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A CHRISTMAS MESSAGE

BY MR. F. A. J. UTTING, M. A.

Each year the coming of Christmas awakes in Christians their suppressed childhood. I say "suppressed childhood," because most of us take far too literally St. Paul's words about putting away childish things when we become men. We forget that Jesus said of little children, "of such is the kingdom of heaven." At Christmas time we who are grown up throw off adulthood, as it were, with a feeling of relief, for we are all children at heart. We also throw off much of our sophistication and grown-up prejudice, and the worries and cares which adulthood makes for itself.

Our present world suffers from being too much grown up. During an era of remarkable human enterprise and development, in science, in material wealth, and in philosophy, we had begun to think of man as growing so much like God, that he no longer needed God's fatherly direction. God's human children were "growing up," and like a modern parent, God was letting them direct their own lives. Indeed, many thought they might even improve on God's plan for man as revealed in Jesus Christ, and so they cast off the restraints of Christian morality, in the belief that it cramped the development of the full personality.

Now we are beginning to realise that, however wise we may be, we are children in God's sight, children both in intellectual stature and in experience. We need to turn to God once more with childlike trust in our hearts, seeking from Him the
direction we need, and not foolishly trying to be captains of our own lives. Each Christmas time we are beautifully reminded of the sanctity of childhood, for Jesus himself was born a little child, and up to the day of his crucifixion he showed a childlike trust in God, and a freedom from grown-up prejudice and worry.

And so this Christmas time, may you all have a happy return to childhood, remembering that in the childlike nature Christ sees the foundations of His Kingdom. In our relationships during the coming year may we retain the childlike qualities of trust in God, faith in His purpose for our lives, and simple love for others.

A HAPPY CHRISTMAS TO YOU ALL

RELIGION AND DRAMA IN INDIA

BY MRS. M. H. HARRISON, M. A.

In considering Indian drama, let us first direct our attention to its antiquity. Since so much of India's past is shrouded in mystery definite dates cannot be assigned. Yet the best authorities, Berridale Keith of Edinburgh and E. J. Repson of Cambridge, feel that the second century B. C. is not too early a date for the beginning of Indian Drama. Sanskrit, the language of Brahmins at that period, and even today the classical language of India, is the language in which these early dramas were written. The golden period of Sanskrit drama was probably from the second century B. C. to the sixth century A. D. Five hundred of such dramas
are known to be extant. There are also about a hundred early dramas in Tamil, which next to Sanskrit, boasts the earliest literature of any Indian Vernacular.

These Sanskrit dramas were written by court poets or even by the early kings, in the days of the Maurya dynasty. The subjects were the same stories of gods and heroes which are found in the great epics of India, the Mahabharata and the Ramayana, and which are well-known to all my readers. They were performed in the great audience halls of the kings and under their patronage. The actors, managers, singers, dancers etc. were all drawn from the court. The aim of the drama, according to Hindu grammarians, was to arouse the emotions of the audience, especially the emotions of love and hero worship. The plays were very long, from seven to fourteen or more scenes, and were for the most part sung, more like western opera than drama per se. Their characteristic feature was the alternation of lyrics and dancing (one or both, to the accompaniment of music by Indian instruments), with prose sections. The lyrics are often very beautiful, both in imagery and in music, and are especially moving to an Indian audience. The prose sections which intervene advance the plot. No attempt was made at scenery, except that large objects such as the chariot of a king might occasionally be introduced. The stage was part of the audience hall. At the beginning of the play, the manager and the chief actor held a dialogue which served as a kind of a prologue, and which, in the manner of the chorus in some of Shakespeare's historical plays, hints at the story to follow. These early dramas have continued to be given from time to time ever since they were written, though Sanskrit has long ceased
to be intelligible to any except the highly literate, but, though their dialogue is largely unintelligible to the general public, their stories and the music to which they are sung, have a universal appeal. Other characteristic features, besides those already mentioned, are the prayer made by the manager to Shiva or Vishnu at the beginning of each performance; and the constant appearance in almost every play of certain stereotyped characters:—the clown, unutterably stupid yet the confidante of the king and loyal to him; the courtesan, often in love with the king or god who is the chief character, witty, wise, beautiful, and often noble in character; the "Vita" or chief courtier, a polished go between and parasite of the king. One can hardly witness an Indian drama without seeing one or all of these characters.

Dramas in all the different vernaculars on the same subject, as those employed in Sanskrit drama, but of later or even present-day authorship have also been given; but the artistic merits of these later dramas are for the most part slight. Today the dramas are generally given in the court-yard of temples at the times of the principal religious festivals; also in the grounds of the palaces of native princes, or wealthy Hindus of good caste, either at festival time or on special fete days, notably as a part of the celebration of some magnificent wedding. It was our privilege to see part of one such play recently, in front of the palace of the Maharaja of Mysore, in connection with the celebration of a royal wedding.

As for the connection of Indian drama with religion, all scholars are united in believing its origin to be religious. The earliest recorded In-
dian literature, the hymns of the Rig Veda, hymns to the gods used in the ritual of sacrifice by the early Aryan inhabitants of North India, are dated by scholars earlier than 1000 B.C. Among these hymns are fifteen, which are in the form of dialogues. Since many of the dramas centre round the stories of the conflict of the young God Krishna with his enemies, it seems a plausible hypothesis to conjecture that similar dialogues, in lyrical form, were once part of the ritual at the festivals, especially those in honour of Vishnu at the close of the winter rains. It should probably be mentioned, however, that there have been scholars who think the drama was a later development of the puppet shows, that were known in India possibly as early as the fifth century B.C. There is also a little evidence to show that they may owe something to Greek drama which must have been known in India shortly after the conquest of Alexander, 330 B.C. Both these theories, however, seem at present to be generally discredited.

