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IN NO STRANGE LAND.

"The Kingdom of God is within you"

O world invisible, we view thee,
    O world intangible, we touch thee,
O world unknowable, we know thee,
    Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
    The eagle plunge to find the air—
That we ask of the stars in motion
    If they have rumour of thee there?

Not where the wheeling systems darken,
    And our benumbed conceiving soars!—
The drift of pinions, would we hearken,
    Beats at our own clay-shuttered doors.

The angels keep their ancient places;—
    Turn but a stone, and start a wing!
'Tis ye, tis your estranged faces,
    That miss the many-splendoured thing.

But (when so sad thou canst not sadder)
    Cry;—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
    Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my soul, my daughter,
    Cry,—clinging Heaven by the hems;
And lo, Christ walking on the water,
    Not of Gennesareth, but Thames!

Francis Thompson.
EDITORIAL NOTES.

(Only the Editors are to be held responsible for views expressed in these Notes.)

HAVELOCK ELLIS.

God forbade Adam and Eve to eat of the tree of the Knowledge of Good and Evil on pain of death. Our first parents disobeyed the divine command and fell from grace. Since then there have always been a few enterprising spirits to do as Adam and Eve did and to pay the penalty that this knowledge involves. May be the punishment meted out to the first man and woman for their disobedience has sunk so deep into the race mind that the overwhelming majority of us instinctively shrink from too personal an acquaintance with the knowledge of Good and Evil. We prefer to receive all our knowledge second hand and take care that in any case it should not impose upon us any manner of annoyance.

It seems as though we had an instinctive apprehension that knowledge, thought, or any other manner of intellectual effort, is painful in that it often imposes upon us the duty of choice, which again involves the exercise of a critical activity. We fain would not be troubled with all this, but pursue the even tenor of existence on a level just superior to that of brute animals. Even as creatures that live in subterranean darkness feel lost and resentful at the introduction of any light, so do we feel a bitter resentment towards anyone who, as though with malice aforethought, seeks to unsettle our restful life by undertaking to upset our old scale of values and beliefs. The fury and rage and personal rancour, that the multitude display to anyone who
proclaims his disbelief in established notions, spring from an instinctive source in our being. We would spare ourselves the trouble of re-examining our cherished beliefs and the pain of relinquishing our fond prejudices. And how better can this be done than by nipping in the bud any force that is likely to defeat our self-satisfaction?

The downpour of abuse and malice that greeted the publication of Havelock Ellis' Psychology of Sex is largely attributable to this basic reaction of the multitude to anything new. Sex, though a potent influence in human affairs, was a topic forbidden for public discussion. So, when Ellis brought to the light of day the hidden perversions and aberrations that man was capable of, and insisted that a scientific study of sex phenomena was ultimately wholesome to the human race, Law, Religion and respectability assailed him with their combined might. But in the event the martyr stands vindicated. If the twentieth century world is able to discuss questions pertaining to the intimate realities of sex in a spirit approaching to scientific detachment, thanks are due to Havelock Ellis' pioneering efforts.

This knowledge of Good and Evil is a two-edged sword. The universe is so constructed that we cannot know Good without knowing Evil too. Nor can it be denied that often it is the Evil we know more intensely and more freely. But it is an inescapable law of our life, that we should know both or neither, and, on the whole, virtue that knows evil and shuns it is of a more vital and harder quality than that "cloistered virtue" which knows not evil and is therefore not proof against it when assailed by it.
It would be unfair to the many-sided genius of Havelock Ellis, if one should give the impression that he was a mono-maniac obsessed with sex and expressing his obsession in prurient publications. He had a wise and comprehensive interest in the whole of life. Birth control, Euthanasia, War, Philosophy, Religion have all been enriched by Ellis’ thought. It is not possible for us to give an exhaustive resumé the entire corpus of Ellis’ writings. Having given an indication of his general attitude to knowledge and life, we shall refer briefly to his views on war. It is a popular fallacy countenanced by even otherwise eminent personages that, if mankind should eliminate war, it should also in so doing eliminate the martial virtues which war creates and fosters. Endurance of hardships, heroism in the face of invincible odds, furnishing an outlet for the pugnacious instincts inherent in human nature are some of the virtues that are claimed for war. It is also contended that without these virtues and opportunities for exercising them humanity will stagnate. Havelock Ellis has demonstrated that this is only a plausible half-truth. He shows that it is conflict—which is not the same thing as war—that is responsible for these virtues and an essential prerequisite for progress. There can be, there ought to be, conflict. But that this conflict should inevitably issue in war that destroys or frustrates every achievement painfully won by man in his long pilgrimage in time, Havelock Ellis denies. A moral equivalent of war, to use William James’ historic phrase, according to Ellis, is needful to man if he would conserve the values he has forged for his race in his long struggle and would guard against moral stagnation. Perhaps Mahatma Gandhi’s Satyagraha is an expedient that should satisfy Havelock Ellis’ demand.
In the death of Havelock Ellis the world has lost one of those rare souls on whom truth imposes a paramount obligation in comparison with which every other obligation is of no moment. His whole life may be viewed as a commentary on a well-known dictum of Westermarck “the only indecorum known to science is the concealment of truth.”

Freud.

Macbeth: Canst thou not minister to a mind diseas'd; Pluck from the memory a rooted sorrow; Raze out the written troubles of the brain; And with some sweet oblivious antidote Cleanse the stuff'd bosom of that perilous stuff. Which weighs upon the heart?

Doctor: Therein the patient Must minister to himself.

Macbeth: Throw physic to the dogs,—I'll none of it.

Macbeth’s agonised question whether man can minister to a mind diseased and pluck from the brain a rooted sorrow has been answered in the twentieth century; and the name of Sigmund Freud has become immortal in this context. Lady Macbeth’s ailment was obviously and demonstrably of psychic origin and beyond the physical healer’s art. Repression was its cause. What had been expelled by force from the region of the conscious into the underground recesses of the human psyche bore deadly fruit in the sleep-walking scenes. Ever since William James uttered his classic simile wherein he compares human consciousness to an iceberg of which only one-tenth is visible above the surface, investigators in the realm of Psychology have devoted more
intense efforts to the study of the unconscious; and Freud is among the pioneers, in this line of research. True to tradition, he has been called names, accused of being a pervert, a charlatan and a criminal. An Australian Psychologist went to the extent of saying that the "e" in his name should have been an "a." But in spite of all this, if the proof of the pudding is in the eating, Freud stands vindicated by the amazing number of clinical successes, that his methods have achieved in regard to mental disorders. The last war left behind it many a man whose personality was completely disorganised. These victims of the strain and stress of war were popularly described as "shell-shock" patients. Every manner of nervous derangement and mental disorder was catalogued under the comprehensive formula of "shell shock". Freud and other investigators into the unconscious say that shell-shock accounted for only an infinitessimal fraction of the disorders that the war caused. Internal conflict in the psyche was more often the cause of these distempers. They set to work to evolve an elaborate technique to bring to light the hidden psychological motivations that engendered these aberrations of conduct and reaction. The method of psycho-analysis, as this technique came to be called, has borne abundant fruit in therapeutics. Today in all lunatic asylums which, by the way, are now known as mental homes (the very change in the name is a significant fact) there is a qualified Psychiatrist; for people have come to know that these unfortunate people have to be won back to sanity by an elaborate procedure which requires special knowledge, special skill, extra-ordinary patience, insight and tact.

The theoretical basis of the Freudian Psychology, it was, that exposed the author to the attacks
of the orthodox and the obscurantist. Freud ascribes to the sex instinct a potency and pre-eminence that from the point of view of orthodoxy seems derogatory to man's high estate as the crown of God's creation. His views especially on infantile sexuality seemed to run counter to the popular view which professes to regard children as little angels devoid of any taint even of original sin, although as one of Freud's biographers remarks, it is somewhat difficult to associate angelic excellence to beings that eat and drink and discharge excreta. The primacy of the sex instinct, especially the exaggerated and monopolisitic claims, made for it by Freud in his original formulation may be open to criticism on scientific grounds; but the attitude that provoked much of the criticism may be summed up thus. "We have a certain theory sanctioned by orthodoxy; if facts newly discovered render our theory liable to revision so much the worse for these facts." But it would be untrue and unfair to suggest that all those who differ from Freud on the relative importance of the sex instinct are influenced by theological considerations. Adler for example, a fellow investigator of Freud, traced the intricacies of complexes and other phenomena of the unconscious and the subconscious to the workings of what he calls the "masculine protest". The inferiority complex he says is a basic fact in the psychic life of man. Man's efforts are directed mainly, if not wholly, to triumphing over this basic sense of inferiority that gives its colour and tone to the whole outlook of a man on life. Allied to Adler's way of thinking is that of the school which attributes to the self-esteeming impulse of man, the pride of place among the instincts. This school regards the sex-impulse also as ministering to man's need for self-esteem. MacDougal who has
given a large measure of appreciation to Freud's efforts in the study of the unconscious bases his criticisms largely on the deterministic results that the Freudian approach yields. Ours is not an essay on comparative Psychology; and we shall only mention another fruitful hypothesis elaborated by Freud for the understanding of the unconscious, namely the theory of dreams which he has worked out in full detail in his *magnus opus* "The Interpretation of Dreams." His theory briefly and crudely summarised is somewhat as follows: Dreams are the fulfilment of repressed desires. Whatever desire is frustrated in the waking life by social conventions, moral considerations or practical difficulties are fulfilled in the dream state. The considerations that interpose their veto on the fulfillment of these wishes he calls the "endo-psychic censor". This summary we should repeat is extremely inadequate and meagre. To make its inadequacy palpable we have merely to mention that Freud propounds his theory in a large volume of over six hundred pages.

Freud himself had before his death modified his earlier theories to some extent. He was an investigator who pursued his line of research without pausing to consider other people's point of view till he had completed his own work. Having done this, he gave heed to other people's voices and often modified his views in the light of other people's criticism. Consequently his views at the time of his death which were substantially the same as when he shocked the world by their revolutionary nature had undergone some, not unimportant, modifications. In one of his later papers he admits the possibility that his theory concerning dreams may not cover *all* dreams. He even concedes the possibility of some dreams being prophetic.
Incidentally, *Freud* is a rare instance of a first boy in school-days rising to eminence in later life. Most of these first boys rise by steady promotions to the special class in the clerical or similar services. It is the unconventional boy, the eccentric, the boy who pursues his own fancy, that rises to fame in the world. Freud's biographer suggests that he was first in his class not by plodding, conscientious work, but by reason of his abounding intellectual energies which always had less work to do than it was capable of coping with.

That he was a Jew was accounted an unrighteousness in him and he had to spend the closing days of a fruitful and brilliant life far away from his native Vienna which he had made famous by his researches and clinics.

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**MY IMPRESSIONS OF PRE-WAR EUROPE.**

**By**

*Mr. A. Vaidialingam, B. Sc. (Lond.), B. A. (Cantab).*

Nearly two decades after the 'war to end war' Britain and France are again at war with Germany. A number of states in Asia, Europe and Africa have lost their independence. The Chinese people are waging a united struggle against Japanese aggression. Nearly seventy per cent of the world’s population are living under war conditions. The Treaty of Versailles and other treaties concluded in the twenties between the capitalist powers no longer exist except for those relating to the acquisition of the former German colonies.

The present series of wars however, differ, in many respects from the last World War. The last
war was a war between two rival military blocs; while at present there are two wars, the Sino-Japanese war and the Anglo-Franco-German war. A number of the principal participants in the last war are now remaining neutral. Russia, one of the most active states in the last war, is no longer a capitalist country. She has organised her economy on socialist lines. In the space of twenty years she has become one of the most powerful states in Europe. It is possible for her to influence the outcome of the present series of wars in one way or other. This is a factor of international importance.

Finally, the present European war, unlike the earlier one, broke out after the British and the French Governments had done a lot to increase the military strength of the aggressors, particularly that of Germany. And the Anglo-French combination have; entered this war without having won the prior support of potential allies.

I

The state of war between states does not mean that they have changed their peace time policies. On the contrary, as a leading French statesman once stated, war is the continuation of peace time diplomacy by violent methods. Hence, a knowledge of the peace policies of the, now, belligerent countries will be sufficient to understand their war aims. And the war time speeches of the leading statesmen can only help us verify our analysis of their respective war aims.

In this article we are only concerned with the European situation before the outbreak of the present Anglo-Franco-German war.
The relative peace established by the last World War was first disturbed by the Japanese attack on Manchuko in September, 1931. Ever since that time a number of weaker and smaller states have been victims of unprovoked aggression till the present European conflict.

It is, however, possible to recognise two phases in the development of the present series of wars which started in 1931. The first phase began with the Japanese aggression on Manchuko and more or less ended with the Munich Pact of September, 1938. In this phase we see the crystallisation of the bloc of aggressors—Germany, Japan and Italy. They selected the smaller and the weaker states as the victims of their aggressive policy. By a policy of dumping their goods they were capturing the markets formerly controlled by the non-aggressor states, Britain, France and the U. S. A. They sought to hide their aggressive policy behind a wall of anti-socialist propaganda. In point of fact, their aggressions were directed against the interests of Britain, France and the U.S.A.

On the other hand, there was no co-operation among the non-aggressor states to protect their interests. They not only failed to organise collective resistance to aggression; but undermined the League of Nations, refused to apply the principle of Collective Security, and, particularly, Britain and France, directly or indirectly, connived at aggression. This does not mean that they were just indifferent to the aggressive policy of Germany, Japan and Italy. On the contrary, they sought to blunt the edge of aggression by directing it against the smaller states, against the Soviet Union, and thereby weaken their potential enemies.
In this period, the Soviet Union emerged as a factor of international importance, joined the League of Nations, and was prepared to carry out all collective obligations designed to prevent aggression. But the British and the French Governments refused to co-operate with her.

Such was the general picture in the first phase.

In the second phase, however, there were changes in the tactics adopted by the various governments. After Munich it was becoming increasingly apparent to all that the Nazi menace was directed not against the Soviet Union but against the British and the French interests. Messrs. Chamberlain and Daladier thought that they could frighten the Nazis away from their empires by guaranteeing the independence of Poland, Rumania, Turkey and Greece, and opening the negotiations for a peace pact with the Soviet Union. They still fought shy of a genuine pact, which could have either prevented aggression, or, if aggression did nevertheless take place, could have assured a speedy victory for the members of the peace pact. They did this, in spite of the fact that there was no practical way of helping Poland except by securing Russian assistance, because they continued to believe that they could bring about a war between the U.S.S.R. and the aggressors.

