-

ciency of a labourer in this country compared with that of an industrial operative elsewhere? What is the speed of an average typist compared with that of one abroad? How many newspaper readers are there in Ceylon? There are Dailies in London or Paris or Moscow each with a circulation exceeding two million. There are Dailies in Denmark, a country with only two-thirds of the population of Ceylon, having a circulation of some half-a-million. I believe our most popular papers have just reached a five-figure circulation. Again, though there are about a lakh of school-leavers every year, how many general books are our few bookshops able to sell to the reading public of Ceylon? English writers deplore that their country libraries lend only four or five books per head of population! What is the book circulation of the Colombo Public Library? Finally, apart from professional unions, how many cultural associations flourish in Ceylon with a large and keen membership?

The aim of adult education may be summed up in one word Culture. Culture is values just as civilisation is goods. Culture is an attitude just as education is an experience. The three ideas are related in that civilisation is the technique of culture and culture is the result of successful education. Culture is, in the words of Radhakrishnan, "that complacency of mind, that flexibility of disposition, that hospitality to ideas, that capacity to enter into other's sorrows and experiences." Again, culture bears the marks attributed to it by Matthew Arnold, namely, Sweetness and Light — sweetness of temper and inner illumination. The truly cultured man is one who can think clearly, who can receive new ideas, who is wise, whose feelings are cleaned, and controlled, whose body is the servant of his will, and who at the same time is understanding and tolerant, kind and helpful to others. Ultimately the purpose of all education is the transmitting of a set of values;

certainly all forms of adult education seek to pass on to everyone our heritage of culture.

The sophisticated will ask whether the uneducated are capable of higher education? For by adult education we do not mean mere literacy, but education that will enable every man to rise to the highest humanly can hope to reach. If, reader, you believe your humblest neighbour incapable of higher education, or culture, which is the end of that education, you had better quit your neighbourhood. Unless you have lost faith in your fellowmen, you will admit the infinite possibilities that lie deep in common humanity. Indeed it is nothing less than treason to humanity to think that any man cannot receive some kind of higher education suiting his genius; and it is equally treason to culture to deny it to any man. Why, though judged by the tests suggested earlier, modern education has hardly taken root in this country, is there not real education in the oral tradition that has been transmitted as a popular culture? Denmark is a good example of a modern country which has with conspicuous success imparted higher education to all. Her famous Folk High Schools were established when Grundtvig discovered that given some years after leaving school and some practical contact with life, the humblest man and women could receive higher education, even of the University kind, through music and song, poetry and history and by creative contact with their fellows, and that this education which takes the half-grown youth several years can be acquired by mature persons in as many months. Farmers, labourers, domestic servants and others go to these schools in their late 'teens or early 'twenties, often on State scholarships, and receive an education which is primarily intellectual and spiritual. The courses last from three to six months and nearly all the schools are residential. In the opinion of Danish writers themselves the phenomenal progress of modern Den-

mark is due in large measure to her system of adult education.

It is not merely the good life that is promoted by education. The efficiency of a worker depends upon the degree of his culture. Long ago slave-owners discovered how wasteful slave labour was from the economic point of view and we, if we can but see it, will find the same thing true of the caste system. The addition of freedom will increase a man's efficiency and the further addition of culture will increase it still more. In fact a man can receive so much education through his occupation if he has found his right occupation. His occupation will enrich his culture just as much as his education will make him perfect in his work.

Again it is the good man and the good worker who will also be the good citizen. The Greek thinkers discovered that for us. From every point of view the State gains by increasing the number of good citizens. It is not merely that education will discover hidden geniuses who will enrich the life of the community. It will discover hidden gifts in all men and women. In peace and in war the State can depend on the service of a large body of intelligent citizens. The more good citizens, the more economically can the State be administered. The State will save on the maintenance of law and order. It will save on the toll of the road and on many other things.

We shall fail to understand the scope of modern adult education if we think of it as studying English in a Night School. A programme of adult education must be broad in scope and in some form or other it must occupy a life time. It is short vision to think of education as ending with the school walls or the portals of the University. Education has no such frontiers. It is meaningless therefore to speak of education as ceasing at 14 or 40 or even 60.

Education is a life time business and as expensive as life itself. At certain stages the adult student should be able to attend systematic courses in literature, history, philosophy, economics and politics. All men, even those without a previous school education, are capable of following these subjects in some measure. There will be some who can follow a foreign language course. Then some will require courses in technical subjects. If the reader thinks all this utopian, let him read Sir Richard Livingstone's "The Future in Education", or any book on the Folk High Schools of Denmark or the prospects of the English Educational Settlements Association or the W. E. A. Besides People's colleges, residential or non-residential, to provide continuous courses, we need urban and rural libraries linked on a national system. It is worth remembering that Srinivasa Ramanujam, F. R. S., discovered his own genius when reading a book in the Kumbakonam Library. The country must again be covered by clubs and societies which seek to promote physical fitness, social and cultural life and holiday camps. These societies will no doubt set full store by music and the drama. Political discussion groups and social service leagues will naturally follow. Last, but most important, no adult education programme will be complete if the things of the spirit are starved. In the not too remote past places of worship were truly centres of adult education. It has been nothing short of a national calamity that religion has been pushed into the background in our own time. If the vision of higher education is the full man, then man's spirit will claim attention as much as his mind and body.

Adult education is not only for those who missed school education. There can be no doubt that the majority of school-leavers in Ceylon have left school so early that they are only nominally literate. But even the boys who leave secondary school

need to complete their education. Culture is not the possession of a large vocabulary or the capacity to throw oneself about or membership of the beer-and-bridge club. Which school-boy ever understood Hamlet's conflict or Othello's passion? Who ever discovered his Real Self while at school? If a boy's education has been worth while he will want to continue it after school. Even the University graduate will need to keep up his studies. Teachers and doctors and civil servants not only need to be in touch with new ideas if they are to keep their minds alive, but should attend post graduate or refresher courses at a University, if they are to make use of the latest ideas in the performance of their jobs.

To carry out such an ambitious programme as we have here envisaged, we need the co-operation of three agencies. The Government should organise and co-ordinate all efforts. To do this we want, as in some other countries, a Director of Adult Education to work hand in hand with the Director of Education. Next, the University, created in a democratic age and with the tax-payer's money, must make its contribution by setting up an Extension Department. There is always a danger for a University, as for any other institution, to become an end in itself instead of putting the country first. Lastly and most important, there must be voluntary workers. The undergraduates, if they will but follow the example of their fellows in the English or Indian Universities, can think of no better form of social service than to pass on the message of education to their countrymen in the villages. And professional men can show the sweetness of their culture in no better way than in service of this ennobling kind. But no tinkering with the problem will do. No isolated effort will succeed. We do not want a few items of adult education here and there. We want a national movement inspired by a faith in the men and women of Ceylon.

"GETTING DOWN TO CASES IN EDUCATION"

By the Rev. Porter French, M. A.

What I want to tell you is well illustrated by what seems to me to be the most interesting historical monument I know anything about; interesting because it brings into rather sharp focus the whole problem of our effectiveness in the work of education.

This monument is a great pinnacle of granite rock, which stands very near the centre of the island of Ceylon, off the coast of India. Five hundred feet in height, and perhaps one-third of an acre in extent on the top, it was called "Sigiriya Rock," which means in Singhalese, "Lion Rock"; because its shape resembled that of a great lion.

The story that centers around this granite pinnacle is that of Kasayapa, the elder son of King Dhatu-Sena, who reigned over the island toward the close of the fifth century of our era. In those days the kings were polygamists, and, whereas Kasayapa was the son of a low-caste woman, the younger son, Mogollana, was the son of a high-caste woman. As the elder son, Kasayapa was the rightful heir to the throne; but all during his childhood, he fancied that Mogollana was favoured because of his higher caste. Somehow the nurse-maids in the royal palace seemed to show more deference to the younger boy of higher birth; and when the royal family passed along the street, he fancied that the on-lookers were remarking that Kasayapa's ancestry was not as noble as perhaps that of his brother.

The fear that Mogollana would seize the throne in his stead came to be almost an obsession with Kasayapa, until he began to look for his opportunity to anticipate the move of his brother, and seize the

throne in his stead. At length his chance came. When there was a military insurrection, Kasayapa seized the throne, had his father imprisoned, and noted with satisfaction that Mogollana fled to South India. From his father, however, he received little satisfaction. When the father refused to reveal the whereabouts of the royal treasure, Kasayapa gave the order that Dhatu-Sena should be buried alive in the clay bank of the irrigation tank that he had built. Then, realizing that in the unfortified city of Anuradhapura he was completely unprotected, Kasayapa fled across the plain to the granite pinnacle of Sigiriya, where with feverish haste he began to fortify himself against the coming attack of his brother.

His skill as an engineer was matched only by his prodigious energy. Around the base of the rock he built a great wall, surrounded by a deep moat, and spanned by a single draw-bridge. Wishing a level place for an audience-chamber, he split a great boulder perhaps 50 feet in diameter in two, and turned it on its side. He built a spiral stairway to the summit of the rock, and near the top he balanced a great boulder which could be toppled off into the ranks of an invading force.

For ten years he drove his workers with an energy that seemed boundless. Then having done all that it seemed possible for him to do, he lavished gifts upon the Buddhist temples near-by, and gave his two beloved daughters into the care of the priests, in order that they be better safe-guarded in case of an invasion.