Today also we find the drama in India persisting in its function of being the religious teacher of a population still largely illiterate. In this respect, the position of the drama must resemble the place of the drama in England in the days of the early mystery and morality plays in the Middle Ages. Students of the drama in the West are familiar with the idea of the early drama in its connection with religion. In India today no village festival is complete unless there is performed a religious drama, depicting some early story connected with popular Hinduism. Krishna and Radha, Rama and Sita, Shakuntala and Dushyanta, have the same place in a religious Hindu home, as do the stories of Adam and Eve, Abraham and Isaac, Ruth and Naomi, among Christians. These plays, like the early Sans-
krit dramas, are usually preceded by a prayer, dedicating the efforts of the actors to Shiva or Vishnu. Not only the stories, but also the basic religious ideas of Hinduism are exemplified in these plays; for example, the idea of Karma — i.e. the idea that man is not responsible for his own fate, which is decided rather by the sum total of his evil and good actions in countless previous existences. This idea, formulated and believed by Hindu philosophers, is believed equally by the humblest peasant in India, and is well illustrated by the popular play Shakuntala. The story of the play is briefly as follows:—King Dushyanta, while hunting in the forest, meets Shakuntala, a maiden of royal birth, who has been brought up by a hermit. He falls in love with her and secretly marries her promising to return and make her his queen. After he leaves her, Shakuntala, absorbed in her new happiness, fails to pay the respect due to a religious sage who visits the hermitage who, in anger, pronounces a curse upon her saying that her husband will completely forget her until he sees the signet ring which he has given her. Shakuntala, sent by her foster-father to join the king at the time when her child is near birth, loses the ring through the malignant influence of the curse. King Dushyanta denies that he knows her; but by the favour of the Gods she and her child are transported to heavenly regions where the child grows up. Some years later, the king finds his own ring in the mouth of a fish which is dished at the royal table and immediately remembers Shakuntala. He seeks her and finally finds her, with his son, the curse having now been expiated.

From what has been said we may infer that dramas in the western sense whether of the great Greek tragedians, or of Shakespeare,—dramas in
which the elements of conflict and choice are funda-
mental — did not exist in early India. Neither were
they present, as we may well remind ourselves, in
the miracle and mystery plays of twelfth century
England. The human will reinforcing or thwarting the
divine will, the human will challenging and correcting
wrong, these are conceptions incompatible with the reli-
gious beliefs of Hinduism. Yet, in the sense in which
India interprets religion, these dramas are religious,
for they illustrate submission to the evil effects of
one’s own karma and the passive virtues of obedi-
ence, patience, sweetness, self-sacrifice. Social con-
ditions to a Hindu are determined theoretically by
caste, a religious institution, and one’s caste in turn
is determined by karma. It is, therefore, incon-
cceivable that a drama should be concerned with
public or social problems. Tragedy, too, is unknown
on an Indian stage, which decrees that plays must
always have a happy ending and that no death
must take place before the eyes of an audience.
There is conflict of a kind, but it cannot be resol-
ved either by God or hero until the time is ripe, as
decreed by fate. Choices are made, but they are
choices which the characters cannot help making.
But if the aim of drama is, as Aristotle says, to
cleanse the mind by pity and terror, Indian drama
fulfils at least a part of this function. The lyrics
sung by the main characters enjoining submis-
sion to one’s faith, and sacrifice of one’s own self-
sh desires, finds an answering chord in the minds
of the audience, which goes away from the dramas
uplifted in mind, and more able to endure the bar-
renness of their lot.

In no country in the world can there be a
greater field for the development of religious drama
than in India today. With nine-tenths of the people
illiterate and four-fifths of them living in country
villages where during the winter rains or after harvest even the men have plenty of leisure; with the majority of the people also religious at least in the sense that hardly one can be found who will deny belief in the reality of God, it is easily seen what a large place dramas may have in influencing their lives. The one agency which is taking advantage of these conditions today is the cinema, which is spreading with incredible rapidity throughout India. In the City of Bangalore with 300,000 people there are four or five cinema houses which produce plays with Western themes. There are perhaps three times that number where the dialogue is in the Vernaculars, and where the subject matter of the plays relates to India. In these Indian cinemas, the old religious stories are being repeated, and others are continuously being evolved from the legendary and historical past, to keep up with the insatiable appetite of the Hindu public for this new form of amusement. For instance, a well-known tale, from Marathi history, of Damaji, keeper of the king’s granaries who, in a time of terrible famine, sacrifices all his wealth and even his own life, in his attempt to keep alive his countrymen, has recently been adapted to the cinema. Other plays have for their subject the lives of modern educated young people, especially as regards their problems of marriage. Some of them hint at the evils which come from too much education for girls, or, in general, from Western ideas. The cinema stars, who take the parts of heroines of these plays, are occasionally girls of good family, but for the most part from the caste which in former times furnished dancing girls for Indian temples. The charges made by the cinema are extremely moderate, and fitted to the average Indian purse. It follows, of course, that the cost of production of any play must be kept within strict limits, and
that in finish and general aesthetic quality they are at present inferior to those made in the West.

If one asks what use the Christian Church is making of this love of the drama in India, our only answer can be that not nearly as much is being done as should be done. This is partly due to lack of money. Would that some philanthropist in India might establish a trust fund for the development of the religious drama! It is also due to the Puritanic traditions of early American and English missionaries whose ideas, still regarded with all the respect due to pioneers, have a powerful effect on present day Indian Christians. Again there is the obscene and sexual element present both in popular American cinema plays, and in many of the Hindu dramas, which make many of the finest and most high-minded Indian Christians foes of drama in any form. However the following brief summary of some of the efforts of the Christian Church in this direction may be mentioned:

(1) In almost every progressively-minded area, where a large proportion of the people are Christians, pageants are being given representing Christian themes, i. e., the growth of the Church, the coming of light to ignorant villagers, the social values of, the Christian gospel.

(2) The dramatization of Bible stories by children especially at Christmastime is very general. These plays are composed by some older person, but the actors are children of the Church. Some of these plays have real merit, and move the audience greatly, especially stories of the nativity. In these, the wise men are Parsees;
Herod, a Mahommedan — where the majority of the population is Hindu — and the whole story is adapted to local conditions. Old Testament stories are also sometimes used by groups of College boys doing social work in the villages during their holidays. In some of these dramas the Indian tradition of alternate prose and poetical sections is kept with great effect.