It is this and this alone which can explain the breakdown of the Anglo-Franco-Soviet negotiations. The Russian Government puts the blame for the breakdown on the shoulders of Messrs. Daladier and Chamberlain. The latter have not refuted the arguments advanced.

On the other hand, Germany too changed her tactics. She was anxious to improve her trade and
political relations with the Soviet Union. Hence it was possible for both of them to conclude a non-aggression pact. By this pact, Russia was able to eliminate the danger of war between the two states, dis-integrate the bloc of the aggressors, and finally, leave the door open for a peace pact.

Nevertheless, Messrs. Chamberlain and Daladier refused to ally themselves with the Soviet Union. Hence, all that they could have done at that stage was either to surrender to Germany, or to fight her without the support of Russia—in which case the destruction of Polish independence was inevitable.

Such was the picture of events which led to the European war.

II

No democrat will sympathise with the Nazis because they find themselves at war with Britain and France.

Fascism, or its German variety Nazism, is the enemy of all progress. Fascism has destroyed all democratic rights wherever it is in power, makes all cultural progress subservient to its war aims, incites one people against another, disrupts national movements, and has crushed the independence of a number of countries. Fascism is a menace, which must of course be fought. But it is not a phenomenon which can appear in only Germany and Italy. It has friends and supporters in other countries as well.

Hence, it is only a government, which stands for the things that Fascism wants to destroy, that can effectively fight Fascism, preserve and extend democracy to all peoples under its control, and rally together all peoples who want to fight Fascism. Only
a government which really believes in democracy can genuinely fight Fascism and the Nazi menace.

Not all wars against the Nazi regime can have a democratic and anti-Fascist character. A war against Hitler can be a war either for democratic aims or for imperialist aims. In the first case, the government organising such a war will introduce really democratic measures in the areas under its control, help victims of aggression, and, finally, take steps to bring about a quick victory over Fascism. In the second case, it will be a long drawn out war which will not benefit the people in any way.

It is, however, outside the scope of the present article to state definitely which of the two characteristics distinguishes the present European war, that is, whether it is essentially imperialist or democratic.

MODERN TRENDS IN AMERICAN EDUCATION

By Mr. Stuart Wright, M. A., B. Ph. (Col.)

The march of progress to which Western civilizations are apt to refer so proudly has been called greatly into question these recent years. A great many thinking people have come to feel that the benefits brought by science, efficiency, and the machine have been more than balanced by new and unexpected evils and difficulties. In some ways this modern disillusion with science parallels the disillusion with industry which followed the Industrial Revolution.
Then people found that the factory system not only increased products but it multiplied misery; modest manufacture by individual homes and workers became tremendous productive efficiency but in the process there were created slums, child labour, and the diseases of cities— one might almost say the disease of cities— overnight there arose new miseries and new struggles which are only now being settled with the passage of labour legislation and great national campaigns for the elimination of bad housing, unemployment, and mal-distribution of the world’s many goods.

Now people are finding that the great creation so painstakingly put together in the corporate name of science and progress (the two being thought of always as synonymous) is beginning to look fearfully like a Frankenstein monster. The new freedom engendered by ideas of democracy in everything including religion has produced already more than one lost generation of young people who do not know what to think or where to go. The mighty shadow of the machine straddles continents and wherever it lies increasing millions find no work for their hands, other thousands live a deadly routinized existence with little time for the happiness of wide self-expression, and all men find themselves dominated in all that they do by the product of their own handiwork rather than the reverse. Finally, as great distances are shortened while population increases, human relations become more complicated and numerous; no longer is it possible to live one’s own life pretty much to oneself for in order to live happily one must know vastly more about all kinds of people who have now become neighbours than was ever necessary before. No longer is it enough for the school graduate to know the ordinary curriculum
subjects, but he must be well acquainted with such matters as contemporary world history, psychology, vocational guidance, sociology, international economics, and the history of labour. With so many national orders changing and so many governments rising and falling, he must know a good deal about socialism, communism, fascism and capitalism as theoretical subjects, as well as practical ones.

But all these new dangers and difficulties must be regarded as challenges to new discoveries rather than as signs of failure. Progress has always been accompanied by suffering wherever man has attempted it. It is only when this suffering is met by continued ambition and effort that it eventually becomes the stepping-stone to a new order. It is with the attempts of American Schools to meet the suffering caused by the so-called progress of the last twenty-five years that this article is mainly concerned. Let us examine these attempts in relation to each of the three dangerous trends indicated in the preceding paragraph: freedom and equality in everything, the rise of the machine, and the crowding together of national populations, all in the name of the Scientific Revolution.

It may at first sight seem strange that freedom and equality should be referred to as dangerous, but dangerous they certainly are if not used properly. Freedom to construct also means freedom to destroy; and long-cherished ideals, standards, and habits have come tumbling down about the heads of Americans as the new order dynamited the old. As yet many luckless folk still stumble about the ruins trying to find old landmarks back to the familiar places they remember so well, while all about them men and women toil to raise new structures and build new
roads to achievement of personal and social happiness through co-operative endeavour. Much damage has been done by the careless and wanton smashing of such institutions as the divorceless home, moral restrictions, puritanism, capitalistic-success-through-hard-work, extensive training in the classics, fundamentalism in Christianity, fairly large families, and similar customs which were once the familiar face of America.

But now that the damage has been done, there are many educational forces at work trying to build anew. The first of these is the principle of "education for living" as it has been called. This means that students are taught those things which will actually help them most to get along in today's world, in the light of the constant change always going on. Instead of a rigid insistence upon discipline subjects like Latin, English Literature, Algebra, many electives are offered even in secondary schools and subjects like modern psychology, home economics, farm management, current events are common. An article has just come to hand which describes a school in Denver, Colorado, as an institution where no student need take any subject in which he is not interested, while at the same time he is allowed to take almost anything in which he is interested. This "Opportunity School" opens its doors to all ages and gives instruction in a remarkable range of subjects from cooking to telegraph operation. Students take English, or Mathematics because they have found them necessary in getting along in the workaday world, and not because it is compulsory.

Schools everywhere are taking groups of students out of the classrooms and into community life for making their own observation of government, civic problems, how local industry is run, and similar
phases of the life for which they are preparing. Increasing numbers of colleges are giving courses in the family, home management, solving the problems of marriage, modern art and literature, social relations, applied social psychology, and the philosophy of religion.

A second educational force is the new ideal of personal success. In America it used to be achievement in money matters. To be a well-to-do business man was the height of most students' personal ambition and the stories of Alger represented the model for all. But as it was discovered that success in business alone did not make for final personal happiness at all, the ideal began to change. Too many businessmen found they knew too little of the workings of society to be able to handle labour problems and to be able to work out their own family, religious, and social troubles; many found that lives which were spent on simply piling up selfish riches were barren of finer pleasures—in other words that money could buy everything except happiness. Now educators are coming to feel that each of their students should be trained for whatever he is best fitted to do, whether it be driving a truck or teaching in a college, and that his training should consist of the following large divisions: (1) an understanding of the basic facts which he needs to know in order to function as a good citizen in his community, his state, his nation, and his world; (2) training in the basic skills—reading, writing, mathematics; (3) an appreciation of the beautiful wherever it is to be found and the building up of a storehouse of leisure time occupations which will make life outside of actual working hours enjoyable and rich; (4) thorough training in that vocational field in which he expects to specialize for his life-work.
In answer to the rise of the machine, education in America is tending toward a double effort to nullify the increasing dictatorship which the machine age exercises over daily life by training people once again to enjoy the multitude of the simple things of life which have nothing to do with mechanical efficiency and never will, and to give professional training (for those who wish to make machinery and mechanical engineering their life work in such terms as to make it enjoyable and interesting.) It may seem strange to speak of the menace of the machine, but many thinkers are finding it a terrifying phrase. People are coming to like comfort and ease better than they like hearty and active effort. Since machines furnish that ease with a minimum of strength, society is becoming weakened in many ways. Families are becoming so small on the part of those who are best able to enjoy ease that portions of society are not even reproducing themselves. Development of the creative arts is not what it should be. And people are forgetting the enjoyment of nature in their multiplication of artificial amusements.

As for the third dangerous trend—that of the confusing complexity of society—there seems to be the least likelihood of immediate answer on the part of education. College graduates are going out full of unanswered questions about how to get along with their fellows in all the multifarious dealings they will have. An increasing number of the nervously insane crowd our mental hospitals—they are in large degree the result of minds confronted with problems too great for them to solve and for which they have had inadequate preparation in school. The strain of modern fast, machine-driven living is bad enough; when added to the strain of lack of know-
ledge as to how to deal with all the difficulties of home, business, personal religion, government and modern social problems like wars and depressions it is little wonder that minds are breaking.

The best that education can do at the moment is to offer courses in sociology, in international economics, in world history, in modern philosophy, in an effort to help students to better understand their social surroundings, while at the same time it attempts to assist men and women to know more about themselves. Laboratories for the guidance and advice of all who come have been set up all over the country to test young people as to their capacities, abilities, and interests. With a better knowledge of what he is capable of doing and interested in doing, the individual can make much better plans for his training and life work.

So much for a brief discussion of modern trends in American education and the underlying forces in social history which have made these trends in education necessary. These are some of the dangers that the coming of Western science, industry and "civilization" in general have had for America. They are therefore some of the dangers those ideas and practices offer to the East, which is reaching out its hands for them. Many of the problems of vocational guidance, and unemployment, which perplex Tamil graduates today may well be traced to the very same forces which bring those problems home to American graduates. It was therefore thought of interest to bring to the attention of readers some of the efforts which American education has been making to meet the challenges of the new age, in the eternal hope that eventually they would be
solved, as other terrifying problems connected with progress have been solved in the past.
புலக்குரையில் காணப்பட்டதுடன், அந்ததோற்றத்தில் இரும்புக்குரியது தோன்றுமெல்லாம் ஒருவிதமாக முடியும் நிகழ்த்துப் படுகிறது. அதாவது மாமக் காலம்
பூச்சியத்தின் குறுக்குத்துறையில் புதிய பொழுதுபோக்கு பெற்ற தொலைவு செய்திகள்
காட்டுவதற்கு நேர்ந்து முடியும் நிகழ்த்துப் படுகிறது. பெருமையும் பொருளியல் மாற்றம்
காட்டும் கூறியிங்கள் கூரக் குற்றுக்குத்துறையின் மூலமான அந்ததோற்றத்தில் இரும்புக்குரியது தோன்றுமெல்லாம் 
நிகழ்த்துப் படுகிறது. அந்ததோற்றத்தில் இரும்புக்குரியது தோன்றுமெல்லாம் 
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அந்ததோற்றத்தில் இரும்புக்குரியது தோன்றுமெல்லாம் 
நிகழ்த்துப் படுகிறது.
இதுவாக மூழ்கள் உறுப்பினர்களுக்கு கூறுவது:\n
"தந்தரிங்கம் நூற்றாண்டுகளுக்குக் கொண்ட அச்சாரம் அவர்களுக்கு ஏழாண்டு கம்பிப் பயிரினாரால் இருந்து இதுவாக மூழ்கள் உறுப்பினர்களுக்கு கூறுவது:\n
"தந்தரிங்கம் நூற்றாண்டுகளுக்குக் கொண்ட அச்சாரம் அவர்களுக்கு ஏழாண்டு கம்பிப் பயிரினாரால் இருந்து இதுவாக மூழ்கள் உறுப்பினர்களுக்கு கூறுவது:\n
"தந்தரிங்கம் நூற்றாண்டுகளுக்கு கொண்ட அச்சாரம் அவர்களுக்கு ஏழாண்டு கம்பிப் பயிரினாரால் இருந்து இதுவாக மூழ்கள் உறுப்பினர்களுக்கு கூறுவது:\n
"தந்தரிங்கம் நூற்றாண்டுகளுக்கு கொண்ட அச்சாரம் அவர்களுக்கு ஏழாண்டு கம்பிப் பயிரினாரால் இருந்து இதுவாக மூழ்கள் உறுப்பினர்களுக்கு கூறுவது:\n
"தந்தரிங்கம் நூற்றாண்டுகளுக்கு கொண்ட அச்சாரம் அவர்களுக்கு ஏழாண்டு கம்பிப் பயிரினாரால் இருந்து
இல்லாத பாதையைத் தேர்ந்தெடுத்தாம். இந்த வாழ்த்துதல் தீர்மானம் பெற்று விளையாடி வேண்டும். தீர்மானம் பெற்று விளையாடினேன். எனது விளையாடல் பின்னர் விளையாடேன். என் பாதையை பெருக்கல் மட்டுமே. எனது வாழ்த்துதல் தீர்மானம் பெற்று விளையாடினேன். எனது விளையாடல் பின்னர் விளையாடேன். என் பாதையை பெருக்கல் மட்டுமே.
வாழ்வு கணினி வரும் படிகற்று என்னை ஒரு தரிப்பிட்டுக் கூறினர். உங்கள் கணினியை வழங்குவது வசதியாகும் குறிப்பிட்டுதல் கூறினர். பெருமையளிக்கும் ஆண் தன் பக்திக்கு அளிக்கும் பயன்பாடுகள் பெறுவதாக தெரிந்தது. இந்த விளக்கம், மேலும் மறுக்கும் பொருளில் உள்ள முனைவிட்டு கூறினர். கூறினர் தான், மேலும் இல்லை வேறு பக்திக் குறிப்பிட்டு பயன்பாடுகள் பெற்று கூறினர். குறிப்பிட்டு தான், மேலும் இது முனைவிட்டு வேறுபட்டு கூறினர்.
I remember Katherine Mayo and the *furore* her 'Mother India' created here and in India in the days when I was a student reading for my Intermediate in Arts. She is an American woman who came East and collected in her book, for purposes best known to herself, a deadly array of 'tigers, dissolute princes, narrow-chested Bengali babus, child-widows, cow-dung and street-cattle'—in short everything that a sanitary-inspector-eye like hers could not miss. But she did miss the one thing that no one, who sets out to portray a country and people, (and all the more so if it be an alien country and other people,) should miss—the soul of the nation. What a refreshing change it is to turn to Pearl Buck on China! Here is another American woman who went East and made it her home. But she does not view the land and people she sets out to study with that supercilious superiority, that preconceived 'every day in every way we are better than thou' attitude of mind that all too often precludes the westerner from a true understanding of what he therefore calls the 'mysterious' East. Nor could she; being the daughter of the old-time missionary who, when a younger new-arrival remarked "But, you can't trust the Chinese", sternly rebuked him saying "If you believe that, why have you come then? How can you save souls if you despise them?" That from the father then. From the mother she received a quickness of mind and a readiness of sympathy. The outcome, to the world, is a study of China so sympathetic and, therefore so penetrating that her novels are, so to speak, very China.
But first let me dispose of her two lesser works: The 'Fighting Angel' and 'The Exile'. These two are really biographies, one of her father and the other of her mother. Both are interesting to us chiefly as studies of the American Mission in China. But the 'Fighting Angel' has an added interest—the man. Andrew, the Fighting Angel, (although one sees the born fighter in him more readily than any angelic sweetness) seems to have been, what I would call, a God-consumed man; one to whom indeed to live was Christ; one of those single track minds whose duty-path is never in doubt. He partakes of the nature of Matthew Arnold's Scholar Gipsy who is so unlike us.