At length, the long-awaited day arrived. Messengers came to him announcing that Mogallana was advancing across the plain, despoiling it as he came. Unable to wait until Mogallana beseiged the impregnable fortress of Sigiriya, Kasayapa went out into the plain to meet his brother; and when the battle seemed to go against him and he saw the forces

of Mogallana coming toward him, he added to the crime of patricide, the crime of suicide, plunging his dagger into his heart.

The visitor to Sigiriya Rock today sees only a pile of stones where the great wall once stood, and has to be on guard against a swarm of bees that have taken possession where servants once climbed the stairway to the royal apartments on the pinnacle of the rock. The wind-blown grass now grows up through the pavement of what was once the king's bathroom, and the silence is unbroken save for the sound of an occasional visitor's motor-car or the trumpeting of a rogue elephant. Yet it makes the thoughtful visitor pause, because the story of Sigiriya, is the story, in somewhat more dramatic form, of all of us.

Now my whole message is that it is our task, in education to deal with the person who lived behind the wall, so to speak. Certainly, if we assume that it is our purpose to "bring out," and encourage the development of capacities, then it would seem inescapable that all of our techniques are a means to that end. Our techniques, and our philosophies of education must reach that scared, frightened person who lives within the fortress of faultless clothing, or a "poker face", or a new car, shiny with chromium, or surpassing skill, in some sport, if the real task of education is to be accomplished.

Now I appreciate fully that this is nothing particularly new to any thoughtful teacher. One would be tempted to say that it is almost the A B C of intelligent, modern educational procedure. Yet, in so many cases, does it seem that our work of education goes no farther than the technique; no farther than the means. This is quite understandable, for our world is still organized on the pattern set up by Sir Isaac Newton in the early years of the seven-

teenth century. When he discovered that two triangles drawn between the center of the elliptical orbit of a planet in its rotation around the sun would be the same in area, provided the same amount of time were represented in the distance between the respective distances on the orbit—he laid down the pattern which has been the basis for the assumptions which have most largely determined the type of world we live in today. We now assume that that is authoritative in modern life which is "scientific," that can be apprehended by mathematical analysis. Unless it coheres with mathematical, "scientific" analysis, it is not to be trusted.

Now this is of crucial importance in our understanding of our natural world; but when it governs the philosophy of our education, it is very apt to mislead us. For, you see, we somewhat unconsciously make the assumption that education consists in our enabling individuals to apprehend the reality of the world through mathematical analysis. We assume that we are educating an individual if we teach him the facts concerning the Roman Empire, or a geometrical theorem, or the behavior of sodium in the presence of water. My message is that if we stop there, we have reached only the outer wall of personality; we have not reached the person who lives within; *and* instead of "drawing out", or encouraging the effective development of the individual, we may be actually assisting him to build his fortress of defence even higher.

With this thesis in mind, then, I wish to suggest three purposes of modern education. The first is this: to inform the individual of the nature of the world in which he lives, in order that he will feel a part of it, and thus attain to the security of living within a world that is friendly. Mere "scientific" instruction may help him to defend himself against a world that he has come to feel is hostile.

Let me illustrate: here is a young man whose mother he describes as quite an intelligent woman and his father as an illiterate man, who was always keenly sensitive to the fact that the other members of the family were better educated than he. As the family grew up, they were very much aware that he was willing to provide the "necessities" for the family; but he was nothing short of a tyrant when the matter of "luxuries" was considered. Then, too, he would sometimes beat up the children.

The father and mother were separated when the boy was under six years old. He lived with the father part of the time, and with the mother part of the time. He seemed to get along very well in school, as far as his studies were concerned. When asked how he got along on the play-ground, he replied, "Oh, I got along fine; I just didn't go around the other boys. I let them alone". He went on to tell of how he had worked hard to succeed. He was the youngest person that the firm he worked for had ever entrusted funds to. He was "almost engaged" to the daughter of the president of the firm, and when he went to a school of special training, he also received the favourable attentions of the president of the school. He also remarked that when he was a student in this school, he made "the best grades that had been made there for a long time," and was "well-thought-of" by the most respected people in the town where he lived.

For some time he worked for a utilities concern. (He did not work for a utilities concern, of course; I am disguising the identifiable facts) He was greatly respected and trusted by the manager. Then one day, as he happened to pass the cash-drawer, he saw several large bills there; and "knowing why" he did so, he took them. It was not long before he was apprehended, and placed in custody. His employer came to him, and wept, saying "Why

didn't you tell me if you needed money? I would have loaned you any amount". And this left the boy speechless.

He told me this much when he came to our institution, always stressing the points which placed him in a favourable light. And of course I made no attempt to point out to him how strenuously he was striving to build up a wall of defence around himself.

It was not until some months later that my opportunity came. I had seen him as he went about his duties in the institution, and it was clear that he was "worried" and restless. I remarked to him that something seemed to be wrong, and that he might feel better if he talked it over with someone. "Oh I know that there's something the matter with me; always before, whenever a spell like this has hit me, as it does every few months, I've been able to run away to some other place. But now I can't.

The next day he came into my office, and we talked. I asked him to go over his whole family background, and helped him to bring out those aspects of his experience which, like the low-caste Kasayapa, would make him feel inwardly insecure his tyrannical and often inconsistent father; the death of his mother; the separation of the parents; etc. Then I brought up the matter of how he felt toward other people; that perhaps he felt rather resentful toward the other boys on the playground, because he had not made the grade with them. "Oh no, that isn't the case at all", he said. "When I see someone who is in a higher position than I, then I think more of him". "And you liked your employer so much that you took some money out of the cash-drawer. Is that it?"

He smiled. "Well, I see it doesn't fit". "No, it doesn't fit", I said. "But if you are willing to look at yourself as a person who underneath feels resentful toward the people who represent success

and respectability, then all the pieces fit together". I have greatly condensed the interview; but that was the substance of it.

The next day I saw him again. "How did you sleep last night?" I asked. "Never slept better in my life. I don't know what happened yesterday, but *something* sure happened". I may say that young man showed a distinctly better attitude during the remainder of his stay; was able to do consistently better work, and upon his release, I was willing to say almost without any qualification that he would not get into any further trouble.

Now you see, if this young man's experience of "education" consisted in the mere gaining of factual knowledge concerning the world, it would merely serve to be ammunition for his defence of himself against the world. As such, it would merely reinforce the wall of defence, and more deeply bury the man's capabilities and resources for society.

For that reason I say, our education must first of all seek to inform the individual to the end that he feels at home in the universe. For after all, we feel that something that we understand is friendly. The word "hostile" comes from the Latin "hostis", meaning "stranger". It is the tragedy of our time that most of the people in the world live in a world that is strange, and therefore inimical.

For, in our instruction, are we not seeking to help the student to see that the farthest reaches of the universe are part and parcel with every aspect of the life? In biology, he learns that the same processes that operate in the paramecium, with its taking in of oxygen, and giving off of carbon-dioxide are the very same processes that operate within his body. In history, he discovers that the social and political forces that control his life and the organization of society are the same that were in operation in Rome, and in the Greek city-states. In Latin, he

learns that the great majority of the words that he uses in common speech were used by Cicero and Virgil. And in chemistry, he discovers that the same gas that has been discovered on the surface of the sun is present in the electric signs that light the local gasoline station.

When we think the thing through, we appreciate the fact that about the most important questions man can ask concerning his relationship to the world is, "What is the nature of this world? Is it hostile, or is it friendly? Is it a part and parcel of me or is it something like a "great, dead, immeasurable steam engine," as Carlyle put it, "rolling on in its blind indifference to grind me limb from limb?" I suggest that it must be our purpose in education to inform the individual concerning the nature of the world in which he lives, to the end that it comes to be a world in which he feels at home.

Further, I suggest that we not only seek to inform the student concerning the nature of this world; we must also seek to place in his hands the tools whereby he may perform some useful and creative work in the world. When I use the word "creative," I always think of that great verse in the Bible, "In the beginning, God created —", Every once in a while young people are troubled by that verse, because they have been given to understand that it means, "He brought the world into being, out of nothing." Or as one theological student put it once, "He made the world out of *void*." This word "created" in the Bible comes from the Hebrew word which means "designed", or "carved," or "ordered." In other words, the writer of the book of Genesis was not concerning so much with the matter of *existence* as he was with *emergence*. "Creation" is present where order and harmony and consistency emerge, where there has been only chaos and discord before. As someone has put it, "before intelligence was manifested in the world, the earth

was an uninterpreted swamp, pestilential with mystery and magic.'

Now the exciting thing about this is, that man possesses the image of God precisely because he, too, must create. Order and harmony must emerge through the effort of his hand and brain. Otherwise he considers himself not to be a child of God, but a failure, and, indeed, a beast.

It is supremely for this reason that you and I, as educators, must encourage every faculty within the pupil for emergence of some creative power. It is not sufficient that we merely place in his hands the tools for the earning of a living. Unless, in the earning of that living, he sees order, and creativity emerge, he becomes a liability not only to himself but to society as well.

It is here that what we have been hearing about "the ability to adapt ourselves" comes into play in our educational philosophy. For the ability to create cannot depend upon a specific situation. The creativity which is dependent upon a specific situation is not really creativity, but a defensive adaptation, which must mean death for that personality, for we can never expect any environment to remain constant.