(3) The bhajanas of West India, especially those of the Marathi Christian poet, Narayan Tilak, are widely known. In South India, the corresponding form of songs are used both by missionaries and Indian Christian leaders. Though these cannot be properly called dramas, we may see in them the trace of the early Indian drama in the dramatic alternation of prose and song.

(4) Cinemas of the life of Christ, of which the most popular is the “King of Kings”, will always attract great crowds. But these are commercial ventures, and are in no way sponsored by the Christian Church.

(5) Most encouraging of all, is the occasional attempt by students or others to compose, often in rough and haphazard fashion, original dramas satirizing the customs of a particular section well-known to the author, or laying open to the public view, grave social evils. One such drama, written by a Jaffna student in an Indian Theological College, was produced several times with great effect, and has probably been seen by most of the readers of the “Miscellany.” The chief merit of “The Jaffna Dowry Hunter” is its lightness of touch
and abundant local colour, which nevertheless can not obscure the main purpose of the writer, viz., his desire to call attention to a social custom which is, as often practised, at present a serious menace to the Christian Church.

In conclusion, may I bring the challenge to Christian young men with literary and artistic gifts which the Church of India is presenting to them to write and produce religious drama with the Christian message? In the United States and in Great Britain presentation of such plays as Housman's "The Little Plays of St. Francis," Kennedy's "The Terrible Meek," Maxwell Anderson's "Winterset," and, most popular of all, Marc Connelly's "Green Pastures," to mention only a very few, has quickened the spiritual apprehensions of thousands. If the drama both in England and in India began an attempt to educate men in the truths of their religion, may it not be used today in the providence of God, to arouse men again to the beauty of spiritual living? "What is a religious drama? One which has a religious effect upon the audience, i.e., sends the audience away exalted in their spirit and with a deepened sense of fellowship with God and man" — Eastman. It is the conviction of the writer that Jaffna young people with their abundant talents are called to experiment in this field, that they may be of use in bringing in a dramatic renaissance in the Christian Church throughout India and Ceylon.

Note:—I have said nothing about the religious allegories of Rabindranath Tagore, which are widely read, but so far as I am aware, not widely produced in India, either by the legitimate theatre, or by the cinema.
GAJABAHU AND HIS TIMES

(BY DR. S. C. PAUL)

Continued from last issue

A brief review of the political conditions existing in the then civilised part of the world particularly with reference to their relations to South India and Ceylon would be helpful to fix the date of the Sangam period.

In the two centuries before and after Christ great political changes had taken place throughout the whole of the then civilised world. In the West, Greek suzerainty had given way to Rome. At this epoch the Roman people were without rivals in political sagacity as well as in warlike qualities. Egypt and Syria were under their rule. Their power extended to countries far beyond their allegiance, and which sought to win their good-will by sending embassies. A Pandyan king was the first to send an embassy to Augustus Caesar in B. C. 26 craving his friendship and alliance. He sent a second embassy in B. C. 20.1 In the first century A. D. the Pandyan King Nedun Cheliyan employed Roman soldiers to guard the gates of the fort at Madura. Even in the battle field "the tents of the king were guarded by Roman soldiers whose stern looks struck terror into every beholder, and whose long and loose coats were fastened at the waists by means of belts."2 The Chera king Imayavarman who was a contemporary of the Pandyan king Nedun Cheliyan and of the Chola king Kari­kalan, destroyed the fleets of the pirates who interfered with the shipping trade on the Malabar coast. The author of Puram in verse 128 says that "after

1. Tamils 1800 years ago by Kanakasabai P. 37.
this naval action the Chera fleet sailed on the waters of that littoral with a sense of dominion and security.” Karikalan, the Chola king, similarly engaged the pirates on the Eastern coast extending the scope of his operations along the Western coast of Ceylon. These pirates had their base of operations at Mantai, the present Mantotte, in the Gulf of Mannar which they had strongly fortified by erecting three hanging forts made of magnetic iron and surrounded by a large moat. At this time all the shipping from the west had to pass from the Indian Ocean to the Bay of Bengal through the Straits of Mannar. Karikalan had improved the Sea Port of Kaveripattinam at the mouth of the river Kaveri, so as to make it the chief emporium of the East coast; and he made it the capital of his kingdom. The destruction of the hanging forts of Mantai and with it the power of the pirate fleet earned for him the name of “Sembian” which means “The victor of the copper country,” a name by which Ceylon was then known in South India. It was in this expedition that Karikalan carried away with him 15,000 Ceylon captives to work on the building of the bunds on both sides of the Kaveri river extending for a hundred miles in length. These captives were not Sinhalese but the Mukkuvas who occupied the Western and Northern coasts of Ceylon and controlled the maritime trade. During the reign of Pandukabaya a chief named Dandabe Maharaja arrived in ships and occupied the country near the mouth of the Dedru Oya. His followers called Kaka Mukkaras occupied the North Western districts and gave much trouble to the kings of Anuradhapura after the Duttugemunu period. Although several attempts

1. Cirupannaru padai 81-82 Silapadikaram Valtupadai.
2. Cirupannaru 81 82.
were made by successive Sinhalese sovereigns to dislodge them by Tamil mercenary soldiers from South India, they did not succeed. Occupying the seaboard, they had from the time of Duttugemunu prevented the contact of foreign merchants arriving by sea with the Sinhalese people. This explains the absence of any references either to the Sinhalese people or to their kings by merchant writers who had occasion to visit this island in the early centuries before and after Christ. It is more than probable that the embassy from Ceylon mentioned by Pliny was one that was sent by the pirate kings of Mantai who at that time were masters of the seaboard. The Mukkaras of the Sinhalese, the Mukkuvars of the Tamil districts of Ceylon and the Malabar coast, and the Mukharas of Bihar and Orissa appear to be one and the same people. According to the local traditions of the Mookuvars of Batticaloa, they say they originally came from Orissa. Pridham in his History of Ceylon states that according to the traditions of the Mookuvas they were originally inhabitants of Ayodhya or some part of Oudh, but they are ignorant of the period when this event occurred. In the Kadaloda Vedi Arasan Charitram — a work published in Jaffna it is stated that the Mukkuvars of Jaffna occupied the seaboard of the Northern shore of the Peninsula and the islands of Jaffna including Delft, and that a king called Vedi Arasan ruled over them. A merchant from Kaveripatinam, Mihaman, by name, came with a fleet given by the Chola king to obtain rubies for Kannakai’s anklets. His landing was obstructed by the Mukkuvars. Anchoring off Nainativu he engaged in battle with Vedi Arasan and his brothers and defeated them. The Mukkuvars made peace with Mihaman and allowed him to go on his Mis-