Light half-believers of our casual creeds

Who hesitate and falter life away.

For him the true God was not indeed in the thunder or the storm, not in Confucianism, not even in Baptist Christianity or Methodist Christianity but only in his brand of Puritan American Christianity. This sure knowledge gives him strength to endure the many Chinese revolutions, the frequent illness of the children and later even the death of the wife miles away from the nearest doctor, the frequent robberies and beatings at the hands of Chinese bandits and pirates, and the somewhat envious opposition of even his fellow missionaries. His faith knows no conflict nor doubt. Such men as he be never at heart's ease unless they be for ever at, what they understand to be, their Father's business. And so he can 'neither sit nor stand but go,' propagate the gospel according to Saint Andrew, convert the hea-
then by the thousands, and build churches by the hundreds. When it was pointed out to him cyni­cally by the other missionaries who were a little jealous of his popularity, and with helpful intent by Carie his wife, that many of his converts were flagrantly smoking opium and that some of his na­tive preachers were secretly keeping concubines, he 'pshaws' it away with "God will separate the tares from the wheat." His eye is single, and such faith makes him strong. We admire that strength, even while we criticise the narrowness that produced that strength.

The story of the mission life there she tells with sympathy and understanding—with the sym­pathy and understanding that comes when one's ear has learned to hear 'the still sad music of humanity', and when one's eye hath 'watched over man's immor­tality':

"My memory of that circle of half a dozen so­berly dressed people is grim. Now, of course, after years away from them, after knowing what people are like in ordinary places, I realise the impossibility to which their human souls were stretched. The real story of life in a mission station has never yet been told. When it is told, it must be told, if it is to be told truthfully, with such vast understanding and with tenderness and ruthlessness that perhaps it never can be done justly."

She tells it with understanding, almost with tenderness:

"They were men struggling to maintain stan­dards of Christian brotherhood, struggling
against their own natural antipathies and desires. There were "spinsters for Christ's sake, growing year by year paler and more silent, more withered and more wistful, growing sometimes severe and cruel with their fellow-men, and sometimes too growing into miracles of pure and gentle selflessness." And again "Yet to understand the impossible narrowness of that mission life is to forgive every bond that is sometimes burst."

What knowledge of frail humanity goes into this sentence, for instance: "Conversion does not really change the needy human heart."

The whole story is lit up with humour, too, such as this:

"The annual mission meeting was therefore as good as a circus. If one were to choose between the men and the women, the women would have won for the look of strong patience in their eyes and for the stubbornness upon their lips. And in mission meeting, though only the men could rise and speak (they were brought up in the strict Pauline creed) before the assembly, beside every man sat his woman, her hand ready to grasp his coat tails. How many times I have seen a man leap to his feet, his grizzled beard working, his eyes flashing, and open his mouth to speak, only to sit abruptly subdued by a strong downward pull upon his coat tails! . . . . They all knitted, those women, while their men read reports etc. Into those stitches went what curbed desires and stubborn wills and plans! They would have burst, I think, without that vent."
She tells it too with ruthlessness, as this of a station-meeting to consider whether Mr. Wang, the Chinese evangelist, should get $10 a month instead of $8, for instance:

“I hoped for $10 because I rather liked round faced Mr. Wang. Hours went into that discussion of $2. But it seemed the $2 would give Mr. Wang notions—he might want $12 some day—there would be luxuries perhaps—mission money was sacred—a trust. Mr. Wang must have only $8. Carie got up and went out, her face very red; I followed timidly.”

Very different from the rest of the mission was Andrew. Curiously enough for one with such a narrow creed as his, he was progressive and pro-Chinese. Indeed it seemed he was far ahead of his time in many ways.

His fellow-missionaries seem to have wanted to be rid of him at all costs—“rid of his indefatigable energy, to be rid of his undying determination to be worthy of the calling which to him was holy, to be rid of his singleness of heart in his duty. Most of all they wanted to be rid of his sympathy, for those whom he had come to save..... Yes, they wanted to be rid of Andrew’s intolerance of race superiority and priestly authorities. “A prince of the Church” he used to say, “Oh pshaw—there is no such thing possible!”

He waged endless war in Mission meetings for an educated Chinese clergy, for a translation of the Bible into the Chinese understood of the people. Frequently he found himself in a minority. But with
him it was, always, a “ruling minority of one”. Moreover Andrew was a flame of integrity. “To be a missionary is an acute test of integrity. For a missionary has no supervision. He lives among few equals, the other missionaries, and a great many whom he feels his inferiors, the natives. His governing board is thousands of miles away.... And the climate, the small but absolute security of salary, the plentiful number of cheaply paid servants, all make laziness easy.... A missionary’s integrity, therefore must be beyond that of any other white man’s. And Andrew was a flame of integrity. His duty was done to the last ounce. And as for the Chinese, they trusted him like children.”

Thus Andrew, an admirable man, though not without his share of mortal markings. First among them was a stubborness, which indeed seems to have been a common missionary failing. Next is a blindness to the need for love and care of those dearest and nearest to him—his wife and children. He was keenly alive, however, to the needs of those whom he had gone to save. But Carie and his children went through life like ‘hungry sheep that look up and are not fed’. So Carie dedicated herself to the care of him and of the children. The story of that self-sacrificing devotion is told in the Exile. She, like Martha, was so much concerned with the demands of the home that he was bothered about her soul, and once when she lay dying he went up greatly concerned and “Now, I have never been sure about your soul, Carie .......” he began. She cut him short with, “Let my soul alone, Andrew. You go and save your heathen.”

The Exile, however, is in my opinion, an inferior book. There is not here the suggestion of a
soul's immensity that the other has. Evidently the author's imagination was not touched by the mother, although her affection undoubtedly is. A Freudian may smell here an Electra-complex afar off. But there is no morbidity here to warrant that. And, I suspect, Pearl Buck is not unfamiliar with psycho-analytic lore.

To have taken up for subject a missionary's life and made it almost as interesting and readable as a novel, to have written about her own father and mother and attained a surprising degree of objectivity is Pearl Buck's merit.

(To be continued)

OBSERVATIONS ON ENGLISH IN SECONDARY SCHOOLS.

By

DR. E. F. C. LUDOWYK, B. A. Ph. D. (CANTAB.)

English is a foreign language in Ceylon. Most people overlook this. They are not surprised that the higher forms of secondary schools are full of boys and girls who are expected to do precisely the same work as boys and girls of similar age in England. It might be objected that this, judged by results in examinations, could successfully be done, and that neither the strangeness of the language in which education is given, nor the kind of work done in that language is an unfair demand to make of the student here. Even if one believed this, one's
confidence would be severely shaken by the quality of the vindicator of the justice of these demands made of the secondary schoolboy—the entrant to University College. He has probably had all that our schools in present conditions could afford, yet he is doomed to an unequal struggle. Every year there is such an enormous casualty list and so much waste that one wonders whether some kind of rationalisation could not be carried out just to eliminate the miseries of enforced drudgery. The fate of the secondary schoolboy does show that the demands made of him are unfair and wrong.

In English, the secondary schoolboy is expected to read Shakespeare by the time he is fourteen or fifteen. When he matriculates, he has studied some three or four plays of Shakespeare, some Milton and 18th century essayists, and perhaps some 19th century poetry. He writes an essay and he is trained in precis writing. All this, essay and precis included, is excessively literary and remote from the only reality the schoolboy knows. The only language the schoolboy knows he loses familiarity with, he is set to acquire another, and in a few years is expected to develop such proficiency in it that he could write modern English and read with understanding a literature written in a language other than the modern. The language of Shakespeare for instance can only be a modern language to persons whose sensitiveness to English is acuter than that likely to be possessed by the majority of schoolboys in Ceylon or in England. And it is just this ability to appreciate Shakespeare's language that makes the difference between enlightened and therefore worth while study of Shakespeare and the present futile attempts. Not being able to do this, and encouraged to something else by the demands of an examina-
tion, the schoolboy soon finds that the only way of comprehending the unreality and unnaturalness with which he is faced, is by learning something—the notes of a school edition probably, or the crammer's guide,—about Shakespeare. (This would be truer of his reading of Milton, which must be intolerably oppressive to the Ceylon schoolboy). The only result of time spent in this way is to promote the belief that the aim of the study of English is the performance of ritual gestures. I think there will be very few who will assert that English as it is taught at present involves any training for the mind. In most schools one hears that anybody at all could teach English, the possession of a qualification, necessary elsewhere, is needless here. But that is not the most serious thing. The kind of English that is studied, the stress that is laid on it, the attitude to writing and reading that follows are really the most serious disqualifications. I suppose it doesn't matter very much if schoolboys cultivate a lively distaste for the works of Shakespeare and Milton; what is dangerous is the development through English in the secondary school stage, of inferior standards of writing and reading. I think it all comes about through the divorce between what is studied in schools and the experience of the schoolboy. There can be and there is now little relevance between what the boy writes and his experience.

Most boys are taught how to write essays. A certain technique is practised which would ultimately lead to the production of as many words as make up a composition of satisfactory examination length. Most subjects set for essay writing are incredibly formal and, like the literature the boy studies, unrelated to his experience and his ideas. If
the teacher hands his class a mould into which the right number of words of the right eminence could be poured, then the task is complete and boys know how to write. I know of a school where boys were asked to write of the advantages and disadvantages of floods. In most cases it is assumed that everything lends to this pleasingly convenient handling, that life (I don't think it is an unfair extension) is the grateful coolness of the middle path screened from the heat of either extreme. One either develops this nervous tic in writing or one is seduced in writing "brightly". Bright writing is the ideal set before those who are better in English. The difference between their work and that of the others suggests the possibility of their demonstrating skill and agility in writing. Once again the unreality of work in English turns the exhibition of skill into ability to create and maintain (I don't deny that some school boys do it ingeniously) an illusionary scene. If you bring up your schoolboys on the idyllic, dewy, Beverly Nichols pose towards their environment, then you disqualify them from being able to understand and appreciate the poor and depressed countryside in which they actually live. By this time everyone is agreed about the general unsuitability of most of the school texts on which past generations of school boys in Ceylon were brought up, and school texts now are less absurd and unfriendly to the interests of the growing boy. But there is still so much insistence on training children to write a "style" in English that one feels that the old standards, which linked up exotic textbooks with an exotic style of writing, persist.

There is a further danger in the demands of those who wish to infect their classes with this itch of style. It prevents schoolboys from reading any
but the wilfully "romantic,"—as a matter of fact reading to most schoolboys means the novelette, John Buchan standing both for class and good honest literary values. Of this it is perhaps useless to complain; when the University of Oxford honours Wodehouse with a doctorate, the mistakes of the schoolboy here are trivial. If there is any value in reading, it surely does lie in the interaction of the two worlds which one uses to organise the way one lives—the world of one's experience and that of one's reading. If the two worlds are mutually contradictory, then one's life is narrowed and restricted in some way. It might have been possible to justify the expense of time, money and opportunity which has gone into the building of this illusionary pseudo-English middle class world of Ceylon, the nirvana of the Civil List officer, if the illusions had been sufficiently credible, and the pseudo-English even a little intelligent. Unfortunately it is difficult to credit the one or to support the other.

I don't think many will deny that an opportunity has been wasted; it will perhaps be truer to say that as things have been and as they are, little else was to be expected. Education in English, which has had more than a hundred and twenty years life in Ceylon, ought, for the thousands who never attained anything like familiarity with the language of the rulers, to have produced something more than competence from the few. Of course its object hasn't been anything more than competence in the minor work of administration; changed as that is now, the goal of secondary education in Ceylon is still the same—the provision of wage slaves for the biggest and only industry in Ceylon, the government service. So the London Matriculation remains the minimum achievement—Shakespeare and Milton,
English literature for those who had much better be set to speaking and writing the language idiomatically. It is not difficult to think of wiser demands to make of school boys here than those of the London Matriculation, but change in a school syllabus is not the only pre-requisite for a change in education. The will of the society which decides what kind of education is given to its schoolgoing children will have to be changed too. Such changes will no doubt take place in Ceylon; there are too many educated unemployed to assume that “as things have been they will remain.”

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WAR IN MODERN POETRY.

By

MR. LYMAN S. KULATHUNGA, B. A. (Lond.)

War has been the poets' pre-occupation from the dim dawn of history. Vergil opens his immortal epic with these words: “Of Arms and the Man I sing.” Homer before him did likewise, and in our own land the Mahabharata and the Ramayana, regarded with awe and veneration by our people, also are essentially records of martial deeds. Brave men spurning death, defying dangers, vindicating righteousness through the trials and tribulations of war, have fascinated the human mind always. And the poets' pre-occupation with war is only a part of this greater fascination.

To make nought of death, to count oneself as of no account against a great cause or one's
own country, to die facing insuperable adversaries, but without owning defeat, to challenge the unassailable supremacy of a Divine Being, as does Satan in the Paradise Lost and Ravana in the Ramayana, never fail to evoke man's admiration. To rejoice in the glories of war, to stress its more spectacular aspect and to pour paeans of praise on its heroes has been the traditional attitude of the poets towards war. Horace's "Dulce et decorum est pro patria mori" is the immortal expression of this way of regarding war.