• Let me tell you of an individual whom I have known. The man's grandfather came over from Sweden, and settled in the middle-west. The father had a large birth-mark on his face, and because of this fact, he dropped out of school quite early. He was a very capable and intelligent man, however, and the few close friends who understood him were loyal and true.

The parents of the man under discussion never got along well. "When I was two or three years old, and I wanted something, I would cry for it, and mother would come and see about it. But she did not have much time for me, either; she was so bus

getting along with my father that she didn't have much time for me. My father had no time for me at all. When I was quite young, he told me that I was not his son at all, but the son of my uncle. My mother told me it wasn't so, but I remember that it was brought up again when my father and mother were getting a divorce."

When he was going to school, this young man was not allowed by his father to take part in any of the sports; nor was he allowed to leave the yard surrounding the house when he was as old as eighteen — unless he managed to arrange differently with his father. He tells of working hard in school, in spite of having to get up early to do outside work. "If a teacher gave me even a little approval and encouragement, I would work very hard for her; but if she criticised me then I'd want to put tacks in her chair," he explained.

After his finishing of high school, he went to work for an insurance agency. He enjoyed this type of work, and took a course in insurance. He described this course at length, saying that it was not merely a general course, but a four year course covering the work from every angle. For nearly four years he devoted almost his whole energy to this study. He had married, meantime, and he and his wife were reasonably happy; and as he kept his eyes on the desk of the Assistant Manager and had "figured out just how long it would take to get him there," he felt that his life was increasing in value and in security.

Then came the merger of this insurance agency with a larger firm. His services in the office were no longer needed and he looked around for another job. There seemed to be no opening in the little town where he was; so he went to Chicago, and looked for opportunities there. He put ads in the paper and tried to find a job with an insurance agency but meanwhile, he must support himself, so he

worked at one of the little white-enameled lunch counters, making hamburgers. He explained how utterly distasteful this work was to him; the wages were very low—\$12.00 or so a week, with no chance for advancement whatever. Hence the labor turnover was high, and it was no use for him to try to make something of his job, for if he showed any sign of dissatisfaction the manager of the chain would merely replace him with someone else.

He grew increasingly nervous and depressed. Nothing opened up in the insurance business. He often had to take aspirins to drive away the headaches that bothered him as he worked. Then, one day when an acquaintance that frequently dropped in for a hamburger suggested that they go out and get some money, he was not enthusiastic, but listened to the proposal. Before long, he and his companion were going out at night, breaking into small restaurants, and hamburger joints. They planned all their jobs rather carefully, and had done it for some time before they were caught. During this time this young man had been so bothered and agitated by the insistency between his conscience and his behavior that he had to take dope to carry on his work during the day, and said to have several drinks before he could carry out his burglaries at night.

• When he came to my office, he seemed greatly disturbed; and during his entire stay in the institution was never able to do any of his work with efficiency; in fact, his officers often wondered just whether his mind was on his work, or somewhere else. When he talked to the Chaplain, it was the Chaplain's job to point out to him that he had sought to build himself up in order to make up for the sense of failure he had felt inwardly as he went through school. The tragedy lay in his too close adaptation to one particular situation. As long as that situation lasted, and he could see "order emerging from chaos there, he remained relatively sta-

ble; but when that small world collapsed, he collapsed with it. He spent most of his time while I knew him trying to pick up the broken pieces of his life; without entire success.

Does not the experience of this man illustrate to us the necessity of our helping our pupils to make something useful and beautiful with hand and brain wherever they are? And here again, the current Philosophy of education as "fact finding and analysis" comes across our line of thought. For there is no escaping the fact that our high school education as it is set up prepared for further study, and for further study primarily. In the town where I used to live in the middle west there would be 80 or so students in the senior class, whereas about 10 or 15 went to College.

So it is that we have such difficulty in motivating students in the study of such things as English literature, or even history. Not long ago, one of the students here remarked in an unguarded moment, "What use is it for a person like me, *who hasn't any future*, to study such things as "L'alle-gro", and "Paradise Lost"? I'll never use them again. All I'm going to do is get married, and have a home". And I confess to you that I find it difficult to dismiss that student's remark from my mind. Certainly, I will say this: that our education fails to prepare adequately for life unless it enables the student to adapt himself to the situation where he finds himself, and in so doing to gain the supreme satisfaction of seeing harmony and beauty emerge. For he must do so in order to attain to the heritage which is his as a personality.

Finally, I suggest to you that we not only inform our pupils concerning the world, and place in their hands the tools for creative living; we must also devote every effort to the cultivation of wholesome personality. Any intelligent and up-to-

date teacher of today has that as his aim. Yet I wish to bring to you the most outstanding conviction that has been borne in on me from my experience with lives that have been broken open: *the most potent force in the development of wholesome personality is intelligent and mature, and understanding affection.* Recall for a moment the lives that I have brought before you. Both of them coming from homes where there has been strife and divorce between the parents, and an inability to "make the grade" with other students in school. So I would urge upon you the careful consideration of this seemingly common-place but supremely important fact: the routine procedure of the classroom is merely the artificial frame work in which the understanding and confidence between teacher and pupil has a chance to find expression and growth. Without this, the procedure of the class-room, or church, or life of the family, or any other human situation remains merely a lifeless corpse.

Just one more story: here is a boy whose grandfather pioneered in the far West. The father, however, seems to have been a "heel" in the eyes of the son. The boy's grandfather would make the father go out and steal things and bring them home. And after the boy was old enough to remember much about his father's behaviour, he remembered the father bringing home stolen groceries with which to feed the family.

At length the parents separated, the father disappearing; and the mother working to support the family, leaving the boy in their apartment. He soon was out on the streets, and running over the roofs of apartment houses, indulging in such pranks as throwing stolen eggs through open windows of nearby apartments.

He got along all right in school until he reached the fourth grade. Then, when word got out in

school that he and another boy had stolen some money, he was placed "in the group that hadn't done very well". When asked how that made him feel, he replied, "It burned me up, of course."

"From that time on," he says, "I went from bad to worse. They'd give me an intelligence test, and decide that I could do alright, and then they'd put me in the next grade on condition; then when I didn't do alright in it, they'd still pass me on to the next." When he reached the first year of high school, he was sent in to the principal. The principal had him put into the 10th grade; "but I wasn't good in English, so pretty soon I was skipping English class, and then I got to skipping school altogether."

On one occasion, one of the agencies in the city sent him down to the psychiatrist for an interview; he went for a few times. Then the psychiatrist said, "If you want to come back next Saturday, you can; but you don't need to, if you don't want to." Concerning this, the boy says, "I wanted to come back, all right, but I thought that he was trying to see if I would really stay away, so I did. I thought he might come and ask why I didn't come back; but he didn't."

Then, I remarked that next Sunday I was going to preaching at church on the subject of "Love" - "believe it or not." "Why believe or not"? he asked with feeling. "It seems reasonable enough to me."

What do we have here? It seems to me that we have an individual who experienced all of the *mechanics* of well-planned educational procedure; but, because with the mechanics there was not genuine feeling with and for the individual, each procedure merely made him feel more of a failure than ever. When he went to the psychia-

trist, both the psychiatrist and the boy were wondering how much the other trusted him; so, the psychiatrist put up a "hurdle" to see if the boy trusted him enough to come back; and the boy waited for the psychiatrist to jump the hurdle instead. Indeed, I may say that I waited for nearly nine months before this boy came to believe that he could trust me to be his friend.

Let us not fool ourselves. Any human being, be student, husband, or child, or parishioner, known instantly whether another individual understands and trusts his pupil can climb over their walls of defence and meet each other in the reality of the spirit — the supremely important aspect of the educational process cannot take place.

This brings me to the final word I wish to leave with you. Since, in education, we deal not with the external system of defenses of an individual, but with the person who dwells within, it follows that we, as teachers, and educators, must perforce lower our defences. Two Kasayapa's glowering at each other over the walls of their fortresses, certainly can make little progress. And as I look back over the situations where I have had trouble with students, it has been due precisely to the fact that we both refused to lower our barricades that separated us.

Sooner or later in every human relationship, there comes a time when the defences must be lowered if trust and confidence is to continue. Do you remember the experience of Harriet, the governess, in *All This and Heaven, Too?* She had come to New York, remember, and was struggling desperately to prove to herself and to the smart young girls from the privileged families that she could make the grade. Then, she became conscious that the girls were aware of something; they were whispering to one another, and eyeing her suspiciously. Once on

their afternoon walk she caught the word "Praslin." She knew that she was regarded now, not as a respected governess, but as an active participant in the murder of a woman of the French nobility.

She was wise enough to know that she must face the issue squarely. So, when she came into class the next morning, she told them, "We are not going to study history this period. I wish to tell you something." And then she told them the entire story of the murder; her involvement with the duke; the complicated emotional situation in the Praslin household; her imprisonment, and her trial, and valiant self-defense. Before she had finished, the leader of the class who had brought the matter up, burst into tears, and asked her to stop. When the period was over, it was no longer a situation of a teacher versus a class, but a group of people sharing their experience in the quest for a greater truth.