2. Dr. Oppert original inhabitants of India P. 265.
3. Epigraphics Indica XIV P. 114.
in the opening lines of the Pattiripattu are described as the pirates that infested the Malabar sea. According to Agam 127 he also conquered Mantai which was the headquarters of this clan. In Puram 128 it is stated that he so effectively destroyed the power of the pirates that "the Chera fleet sailed on the waters of that littoral with a sense of dominion and security." A few years later, his son and successor Senkuttuvan won a great naval, victory over the remnants of that pirate fleet by reason of which he earned the epithet "Kadal-Pirakottiya," which means "he who destroyed the efficacy of the sea as a place of refuge". It was as the results of these victories the Musiri was made a safe port of call. When Pliny wrote his book c. 80 A.D. Muziris was considered an unsafe port on account of pirates, and vessels called at a port further south belonging to the Pandyan king where articles of commerce were more abundant. Ptolemy who wrote his geography c. 150 A.D. makes no mention of piracy thus confirming the information given by South Indian Sangam poets in their anthologies. In Pliny's time companies of archers were carried on board because the Indian seas were infested by pirates, while Ptolemy merely mentions that the Konkan territory is the Ariake of the pirates in his time, but says no more of pirates at all. In Aham, a sangam work, reference is made to Musiri as the port to which the well rigged ships of the Yavanas (Greeks and Romans) come bringing gold and taking spices in exchange. Paranar in Puram 343 says "the Kuttuvan king of the beautiful garland... gives away in head loads, to those that go to him the sandal from the hill, and the pearl from the sea along with the gold brought in payment by ships and carried by canal boats into his port.

1. Pattiripattu V. Pattigam.
2. Agam 148 to 149.
of Musiri of the noisy beach.” This is definite contemporary evidence of “Kuttuvan” in Senkuttuvan as the Chen king of the period, when Musiri was the chief port of Malabar. The author of the Periplus (c. 80 A.D.) not only corroborates but also gives a fuller account of the commercial activities of this port. The chief exports from this port according to him are “the produce of the soil like pepper, great quantities of the best pearls, ivory, silk in the web, spikenard from the Ganges, malabathrum from the countries further to the east, transparent stones of all sorts, diamonds, rubies, and tortoise shell from the Golden Chersonese or from the islands off the coast of Damirke. He adds that there is a great resort of shipping to this port for pepper and malabathrum; the merchants bring out a large quantity of spice; their other imports are topazes, stibium, coral, flint, glass, brass, and lead; a small quantity of wine as profitable as at Barugaza; cinnabar, fine cloth; arsenic, and wheat not for sale but for the use of the crew.” Foreign merchants from Europe appear then to have sought South Indian ports for trade even at considerable risk from pirates. It cannot be said that the poets of the Sangam period indulged in any vain platitudes in speaking of their patrons, but on the contrary they depict the true events of the time without any exaggeration, and they are the more valuable being made by different poets in various unconnected works. The author of the Periplus mentions three important ports on the eastern coast of which Kamara identified with Kaveripattinam was the chief port, and the imports of trade are described as “everything made in Damirica; and the greatest part of what is brought at any time from Egypt comes here with most kinds of all the things that are brought from Damirica and of those that are carried
through Paralia.” Ptolemy merely mentions Khaberis (Kaveripattinam) as an emporium, but it must be remembered, that at the time Ptolemy wrote, a good part of Kaveripattinam had been destroyed by the sea and its glory had passed away. In the Tamil work Pattinipalai we have a more detailed account of the commercial activities of this port. “Horses were brought from distant lands beyond the seas; pepper was brought in ships; gold and precious stones came from the northern mountains; sandal, akil, came from the mountains towards the west; pearls from the southern seas, and coral from the eastern seas; the produce of the regions watered by the Ganges; all that is grown on the banks of the Kaveri; articles of food from Ilam (Ceylon) and the manufactures of Kalakam (Sumatra). Karikalan the most famous of the Chola kings had built on either side of the Kaveri two dams a hundred miles long; and fortified and beautified the city of Kaveripattinam and made it his capital. It was built on the northern bank of the river, which was then a broad and deep stream that huge vessels entered the mouth of the river without either slacking the sail that bulged from the mast or lightening the freight that it carried. Adjoining the sea coast was the Maruvarpak-kam where the foreign merchants lived. Facing the beach were raised platforms, ‘go-downs and warehouses where the goods landed from the ships were stored. Here the goods were stamped with the tiger seal after payment of customs duty, and passed on to the merchants’ warehouses. Close by, were the settlement of the foreign merchants where many articles were exposed for sale. The palace of the king is described as a magnificent building. “Skilled Artisans from Magadha, mechanics from Maradam, smiths from Avanti, carpenters from Yavana, and