War is pre-eminently the expression of unreason. When a nation undertakes to vindicate the righteousness of its cause by a resort to arms, it simply means that rational methods of solving the problem have failed. Therefore, the methods availed of for creating and maintaining the war fever must be such as ignore man's reason and appeal exclusively to his emotion. In times of war, song, like the drum and the flag, has been used—and used very effectively—to stir the soldiers to self-forgetfulness to invest their deeds with a halo, and to inspire in them courage and strength to face the fray. The same thing is done during days of peace too. Often as a part of a propagandist campaign, rousing songs calling the citizens to colours, to heroic deeds and noble sacrifices, and extolling the glories of war are sung. The poets themselves caught by this spirit turn their poetical gifts to this purpose.

But twentieth century English poetry bears evidence of a reaction against this attitude. Perhaps one of the major trends of contemporary life is what the Americans call 'debunking'. Moderns seem to take a peculiar pleasure in breaking the idols of their predecessors and laughing at their one-sided enthusiasms. The old school tie, the home, religion, have all been
subjected to this process of 'debunking'. And war too has not escaped the malignant scorn of a 'debunking' world. One cannot deny that often this process yields wholesome consequences. Even though my subject is poetry, I cannot overlook the two novels by Remarque, "All Quiet on the Western Front", and "The Road Back," and the play, "The Journey's End" by Sheriff. "All Quiet on the Western Front" is a pitiless presentation of that aspect of war the poets never sang of. The selfishness, the callousness, the privations and the grossness that descend upon man and blight his finer sensibilities are the theme of this book. "The Road Back" is perhaps the more distressing picture. The disillusionment that awaits the soldier returning from active service is presented in all its naked reality.

Some English poets, perhaps the larger number of those that sang of the last World War, have insisted on letting the world see war's uglier aspect, which they proclaim is mightier than its fairer form. They no longer immortalise in their works great battles and great heroes, or extol in glowing terms the glories of war. Modern poets are renowned for their 'forthrightness and honesty' and their 'return to actuality' in their attitude towards war, as towards most other things. This is so because most of them were men who had themselves gone through the harrowing experiences of actual life in the trenches. They had known what it was to face—in the words of one of them, Wilfred Owen—"the monstrous anger of the guns" and "to hear the shrill demented choirs of wailing shells." Hence, they refused to follow in the wake of their more illustrious forbears and in stale terms to glorify warfare and chant new hymns of hate. For this refusal they have been unkindly dubbed 'pacifists'. Even W. B. Yeats has refused to
give their war poems a place of honour in his remark­ably fine selection of modern poems, the Oxford Book of Modern Verse. To him, unlike to these poets, "passive suffering is not a theme for poetry."

The chief of these ‘soldier poets’ are Siegfried Sassoon, Robert Nichols, and Robert Graves, who have been called ‘the three rhyming musketeers.’ All these had seen action in Flanders Field and reacting very strongly against the storm of fury and blood-lust protested against the worship of the false gods of war, and yielding our reason to their illusory charms. Their war poems are full of gruesome pictures of the realities of war. The greatest of these three is Sassoon, whose works, specially the poems entitled ‘Counter Attack,’ quiver with rage and passion, for to him ‘war is hell and those who institute it are criminals’. Addressing the crowds who cheer the soldiers as they march to the Front, he shouts:

"You smug-faced cowards with kindling eye
Who cheer when soldier lads march by,
Sneak home and pray you'll never know
The hell where youth and laughter go"

His ‘Rear Guard’, ‘The Dug Out’, and ‘Aftermath’ contain most pathetic records of ugly memories of life in the trenches, where wounded soldiers lay with their “legs ungainly huddled,” filled with “the stench of corpses rotting in front of the front-line trench” and surrounded with

"..........the stretcher-cases lurching back
With dying eyes and lolling heads, those ashen-grey
Masks of the lads who once were keen and gay"

His ‘Aftermath’, obviously addressed to his comrades of the war, begins with the significant question, “Have you forgotten yet?”, and after a record of war-memories ends pointedly:
"Have you forgotten yet?
Look up, and swear by the green of the Spring that you'll never forget"

Graves has a beautiful poem 'It's a Queer Time', full of surpassing sadness and revealing the terrible side of war in all its grimness. No description of the poem can do it justice; hence, the following three stanzas from it are given below:

"It's hard to know if you're alive or dead
When steel and fire go roaring through your head.
One moment you'll be couching at your gun
Traversing, mowing heaps down half in fun:
The next, you choke and clutch at your right breast—
No time to think—leave all—and off you go....
To Treasure Island where the Spice winds blow,
To lovely groves of mango, quince and lime—
Breathe no good-bye, but ho, for the Red West
It's a queer time.

Or you'll be dozing safe in your dug-out—
A great roar—the trench shakes and falls about—
You're struggling, gasping, struggling, then,.... hullo!
Elsie comes tripping gaily down the trench,
Hanky to nose—that lyddite makes a stench—
Getting her pinafore all over grime.
Funny! because she died ten years ago.
It's a queer time.

The trouble is, things happen much too quick;
Up jump the Boches, rifles thump and click,
You stagger, and the whole scene fades away:
Even good Christians don't like passing straight
From Tipperary or their Hymn of Hate
To Alleluiah chanting, and the chime
Of golden harps.... and .... I'm not well to-day....
It's a queer time."

"Battery moving up to a New Position from Rest Camp: Dawn" of Nichols is an account of the experiences of a division of soldiers on their way to a new station. The soldiers on their march come up
to a church, where a service of worship is being held. The tolling of the bell reminds them of their impending death. And they make this appeal to the congregation:

"O people who bow down to see
The Miracle of Calvary,
The bitter and the glorious,
Bow down, bow down and pray for us.

Once more our anguished way we take
Toward our Golgotha, to make
For all our lovers sacrifice.
Again the troubled bell tolls thrice.

And slowly, slowly lifted up
Dazzles the overflowing cup.
O worshipping, fond multitude,
Remember us too, and our blood."

There are a few other poets, who may be conveniently classed with this group, like Francis Ledwidge and John McCrae, but pressure of space permits my making only a passing reference to Thomas Hardy, Wilfred Owen and J. C. Squire. Owen's 'Strange Meeting', recording the touching conversations of two dying soldiers, who belonged to the opposing camps, is a picture of their disillusionment.

Hardy, in his poem 'The Souls of the Slain', shows effectively how disillusioned the soldiers who prized fame above all other things become at the end of war. He pictures the souls of some of the slain soldiers flying to have a glimpse into their homes and find out how they are valued by their loved ones. These meet a "senior soul-flame" who has himself flown homewards and is bringing them news. The anxious inquiries they make of him regarding those dearest and nearest to them are a genuine revelation of the *lacrinae rerum*. More than in their queries with regard to the welfare of their re-
atives, they are interested in finding out if their people dwell on their records. This answer given the 'senior soul-flame' causes them the deepest anguish:

"Deeds of home that live yet
  Fresh as new-deeds of fondness or fret;
Ancient words that were kindly expressed or unkindly,
  These, these have their heeds'.

The souls in their bitter disappointment turn away to their abodes, the fathomless regions, with these words:

"Alas! then it seems that our glory
  Weighs less in their thought
  Than our homely acts,
And the long-ago commonplace facts
Of our lives—held by us as sea ce part of our story,
  And rated as nought."
Then bitterly some: "Was it wise now
To raise the tomb-door
For such knowledge? Away!"
But the rest: "Fame we prized till to-day:
Yet that hearts keep us green for old kindness we prize now
  A thousand times more!"

Of a different kind is the poem 'To a Bull Dog' by Squire. The dog still waiting for his master, Willy, who has gone to the Front and will not return, ready to wag its tail at his approach, and his friend speaking to the dog in the most affectionate terms about their common friend is a picture fraught with the poignancy of unshed tears.

How very appropriate for this year's Christmas are the following lines of Hardy written on the Christmas of some years back:

"Peace upon earth!" was said. We sing it,
  And pay a million priests to bring it.
After two-thousand years of mass
We've got as far as poison-gas.
What the last Great War cost has been calculated as £30,000,000,000 in money, 10,000,000 in men killed, and 20,000,000 in men wounded. Studdert Kennedy, the padre poet, who had himself seen the happenings at the war front and who has also written a number of good war poems, sums up the loss effected by war thus:

Waste of Muscle, waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood, waste of Tears,
Waste of Youth's most precious years,
Waste of ways the Saints have trod,
Waste of Glory, Waste of God—
War!

* * *

The group of poets mentioned above represented the second phase of the Great War—the time of 'weariness and disillusionment'. There was another group, dealing with the traditional aspect of war and representative of the first phase, immediately following the declaration of war—the period of 'crusading faith and high ideals.' To these, war was a cruel necessity and, therefore, the sacrifice involved in it was necessary and noble. They felt like Abraham Lincoln, whom John Drinkwater in his well-known play of the same name, makes to say: "I fully believe war to be wrong. It is the weakness and the jealousy and the folly of men that make a thing so wrong possible. But we are all weak, and jealous, and foolish. That's how the world is, ma'am, and we cannot outstrip the world. Some of the worst of us are sullen, aggressive still—just clumsy, greedy pirates. Some of us have grown out of that. But the best of us have an instinct to resist aggression if it won't listen to persuasion. You may say it's a wrong in-
instinct. I don't know. But it's there, and it's there in millions of good men. I don't believe it's a wrong instinct. I believe the world must come to wisdom slowly.”

Some of the poets who could be included in this group had also seen active service and had returned, not with terrible accounts of it, but filled with the joy of action itself and the sense of a great cause faithfully served. Herbert Read in his poem ‘The End of a War,’ written long after the World War, expresses their faith thus:

Those who die for a cause die comforted and coy;
believing their cause God's cause they die with joy.

The joy derived from action itself is expressed by the same poet in the same poem through the mouth of a German soldier:

........... "Four years
I have lived in the ecstasy of battle.
The throbbing of guns, growing yearly,
has been drum music to my ears,
the crash of shells the thrill of cymbals,
bayonets fiddlers' bows and the crack of rifles
plucked harp strings."

Rupert Brooke, who has been canonised in the public mind as St. Rupert of England, is the chief representative of this group and 'the embodiment of this phase'. His name has always been associated with five memorable sonnets written during the first months of the War. Speaking of the wonderfully noble spirit of those that voluntarily offered their lives for their country, when the need arose, he says:

"Now, God be thanked who has matched us with His hour,
And caught our youth, and wakened us from sleeping,
With hand made sure, clear eye, and sharpened power,
To turn as swimmers into cleanness leaping."
Glad from a world grown old and cold and weary.
Leave the sick hearts that honour could not move.
And half men, and their dirty songs and dreary,
And all the little emptiness of love."

'The Soldier' from these sonnets, one of the greatest of modern war poems, has enshrined in it the spirit of heroic sacrifice of the soldier.

The same spirit is found in the immortal lines of Julian Grenfell — 'Into Battle.' It is a poem breathing of a spirit of confidence and tranquility unapproached by other poets. Grenfell envisions the soldier marching into battle as one deriving inspiration from all things of nature surrounding him:

"The fighting man shall from the sun
Take warmth, and life from the glowing earth:
Sped with the light-foot winds to run,
And with the trees to newer birth,
And find, when fighting shall be done,
Great rest, and fullness after death.

* * *

The blackbird sings to him, 'Brother brother,
If this be the last song you shall sing,
Sing well, for you may not sing another;
Brother, sing.'

In dreary, doubtful waiting hours,
Before the brazen frenzy starts,
The horses show him nobler powers;
O patient eyes, Courageous hearts!"

'For the Fallen, 1914' by Lawrence Binyon is a solemn tribute to the dead. It is one of the most well-known poems being recited yearly at the Armistice Services.

"They shall not grow old, as we that are left to grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them."
The small poem of Hardy entitled 'Men Who March Away' can well be taken as the faith of the soldiers of the Allied Forces in the war that is now on:

“In our hearts believing
Victory crowns the just,
And that braggarts must
Surely bite the dust,
Press we to the field ungrieving,
In our heart of hearts believing
Victory crowns the just.”

But it would be unwise to forget that war is only an episodic frenzy that interrupts the sane, sober, homely movement of History. It is an ominous irruption into the steady march of man to a fuller life. However painful its activities and however disastrous its consequences on civilization may be, it is only a part of life and should not usurp man's entire attention at any time. Even while cannons boom and men groan, the normal avocations of peace time are pursued, as though war made no difference. Men sow and reap, marry and give in marriage, fall in and out of love, build houses and repair fences, and engage in all the perennial pursuits of peace time. War to the epic poets was the *sumnum bonum* of exercise. Life vindicated itself only by destroying other lives, according to prescribed rules, or by being destroyed in conformity with these canons of warfare.

To the disillusioned modern it is only savagery seeking to camouflge its blood lust and power lust under grandiloquent terminology.

Whatever be one's attitude to these two views regarding war, one should not fail to see that after all, at its worst, it does not comprehend the whole of human life. Other things there are that endure.
This sentiment that the quiet, unostentatious processes of normal life live and thrive, and keep alive the race of men, in its hour of acute trial, is contained in the following poem of Hardy, entitled "In Time of The Breaking of Nations":

Only a man harrowing clods  
In a slow silent walk  
With an old horse that stumbles and nods  
Half asleep as the stalk.

Only thin smoke without flame  
From the heaps of couch-grass;  
Yet this will go onward the same  
Though Dynasties pass.

Yonder a maid and her wight  
Come whispering by:  
War's annals will cloud into night  
Ere their story die.

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**PRINCIPAL'S NOTES.**

The heavy rains of the past week following the unusually fine showers in September and October have turned Jaffna once again into a garden spot. The coolness and the lovely colour of the paddy makes me think of my first impressions on our arrival just two years ago, and prompts me to reflections on what a strange thing time is. For when I think of all the things which have been packed into the two years—and so large a proportion of them pleasant, I am happy to say—it does not seem possible that only two years have passed; yet the weeks and months pass so busily and rapidly that it does not seem possible that we have spent two years of our life here already.
And the current school term has not been behind any other in the number of changes. The change which is most present to our mind is the fact that, where we were two upon arrival, we are now three. Charlotte Bunker arrived at the McLeod Hospital on October 21st and has already started working her changes in us. Mother and daughter are both doing well and we are now addressing ourselves to the task that every first child imposes, of demonstrating a model upbringing! In any case I am sure the students of the College approve of one of the first steps in the process since they received their request of a holiday.