So, I say to you, as one who has been a teacher and still feels himself to be a teacher in a very real sense of the word, that for anyone who takes teaching seriously his vocation calls him to a great adventure in self-discovery; and I consider it a great privilege to share with you in that adventure.

TIPPING ON A TRAVEL — IN SOUTHERN INDIA

By A. W. Nadarajah

On the flat bottomed boat that rocks you over from Talaimannar to Dhanushkodi Pier through the shoals and reefs of the Palk Straits, there are two arresting and quaint notices displayed on large boards on the deck of this little vessel. One notice announces

to the passenger that there are only two classes of accommodation on the boat — first and third. It seems to convey blatantly to the snobbish first class passenger, that on board ship the second class passengers of the railroad pay first class fare for the boat and as such the class two passengers are entitled as much as the other to the use of the deck chairs and the spardeck.

The other notice on board is pleasantly intriguing and relief giving in that it peremptorily announces that the porters who handle your baggage up and down the boat should not be offered any tips. The riddle of tipping is a major nightmare while on a travel and this considerate announcement soothes the jaded nerves of the traveller and with a concealed sigh of relief you let slip the loose cash you have all this while been gripping, to slide noiselessly to the bottom of your pockets.

But as soon as the boat is tied up alongside the pier at Dhanusskodi and when the turbaned Customs officials have ticked off your luggage and when you are busy gathering your odds and ends, sturdy whiskered porters in blue uniform pick up your belongings and vanish down the gangway and into the long corridors of the waiting train. Then one has to walk up the whole length of the long train and painfully discover that the porters have deposited your goods safely in the wrong compartment and in the incorrect section of the train. The baggage is retrieved and brought back to where you want and are entitled to be, by another set of porters. This compartment is already occupied by other passengers and you somehow get in and settle down. You check up your things and then mopping your sweat you look up and at the carriage door are six swarthy faces grinning at you, waiting for you to bestow on them their reward. Three of these are those who brought down your luggage from the ship and dumped them in the wrong carriage and the other three are the Samaritans who retrieved them for you.

Warning or no warning, you do not desire to keep waiting these gentlemen-in-blue with their provoking whiskers. You deposit a good handful of coins into the palm of the leader and yet they leave with their usual grumble. Thus begins the terrors of tipping on a travel.

Railway porters there are much like our own porters. They are a recognised and accepted annoying lot and no matter what you give them, they will exhibit and leisurely count the coins, bite the coins to see whether they are duds, and then stare at you and grumble.

On my first visit to Madras, I walked about the Marina, till dusk imperceptibly set in, and I was reluctant to leave the lovely sandy beach. I then realised that I did not know which way to go to the nearest bus halting place. There were still many people on the beach, yet I was too proudly shy to ask for help. But anyhow as I was condescendingly mustering enough courage to accost the first person whom I met, I noticed a gaunt and ragged figure approaching towards me. As he came near, I asked him to show me the way. The man stopped, appeared to be a bit startled and then indicated to me to walk along with him. As we went along we fell into an easy and lively conversation. My guide appeared to be well-informed and cultured person in spite of his ragged appearance. And when we reached the bus stand he just left me there and he turned to go. I stopped him and pressed some money into his hands. He smiled and firmly shook his head. In the city of the very rich and very poor, he stood adamant. Instantly before he could move away, I said to him I was hungry and requested him to take me to a good restaurant. We walked round the corner and he pointed out to me the flashing neon sign of a restaurant. I invited him to keep me company. Reluctantly he

came in and I sought a corner table to put him at ease. I ordered sumptuous dinner for both and all the sweets named by the waiter. My ragged companion ate shyly but heartily. As we walked back, I pressed him again with some money. I said it was for his bus fare. Now he laughed and said there was no need for it, since he had no home to go to. A bus came along, he stopped it and helped me into it. As I turned round to express my thanks and admiration to him, he had moved away and he vanished into the darkness of the night. A ragged noble stranger with a proud and kind heart.

Tipping the retiring room folk at the Railway Stations is a ceremonial event. They neither grumble nor ask, yet at the time you leave, they all troop up from the bath-sweep and, the room boy to the newspaper boy, they are all there up stairs, along the stairs, and down stairs, profusely salaaming you off as your coins disappear into their palms.

I went to Palani once by a slow train, arrived there towards the middle of the night and a solitary jutkawallah took me to the temple site. As the cart rumbled along drawn by a jaded hack, we conversed with each other and he discovered I was a stranger travelling all alone across the desolate tract over which the road runs from the station to the temple. He could have wrung me by the neck like a chicken-thief and robbed me. He could have slyly indicated that he needed a special fare plus a handsome bakshish for this late hire and demanded it and perhaps got it. He could have even deposited me in the shadow of the low buildings round about the temple, collected his normal fare and left me to fend for myself. Yet he did none of these things. Even if he had just dropped me there and gone off, I would certainly nurse no grievance against him, for after all, he was just a jutka-man and would have

legitimately performed his task by his hire terms. Yet he knocked and awoke up some chattiram folk and found me lodgings. He said he would take me back to the station the next day and collect his fare then. Early morning he came and helped me in all details necessary to go up to the celebrated shrine on the picturesque hill. Eventually when he took me back to the station I gave him a very handsome sum of money for all his unsolicited trouble. He looked bewildered and swore by the god of Palani that he did not deserve such a rich meal. I liked the way he protested, since by the glint of his eyes one could discern he was honest.

Now all jutka-wallahs are not such soft hearted and honest souls. In an important junction city in Southern India, jutka-wallahs always grumble and provokingly argue no matter what you give them. I shall never forget the thrill of taking back a rupee from one expostulating and abusive brigand and replacing it with a four anna piece.

The taxi drivers at Trivandrum are so civil and their fare so absurdly cheap in spite of petrol rationing, that you are inclined to tip them liberally, since you wish to compensate him for his cheap bill.

The restaurants have adopted an admirable system by which customers pay their bill at the counter near the main entrance. The serving boy places before you a slip of paper with the amount to be paid marked on it. You take it to the counter, pay the amount and collect the balance given you. The man at the counter with his sparkling ear-studs and his mouth red and full with betel juice, looks too luxurious and forbidding to offer a tip. The boy who served does not come up to the counter, for he is far too busy serving others. It is distinctly embarrassing to shout for him or search him out and tip him under the glare of the crowd of din-

ners. And so you quietly walk out offering a namaskaram to the beaming face at the counter.

There are times when one cannot tell by appearances whether to tip or not. Offering of a tip may become the most wounding of insults. I was walking down the main thoroughfare of Pondicherry purchasing a few things, when a short man with a round cap passed me and I asked the way to get some fruits. He joined me and helped me to buy them. He then took me to other stalls and I was cajoled into buying heaps of things I never intended to purchase. It was so difficult to refuse and disappoint the genial old man. When I paid too much he rescued the coins and returned them to me with a proud smile. He spent quite the whole evening with me. He seemed sorry when my purchases came to an end. Could I tip him? He looked too respectable for that. Could I proffer him one of my many useless purchases? He loaded my things in one of those delightful push-carts which resemble an invalid's chair, and he insisted on my being pushed in it while he walked alongside. Passing a Hotel I suggested a drink of wine. He put his hands up and violently shook his head.

He saw me off at the station. As the train steamed off, he bowed and I bowed, and I had to keep my head popped out of the carriage window bowing, till the fast receding bowing figure veered out of sight, as the train took the bend.

Tipping on a travel in Southern India has its thrills and charms. There are no tipping standards and one will learn how much to give as one passes through the first few cities. And when in doubt one can always invite for a meal, or serve up betel, cigarettes, or snuff. But when one has to tip, do so unflinchingly and liberally. Barter takes the hauteur out of tipping.

PRINCIPAL'S NOTES

We are drawing towards the close of what must be the most eventful year in Ceylon's history for over a century. We have much to be thankful for that the dangers which have threatened us have had no greater effect on the College than they have. When we think of the lands which have been overrun by an invading army, or even of the parts of Ceylon where the schools have had to vacate their buildings and carry on in bungalows and temporary sheds we should count our blessings and do the best work we are capable of. With the better news of the last few weeks to cheer us, we may surely hope for a more normal year in 1943.

There is not a great deal to report since my last Notes were written. An important event in our personal history was the arrival of our second daughter, Grace, at the Marathi Mission hospital in Wai. But as far as the College is concerned everything has gone along quietly. We have had good results in the one examination the results of which are known: out of 47 taking the London Matriculation Examination in January, 29 passed (7 in the First Division) and four others were referred in one subject.

With one exception there has been no change in staff nor any notable fluctuation in the numbers of the student body. The exception is the departure of Mr. Stuart Wright for America on a sudden call through the American Consul in Colombo. A month later I received a cable from him saying he was safe and well in Africa after two days in a lifeboat, and that he was embarking again immediately. We are thankful for his personal safety, but sympathize with him in the probable loss of all his belongings among which undoubtedly were most of his mementoes of his stay

in Ceylon. We hope to hear soon of his safe arrival in America. He left a big gap here at the College and in the Jaffna A. R. P. He had a number of special abilities and interests which made his contribution here unique and very greatly missed, but I suspect that he will be longest remembered for his capacity for friendship with nearly every type of person and for his real affection for and interest in Jaffna. He carries with him something that cannot be lost in transit: the sincere affection and good wishes of many friends throughout the Island.