1 Pattinipalai. ii 127
the cleverest workmen from the Tamil land” had been employed for this purpose. The throne hall was of dazzling splendour, the walls being covered with plates of burnished gold. Its roof was supported by pillars which were made of coral and the capitals were set with gems of brilliant colours. In the park surrounding the palace wells were worked by machinery, artificial hills and waterfalls, flowery arbours, broad lakes and deep tanks, labrynths and shady alcoves, with benches all built of crystal.¹ This city continued to be the capital of the Chola kingdom with undiminished prestige for three successive reigns when it was partly destroyed by an incursion of the sea and then the seat of Government was removed back to the old capital, Uraioor. When Ptolemy wrote his geography in 150 A. D., the City of Kaveri had been partially destroyed and the seat of Government had been already transferred to Uraioor, and hence his mention of Orthour (identified with Uraioor) as the royal city. When Gajabahu went on a visit to the Chera capital, he must have passed through Kaveripattinam if he had embarked from a port in Jaffna. The Chola king was still in the zenith of his power, and it would not have been possible for Gajabahu to have dictated terms to this king, as one of the Sinhalese chronicles states that he went alone without an army, nor was it feasible for him even if he took an army with him, to have landed at Kaveripattinam without a strong naval force, as at this time all the three South Indian kings had strong navies patrolling the seas. The Sinhalese kings of this period had no navy, nor were they distinguished for any military prowess. On the other hand the three South Indian kingdoms were so powerful that Karikalan the Chola king defeated the Ayran kings of the north and imposed

¹ Silapadikaram.
tributes on the kings of Magadha and Vajira while
the king of Avanti sought his friendship and alliance.
His contemporary, the Chera king Imayavaramban,
is said to have extended his kingdom to the north
having conquered seven kings and he is praised as
having set or imprinted his seal on the Himalayan
slopes. His son Senkktuvan twice waged war with
the kings of the north and took them prisoners. The
Satakarnas and the King of Avanti were his allies.
These statements, that the South Indian Tamil kings
inflicted crushing defeats on the kings of the Gan-
getic basin, rest on the testimony of the Sangam
works like the Silapadikaram, Manimekalai and the
numerous anthologies by various poets of this period.
The political geography of North India had under-
goine cataclysmic changes during this period. After
the death of Asoka, the Magadha empire began to
disintegrate. The last of the Imperial Mauryas was
slain by Pushamitra in B. C. 184, who till his death
exercised paramount power in Northern India. His
successors were not able to consolidate the kingdom,
and their power gradually declined until they were
displaced by the Kanwas about whom very little is
known. At this time the Kalinghas under Kharvela
and the Andhras under Satakarnis came into pro-
munence with the decline of the Mauryan dynasties.
In the first half of the second century B.C. both
these two dynasties became rivals in establishing a
suzerainty over neighbouring countries. When in 72
B. C. the dynasty of the Cungas came to an end,
the unsubdued people on the southern borders of
the Mauryan dominions were united under the su-
zerainty of the Satakarnis whose dominions now ex-
tended to all the Bekkhan between the two Ghats.
They had also annexed the kingdoms of Ujjain and
Vidica (Western and Eastern Malwa) which lay along
the central route from the western coast to Patali-
putra the capital of Magadha. A Satakarna king
the last of the Kanvas and became king of Magadha as well, in 27 B.C. Between the first century B.C. and first century A.D. the Malwa or Avanti kingdom was wrested from the Satakarnis by the Cakas in whose possession it remained till 414 A.D., when the Gupta emperor Chandra Gupta defeated them. If the Silapadikaram account of Karikalan’s conquest of the northern kingdoms be accepted to be true, then this event could have taken place when the Satakarnis were masters of both banks of the Ganges, and Avanti had passed into the hands of the Sakas. The Saka king of Avanti would have been only too glad to render any help to Karikal against their enemy the Satakarnis. There is some evidence that at some date after 72 B.C. when the Sungas came to an end, East Malwa was annexed by the Andhras or Satakarnis. It would appear that a persecuted party in the state of Ujjain sought the aid of the powerful Sakas to crush the power of a tyrant. And the Sakas having crushed the tyrant seized the kingdom for themselves. In the latter part of the first century Karikalan led his forces against the Satakarnis, who were then masters of Magadha, through the friendly territories of the king of Avanti or Malwa. When his grandson Senkuttuvan went to the Himalayas to secure a stone to carve the image of Pattini Devi the Satakarnis sought his alliance and provided him with a fleet of boats to cross the Ganges. On his march to the foot of the Himalayas to secure the block of stone he needed, he was opposed by a large Aryan army headed by Kanaka and Vijaya, sons of Balakrishna, and seven other Northern kings at a place called Kuilaluvam identical with Kuyilalapura near Kapilavastu. He defeated these combined forces and took as captives Kanaka and Vijaya. This account in the Silapadi-

1. Cambridge History of India Chap. XXI.
karam in which details of the battle are given with the names of all the kings who took part in it and the name of the place at the foot of the Himalayas where the battle took place, bears an impress of truth and is not an imaginary account of the poet. Further, this is corroborated by various other poets in other unconnected works of the period. I have endeavoured to link up historical allusions in contemporary writings of this period and co-ordinate them with other statements from European writers of this period. Further, political conditions of India at this time were such that it was not impossible for the kings of the South to have carried successful campaigns against the disintegrating kingdoms of the North. In the first two centuries before and after Christ various factors contributed to the deflection of the trade with Europe from the North to the South of India. From the time of Augustus Caesar till the death of the Emperor Caraculla there was an extensive trade between Roman and the South Indian ports. ¹

(To be concluded in the next issue.)

One of the most remarkable Christian institutions in Ceylon is the College for Tamils at Batticotta, in the Jaffna peninsula, which originated in a purely spontaneous effort made in 1867 by the native Christians in that district to secure for themselves and their descendants a superior education both in English and Tamil. They succeeded in raising £1700—a large sum in a land where the wage of a labourer is but 6d. a day. This nest-egg was supplemented by £6000 from America, and in 1872 the College was started under the control of a board of directors. These are the Government Agent of the Northern Province, eleven representatives of the native Christian gentlemen of the community, and the senior missionaries of the three Christian regiments which work in that province in such admirable brotherly union, namely, the Church of England Mission and the American and Wesleyan Missions, all of whom are in full sympathy with the work of this noble institution.

While the College is undenominational, it is essentially Christian, and form of worship adopted is Congregational. Not one heathen teacher has ever been employed in it, and all students are required to live in the premises, and are thus continuously under strong Christian influence.