Our daughter is not the only addition to our household for we have our new American teacher, Mr. Stuart Wright, living with us. His arrival in the Island was in the dark days of the beginning of the war—September 2nd. It was one of the lesser misfortunes of that calamitous event that the commandeering of the Y. M. C. A. for the internment of Germans forced the cancellation of the Principal’s Tea for Old Boys in Colombo and thus prevented the latter from meeting Mr. Wright. But here at the College he has already made his presence felt. He is already teaching Civics or Biography to students who do not take Bible from the First Form through the Fifth, and his ability in and love for music is being put to good use with both a boys’ and a girls’ choir. The Scout Troop, too, knows of his interest. We look forward to a happy and fruitful relationship between him and the College.

The new Administration Building is completed and in use. It was formally opened by Mr. J. V. Chelliah, who, in speaking, was in his very best form as all who heard him will testify. A fine group of alumni and friends were here for the occasion.
and congratulated us both on the building's utility and its handsome appearance. The offices are now permanently and happily fixed, the teachers have suitable provision made for them, the boarders have a fine airy study hall, and the twice weekly worship services of the College have been slightly "indigenized" by providing mats on the floor for students at one end of the new hall.

All readers of "The Miscellany" will be interested to know that Mrs. Bicknell has sent to us a beautiful memorial stone to be placed on Mr. Bicknell's grave. We plan to put it in place at the end of the term and to have a fitting memorial service at that time—the third anniversary of Mr. Bicknell's death. I know the minds of all of you, filled with grateful memories, will be with us at that time.

The regular work of the College carries on much as usual. The June Matriculation results show fifteen presented from the College and five passed, one (K. P. Jacob) in the first division. I suspect that the work of no school has been helped this year by the discussion of the proposed changes in the Education Code and the grading of teachers. The necessity of halting the apparently endless rise in the cost of education is certainly a reality, and if it means the ending of all opportunities to employ new teachers in Assisted Schools for nearly ten years to come, plus the weakened attractiveness to first class men of the new scale of salaries, perhaps these will have to be borne. But what troubles me, apart from the bias against denominational schools in some quarters, denials of which are not quite convincing, is the apparent policy of the Department to force all schools on to one dead level regardless of their resources or their desire to experiment. All progressive educational thought to-day is moving in the direction of
individual attention to individual students, and away from the mass education of few teachers and large classes where every child has to be treated the same, whether the treatment suits or not. It is toward the former ideal that we are trying to move at Jaffna College, and it is therefore perturbing to be told that teachers in excess of the Government allowance are not needed and will not be sanctioned or will be allowed only grudgingly. We will have to carry on in the hope that when the smoke of battle has blown away a bit, cooler and more educational counsels will prevail, and the promised Commission will make a study and report which will give a place to diversity, experimentation, and excellence that rises above the average.

I am happy to be able to announce that at a special meeting of the Board of Directors on November 25th, Mr. K. A. Selliah was unanimously elected Vice-Principal of the College. His energy and initiative, his fund of educational ideas and ideals, and his experience not only at home but abroad fit him splendidly for the post and will find expression through it. I look forward to the collaboration which this appointment assures.
THE OPENING OF THE NEW ADMINISTRATION BUILDING.

Before a record gathering of the Staff, the students, the Old Boys and well wishers, the New Administration Block was declared formally "open" on Tuesday the 26th September 1939 at 5. P. M. by Mr. J. V. Chelliah. Before the ceremony Rev. R. C. P. Welch offered prayer; certificates were then awarded to Messrs. Shanmugam of Vythingam and Co., R. T. Chelliah, and Jayasuriya, the architect, by the Principal, Rev. S. K. Bunker.

Mr. Chelliah, before declaring the building open, said:

Mr. Bunker, Ladies and Gentlemen,

I consider it great privilege and honour to be asked to perform this function today. I consider the honour all the greater as I am only a schoolmaster. Usually such an honour is accorded to some high Government official, or a great political leader or one who has distinguished himself in one of the so-called learned professions. I thank those who have been responsible for selecting me.

However, I do not wish to be over modest, as I feel I have some right to be called upon to open this building. I was connected with the College for fifty years as a student and teacher almost to a day. I entered the College in June 1889. I well remember my standing, a few yards from where I am speaking, before Dr. E. P. Hastings, that prince among men, one born to rule, trembling lest I should be refused admission to the College. For in those days it was not every one that applied that was admitted, and Dr. Hastings picked and chose his...
students. So the site of this building has some im-
portant associations with my life.

Indeed the site on which this magnificent build-
ing has arisen has historic associations. I understand
that the very building which this new one has re-
placed was the residence of a Dutch Commander.
When the early American Missionaries came, this
was the only building existing in a ruined state in
this place. They repaired it, and, ever since the
famous Batticotta Seminary was started, the office
of the successive Principals of the Seminary and its
successor Jaffna College was in this building. All
the H's and the B's of the College did their admin-
istrative work here. The new B will carry on his
administration in this new building.

No doubt some of the Old Boys present here
will see this change with mingled feelings of pain
and pleasure: pain because an old landmark has
been wiped out, and pleasure because their Alma
Mater has a new and splendid building.

A cynical passer-by may on looking at this
building say, "Why this waste? The money spent on
it may be utilised for helping poor students." Such
cynics existed in the time of our Lord. For when
a woman once anointed His feet with a costly oint-
ment, some cynical disciples said, 'Why this waste?
The money might have been spent for the poor.'
Our Lord rebuked them and told them that it was
done as a commemoration of her love. This build-
ing too is a commemoration, and of two things:
American benevolence, and our love of learning. Splen-
did halls of learning are necessary to bring home
to us the greatness of knowledge. This building
will always be a standing monument to what the
good American people have done for the people of Jaffna.

This reminds me of an incident a few years ago. When Sir Hugh Clifford visited the College for the first time, he was so struck with the buildings and equipment of the College, that he said in his address that he was surprised that the American people who had no connection with this country had done so much for the people of Jaffna, while the Britisher had done so little for this institution. He then asked Mr. Bicknell, “What can I do for you?” Mr. Bicknell facetiously said, “Please come again. That is all I ask.” Sir Hugh seemed vexed at the reply, and turned to me who was standing by, and said, “You tell me what is wanted”. I said, “Your Excellency, we are going to build a new hall.” “How much will that cost?” he asked; I drew my bow at a venture and said, “A lakh of rupees.” Sir Hugh mumbled, “I know what to do.” In a few days’ time news came that he had recommended a building grant of Rs. 50,000.

The building I am about to open is called the New Administration building. A new building certainly. I hope that the adjective ‘new’ will qualify also ‘administration’. Yes, we have a new Principal, and our hope is that the College will be administered in new ways. I cannot tell you what new departures should be in administering the affairs of the College. You have to ask Mr. Bunker about that. As far as I am concerned, I can at the spur of the moment think of three things. First the Staff of the College ought to have a greater place in the administration of not only internal affairs, but of the larger things such as shaping the policy of the institution. It is but right that those who have given their lives to carrying on the work year in, year
out should have a say in the larger things of the College. Secondly, the Old Boys of the College too should have a say in all vital matters. I say this, as I foresee some danger to this national institution that has remained independent till now. I wish to emphasise the fact that this College, as may be seen from its Constitution, is a national institution first, and a missionary institution afterwards. We must never allow its independence to be lost by outside interference. Thirdly, we should keep up the old traditions of its being a place of Tamil learning. Universities and Colleges have been established in this part of the world and all that they have done has been to grind out passes, fitting people to clerkships and the professions. But the main function of a seat of learning is to add to the sum of knowledge. I claim with pride that the Old Batticotta Seminary made such a contribution in that it prepared its students to carry the torch of Tamil learning not only to this land, but also to South India. Is it necessary for me to mention the name of Mr. C. W. Thamotharampillay, the father of Rev. Francis Kingsbury, perhaps the greatest Tamil Scholar of modern times, who dug out old books from South Indian monasteries and edited and published them? I may add the name of Mr. Williams Nevins, the teacher of teachers. I should not forget my revered teacher, Mr. J. R. Arnold, Professor of Tamil in Jaffna College. I fervently hope that the College should continue this great work. In the evening of my life I am engaged in doing some work along these lines. I am glad to tell you that the College has begun to take an interest in this matter, and has Tamil books in three large book cases.

I congratulate the staff, and students of the College in having this magnificent Hall which will
be always an inspiration to them. I am proud to note that three-fourths of the work of the College has been done by three of my old pupils: Messrs. Vytilingam, Kathiravelu and Chelliah. Only the architect is an outsider. I hope that when the next building is put up, the architect too will be found among our Alumni.

Now I have great pleasure in declaring this building open for the extension of God's Kingdom and of the Kingdom of knowledge.

PHYSICAL DIRECTOR'S NOTES.

The review of the activities of this Department during this term is both short and pleasant: short because our activities didn't and couldn't, owing to lack of time, range beyond two particular items and pleasant because in both items our representatives have won or are on the verge of winning enviable distinction and honourable reputation. We refer to our achievements in Athletics and Football.

Athletics:

Not content with our fair success in general and the bunch of rare individual performances to our credit, at the Jaffna Inter-Collegiate Sports Meet, we sent a team of athletes to Colombo to represent us at the All Ceylon Public Schools Meet on the 8th and 9th, of October. We are certainly proud to record our achievements there. We were placed third in the whole island with 14 points to our
credit. Of these V. G. George won for us 13 points in characteristic style. He won the 1st place in both High Jump and Pole Vault, breaking his own standing records. He cleared 6 ft. 0\frac{1}{2} in: in High Jump and 10 ft. 10\frac{2}{3} in: in the Pole Vault. He was well within the ace of securing the triple crown by winning and breaking the record in Long Jump as well, but the fates were against it. When he cleared the record broad Jump of 21 ft. 7\frac{1}{2} in:, the judges declared the jump "fault" as he had foot-faulted by about a length of an inch. Nobody regretted the ill luck more than the judges themselves. The one who got the first place in the event cleared only 20 ft. 8 in: George was placed second. Thus he won 13 points for us. This is his last year for Public Schools Meet, as he will be 19 next year. We congratulate George on his rare performance and we wish him every success in other meets for which he will long be entitled. We cannot ever forget the rare contribution George has made to his College. The only other Athlete who won a place—though only a third—is our miler Kandiah. He spent much of his wind in the first few rounds of the race and, had he only reserved it for the last few laps, he would have done immensely better. Whatever it is, he has made a name as a potential miler of note. We congratulate him on his performance at this meet and wish him greater success at future meets. Our Relay Team gathered rich experience at this meet though they did not win a place. Young Ratnasamy, our sprinter, too, has learnt a lot at this meet which would be of great benefit to him in the years to come. Our success at the Public Schools Meet can be better judged when we compare our performance with that of St. Patrick’s, who defeated us hollow at the Jaffna Meet. They were only able to get a single point though they entered for many more
items than we. Last year we were placed 5th and this time we improved on it and became 3rd. Who will not be justly proud, where the very pick and cream of school boy Athletes in Ceylon take part?

Next we sent George to represent us at the All Ceylon Championship Meet, where the most outstanding athletes of Ceylon take part. He took part in the three Jumps. He got placed in the High Jump and in the Long Jump. In the former he cleared 6 ft: $\frac{1}{2}$ in. beating his previous performance at the Schools Meet and was placed third. George is the only school boy who has cleared over 6 ft: both in Ceylon and in the British Empire. That is high credit for him and a great honour for his College. In Long Jump he again foot-faulted to his first place and was placed second.

**Football.**

The other item in which we took part this term is Football. The Inter-Collegiate Football matches are in full swing nearing completion. We are proud of our achievement there too. We played three matches and won all of them. We have a fairly good team that has won admiration from the Football fans of Jaffna. The success of our team has been entirely due to the energetic and enthusiastic training and guidance given them by our coaches. Our thanks are therefore due to Mr. S. T. Jeevaratnam and Mr. K. A. Selliah for having spared no pains to impart to our team the finer points of the game. We trust that their efforts will bear rich fruits when our team meets St. Patrick's in a championship duel. We cannot close this review of Football without commending the team itself. They have done their part so beautifully and wonderfully that they deserve our special mention. Up to date they have not lost a single
game. We wish our team every success. We have long been knocking at the door for championship and this time with normal luck we should hit it.

*As we go to Press, we hear the news that we have been declared joint Champions along with St. Patrick's. Our congratulations.—Ed.*

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**HOUSE ACCOUNTS.**

**ABRAHAM HOUSE**

This term there has been thus far no competition among the Houses because the authorities concerned centred their interest in the College Soccer Team.

Many of our members took great interest in gardening which was started once again lately under the supervision of Mr. Vethaparanam, but this time with a firm determination to carry it through.

Again during Football matches at the J. S. S. A. grounds almost all the members turned up to cheer the Crimson and the Gold.

I might be blamed by the fair sex if I do not mention how they tried their best in the Padder-Tennis tournament though they failed to win the championship.

*S. DHARMARATNAM,*

House Captain.
BROWN HOUSE

In Baseball last term our achievements are not worth talking about.

Our Girls' Padder Tennis team finished second in the Inter-House competition. Our congratulations to Hastings House, the champions.

Sport loving Miss M. Handy, House Captain for girls, left us followed by our best wishes at the end of last term, much to our regret.

Football Captain of the College, V. T. Muttucumaru, is a Brown who is expected to lead his team (of which 4 are Browns) to championship this year.

House competitions, have as yet not begun and hence this short report.

V. G. GEORGE,
House Captain.

HASTINGS HOUSE

There has been a lull in the sports activities of the Hastings House, this term, owing to the Inter-Collegiate matches and the interest directed towards them. The Inter-House competitions have not commenced at the moment of writing. It is therefore impossible to place on record any of the activities of our House except the fact-(overlooked in the last House report)- that the girls in the Hastings
House came out champions in the Padder Tennis tournament, held for them, and a good many members of the House are in this year's Football team.

We beg to suggest that a greater and keener interest in Inter-House activities would be shown, if, as was started in the commencement of the year, points are assigned to the various houses for articles written for "The Young Idea" and for Inter-House debates.