One event of great importance in the educational life of Ceylon I have not yet commented upon: the establishment of our own University in Ceylon. A number of my readers have had an expression of my views on this subject elsewhere, so I need not expand on them here. But we owe a very great debt to Dr. Ivor Jennings who has arrived so recently, yet has already achieved an object the country has been crying for over a century. The fact of the war with its drastic effects on the holding of external examinations presented Dr. Jennings with a chance, and we can be thankful that the man and the event met so opportunely. The University is not all that we want it to be; the Jaffna man seems to feel especially handicapped in relation to it; yet I am convinced that it gives the promise of being what we want and need, and I am hoping that no provincial considerations will hinder us from putting all our efforts into shaping what we now have into our hearts' desire.

It is still too early to say just how this great fact is going to affect our higher classes. For the present we plan to prepare students for the University Entrance Examination and for the Higher School Certificate, which are likely to be based on the

same syllabus, in the first year and a quarter after the Senior School Certificate is passed. We shall have a London Intermediate Class, also, to be entered after studying in the Higher Certificate Class. How long this arrangement will continue depends upon how long the London University Examination will be held here in Ceylon.

Now the holiday season is nearly upon us. Mrs. Bunker and I will not be sending out Christmas cards as we usually have done, but we take this opportunity to wish all our friends a Christmas-tide of blessing and a happy New Year. May the New Year see peace restored to us all.

HOUSE ACCOUNTS

BROWN HOUSE

Since the Inter-House Competitions in Football, Thatchie and Basket-Ball are in full swing, I am unable to submit the report of the House this term fully.

A. Mahendran—a representative of the House in the School Council—has left us and he has been succeeded by S. Arulrajasingam.

Last term though we did not become champions in Athletics, yet in the Jaffna School Sports Meet of the thirty-four points gained by the Athletic Team sixteen were contributed by two members of our House. G. Kurien, who contributed eleven of the sixteen points, also broke the Intermediate Hurdles Record.

In Foot-ball the Seniors, under the able leadership of Sivasubramaniam, became champions in the Inter-House Football competition. Six of the College first eleven and four of the College second eleven foot-ballers are from the Brown House.

I wish to thank V. Sivasubramaniam for his efficient organization of the football team and the members for their co-operation.

P. RATNASABAPATHY,
House Captain.

HITCHCOCK HOUSE

The members of this House have proved their mettle once more.

No sooner were the Inter-Collegiate football matches over than the Inter-House competitions in Basketball, Thachie and Football were organized. Out of the seven possible championships we have won three. I congratulate the Juniors who annexed the laurels without much difficulty.

I also should mention that sport-loving Miss S. Amarasingham and party were not given a chance to contribute their mite to our success in the way of winning championships this term, as the Physical Department had not organized competitions in Padder Tennis, Badminton and Tennekoit. Nevertheless they have contributed their energy by keenly watching the Football matches played on Brown's field from their hostel.

K. KANDIAN,
House Captain,

HASTINGS HOUSE

A review of events of the term reveal that it has not been a very successful one for us. The Senior Football team has been very much weakened by the departure of C. E. Gnanaratnam, K. Gnanasampanther and Kanagasabapathy. The Intermediate Footballers seem to be shaping into fine form. We hope that the Intermediates will have a more successful season than the Seniors.

The Reds have a very strong Basket-Ball team both in the Senior and Intermediate Divisions. The Seniors have in K. Sukirtharatnasinghe, Patmajeyan and D. Thurairatnam, three of the most outstanding players in Jaffna College. We hope if everything goes on well, to get the first place in Basket-Ball.

C. PARAMJOTHY,
House Captain.

Y. M. C. A.

In presenting the report of the Y. M. C. A. for the term under review, I should say at the very outset that we have had a few months of very successful work. Apart from the numerous activities that the Y. M. C. A. was engaged in the fact that it has endeavoured as an association to engender among the students a new life, by directing to a certain extent the spiritual life of the students, is a refreshing one.

At present we manage only one Sunday School, and I am proud to say that there is a considerable rise in the number of children. Under the able guidance of N. S. Ratnasingam and A. Ambalavanar the Sunday School has taken a form which is worthy of note. We are thankful to both of them for their valuable services.

In our weekly meetings we were privileged to listen to inspiring addresses by members of the staff and visitors. I wish to extend to them all on behalf of the Y. M. C. A. our grateful thanks for the enthusiasm they inspired in us.

The following are the speakers and their topics:—

Mr. Stuart Wright	on	"Formality"
Mr. R. O. Buell	„	"George Williams"
Mr. A. M. Brodie	„	„Life of St. Paul"
Mr. D. S. Devasagayam	„	„Socialism"
Mr. C. R. Wadsworth	„	„Religion"
Miss Ahrends	„	„Christmas in Germany"

I am glad that we have joined hands with the Y. W. C. A. who help us much in our work. On behalf of the Y. M. C. A. I thank them all for their kind co-operation and especially Miss Navaratnasingam their Secretary for helping our singing by playing the organ at our meetings.

The Y. W. C. A. under the guidance of Mr. P. W. Ariaratnam (a member of the College Staff,) have launched a campaign of clothing the poor of Kodaikadu and Kanavakai during the festive season of the year. We have some money in hand and are looking forward to the College authorities to help us carry out the work that we have put our hands to.

May I thank our members for their hearty co-operation during the year. I wish the new committee, which will be elected next year, all success, and I hope that they will make the work of the Y. M. C. A. more felt than we have been able to do.

SANDERS ARULRAJASINGHAM,

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noolaham.org

Hony Secretary, J. C. Y. M. C. A.

Y. W. C. A.

We cannot boast of any definite success, but the usual programme has been carried through. During the Health Week we were able to run a refreshment stall with the enthusiastic co-operation of the members. We were able to raise a fairly large sum of money.

Part of the money has been devoted to the social work in Kodaikadu village and we hope to have a Christmas-tree sometime next week for the children.

At our last meeting Miss Ahrends spoke to us on "Christmas in Germany," which gave a good finish to our programme for this year.

The Ys of Jaffna College have planned to have a Carol Service on the last Sunday of this term

These are some of our various activities for this year.

R. NAVARATNASINGAM,
Hony. Secretary.

THE BROTHERHOOD

<i>Patron :</i>	Mr. L. S. Kulathungam
<i>Speaker :</i>	C. Sanmugam
<i>Deputy-Speaker :</i>	C. Paramasothy
<i>Chancellor of the Exchequer :</i>	E. R. C. Selvananthan
<i>Minister of College Affairs :</i>	C. S. Nagalingam
<i>Minister of Education :</i>	P. Ratnasabapathy
<i>Minister of Home Affairs :</i>	V. Atputharatnam
<i>Minister of Economic and Social Development :</i>	P. Vettivelu
<i>Minister of Foreign Affairs :</i>	S. D. Jeyasingham
<i>Leader of the House :</i>	S. Mahesan
<i>Deputy leader of the House :</i>	J. K. Mills

The period under review gives cause for satisfaction. We were able to hold only two meetings during the second term of this year owing to the several examinations and other circumstances. Regular meetings however have been held during this term. Speeches and debates have been of a high standard.

Our meetings during these two terms have been confined to debates and speeches. We have debated the following subjects; "Polytechnic training should be an integral part of higher Education", "Economic and social regeneration should precede politi-

cal emancipation". "Second Fronts should be opened immediately in Europe and Asia". Speeches were delivered by members on "Socialism", "Patriotism", "India today", "The Atlantic Charter", "The School Council", "The University of Ceylon", "கம்பரின் கவிச்சித்திரம்", "சுதந்திர நாடாட்சம்".

From about the middle of this term, we are carrying out a far-reaching experiment which is a landmark in the history of the Brotherhood. The enthusiasm evinced by the members present in the meetings is an index to the progress made. This innovation has given an impetus to the members and we feel assured that the future generations of members will maintain the tradition of the Brotherhood.

According to our Committee System the whole House is divided into five committees each, under a Minister and each in charge of separate departments—namely, "College Affairs", "Education", "Home Affairs", "Economic and Social Development" and "Foreign Affairs". It is the duty of all the members, especially of the Ministers, to keep abreast of news and events and to investigate into the affairs pertaining to their respective departments. The Ministers suggest subjects for debates and speeches and call for volunteers in each preceding meeting to speak on specified subjects.

Every meeting is a model of parliamentary procedure. After a debate or speech, time is given for discussion in every meeting. During this time members speak and argue with zeal. Another interesting item in our meetings is "Question Time". The Ministers are heckled and much information is got from them. Questions ranging from the high political problems of the day to the food situation in the College Boarding have been asked.

The members of the Brotherhood are of the opinion that the restriction placed on the membership of this association should be removed. At present, only those who secure an average of fifty or more in their studies are eligible to become members. We feel that the removal of this restriction will qualify some energetic and eager students to become members of this association. We hope that the authorities will remove this restriction in the near future.

The Annual Dinner and Celebration will be held probably during the early part of next term. ●

In conclusion, let me thank the Patron for his guidance, and the members of the Brotherhood for their whole-hearted co-operation with me.