It might be supposed that Hindoo young men of high caste would object to paying full price for board and lodging in a college where a standing rule is that all inmates shall refrain from heathen practices, and from wearing idolatrous marks on their foreheads; but so highly is education prized,
that no objection to these conditions is ever made, and the Hindoo students not only eat, sleep, and live with the Christians, but unite in the daily study of the Bible, and are present at morning and evening prayers, the Sabbath-school and Church services of the American Mission.

This College takes no grant-in-aid from Government, and until June 1891 it was not affiliated to any university, as experience proves that students who are working for passes grudge the time bestowed on Biblical study, which does not count in their examinations. Naturally a college which recognises the training of Christian catechists and schoolmasters as the primary object of its existence prefers to be independent of a purely secular superior.

It was evident that the Christian College at Jaffna must be placed on such a footing as to enable it to meet this ever increasing need. A sum of £30,000 was required for its immediate extension, and it is delightful to know that this has been almost raised by the efforts of Mary and Margaret Leitch the two sisters of whom I have already spoken, and who come to Britain and to America for this purpose.

There is every reason to believe that this College is destined to fill a very important part in the evangelisation of India, for this reason, namely, that a singularly large proportion of the Tamils resident on the peninsula of Jaffna are of very high caste, and the 15,000 children attending the Christian day-schools and the 2500 communicants connected with the three missions are mostly of high caste.

Now in these respects Jaffna is very remarkably favoured, and is apparently destined to become
to Southern India what Iona once was to Scotland — the school for her teachers. It must be borne in mind that Tamil is one of the four great Dravidian tongues, and is the language of 13,000,000 of the inhabitants of the Carnatic, extending from Cape Comorin to Madras. Glorious indeed is the prospect thus unfolded, that (as has been said) “after having received its two false religions from India, Ceylon shall, by a Christ-like retribution, send over her sons to preach the one true religion to India’s millions.”

Already a large proportion of the students trained in Jaffna College (men whose attainments fully qualify them for secular work on salaries of from £5 to £10 a month, with prospects of promotion) have voluntarily chosen to devote their lives to Christian work as teachers, catechists, or pastors on a salary of £1.10s. to begin with, and no prospect of ever rising above £4 a month.

Several of the most able have volunteered to leave their beloved Isle in order to undertake posts in mission-schools at Rangoon, Singapore, Madras, Madura, Bombay, Indore, and many other parts of India, where they are working most successfully, thus profitably trading with their birth-right talent of good caste. One of these young men, who for some time has been working in Ahmednager on a salary of £4 a month, was offered £10 a month if he would accept work elsewhere. He refused, saying that he believed he could do more good where he was, and where he has won extraordinary influence with a large class of high-caste young Hindoos.

It would be well if some of those who are ever ready to sneer at the imaginary pecuniary
advantages which are supposed to influence native Christians, could realise the full meaning of a few such details as these, and also the extraordinarily generous proportion of their salary, or other worldly possessions, which is almost invariably set aside by the converts in Ceylon (and in many other lands) as their offering for some form of Church work—tithes, which we are so apt to deem excessive, being accounted quite the minimum to be offered.

It is quite a common thing in the gardens of Christians to see every tenth palm or other fruit-bearing tree specially marked in token that its whole crop is devoted to some sacred purpose. Poultry is reared for the same object, and the eggs laid on Sunday are set apart as an offering; and even the very poor families who possess no garden find a method of contributing their mite; for when the mother is measuring out so many handfuls of rice for each member of her household, she ends by taking back one large handful from the common store, and places it in "the Lord's rice box," the contents of which are periodically emptied, and, being added to those of many neighbours, make up a considerable item in the teacher's store.

I have already referred to the well-developed missionary spirit of these Jaffna Christians. So early as 1848 this showed itself in providing funds to work a purely native mission to the 28,000 heathen inhabitants of the large group of islands lying to the west of peninsula. One of these isles, Naththeevu, is the special care of the Christian students in the College, who there built a school, and now continue to raise the funds for the support of their own missionary and his wife by devoting many of their recreation hours (while the others are playing cricket and other games) to cultivating a garden and selling its produce.
These young men also do their utmost for the conversion of the Hindu students in the College, and on Sunday afternoons they disperse themselves over eight or nine of the neighbouring villages, holding Sabbath schools, which are attended by about 400 children. One of the young men invested £5 in an American organ to enliven the services in one village—an extravagance which called forth remonstrances from his relations, till he proved that he had simply abstained from spending it on tobacco.

[This extract from "Two Happy Years in Ceylon" by Gordon Cumming, was sent to us by Mr. E. W. Vijayaratnam, an aluminus of Jaffna College. It contains the reflexions of one who seems to have had first hand knowledge of what he writes about. The information he gives is surprisingly accurate and full. There is however one small error which we wish to correct. The island where our Y. M. C. A. has been carrying on social and religious activities is not 'Niratheevu' but Eluvaitivu, the annual expedition to which place occurred during the middle part of this term. Our thanks to Mr. Vijayaratnam.