Next term, however, we hope to give a large account of work done by the Hastings House.

N. SELVARAJAH,
House Captain.

HITCHCOCK HOUSE

As far as sports activities are concerned, I have but a brief report to offer. On the other hand, I would be committing an unpardonable error if I fail to give due praise to some members of this House, who have acquitted themselves creditably in Football. I refer to C. Sivagnanam and G. Jacob who are the Full-backs of the College Football eleven. Kantharetnam contributed his mite when he did well in the first Match. He is a budding Right-wing.

Since the House Matches have not commenced, we have not done anything remarkable and worthy of mention. With a balanced team for Senior Football and an experienced one for Basketball, we hope to annex the laurels without difficulty. In Basketball we have earned the title of "Undefeated Cham-
pions” for two years in succession. I do not find a barrier which hinders us from earning it this time also.

The members of this House have proved their mettle in other activities such as the College Choir, Scouting, debating, gardening and journalism. With the full hearted co-operation and keen interest shown by them, we are sure of winning the “All Round Cup” once again. I may be too optimistic in blowing my own trumpet, but I feel assured that the Hitchcock House will keep up to the mark.

The never ceasing encouragement of our enthusiastic House Master should add steam to our different teams. I failed to mention in my last report that last term our Senior Base-ball team won the championship. Our heartiest congratulations to them. I wish to conclude this report with the “best of luck” to the Football and Basketball teams.

C. N. Beadle,
House Captain
THE Y. M. C. A.

The "Y" has seen yet another term of useful activity, thanks to its various departments, which functioned well, winning the appreciation of all concerned.

The Entertainment Committee.

This work was entrusted to the able hands of Mas. D. T. Danforth, who gave us his unstinted help and spared no pains to make a success of this branch of the activity of the "Y". He guided us through two terms to the best satisfaction of all. It is with regret we note that he left us far too suddenly for the purpose of prosecuting his studies. His services to the "Y" need no "crowing," and we are grateful to him for all that he did. We wish him well in his further studies. His place has now been taken by a person of no less ability and popularity—Mas. S. O. A. Somanader. We have every hope of this young man proving even a greater success than over his predecessor. We wish him every success. The Games Room affords us lot of facilities for the students to occupy their leisure hours, and it is up to the students to make capital of this opportunity given them.

The Social Service Committee.

This body under the energetic guidance of Mas. Thomas Tharmarajah has done its work to the best of its possibilities. Its chief work was to look after the sick in the various dormitories—at least, that is the only part of its work on which it seems to have concentrated its attention this term. The boarders cannot be too grateful to this branch of the "Y".
The Wednesday Meetings.

Prominent speakers are brought for this regular feature of the "Y" to address the Christians. This term we have not had the chance of hearing many. Two of these meetings deserve special mention, one conducted by Mr. Wright of our staff and the other by the University College S. C. M. unit which came here on a friendly mission.

A special feature has been added to our usual programme by the Jaffna Inter-Collegiate Christian Fellowship. Select speakers have been arranged to address the "Y" on particular chapters from Jeremiah from the Bible. This is to instill into the minds of the Christian youth the correct approach to the Bible. The following have been asked to speak: Messrs. C. S. Ponnduraj, A. C. Thambyrajah, E. J. J. Niles, C. R. Wadsworth, P. W. Ariaratnam and S. K. Bunker. The first two have already given us their valuable contribution on the first few chapters of Jeremiah. Their talks won great appreciation. We look forward with eagerness to hear the other speakers.

Finally we offer our congratulations to the would-be office-bearers for the year 1940 and convey our best wishes to them for a successful term of work.

We cannot possibly close this report without making special mention of our enthusiastic President, Mr. K. A. Selliah, who has left no stone unturned to make the "Y's" presence felt. We are also deeply indebted to Mr. C. S. Ponnduraj of our staff, the Chairman of the Publicity Committee, for his enthusiastic support and unstinted help to us in various ways.

SAM. SATHASEEYAM.
Hony. Secy.
THE ACADEMY.

President: V. Kanapathipillai
Secretary: S. O. A. Somanader

The Academy has been in an intense state of activity this term. The first meeting took the form of a public lecture to a very large gathering by Mr. G. G. Ponnambalam, M. S. C. on "Balanced Representation." He also gave very convincing answers to the numerous questions that were put to him at the end of his lecture.

We also had another public lecture under the auspices of the Academy on: 'Our National Needs' by Mr. K. Nesiah of St. John's College. We have also had the pleasure of having Mr. A. M. Brodie at one of our general meetings in which he delivered a lecture on "Boswell's Life of Dr. Johnson." At the other general meetings we had debates and speeches by the members of the house. Some of the subjects which we debated are:

(1) Britain's claims that she is fighting for the maintenance of order, justice, freedom and democracy is justifiable.

(2) Progress is an illusion.

(3) The 20th century woman is given more privileges than she deserves.

(4) India should be given Dominion Status immediately.

Every third meeting is held in Tamil, one of which took the form of a debate on "எழுத்து எழுத்து எழுத்து எழுத்து". In the other meetings speeches were delivered by the members.
We are unfortunate in not having anyone to lecture to us in Tamil. Before this term ends we hope to have Pandit Kanapathipillai of Tinnavely Training School to address us in Tamil and Mr. S. Srinivasan, Principal of Skandavarodya College, to address us in English.

We are glad to find that the ladies of this Association have already begun to come forward to speak in these meetings.

In writing this report I must not fail to thank the President and the other members of the Executive Committee for their help rendered to me in holding the meetings regularly and successfully.

S. O. A. SOMANADER,
Hony. Secy.

“THE BROTHERHOOD”

Owing to the restriction imposed upon the members, namely, that a certain number of marks should be obtained as qualification for membership in the Brotherhood, the Society has suffered in numbers. No meeting we regret was held last term.

This term, however, we have been able to do some work. There are about sixty members all of whom take an active interest in the Association. The following debates have been conducted with enthusiasm and liveliness:

(I) “India should help Britain in the present war.”
(II) "நூற்றாண்டு வணங்க விளையாடியல் விளையாடியல்".

(III) "America's neutrality is justified".

(IV) "Tax on sweet-toddy should be abolished"

Mr. Stuart Wright of the Staff spoke to us on "Student Life and Education in America" and Mr. A. Vaidalingam, B. A. (Cantab), B. sc., (Hons.) Lond., an old member of the Brotherhood, spoke on "The social evils that debar the progress of Jaffna", at a public meeting organised by the Brotherhood. Mr. A. T. Vethaparanam also of our staff is to speak to us shortly on "Tamil's contribution to world's civilization".

Lastly a word of thanks is due to our energetic Patron, Mr. D. S. Sanders, whose unceasing toil has resulted in reviving our Association again.

The following are the office-bearers for this term:

- **President**: G. R. Edward
- **Vice-President**: R. C. Thavarajah
- **Secretary**: P. Selvanayagam
- **Asst. Secretary**: K. Shanmugam
- **Treasurer**: N. Ratnasamy

P. Selvanayagam,
Hony. Secretary.
HUNT DORMITORY UNION.

At the beginning of the term we decided to run the Union on a programme different from what it had been before, in order to impart great enthusiasm among the members; but our aim was not fruitful owing to various obstructions. The meetings held this term were very few. We had more of outside speakers than debates among the members as usual.

At our meetings, "new business" and "introduction of Freshers" evoke great enthusiasm and interest in the members.

The report would be incomplete if I do not offer my thanks to the Patron, Mr. R. J. Thurai-rajah, for his guiding, the members for their cooperation, Mr. A. T. Vethaparanam for his rambling talk on "Poets and Poetry" and Mr. P. R. Ariapooshanam for his address on "Anthony Eden".

The following were elected office-bearers for this term.

President: Sam. S. Sathaseevan
Vice-President: P. Selvanayagam
Hony. Secretary: Gnanapragasam
            R. Edward.
Asst. Hon. Secy.: T. Tharmarajah
Treasurer: A. S. Aiyadurai
Senior Member: C. Balasubramaniam
Editor: S. Ratnasamy

Gnanapiragasam R. Edward,
Hony. Secretary.
THE ATHENAEUM.

The term under review has been fairly successful. We have had only a few meetings this term. The Executive Committee deserves all the thanks for the success of our work.

The meetings were conducted very well. The desire of the Executive Committee was to invite as many outside speakers as possible; and so were able to have only two debates. However, the speakers gave us interesting speeches. The editors produced interesting articles. In one of the Tamil meetings Mr. N. Selvadurai, Head Teacher of Thunavy American Mission Tamil School, addressed us on "இந்த வலயத் தமிழ் பொருள்". This speech was very interesting and was fully appreciated by the house. Our sincere thanks are due to him.

We also thank the members of the Hunt Dormitory Union for having responded to our invitations and attended some of our meetings. We take this opportunity to thank the Patron under whose guidance we have achieved great success.

A list of office-bearers for this term is given below.

*President*: N. S. Ratnasingham
*Vice-President*: K. V. Navaratnam
*Secretary*: V. M. Nadarajah
*Treasurer*: H. M. Thambiah

Additional Member for the Executive Committee: N. R. Balasingham

Editors:

P. K. Sathasivam
K. Jayaseelan

V. M. Nadarajah,
Hony. Secy.
THE AGRICULTURAL AND INDUSTRIAL SOCIETY.

(Inaugurated 13th Sept. 1939)

The slogan of 'back to the land' has been repeatedly dinned into the ears of the Ceylon Youth from public platforms, but it appears that only a few colleges have put this cry into practice and Jaffna College today—thanks to the patriotism, enthusiasm and perseverance of Mr. A. T. Vethaparanam—can boast to be one of them.

At present there are about twenty-five members in the Society and at the beginning of next year we hope to have this number doubled. The whole garden is divided into plots and one plot is assigned to a group of four or five members. The work on the plots has been so quick and efficient that, marauders showing us some mercy, we expect a rich harvest next year. Profit is not the aim of the Association. If the Society has succeeded in inculcating into the students of the College a love for the noble occupation of agriculture, then this would be the crowning achievement of its career. In this matter our Patron Mr. A. T. Vethaparanam is doing his best by way of propaganda among the students. Already Adlay and Gujarat Dhal seeds have been distributed by him gratis among the students.

We have not as yet entered into our second sphere of work, namely learning local industries. Some enthusiasm has been created by Mr. S. Sithamparanathan, Co-operative Inspector, who gave a talk to the Society on "Utilizing the Products of the Palmyrah" and also kindly exhibited some of the fruits of his patient research. His venture deserves
all encouragement and we hope that the day is not far when Mr. Sithamparanathan will prove to Jaffna that it was the palmyrah that the ancients meant by *katpakam* (κατ'πακάμ) (*apuam*).

It is always usual for Secretaries of Societies of this kind to end their reports with an impassioned appeal. I refrain from doing so because the cause is so noble that however impassioned the appeal may be it will not suffice.

Before closing let me thank Mr. S. S. Sanders on behalf of the Society, for his free gift of manure to the garden. It is our fervent hope that the venture will receive all the encouragement and support that it deserves.

C. Sivagnanam,
Hony. Secy.

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**THE STUDENTS' TENNIS CLUB.**

*President:* D. N. Selvaretnam  
*Secretary:* J. A. Bartlett  
*Treasurer:* J. A. Navaratnam

In presenting the first report of the Students' Tennis Club which has been in existence from May 1938, we should at the outset express our sincerest gratitude to the members of the Teachers' Tennis Club for having leased one of their courts for our use.
Tennis is for the time being the exclusive privilege of the Inters and the Post Matriculates, the ladies not excepted. Although they make their appearances in the courts by fits and starts—perhaps under the hope that it is rarity that gives everything its charm—they are not unwelcome to the Club whenever they think that their period of non-intervention has achieved its purpose.

Our membership at present consists of nine, though at one time it was about twenty. The standard of our games has been steadily improving, such that some of our members have often been willing reserves for the Teachers' Club to make up a good doubles' game.

We have been playing tournaments in and outside College. We met Jaffna Central College twice, first on their courts and then on ours. No doubt both times we were defeated but not without struggle. We also met the Tellippalai Tennis Club on their courts and won a swift victory over them. We hope to play many more of these with other Colleges during the course of next term.

In the early part of this year we had our Bicknell Memorial Cup Tournament. The Teachers' Tennis Club has been generous enough to offer a challenge cup in memory of the late Rev. John Bicknell. The ex-President V. Thuraisingham has the honour of possessing it at present. Our sincerest thanks are due to the teachers for the cup.

In conclusion let me thank the members of the Committee for their kind co-operation.

J. Arijunan Bartlett,
Hon. Secy.
THE SCOUT TROOP.

The arrival of Mr. Oppenhiem's successor settled a taxing problem of as to who should be our Scout Master. We can readily assume that an average educated American knows the "Alpha and Omega" of Scouting. We are glad to welcome Mr. Wright, with a promise of co-operation and perseverance. He has already shown keen interest in the Troop.

Unfortunately the weather does not seem to fall in with our plans this term. Though we could not enjoy our week-end camps, we had other amusements. Our Scout Master suggesting a full day hike to Thiruvadinilai, we all joined with one accord and responded to this proposal. We had a jolly time swimming and diving. Our Scout Master proved himself as an efficient life-saver when he tried to teach us the art.

The Wolf-Cubs have left their infant state and have joined the Troop. We hope they will enjoy it very much. Most of our time is spent in test-passing, and preparation for the Grand Display and Campfire which we hope to put up next term. Many of the "Tenderfeet" have passed their Second Class Badges and others have won their merit badges. The First Class Scouts are preparing to win their merit badges in First Aid, Signalling and Swimming. Some of our Scouts attended the Jaffna Inter-Troop Rally held at Nallur Mission School grounds.
The "Scout Council" meets once a week to discuss some points regarding the Scout work. We have meetings on Wednesday afternoons. Here, we have some drilling, games and instructions in ambulance and signalling. With a new Scout Master and a new Scout Room we hope to do wonders next term. Life-saving has been introduced as part of our Scout-craft. With a few months of practice we will be able to save poor souls from their "watery graves."

G. Joseph,
Troop Leader.

A HOLIDAY TOUR.
FROM THE YOUNG IDEA.