S. MAHESAN,
Hony. Secy. ●

THE AGRICULTURAL CLUB

In submitting the report of the Agricultural Club, I regret to say that the term under review was not as successful as it should have been. As our effort was bent on producing as much food as possible, we have sown paddy for the whole of the East garden, and this has taken much labour away from the backs of our members, this term. But we did not want to rest. We turned all our attention to the study of soils, manures, the culture of various crops, etc. but the circumstances, in which we were placed were not sufficiently encouraging.

The thirst for agricultural knowledge has so tremendously increased among our members that we wish that in Jaffna College as much attention is paid to agriculture as is given to the science department.

In the West garden, we have planted tomatoes and brinjals and we have also prepared some nurseries of lettuce and radish. Soon, we are hoping to grow pine-apples and horse gram. Our endeavours to do some grafting of lime trees and mango plants have been in vain, but we hope to do some grafting next term.

We had about Rs. 50. as profit got by selling tapioca, onions and millets, which we grew last term. Every term, we have been extending our garden and in no manner have we refrained from keeping up to our tradition this term also. With the help of a part of this money, we have brought under cultivation about ten lachchams of the land which had been lying barren beside the East garden. For one-half of this plot, we have sown *varaku* and for the other half black grams.

Our Director, Mr. S. T. Jeevaratnam's timely presence, when we are working and the inspiration that he gives for more lively interest in agriculture cannot be forgotten. Now P. Rajendram is executing most successfully the duties of the Treasurer in whom all the financial responsibilities have been vested. In conclusion, I wish to thank the group leaders and the other active members of our club, who sacrificed their games and came to work in the garden, partly because they wanted to help in the drive for Food Production, and partly because they realised the importance of the existence of such an organisation.

S. GANESAN,
Hony. Secretary.

THE SCOUTS

The new term saw new appointments and a reshuffling of the Troop. I am glad to say that there are about thirty Scouts in the Troop.

"This term we were unable to have many camps, owing to a very crowded programme. Practically every week-end was occupied. Though we did not have many camps, we had regular Scout meetings where we did Scout work.

Mr. Stuart Wright relinquished his post as Scout Master at a very critical moment when innovations were taking place in the Scout Troop. We would have enjoyed the privileges, but we lost sight of the man at the helm. During his stay in our midst, we enjoyed our share of the privileges to the best of our advantage. He was like a father to us. His genial personality, his cheerful countenance, his mode of moving with the boys, won the admiration of one and all. His strict sense of duty his ideals of independence and co-operation, were envied and cultivated by the students. We feel that his giving up the Scout Mastership is an irreparable loss, yet it was inevitable. The call to leave for America was so sudden that we were unable to bid him good-bye in as grand a fashion as we would otherwise have done. We had a short farewell function however, (well attended by Brownies, Guides Scouts and Rovers) where the presentations, of a suitcase made of palmyrah leaf was made. Let us once again thank him for the valuable service he rendered to us.

Let me mention one more thing before closing. The challenge cup donated by Mr. L. S. Williams of our tutorial staff was won by the Lion Patrol, for a second time.

Another cup donated by M. A. Mahendran was won by E. R. Appadurai, the Leader of the Lions, and the prize for the all round Scout was also won by one of the Lions, W. Rajasingham.

We wish to congratulate the Lion Patrol and its Leader, and Rajasingham the all-round Scout and hope that the Lions will keep up for one more year and make the cup their own.

Our thanks are due to the following :- to Mr. L. S. Williams for taking so much interest in the Scout Troop and donating a cup, to the Acting Scout Master for the trouble he has taken to keep the Troop going, to the Troop Leader for the enthusiasm and spirit he showed in Scouting, to the Rovers who were strictly observing the 3rd law of helpfulness, to the Guides for

all the help they have rendered us and to the Principal for backing us up right through.

Let me also congratulate the recruits who have creditably won their Tenderfoot badges. May this be a prelude to their future success in their Scouts' career.

E. R. APPADURAI,
Hony. Secy.

THE GIRL GUIDES

Here we are again! The interest shown at the beginning has outlived the usual span of time allotted to school girl's enthusiasm. Our various activities are all in full swing and we are making steady progress under the very able leadership of our Captain.

The chief feature of this term's programme was the long expected concert. Certainly it is not a boast to say that it was a grand success. It all came off without a hitch and the audience was thrilled. Let me take this opportunity to thank Mr. Wadsworth for his invaluable help. We should also thank our brother Scouts for their timely assistance.

N. AMBALAWANER,
Hony. Secy

THE ATHENEUM

In submitting my report for the term under review I am glad to state that our activities were very fruitful in spite of a very crowded programme. The elections at the very commencement of the term put an able committee into action under the guidance of our Patron, Mr. Samuel Beadle. We had altogether ten meetings this term where individual speeches and debates were conducted. The debating reached a very high standard. At one of our meetings S. Sanmugaratnam, President School Council and A. F. Tampoe, the Sub-Warden of the Hunt Dormitory spoke to us on a very interesting subject. "How we could get on in Jaffna College". G. N. Wijayaratham, Sub-Warden Atheneum Dormitory, also spoke on "The Present International Situation. One of the interesting items in our meetings was "The Introduction of Freshers" to which much appreciation and preference was shown.

I will fail in my duty if I do not thank the Patron Mr. Samuel Beadle for the enthusiasm and the guidance he gave us and the Executive Committee for helping me to make the meetings a success.

K. PETER RATNAM,
Hony. Secy.

THE HUNT DORMITORY UNION

The Hunt Dormitory Union has had yet another successful season. The interest shown by the members of the Union was very encouraging.

We had five meetings of which one was a business meeting. At two of the others S. D. Jeyasingham and N. R. Balasingham addressed the Union. Yet another of our meetings took the form of a “சுருப் பிச்சுகம்” on “சாவித்திரி சங்கியவாண்” by Mr. S. A. Visuvalingham of the Tutorial Staff. Our sincere thanks are due to him. At the last meeting Mr. D. Devasagayam, E. A. F. R. E. S. addressed the Union on “Peeps into the Past.” He related some very interesting incidents of his school days which kept the audience roaring with laughter. Our thanks to him.

To all those who spoke to us, to the members of the Executive Committee who gave me their hearty co operation and to the members of the Hunt Dormitory Union who made the term a success, let me say “Thank You.”

E. R. APPADURAI
Hony. Secy.

THE JAFFNA COLLEGE ALUMNI DAY CELEBRATIONS

The Annual Celebrations began on Saturday the 19th September with Tennis, members taking to the court very early in the morning. Although there was a slight shower of rain, the weather cleared and several sets were played.

At 11 a. m. Cannon S. Somasundaram an Alumnus led an inspiring thanksgiving service which

was well attended by the Alumni, both Christians and Non-Christians alike. Cannon S. Somasundaram preached on "Co-workers with God" in the broader sense and called for the continued collaboration of the Alumni, each doing his bit however small.

This was followed by the College Lunch and after a while the Annual General Meeting at 3 p. m. In his report the Secretary, Mr. J. F. Ponnambalam, announced that there was a very good response to the Life Membership campaign which had been started this year and was in full swing. Old Girls were equally keen and the Secretary further reported that the list of membership was the highest on record and that the financial position of the Association was on a firmer footing than ever before. A permanent fund was also started with the Life Membership subscriptions as a nucleus.

The election of Office-bearers then followed. Rev. S. K. Bunker being re-elected President, Dr. J. T. Amarasingham, Messrs. G. C. Thambyah, T. C. Rajaratnam and S. H. Perinbanayagam were elected Vice-Presidents. Mr. R. C. S. Cooke was elected Secretary and Mr. E. J. Jeyarajah was re-elected Treasurer. An Executive Committee and Auditors were also elected.

Mr. S. N. Eliathamby a retired Educationalist from India, moved that they consider the desirability of giving as early as possible an Agricultural, Engineering, Medical, Commercial or Theological bias in the subjects now taught and to chalk out a definite programme for the next ten years at Jaffna College, and the Executive Committee to go into the matter.

A vote of thanks to the out-going Secretary was passed and the meeting adjourned.

The members were then entertained by the Principal to tea followed by a foot-ball match and concert.

At 8.30 p. m. over 140 covers were laid for the Annual Alumni Dinner at which several friends and well-wishers sat.

After the loyal Toast, Mr. A. J. R. Vethavanam, Divisional Inspector of Schools and A. R. P. Controller, in proposing the Toast of the "College" referred to the age and tradition of the Institution and the high standard of culture maintained by the Batticotta Seminary which had sent out to India, Burma, Malaya and other parts of Ceylon leaders of thought and men of great character. He commented on a special feature of the College, the promotion and successful working of an Agricultural Club and a Y. M. C. A. which was the first one established in the East. He thanked the College for lending him the service of Mr. Stuart Wright for A. R. P. work. He was disappointed to find that educated people were not prepared to do voluntary service for their country. It might be, he said, that this was due to some fault somewhere in the system of education imparted in the country. But, though every individual school is considered good and doing successful work, it was surprising that the schools as a whole did not impart that kind of education which produced men and women capable of willing service and self-sacrifice.

Rev. Bunker in replying said that the dream of a University for Ceylon had come true and it was already a reality. Though the College had prepared students for higher studies for many years, it was not for them to run counter to the aims of the University and reduce it to a second rate seat of learning.