Editors]
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அழின் கால்

5. இரிைக்கிறில்

தொண்டு பண்டியர் மன்னர் இருக்கும் ஐந்தாணி காலம் என்று கூறுகிறார். இருக்கும் மண்டலத்தில் கருவிகளின் விளக்கம் பெரும்பானை. செவ்வான் மண்டலப் போலவும் விளக்கம். புதருமிகள் என்று குரலில் பதிக்க நேர்முறை விளக்கம், ஒரு வருடம் அனைத்து தொல்பொருள், மக்கள் போலவும் போரினார். செவ்வானின் அருங்குமாறு பொருட்களைக் கொண்டு குரல எழுப்பியது, அன்றவை இருப்பிட்டு அது காற்றுக் கொள்ளப் போக்கை விளக்கமாட்டிருந்தார், செவ்வான் போர் ஆலந்து வந்ததை கூறுகிறார். ஏனையரும் பக்தர்கள் பிறவர்களின் கீழ் வந்தது. மண்டலம் இருந்த நேர்முறை விளக்கம். செவ்வான் போர் ஆலந்து வந்ததை கூறுகிறார். ஏனையரும் பக்தர்கள் பிறவர்களின் கீழ் வந்தது. மண்டலம் இருந்த நேர்முறை விளக்கம். செவ்வான் போர் ஆலந்து வந்ததை கூறுகிறார். ஏனையரும் பக்தர்கள் பிறவர்களின் கீழ் வந்தது. மண்டலம் இருந்த நேர்முறை விளக்கம். செவ்வான் போர் ஆலந்து வந்ததை கூறுகிறார். ஏனையரும் பக்தர்கள் பிற வர்களின் கீழ் வந்தது. மண்டலம் இருந்த நேர்முறை விளக்கம். செவ்வான் போர் ஆலந்து வந்ததை கூறுகிறார். ஏனையரும் பக்தர்கள் பிறவர்களின் கீழ் வந்தது. மண்டலம் இருந்த நேர்முறை விளக்கம். செவ்வான் போர் ஆலந்து வந்ததை கூறுகிறார். ஏனையரும் பக்தர்கள் பிறவர்களின் கீழ் வந்தது. மண்டலம் இருந்த நேர்முறை விளங்கியது. செவ்வான் போர் ஆலந்து வந்ததை கூறுகிறார். ஏனையரும் பக்தர்கள் பிறவர்களின்
உண்மையான விளக்கமானது. பொதுவாக தொலைவாக மாட்டு மாளிகை, குறிப்பிட்டு விளக்கமானது தொலைவாக மாட்டு மாளிகை. அதைத் தேர்ந்து வந்துள்ளது விளக்கமானது. இவ்வாறு விளக்கமானது முதலில் தொலைவாக மாட்டு மாளிகை.
நான் ‘பாதுகாக்க நான்கோணம், எனக்கும் என்னவும் அடலத்தில் என்னரே பாதுகாக்க மற்றும் நான்கோணம் என்னரே பாதுகாக்க’ என சொல்லிச் செய்யின. அப்படி எனக்கு வணங்கி வெளிக்கைகளை செய்து வேண்டும். பொருளில் எனக்கு வணங்கி வெளிக்கைகளை செய்து வேண்டும். என்பவர் எனக்கு வணங்கி, “ஞானது நானூடன் என்னவே என்ன பாதுகாக்க மற்றும் என்ன பாதுகாக்க என்று வணங்கியவை அவ்வளவுக்கு என்று வணங்கியவை.” என எனது மக்கள் மக்களை வணங்கியது. “ஞானது அவ்வளவு என்ன என்னுடைய என்று வணங்கியவே அவ்வருடைய என்று வணங்கியது.” எனது மக்கள் மக்களை வணங்கியது. அவ்வருடைய என்ன என்ன என்று வணங்கியது அவ்வருடைய என்று வணங்கியது. இவ்வெளியான வணங்கிய பயிர்பெருமையும், முக்கியத்துவமின்றியும் பாதுகாக்க வணங்கியது. அவ்வோருடைய என்று வணங்கியது மக்களை வணங்கியது. கூட்டம் மக்களை வணங்கியது. என்ன பாதுகாக்க என்ன என்று வணங்கியது. ஏனெனில் இந்த பாதுகாக்க பாதுகாக்க என்று வணங்கியது.
புதியவாறு பெற்றவற்றின் வகையில் பாதுகாப்பான பாதுகாப்பு. பொருளாதார அரசியல் வட்டங்களின் பாதுகாப்புத் தரும் பாதுகாப்பு. என்பதற்காக சாத்தியமான பராமரிப்பு செய்ய வேண்டும். யாருடைய வாதத்தை எமது கையாள்வதற்காக முழுமையான பலகவிகளைக் கொண்டு வேண்டும்.