At the end of last term Mr. A. M. Brodie proposed to take a party of boys on a trip. It was responded to by seventeen of us, most of whom belonged to the Third Form Class. Monday 21st August was fixed as the date of departure. We arrived at the Jaffna Station at 6. p. m. At the nick of time our master arrived and we got into the two compartments reserved for us. We were soon on the move. Our destination was Kandy. We alighted at the Polgahawella Station at 4.30 a. m. At 5.45 a. m. the Kandy train arrived, and we were again off, to Kandy. We could see and appreciate the most enchanting scenery of which we had heard and read so much. After an enjoyable journey we arrived in Kandy at about 9 a. m. Here three of our Old Boys, Messrs. M. Z. A. Rahim, A. Narayanasamy, and William Paul were waiting to receive us. We lodged at the Trinity College Boarding House. That evening we took a walk round the Kandy lake and went to the Dalada Maligawa to see the Perahera.
There was a huge crowd and it was a fine sight. Thirty-eight elephants led the procession. We had our dinner at the residence of Mr. (an Old Boy) and Mrs. N. Coomarasamy, Mrs. Coomarasamy, a lady from Araly waited on us personally at dinner and saw to it that we were bountifully served.

Next morning we went to Gampola where we were entertained by Mas. A. C. M. Thawfeek, and his father Mr. A. Careem. After a bath in the river we had a sumptuous lunch. Then we travelled up the hill to Pussellawa. After an hour we reached the Doregalla factory. Mr. Nagalingam, the owner of the factory, took us round, and explained how tea leaves were manufactured. Rain deprived us of a walk round the estate. But we learnt a great deal about tea.

Next morning we went to the Botanical Gardens in Peradeniya and spent a few hours there. We crossed the river by the bridge to see the blocks cultivated by the Agricultural Students and a rubber factory. Mr. Ramanathan, another Old Boy, met us here and invited us to his lodgings where we had our lunch.

That evening we went to see the Wace Park, the reservoir, the museum and the Art Gallery. Mr. M. Z. A. Rahim one of the Old Boys who took great pains on our behalf entertained us to a grand dinner at his residence. The Perahera attracted us again. We were just in time to get a glimpse of all the beautifully decorated forty-two elephants, and the Kandyan dancing.

The next day (Friday 22nd) we went round the town having a look at the various sights which greatly interested us. In the evening we went to the carnival. After an enjoyable time there, we returned to our abode and packed our things, as we were to start off to Colombo early morning the next day.
With happy faces we alighted at the Colombo Fort Station at 10 a. m. We were very comfortably put up at the Royal College Boarding. This is one of the largest bungalows in Colombo,—and it was very lucky that Mr. Brodie was able to get this for us. Mr. (an Old Boy) and Mrs. K. T. Chittampalam very kindly entertained us at their residence. We did full justice to an excellent meal and spent a couple of hours in his luxurious bungalow and garden. Then we went to the jetty. We had a fine view of the steamers, motor-boats, and other floating vessels. Many of us had not seen a harbour before, and this was a great thing for us all.

Returning from the jetty to the town we had views of the Grand Oriental Hotel, the Mercantile Bank, and the General Police Station. We went inside the Gordon Gardens and saw the statue of Queen Victoria.

In the evening we took a walk along the Galle Face Road. We were invited to dinner by Dr. E. V. Ratnam, an Old Boy. This great citizen of Colombo very kindly made one with us and remarked to our master that we were uncut diamonds and that he was reminded of his schooldays in Jaffna College when he saw us. After dinner we had a singing entertainment and then returned to the boarding house.

Next morning we were invited to morning tea by Mr. S. Kanagaratnam. He took us to Victoria Park and the museum, where we saw the throne, crown, bed and sword of the Kandyan King, Vikrama Raja Sinha, carvings in stones, and stuffed animals and birds. Advocate and Mrs. N. Nadarajah provided us with an excellent vegetarian lunch. Mrs. Nadarajah waited on us personally and saw that we had our share of all the good things she had carefully pre-
pared for us. They entertained us again to a grand dinner on Monday. We felt that we could not adequately thank them for their kind and generous hospitality. We saw his library which was nearly as large as our College library. Sir Macan Markar invited us to his place, and gave us a treat later. He showed us the valuable things he had picked up in his travel round the world.

The next day Mr. A. T. Vethaparanam who was in Colombo came to see us and took us to the Zoo, and to the aerodrome. At the Zoo we saw birds and beasts some of which we had not even heard of before. We saw the ostriches, the largest of all birds, and a black, and a white swan. We went on to Moratuwa, where Mr. Brodie joined us. Here we were entertained to a grand lunch by Mr. Thedchunamoorthy, (an Old Boy), of the C. G. R. Moratuwa. He took great pains to give us a good time. Our thanks to him for all he did for us.

The next day (Tuesday 29th) we went to Slave Island and had breakfast with Mr. Marnikam, another Old Boy, who showed us how electric cooking was done. We had our final lunch at Mrs. Thampipillai's residence. She is the sister of Mr. Brodie. We returned to the boarding house, and prepared to return home to Jaffna.

At 6.30 p. m. we got into the Jaffna train; after a pleasant journey we arrived at 5.30 a. m. (Wednesday 30th) in Jaffna. We were glad to be back home, well and strong.

Finally we extend our thanks to Mr. Brodie, who took us on this memorable trip, to those who entertained us hospitably, and to those who took pains to show us the places of interest.

S. GANESAN,
IIIrd Form A.
THE STUDENT COUNCIL.

The second year in the annals of the Student Council has come to a close.

The Council has maintained a certain amount of discipline and order within the College. We have convened as many as eight meetings this term. Many important affairs were discussed.

On an appeal from the Faculty we readily sacrificed the value of the prize books as a contribution to the Red Cross Fund. At the request of the Council the College has consented to provide a Padder Tennis Court for boys who do not partake in either Cricket or Football. Owing to the disorganisation of the present Radio set arrangements have been made to procure another one by the beginning of 1940.

We are greatly indebted to Mr. M. I. Thomas the Faculty Advisor for successfully helping us.

As we cease to function by January our warm wishes go to our successors.

S. S. SATHASEEVAN,
Hony. Secy.
The Student Council 1939
JUNE MATRICULATION PASS LIST.

K. Ethirnayagam
K. P. Jacob (1st Division)
A. Poopalasingham
P. Thiagarajah
D. J. P. Jayasuriya

THE JAFFNA COLLEGE ALUMNI ASSOCIATION.

(STATEMENT OF ACCOUNTS)

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PAYMENTS

Advertisements
Morning Star 9.80
Hindu Organ 7.59

Printing & Stationery.
Printing of the constitution A. C. M. Press 28.71
       6 letter pads 8.40
       1000 circulars 7.00
       500 envelopes 1.50
Repairing Minute Book 1.25
750 Invitations & 550 envelopes 15.10
       150 envelopes 6.00

Less discount 1.45

61.11 61.11
Postage
Rs. Cts.
7.53
21.34
3.00
31.87

Prize Books
48.00
50
27.01
2.00
77.51

Dinner
Menu Cards 16.00
To caterer 227.50
Aerated waters 42.50
Chairs' Hire 11.00
Decoration 5.00
Drawing pins 1.00
Cigarettes 4.09
Boxes of matches .10
Bus hire 6.00
313.19
500.98

This year more money was spent on printing and stationery owing to the revision of the constitution.

The dinner was supplied by an outside caterer and we had more guests than usual, hence the expenditure has increased. The members of the Committee have kindly consented to contribute Rs. 3 per head towards the deficit of Rs. 66.74.

R. C. S. Cooke,
Hony. Treasurer.
OLD BOYS' NEWS.

(Gathered by Alumnus)

GENERAL.

—Rev. S. S. Somasundaram, B. A., Vicar of the Church at Nallur, has been appointed an Honorary Canon of the Church of Ceylon by His Lordship the Bishop of Colombo. The new Canon has been installed into the Stall of Epiphany.

—Mr. K. Kanagaratnam, Chief Accountant of the Government Electrical Department, has assumed duties as Acting Deputy Auditor General, Ceylon.

—Mr. K. A. Selliah, B. Sc., Dip. Ed., F. P. S., of the staff of Jaffna College, has been appointed Vice-Principal of the College by the Board of Directors.

—Mr. I. P. Thurairatnam, B. Sc., has assumed duties as the Principal of the newly amalgamated Union High School, Tellippalai.

—Mr. S. K. Rasiah has been appointed the Vice-principal of the Union High School, Tellippalai.

—Mr. A. R. Subramaniam, retired District Judge, Trincomalee, and Advocate, Jaffna, has been appointed an additional Prison Visitor to Jaffna for a period of three years commencing from July 1939.

—Rev. B. C. D. Mather, B. D., has been ordained into the Christian Ministry of the Jaffna Council of the South India United Church.

—Mr. R. Krishnapillai has assumed duties as the Shroff of the Mercantile Bank, Jaffna.

—Dr. N. Ambalavanar of the Ceylon Medical Department, has returned to the Island after a course of higher Medical Studies and training in England.
—Mr. D. J. Hensman, Government Surveyor, has retired from service owing to ill-health and is residing at Uduvil.

—Mr. K. R. Navaratnam, Proctor S. C., has taken his oaths and is practising his profession in Kandy.

—Mr. K. Ratnasingham, Proctor S. C., has also taken his oaths and is practising his profession in Jaffna.

—Mr S. Murugesu, Irrigation, Inspector Kalmunai, has been transferred to Kegalle.

—Dr. J. T. Subramaniam, D. M. O., Pt. Pedro has retired from service.

—Mr. R. M. Thevathason, of the Audit Office, Colombo, has been transferred to Dist. Court, Colombo.

—Mr. V. Gnanaphagasam, of the Forest Office, Colombo, has been transferred to the Forest Office Kurunegala.

—Mr. P. Coomaraswamy, of the Kurunegala Kachcheri, has been transferred to the Food Controller's Office, Colombo.

—Mr. N. S. Iyer, of the Fiscal's Office, Ratnapura, has been transferred to the Fiscal's Office, Kegalle.

—Mr. S. R. Aseervatham, of the Police Office, Matara, has been transferred to Police Office, Tangalle.

—Mr. S. Sothinathan, of the M. O. H's Office, Negombo, has been transferred to the Medical Department, Colombo.

—Mr. V. S. Nagaratnam, Telegraph Inspector, Colombo, has been transferred to Jaffna.

—Mr. C. Tharmakulasingham, Proctor, Colombo, is now practising at Pt. Pedro.
Our warmest congratulations to the following on their recent success at their respective Examinations:

**Mr. P. Brodie**—Pre-Medical, Ceylon.

**Mr. N. Singarajah**—Postal Clerical.

—**Messrs. V. K. Kandaswamy**, B. A., and **V. Vijeyadevendram**.—Advocates’ Final. (Mr. Vijeyadevendram also won a merit scholarship of Rs. 400)

—**Mr. S. Handy Perinbanayagam**, B. A.,—Advocates’ second.

—**Messrs. N. Ehamparam and J. T. Sabapathi-pillai**—Proctors’ Final.

—**Messrs. S. M. Chinniah and T. Gunaratnam**—Proctors’ First.

**London Examinations**

—**Mr. K. Kularatnam**, B. A. (Hons.) Geography—the supplementary subject of Geomorphology in the B. A. (Hons.) He is the first Ceylonese to qualify in this subject.


**Messrs. R. Ariaratnam, V. G. Gnananuttu and K. Thiagarajahpillai** B. Sc. (General Pass degree).

—**Mr T. Sittampalam**, Referred in Pure Mathematics in the Intermediate Examination in Engineering.
Wedding Bells.

Our heartiest congratulations to the following newly married couples:

—Dr. Cyril Ethirnayagam Lewis and Miss L. Yogamani Nalliah.
—Dr. A. W. Sukunaratnam Thevathasan and Miss Annasuntharam Cooke (Old Girl)
—Mr. K. A. Coomaraswamy and Miss Ranjitham Kulesegaram.
—Mr. N. Kanaganayagam and Miss Sivapakki Thiruchittanpalam.
—Mr. T. Venayagamoorthy and Miss Vairaratham Apputhurai.
—Mr. T. Navaratnarajah and Miss Nesaratnam Saravanmullu.

R. I. P.
—Mr. V. Sundaram, Shroff, Mercantile Bank, Jaffna, died on Friday 25th of August.

Our Contributors.

Mr. A. Vaidyalingam is an Old Boy of ours who won the Mathematics Scholarship from the University College and proceeded to Cambridge for further studies. After completing his course there, he has returned to Ceylon. He left England just when the stage was being set for the present war. He is a keen student of international affairs. Hence, his article on European conditions just before war will, we are sure, prove interesting to our readers.

Mr. Stuart Wright is our new American teacher who just escaped being held back by the war. He comes to us after some teaching experience in St. Lawrence University, where he was a colleague of
our old Principal's son, Mr. J. W. Bicknell. In the older Universities of England, the Classics are known as the Humanities. But perhaps in the Universities of to-day the social sciences like economics, civics, sociology and psychology should be called the Humanities and it is with these Humanities that Mr. Wright has familiarised himself. His article on Modern Educational Trends in America is along the lines of his special studies.

Mr. C. A. Gnanasegaram is a member of the staff of Jaffna College. He is very much given to reading, and Modern Literature is his special love. He is making his debut in the Miscellany with a contribution on Pearl Buck.

Dr. Ludowyk, Professor of English Literature in the Ceylon University College, has made us his debtors with his outspoken contribution on 'English in Ceylon Schools.' His article, we know, is begotten of years of anguish suffered from the professorial chair. Every teacher of English, possessed of the least capacity to sense reality, should endorse Dr. Ludowyk's remarks. Every such teacher must be now aware of the hypocrisy, futility, and waste that education through the medium of English in Ceylon involves. Dr. Ludowyk belongs to a racial stock that cannot be accused of any sentimental bias towards the languages of the country. His exceptional achievements and abilities in English make it foolish for anyone to attribute his outspoken criticisms to any personal failure. He won a First Class both in the Cambridge and the London degree examinations. He was Shakespeare prize man of his year at Cambridge. Therefore, the irresistible conclusion is forced upon us that his criticism is based entirely on unimpeachable, objective considerations and it possesses an authoritative- ness beyond cavil.
Part of the blame for the present evil condition rests on a public that has closed its eyes to the parlous state of affairs and is imagining that every thing is going on in the best possible manner in this, the best of possible worlds. Part of it rests with the educational authorities who have not dared to consider changes radical enough to eliminate root and branch the chronic educational ills of our land.