Capt. Dreschfield, Bar-at-Law and a Member in the Colonial Judiciary Service, proposed the Toast of "Ceylon" in a humorous and witty speech. He said that he had sought the honour of being heard in the Supreme Court of Ceylon but was refused. He

added that he had that night a greater honour of addressing the Alumni Association, for what came before was more important than what came after. There could not be a Supreme Court in this country unless there were Colleges of this kind. Long before Julius Ceasar thought of England or France, long before Julius Ceasar's mother thought of Julius Ceasar, this country had a civilisation and culture of its own. England was able to make her cultural contribution to the world on account of the successful admixture of races and culture; even so he hoped that Ceylon which consisted of various creeds and communities would soon become a homogenous nation and make her contribution. He thanked the people of the Northern Province for their hospitality.

Mr. G. C. Thambyah, District Judge, Jaffna, replying thanked him for the very kind reference he made to the country and said that they should not think that Jaffna was the capital of Ceylon because Jaffna Peninsula was the top of this Island. Whatever the differences there were, he said, were among some politicians only and not among the masses of this country.

Mr. C. S. Ponnuthurai proposed the Toast of the "Sister Colleges" which was amiably responded to by Miss A. H. Paramasamy, Principal of Uduvil Girls' School.

Mr. C. B. Paul proposed the Toast of the "Guests" and Mr. T. Muttusamypillai, Advocate, replied.

The function came to a close with the singing of the College song at 12 midnight.

R. C. S. COOKE,
Hony. Secy.

JAFFNA COLLEGE ALUMNI ASSOCIATION

ANNUAL REPORT 1941-42.

Once more it is my pleasant duty to present to you the Annual Report. The year has been one crowded with storms and conflagrations, with hardships and sufferings throughout the world. Hardly any country has been free from the effects of this devastating war and we in Ceylon have had a share in it, perhaps have had a foretaste of things. In a way it has had a salutary effect. We have to some extent seen views and ideas change and have had to revalue things. But through all this we have steered ourselves successfully and record another year of progress, of useful service to ourselves and our Alma Mater.

In my report last year, I announced that the Board of Directors of our College had granted us the right to elect our representative to it provided we framed election rules, which the Board approved. As you are aware, those rules were passed at the last Annual Meeting and subsequently approved by the Board. The election machinery was set in motion at once and in December last we unanimously elected our first representative to the Board, Mr. A. W. Nadarajah. Of this I wrote in the December issue of the Miscellany and I believe it will not be improper or premature to say that our representative is living up to expectations and trust he is proving himself an asset to the Board. That he will continue to do useful work we need not doubt. We have however to remember our original request to the Board and our friends in Colombo. The papers have been forwarded to the Board of Trustees in America as requested by the Association, but we have had no reply as yet. We hope to hear from them in due course. In the meantime

perhaps the Board itself may be asked to reconsider the matter. Such recognition on the part of the Directors is bound to spur us on as a body and individually, to more enthusiastic service in the interests of the College. We hope that our representative is alive to this urgent need. It may not be out of place to record here that the Staff of the College has also been granted the right to elect a representative to the Board, a right which we as an Association supported in our Memorandum. Our congratulations to them.

The enthusiasm, created by the desire to secure the right to share in the direction of the College and sustained by the Board conceding this right, has resulted in an increase in the members of our Association. Our membership is the highest on record. What is more, at the last meeting we amended the Constitution by securing a Life Membership on payment of Rs. 20, thus securing an abiding interest in the College. We are happy and proud to announce today, that in spite of the very hard times we are going through we have had a very encouraging response; over 60 have already joined as Life members. We are happy to record that our Old Girls are equally keen; Miss Nagalingam being the first lady to become a Life-Member of our Association. We trust many more will follow her lead. If you have not already done so, we urge you to do so now. Today you will be called upon to pass a resolution whereby the Life Membership subscription will be set apart to form the nucleus of a permanent fund for our Association. Though this work has a little hardship at the start and the Office-bearers will find a good part of the usual contribution per head beyond their reach, yet in the long run the Association will stand to benefit and the time may come when the financial position of the Association will no longer be a stumbling block but a source of power and strength, if that can be claimed as such. Therefore

we do not grudge this and we feel sure our successors in office next year will feel likewise.

Whatever that may be, our financial position today is certainly far better than what it ever was. In my last report I said "Although this year we hope to meet our current liabilities, it does not look as if it would be possible to clear the outstanding debt." Perhaps I was too sceptical. The long standing debt to the Bicknell Memorial Fund carried over from year to year has been paid and settled this year. Out of the deficit that the present office-bearers had to meet when they took office two years ago, over 75% has been paid off. But still there is a small balance to be cleared and we hope that the new office-bearers will wipe it off this year.

It is with deep regret that once more we have had to call off the Collections Campaign and postpone the erection of the Bicknell Memorial. We had decided on the form the Memorial was to take, we had called for estimates and plans when the war situation grew worse and any such project became impracticable. The sum of Rs. 1536—which this Association has collected up-to-date—has been placed on a fixed deposit carrying 3% interest for a year in the Co-operative Central Bank, Jaffna. When times permit we shall go forward with our plans.

Finally the cordial relationship and the mutual understanding between the Parent Association and our Colombo Branch has not only been maintained but established. In some circles there was perhaps a lurking thought that we may clash over the election of our representative to the Board of Directors. This election has only solidified us and inspired confidence in all around us. We trust the Association will continue in the same spirit of unity and self sacrifice.

We take this opportunity to thank all our friends and well-wishers for their help and co-op-

eration in the past and for their contribution today to see another eventful year close with another successful Alumni Day.

J. F. PONNAMPALAM,
Hony. Secy,

OLD BOYS' NEWS

GENERAL

—*Mr. J. N. Jesudasan*, Deputy Security Officer to H. E. the Viceroy of India and Commander in Chief at Simla, has been appointed Prime Minister (Dewan) of Loban District in the Punjab.

—*Mr. P. Sriskanda Rajah*, Police Magistrate, Gampaha, has been promoted from Class II, Grade II to Class II, Grade I.

—*Mr. K. Kularatnam*, Senior Assistant Geologist of the Department of Mineralogy, has assumed duties as Visiting Lecturer in Geography in the Ceylon University.

—*Mr. A. A. Chellappah*, of the Government Clerical Service, has been appointed Accountant of the Ceylon Government Supplies Department, New Delhi.

Mr. Victor Williams, B. A., has taken up duties as an A. R. P. Instructor in Jaffna.

Mr. T. Sanmugarajah, is now attached to the Executive Engineer's Office, Newara Eliya.

—*Messrs. V. G. Joseph*, and *G. C. Philips* have received commissions as Second Lieutenants in the Ceylon Engineers.

—*Mr. K. R. Navaratnam*, Proctor, S.C., has assumed duties as Price Control Inspector, Kandy.

—*Mr. J. A. Kanagasundaram* of the Education Office, Kandy has been transferred to the Agricultural Office, Peradeniya.

—*Mr. N. Kandiah* has been transferred to Vadukoddai as Post Master.

EXAMINATION SUCCESS.

Railway Clerical:

Mr. C. E. Gunaratnam

Mr. A. Nadarajah (Now attached to the Slave Island Railway Station).

Mr. T. Vyravanather

Mr. K. Kathiravetpillai (Now attached to the General Manager's Office)

Mr. C. Muthucumaraswamy

Mr. S. Murugesu

Irrigation Learners:

Messrs. K. Kumaraswamy, M. Kantharatnam, C. Jayasinghe, Hartley Thambiah, and S. O. Somanader.

Apothecaries Learners : Mr. M. Ambalavanar.

Apothecaries Final :

Mr. K. Rajadurai, in the First Class, Second in order of merit. He is now attached to the General Hospital, Colombo.

Hospital Clerical : Mr. A. C. Balasingham. He is now attached to the General Hospital, Colombo.

Pre-Medical : Mr. S. J. Seevaratnam.

B. A.—*Mr. J. J. Ratnarajah*, the B. A. of the Calcutta University, obtaining Second Class Honours in English.

He has been elected the President of the Student Christian Movement of Bengal.

Weddings

Our congratulations to the following newly wedded couples:

Mr. J. T. Sabapathippillai and Miss Irene Navamany Winslow.

Mr. S. Ariathurai and Miss Ranjitham Sundrampillai (Old Girl)

Mr. Wijayaratnam Winslow and Miss Rose Ariamalar Kumarakulasinghe.

Mr. W. T. Gunaratnam and Miss Dorothy Harriet Selvamalar Sanders.

Mr. N. Sivagnanam and Miss Gnanampikai Vanniyingham.

R. I. P.

Mr. S. V. Chinniah, Proctor, S. C., died on the 12th August.

Mr. T. Muthucumaru, of the P. W. D. died on the 19th September.

Mr. W. A. Clough died on the 25th August.

Mr. J. K. Arnold, Proctor S. C. died on the 11th November.

Mr. N. Vijayasegaram of the Auditor General's office, Colombo, died on the 17th October.

NOTES FROM A COLLEGE DIARY

Sunday, September 13.

—The members of the staff hold a retreat under the leadership of Rev. D. T. Niles.

Monday, September 14.

—College re-opens after the mid summer vacation.

Wednesday, September 16.

—The Ceylon Department of Information puts up a Cinema show in the College hall.

Thursday, September 17.

—The Teachers' Tennis Club holds its annual social.

Saturday, September 19.

—Alumni Day celebrations and dinner.

Tuesday, September 22.

—A friendly Soccer match. College XI vs. Karainagar Soccer XI We defeat them by one goal to nil.

—At a meeting of the Academy Mr. D. S. Devasagayam speaks on "The present Indian Situation,"

Wednesday, September 23.

—At a meeting of the Teachers' Round Table Mr. D. S. Devasagayam speaks on "The Industrial Development in India today."

Friday, September 25.

—Mr. D. S. Devasagayam speaks on "Peeps into the Past" to the members of the Hunt Dormitory Union.

Saturday, September 26.

—The Jaffna Boy Scout Local Association holds its annual Rally at the Old Park. Some of our Scouts take part in it.

Sunday, September 27.

—Mr. K. A. Selliah speaks at the Vesper Service.

Monday, September 28.

—Our Soccer XI meets the "Corinthians" at a Soccer match. We defeat them by three to nil.

Wednesday, September 30.

—At a meeting of the Y. M. C. A. Mr. Stuart Wright speaks on "Formality."

—The Teachers' Round Table decides to form a Staff Co-operative stores.

Thursday, October 1st.

—The Annual General Meeting of the Tuckshop Co-operative Society is held and 100% profit is declared.

Saturday, October 3.

—Our first Inter-Collegiate Soccer match comes off. We are defeated by St. Henry's College by three to nil.

Tuesday, October 6.

—The inaugural meeting of the Wolf Cub Pack organised by the College Rover Crew takes place.

Wednesday, October 7.

—The investiture ceremony of the Brownie Pack takes place.

—At a meeting of the Y. M. C. A. Mr. D. S. Devasagayam speaks on "Christian Socialism."

Thursday, October 8.

—The Y. M. C. A. holds its annual general meeting.

Sunday, October 11.

—Mr. C. O. Elias speaks at the Vesper Service.

Monday, October 12.

—We hear news that Mr. Stuart Wright is asked to return to America.

Tuesday, October 12.

—In the morning we hear the sad news of Mr. W. L. Jeyasingham's father's death. Many students and teachers attend the funeral.

—At the morning assembly the students of the College bid farewell to Mr. Stuart Wright.

—At noon the Rovers, Scouts and Guides bid farewell to Mr. Stuart Wright, their Scout Master.

—The Round Table entertains Mr. Wright at a farewell lunch.

Wednesday, October 14.

—Mr. R. O. Buell, General Secretary of the Colombo Y. M. C. A. addresses the members of the College Y. M. C. A. on "George William," the founder of the Y. M. C. A.

Friday, October 16.

—J. C. S. I. U. C. Annual Festival—Holiday.

Saturday, October 17.

—Our second Inter-Collegiate Soccer match comes off. We defeat Victoria College by four to two.

Thursday, October 22.

—At a meeting of the Y. M. C. A. Mr. A. M. Brodie speaks on "The Life of St. Paul."

Friday, October 23.

—We are defeated by St. John's College Soccer XI. two to one. A hard fight indeed.

Sunday, October 25.

—Mr. C. S. Ponnuthurai speaks at Vespers.

Tuesday, October 27.

—The S. S. C. (special) withdrawal tests and sextant tests begin and continue through the whole week.

Friday, October 30.

—Sextant break.

Monday, November 2.

Sextant Holiday.

Wednesday, November 4.

—The College Girl Guide and Brownie Companies entertain the public at a grand concert. Side-splitting laughter is created by the item given by the Scouts.

Thursday, November 5.

—The College Second XI meets the Jaffna Central College Second XI at Soccer and is defeated by them, two to nil.

Saturday, November 7.

—The College First XI meets Sithambara-Vidyalalai First XI at Soccer. The match ends in an easy victory to us by six to nil. The season's record. The perseverance of the coach, Mr. Samuel Beadle, is well rewarded.

Sunday, November 8.

—The fellowship day of the J. I. C. C. F. at St. John's College, Jaffna. Members of both the Y. M. C. A. and the Y. W. C. A. attend it.

Friday, November 13.

• —The whole school is inoculated against Typhoid.

—Under the auspices of the Hunt Dormitory Union Mr. S. A. Visuvalingam conducts a musical play (கதையாடல்களும்) on "Savitri Sathiavan."

Saturday, November 14.

—The last Inter-Collegiate Soccer encounter comes off. We meet St. Patrick's College.

The ding-dong hotly contested battle ultimately ends in their favour by a narrow margin of one goal.

The season was a very successful one in spite of the number of matches we lost. The raw team of youngsters maintained a good standard. The interest and enthusiasm of the coach, Mr. Samuel Beadle, were well rewarded.

Tuesday, November 17.

—Dr. (Miss) M. Ahrends addresses the Teachers' Round Table on "Education in Germany."

Wednesday, November 18.

—Inter-House matches in Soccer, Basket ball and Thatchie commence with great enthusiasm.

Tuesday, November 24.

—We hear news from the J. S. S. A. Sports Committee that J. K. Mills, right wing, and K. Nalliah, left half of the College Soccer XI have been selected to play in the All Jaffna Football team.

Wednesday, November 25.

—Matric withdrawal tests begin and continue through the week.

Friday, November 27.

—At a Y. W. C. A. meeting Dr. (Miss) M. Ahrends speaks on "Christmas in Germany."

Sunday, November 29.

—Miss A. Hudson Paramasamy, Principal, Uduvil Girls' School speaks at Vespers.

Tuesday, December 1.

—Application tests for the Intermediate classes commence.

Friday, December 4.

—The Lower School children entertain their parents and friends at a grand variety entertainment. Well done, little ones.

—Under the auspices of the Parent Teachers Association, Mr. S. N. Eliathamby M. A., T. D. (Oxon), late of the Indian Educational Service, speaks on "Child's Right" and Mrs. S. N. Eliathamby on "Playway in Education." Mrs. Eliathamby's lecture is illustrated with the Diadactic Montessori apparatus.

Monday, December 7.

—The S. S. C. (Special) examination commences.

Sunday, December 13.

—The Y. M. C. A. and Y. W. C. A. jointly conduct a Christmas Service.

Tuesday, December 15.

—Promotion examination commences.

Friday, December 28.

—College closes for the Christmas vacation.

A Merry Christmas and a Prosperous, New Year to our Readers.

C. S. NAGALINGAM.

EDITORIAL NOTES

• • FAREWELL

This term we have had to bid farewell to Mr. Stuart Wright of our teaching staff, who was suddenly called away to America. During the three years he was with us, he threw himself enthusiastically into many activities of the College, introduced new ones, and endeared himself to all with whom he came in contact. Especially what he did with the Scout Troop and Choir deserves particular mention. The boys took to him kindly and freely because of the easy and free way in which he moved amongst them, entering into their problems and meeting their needs with real understanding and sympathy. To the teachers he was a good colleague and friend. Of him it can well be said that he was one of the few Americans who identified himself with the people of this land without a taint of condescension and prejudice. We wish him a safe arrival in his country and a happy re-union with his loved ones.

OUR CONTRIBUTORS

The Rev. H. V. Martin, a missionary working in the Telugu Council area of South India United Church, is well-known in the Christian circles in South India and Ceylon as a most ardent protagonist of the Barthian point of view in Christian theology. He is the author of a small book on *Theology of Karl Barth*; he has recently written a brochure on *Kierregaard*, a nineteenth century precursor from Denmark of Karl Barth. Our thanks to Mr. Martin for his Christmas Message and we hope he will help us again in the future with his scholarly contributions.

Mr. K. Nesiah of the Staff of St. John's College, Jaffna, is among other things the Secretary of the All Ceylon Union of Teachers. Besides be-

ing possessed of superb organising abilities, Mr. Nesiah is a keen student of Education in all its aspects.

Rev Porter French, formerly of our Staff, is now Chaplain of a State Reformatory in San Fransisco. It was very good of him to have thought of us from distant America.

Mr. A. W. Nadarajah, Advocate, one time student-Editor of the Miscellany is well-known to our readers. He has for sometime been the representative of the Editorial Board of the Miscellany.

OUR MATRICULATION RESULTS, JUNE 1942.

1. Miss Rajamany Nagalingam
2. C. S. Nagalingam
3. K. Kandiah
4. P. Vettivelu
5. Paramsothy C.

[Only 11 Students appeared for this examination.]

JAFFNA COLLEGE CALENDAR FOR 1943

FIRST TERM

Jan.	11	School year begins
Jan.	14	Thai Pongal—holiday
Feb.	19-21	Sextant home-going and holiday
Apr.	2	First Term ends.

SECOND TERM

May	17	Second Term begins
May	17	Formation of new Junior Intermediate classes

<i>May</i>	24	Senior Intermediate Entrance Examination
<i>May</i>	28	J. N. E. S. Day—holiday
<i>June</i>	2	King's Birthday—holiday
<i>June</i>	29	Formation of new Senior Intermediate classes
<i>June</i>	26-28	Sextant home-going and holiday
<i>Aug.</i>	13	Second Term ends

THIRD TERM

<i>Sept.</i>	13	Third Term begins
<i>Oct.</i>	15	J. C., S. I. U. C. Festival-holiday
<i>Oct.</i>	26-31	Deepavali and Sextant holiday
<i>Dec.</i>	17	School year ends.



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Mar. 1939 — Dec. 1942

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