But when the Ceylon University comes into existence, it is to be hoped that saner counsels will prevail and that Dr. Ludowyk's warning will not go unheeded. Dr. Ludowyk ought to, and will, have an authoritative voice in fashioning the syllabus of the University and we hope that the authorities will then at least see reason and redress a century's wrong.

Of course, the logical and ideal condition will be to make the child's mother tongue the medium of instruction in all stages. But to people in our situation ideal and logical circumstances must remain for long a distant dream. But we have a right to insist that the criminal stupidity of assuming that the highest a Ceylon boy should aspire to be, is a brown Englishman with English tastes, English notions of propriety, a passion for English History and Literature and a complete mastery of the intricacies and nuances of the English language. What Dr. Ludowyk has been at pains to demonstrate is that the effort in this direction has been a dismal failure. If we read the signs of the times aright, the future is even less propitious to success in this attempt than the past, for the spell that the West cast over the East is being exorcised even in Ceylon. We should specially commend Dr. Ludowyk's words to all who would cure the educational ills of this country.
Mr. Lyman Kulathungam, who writes on ‘War in Modern Poetry’, is one of the Editors of this Magazine.

NOTES FROM A COLLEGE DIARY.

Monday, Sept. 11:

—The College re-opens after the Mid-summer vacation. The new American teacher, Mr. Stuart Wright and the War are introduced.

Wednesday, Sept. 13:

—The birth of the Jaffna College Agricultural and Industrial Society is announced. Mr. A. T. Vethaparanam is responsible in taking the initiative in forming this Society.

Saturday, Sept. 16:

—Mr. G. G. Ponnampalam, M. S. C., leads a discussion at a meeting of the Round Table on “The Present Political Situation in Ceylon.”

—He also delivers a public lecture on the same subject under the auspices of the Academy.

Sunday, Sept. 17:

—Rev. R. C. P. Welch preaches at the Vespers. From now the Vespers are to be a united affair of the Church and the College.
Thursday, Sept. 21:

—Dr. E. F. C. Ludowyk, Professor of English Literature at the Ceylon University College, speaks at a meeting of the Round Table on “The Teaching of English in Ceylon Schools.”

—He also talks to a group of students from the Intermediate Classes.

Friday, Sept. 22:

—The College Football Team plays a friendly match against the Victoria College Team, and the match ends in a victory to our Team by seven goals to two.

—Mr. Stuart Wright speaks at a meeting of the Brotherhood on ‘Education in America.’

—Mr. A. T. Vethaparanam addresses a meeting of the Hunt Dormitory Union on “Poets and Poetry.”

Saturday, Sept. 23:

—Mr. K. Nesiah, M. A., Dip. in Ed. (Lond.), of St. John’s College, Jaffna, delivers a public lecture under the auspices of the Academy on “Our National Needs.”

Sunday, Sept. 24:

—The Vespers are conducted by the Principal.

Tuesday, Sept. 26:

—Mr. A. M. Brodie addresses a meeting of the Academy on ‘Dr. Johnson’.

—The new Administration Block is declared open. Mr. J. V. Chelliah M. A., J. P., the retired Vice-Principal of the College, performs the opening ceremony.
Wednesday, Sept. 27:

—Mr. Stuart Wright addresses the meeting of the Y. M. C. A. on “Boys’ Work in America.”

—Our Football Team plays a friendly match against a team of some University College students and beats them by three goals to one.

Friday, Sept. 29:

—The Scout Troop attends the All-Jaffna Inter-Troop Rally held in the Mission School at Nallur.

Sunday, Oct. 1:

—The Scouts return from the Rally.
—The Principal is preacher at the Vespers.

Monday, Oct. 2:

—Mahathma Gandhi’s birthday.

Tuesday, Oct. 3:

—Mahathma Gandhi’s birthday is celebrated by the Academy with a public meeting, which is addressed by Mr. J. V. Chelliah and Mr. S. Handy Perinbanayagam.

Wednesday, Oct. 4:

—The annual Flag Day in aid of the Deaf and Blind School at Mount Lavinia is observed.

—Mr. S. Sithamparanathar of the Co-operative Department, Jaffna, delivers a public lecture under the auspices of the Agricultural and Industrial Society on “The Palmyrah and its Products.”

Thursday, Oct. 5:

A party from the Student Christian Movement Unit of the Ceylon University College pays us a
visit. Mr. B. Fernando of the party addresses a meeting of the Y. M. C. A. on "The Cost of Discipleship."

Saturday, Oct. 7:

—The Inter-Collegiate Football season starts for us. Our first match is against the Skandavarodaya College. It ends in a win for our team by three goals to nil. A good start.

Sunday, Oct. 8:

—Rev. B. C. D. Mather, B. D., pastor of the Karainagar Church, preaches at the Evening Service.

Tuesday, Oct. 10:

—From today a separate meeting is held for the non-Christian students for two days in the week, during the time of the Chapel Service for the Christians.

Thursday Oct. 12:

—Mr. S. Vaidyalingam, B. A. (Cantab.), B. Sc. (Hons. Lond.) one of our distinguished Old Boys, delivers a public lecture under the auspices of the Brotherhood on "The Social Evils that Debar the Progress of Jaffna."

—A team of Athletes leaves for Colombo to take part in the All Ceylon Public Schools Meet.

Friday, Oct. 13:

—The annual festival of the Jaffna Council of the South India United Church is celebrated at the Uduvil Church. The College is vacated to enable teachers and students to attend it.

—The Public Schools Athletic Meet is in progress. We hear the news that V. G. George breaks
his own High Jump record clearing 6 ft. 6 in. He also breaks the Pole Vault record. A rare achievement indeed! Our heartiest congratulations.

Saturday, Oct. 14:


Sunday, Oct. 15:

—Mr. P. W. Ariaratnam speaks at the Vesper Service.

Monday, Oct. 16:

—The Athletic Team returns from Colombo. The Principal compliments George and conveys him the congratulations of the whole College in the morning assembly. The Team is also congratulated.

Friday, Oct. 20:

—A Salvation Army Concert takes place in the Ottley Hall. A musical treat.

Saturday, Oct. 21:

—Our Football Team meets the Jaffna Hindu College Team and beats it by two goals to nil. A thrilling game ends in a well earned victory to our Team.

—Charlotte Bunker sees the light of day at the Inuvil Hospital. A happy event to our Principal and Mrs. Bunker.

Sunday, Oct. 22:

—Mr. D. S. Sanders conducts the Vespers.

Monday, Oct. 23:

—Charlotte Bunker brings a holiday to the College.
Thursday, Oct. 26:
—Mr. Darrel Peiris, B. Sc., addresses the morning assembly on ‘Rural Development.’ A very interesting and instructive talk.

Friday, Oct. 27:
—Midterm break. The boarders go home.
—V. G. George does well at the A. A. Meet in Colombo, securing a second and a third place in the Long and the High Jump events respectively. Well done again, George!

Monday, Oct. 30:
—Midterm holiday.

Wednesday, Nov. 1:
—Mr. C. S. Ponnudurai speaks at a meeting of the Y. M. C. A.

Saturday, Nov. 4:
—The Football match with the St. Patrick’s College Team is postponed owing to the rains.

Sunday, Nov. 5:
—Miss L. K. Clarke, Principal of the Women’s Union Training School at Uduvil, is the speaker at the Vesper Service.

Wednesday, Nov. 8:
—Mr. A. C. Thambirajah, the assistant Pastor of the Vaddukoddai Church, speaks at the meeting of the Y. M. C. A.

Thursday, Nov. 9:
—The Poppy Day is observed today, in view of the coming weekend being a holiday.
Friday, Nov. 10:
—Deepavali holiday.
—Our third Inter-Collegiate Football Match is played with Hartley College. Our Team in a truly ‘Deepavali holiday’ mood trounces the opposing Team by five goals to nil.

Sunday, Nov. 12:
—Rev. S. S. Selvaratnam, B. D., of the Christa Seva Ashram, Inuvil, is the preacher at the Evening Service.

Wednesday, Nov. 15:
—A very wet weather prevails. There is a continuous downpour of rain. The College is closed for the afternoon on account of the rains.

Thursday, Nov. 16:
—Stormy weather. The College is again closed.

Friday, Nov. 17:
—A Y. W. C. A. Concert fixed for to-day is postponed on account of the bad weather.

Saturday, Nov. 18:
—The long-looked for Match with St. Patrick’s College is played. It ends in a draw with each side scoring a goal. A fine match.

Sunday, Nov. 19:
—Mr. J. C. Amarasingham, B. A., Principal of the Sinnatamby Training School, Chavakachcheri, preaches at the Vespers.

Wednesday, Nov. 22:
—Mr. E. J. Jeevaratnam Niles addresses a meeting of the Y. M. C. A.
Friday, Nov. 24:

—We meet St. Patrick's again. The match is packed with thrills from start to finish. It again ends in a draw, with each side scoring three goals. A very exciting match indeed.

Saturday, Nov. 25:

—Mr. A. T. Vethaparanam delivers a public lecture under the auspices of the Brotherhood on "The Contribution of the Tamils to World's Civilisation."

—A meeting of the Board of Directors is held at the Principal's Bungalow.

Sunday, Nov. 26:

—Mr. P. R. Ariapooshanam speaks at a meeting of the Hunt Dormitory Union on "Anthony Eden".

Monday, Nov. 27:

—The Principal announces at the morning assembly the unanimous decision of the Board of Directors appointing Mr. K. A. Selliah, B. Sc., Dip. in Ed., F. P. S., as the Vice-Principal of the College. Our heartiest congratulations to him.

—Mr. K. Balasingham, the Chairman of the Board of Directors of the College, spends an evening with the Round Table. He confers with the Round Table on the question of starting a College Farm.

—The postponed Y. W. C. A. Concert comes off at the Otley Hall.

—The Inter-House competitions commence.

Tuesday, Nov. 28:

—Mr. Stuart Wright addresses a meeting of the Round Table on 'Vocational Guidance.'
**Wednesday, Nov. 29:**

Mr. C. R. Wadsworth speaks at a meeting of the Y. M. C. A.

**Friday, Dec. 1:**

—Mr. S. Srinivasan, M. A., Principal of Skandavaradoya College, delivers a public lecture under the auspices of the Academy on "The Romantic Ideal."

—The Government examination for the Fifth Standard is held.

**Sunday, Dec. 3:**

—Mr. Lyman S. Kulathungam is the preacher at the Vesper Service.

—Mr. P. W. Ariaratnam speaks at a meeting of the Y. M. C. A.

**Monday, Dec. 4:**

The Red Cross Flag Day for Jaffna is observed in the College.

—The Y. M. C. A. entertains Can. S. Somasundaram, B. A., on the new honour bestowed on him by His Lordship the Bishop of Colombo. The President of the "Y", Mr. K. A. Selliah, and the Secretary, S. Sathaseevan, are the speakers at the function. Can. Somasundaram delivers an inspiring speech in reply.

—The St. Patrick's College Football Team and our Team are declared the Joint Champions by the J. S. S. A.

**Wednesday, Dec. 6:**

—The Principal speaks at a meeting of the Y. M. C. A.

**Friday, Dec. 8:**

—The Round Table entertains the new Vice-Principal, Mr. K. A. Selliah, at a dinner.
Monday, Dec. 11:
—The annual meeting of the Parent-Teacher Association is held in the Lower School Hall. Dr. R. M. Kennedy, the new Director of the Inuvil and the Manipay Hospitals, delivers a lecture to this meeting.
—The term examinations commence.

Tuesday, Dec. 12:
—The St. Patrick’s College Football Team and our Team celebrate their Joint Championship by a joint dinner at our College.

Friday, Dec. 15:
—The College closes for the Christmas vacation.
—A memorial tablet is placed over the tomb of the late Rev. J. Bicknell at the Uduvil Mission cemetery. A service held there in the afternoon is attended by teachers and students.
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THE CALENDAR FOR 1940.

*First Term.*

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<thead>
<tr>
<th>Jan.</th>
<th>16</th>
<th>First Term begins</th>
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<tbody>
<tr>
<td>Feb.</td>
<td>24-26</td>
<td>Sextant home-going and holiday</td>
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<tr>
<td>April</td>
<td>5</td>
<td>First Term ends</td>
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*Second Term.*

<table>
<thead>
<tr>
<th>May</th>
<th>20</th>
<th>Second Term begins</th>
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<tbody>
<tr>
<td>May</td>
<td>31</td>
<td>J. N. E. S., Holiday</td>
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<tr>
<td>June</td>
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<td>King's Birthday: Holiday</td>
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<tr>
<td>June</td>
<td>29-July 1</td>
<td>Sextant home-going and holiday</td>
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<tr>
<td>Aug.</td>
<td>16</td>
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*Third Term.*

<table>
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<tr>
<th>Sept.</th>
<th>9</th>
<th>Third Terms begins</th>
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<tr>
<td>Oct.</td>
<td>11</td>
<td>J. C., S. I. U. C. Holiday</td>
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<tr>
<td>Oct.</td>
<td>19-21</td>
<td>Sextant home-going and holiday</td>
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<td>Oct.</td>
<td>30</td>
<td>Deevapali Holiday</td>
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<tr>
<td>Dec.</td>
<td>13</td>
<td>Third Term ends</td>
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OUR EXCHANGE LIST.

The following exchanges were received during the course of the term.

*The Peterite* (St. Peter’s College Annual.)

*The National College Magazine—Trichinopoly.*

*St. Joseph’s College Magazine—Trichinopoly.*

*The Bottled Sunshine* (St. Patrick’s College Magazine.)

*The Crescent* (Zahira College Magazine—Colombo.)

*The Central* (The Jaffna Central College Mag. Jaffna.)

*St. John’s College Magazine—Jaffna.*

*The Kumbakonam College Magazine—Kumbakonam.*

*The American College Magazine—Madura.*

*The Young Hindu* (The Jaffna Hindu College Magazine.)

*The Sri Sumangala College Magazine—Panadura.*

*The Chundikuli Girls’ College Magazine.*

*The Thomian Annual* (St. Thomas College Magazine—Matara.)

*The Wesley College Magazine—Colombo.*

*The Hartley College Miscellany.*
A Merry Christmas
and
A Happy New Year