மறுகாலிலும் விளக்கம் செய்யும் வழியம் உண்மையான வழியாக வெளிய வருகை. அனைத்து பள்ளிகள் மற்றும் பல்கலைக்கழகங்கள் கல்வியியல் சாக்கியாக அறிவிக்கிறது. எனவே வெளிய வருகையில் நமது பல்கலைக்கழகங்கள் அறிக்கையைக் கொண்டு வந்து வருகை. பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும். பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும். பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும். பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும். பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும். பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும். பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும். பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும். பல்கலைக்கழகங்கள் என்பன எடுத்துக் கொள்ள வேண்டும்.
வாழ்வூடன், அதிசயத்தும், மகிழ்த் சங்கமடைவில் கேட்டான். தனது குறுகில்லை நூலின் காற்றில் குறுகில்லை வந்தது. அவ்வுடன் சூழுக்கை குற்றம் வந்து வருவதாக ஆனதை காண்பதற்கு முன் மீண்டும் சீர்தரிகையை கொண்டு வெளியூற்றது. குறுகில்லையுடன் இணைந்து வந்தார் கருதியினால். வருகை வந்து தமிழ் மறுநாட்டு வந்து வந்ததை கூறியுள்ளதை கேட்டதாகவும் கேட்டதாகவும் கொண்டு வெளியூற்றது. மீண்டும் காண்பதற்கு முன் மீண்டும் சீர்தரிகையை கொண்டு வெளியூற்றது.
இருவருடன் அணி முதலாக இருந்தது. இருவருக்கு இருந்து விளையாட்டால் மாற்றம் செய்ததால், ஒரு வருடம் போன்று மாற்றம் செய்யப்பட்டது. கீழே காணப்படும் பக்தர்கள் தம்மிடில் தம் பிரபலமை கெட்டிய தம்மை தவறாக விளக்கப்பட்டது. இவ்வாறு தம்மிடில் கீழே காணப்படும் பக்தர்கள் தம்மிடில் தம் பிரபலமை மாற்றியதற்கு முன்பு தடுக்கப்பட்டது. கீழே காணப்படும் பக்தர்கள் தம்மிடில் தம் பிரபலமை மாற்றியதற்கு முன்பு தடுக்கப்பட்டது. கீழே காணப்படும் பக்தர்கள் தம்மிடில் தம் பிரபலமை மாற்றியதற்கு முன்பு தடுக்கப்பட்டது.
அவ்வில்லாதவரது கையில் அஞ்சமையில்லாமல் "அன்னையார்களே, வாரானவரது! இல்லாது உடன்போய்வது? அல்லது உடன் வாரானவரது! இல்லாது உடன்போய்வது? எனவே கால்வாய்வேறுவிக்க உடன் காட்டினஞ்சினார்களே. ஏனையரும் பார்க்கிறேனர் என்று தான் உரியது. அத்தோன்றில் நூற்று என்று தவிர்ந்து வந்தாலேயே உடனே உள்ளிட்டுக்கும் என்று தான் உடன்போய்வார் என்று தவிர்ந்து வந்தாலேயே உடனே உள்ளிட்டுக்கும். நான் நேர் மற்றும் நேர் நேர் தெரியக்கூடியது காணாமல் வந்தாலே இவ்வகையான ஆண்டிடத்தில் தவிர்ந்துவந்தே உடனே உள்ளிட்டுக்கும். குறிப்பிட்டால் உடன் போய்வது என்று தவிர்ந்து வந்தாலே இவ்வகையான ஆண் தவிர்ந்து வந்தது. ஆண் தவிர்ந்து வந்தது என்று தவிர்ந்து வந்தாலே இவ்வகையான ஆண் தவிர்ந்து வந்தது. ஒவ்வொருவரும் பிரபமுப்பு என்று தவிர்ந்து வந்தாலே இவ்வகையான ஆண் தவிர்ந்து வந்தது. என்று தவிர்ந்து வந்தாலே இவ்வகையான ஆண் தவிர்ந்து வந்தது. ஒவ்வொருவரும் பிரபமுப்பு என்று தவிர்ந்து வந்தாலே இவ்வகையான ஆண் தவிர்ந்து வந்தது. என்று தவிர்ந்து வந்தாலே இவ்வகையான ஆண் தவிர்ந்து வந்தது.
"இந்த முறையால் இரும்புடன் ஒளிக்கலாம். இவ்வாறு உணர்க்கூட கூட முன்ன்தம் முடியாதிருப்பது என்பது போன்றது." அவள் போன்று
"ஜெசுவின் பாதுகாப்பு நூடரசைக் கூரது பெட்டியாகவே இருக்கும் ஐயனையும் இவ்வாறு உணர்க்கூட கூட முன்ன்தம் முடியாதிருப்பது என்பது போன்றது.

அவளுக்கு நிற்கவும் சொல்லாமல் செய்யும் விளைவு மற்றும் பாதுகாப்பு நூடரசைக் கூரது பெட்டியாகவே இருக்கும் ஐயனையும் இவ்வாறு உணர்க்கூட கூட முன்ன்தம் முடியாதிருப்பது என்பது போன்றது என்ன முந்தியவர் செய்யலாம் என்று பாலயம் தோன்றியது.

"அவ்வாறில் செய்யவும் செய்யவும் அதில் நிற்கவும் என்று முன்னே உணர்கூட கூட முன்ன்தம் முடியாதிருப்பது என்று முந்தியவர் செய்யலாம் என்று பாலயம் தோன்றியது.

"அவ்வாறில் செய்யவும் செய்யவும் அதில் நிற்கவும் என்று முன்னே உணர்கூட கூட முன்ன்தம் முடியாதிருப்பது என்று முந்தியவர் செய்யலாம் என்று பாலயம் தோன்றியது.

"அவ்வாறில் செய்யவும் செய்யவும் அதில் நிற்கவும் என்று முன்னே உணர்கூட கூட முன்ன்தம் முடியாதிருப்பது என்று முந்தியவர் செய்யலாம் என்று பாலயம் தோன்றியது.
ஜூ முத்தூர் மலர். பிரார்த்தனை ஊரிச் சென்று பல்லுகை வேல் கண் மாணவேட்டிகள் செல்வாயில் பொடி குறுக்கு விளக்கம் செய்தன. முன்னே பிரார்த்தனை ஊரிய குறிப்பிட்டு குற்ற பொருள் அவதான வாசு பொடியல் பலரையும் அடுக்குவர்ட்டத்தை செய்து விளக்கி செய்தன.
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இருப்பினும், பார்வையில் உள்ளதால் ஊட்டிக்கொள்ள முடிகிறது. பார்வையில் உள்ளதால் நல்ல பார்வையடைவு பெறலாம். எனினும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு இல்லை. பின்னர், மேலும் பார்வையடைவு பெறுவதன் போது ரீதியான புரிந்து கூறுவதற்கு முடியாது. எனினும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு இல்லை.

இருலாதத்திலிருந்து செயல்படுவதை காண்பதற்கு முன் வரும் நோக்கில் பார்வையடைவு பெறலாம். பார்வையில் உள்ளதால் நல்ல பார்வையடைவு பெறலாம். மேலும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு முடியாது. எனினும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு இல்லை.

"இவ்விதமாகவே காண்பதற்கு முன்பிருந்து நல்ல பார்வையடைவு பெறலாம். அதாவது, பார்வையில் உள்ளதால் நல்ல பார்வையடைவு பெறலாம். எனினும், பார்வையில் உள்ளதால் நல்ல பார்வையடைவு பெறலாம். எனினும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு முடியாது. எனினும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு இல்லை. எனினும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு இல்லை.

"குறித்த விவரங்கள் மற்றும் குறிப்பிட்டுள்ள விளக்கங்கள் காண்பதற்கு முன்பிருந்து நல்ல பார்வையடைவு பெறலாம். அதாவது, பார்வையில் உள்ளதால் நல்ல பார்வையடைவு பெறலாம். எனினும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு முடியாது. எனினும், உள்ளிட்டுயர்ந்திருப்பவர்களுடன் ஒற்றுமுறைகள் பெறுவதற்கு இல்லை.
அடுள்ளவாறு அகாதிய உரைவில் “இவை பக்கங்களைப் பதிவு செய்த அனைத்துப் படிகள் மற்றும் மற்றவைகளின் பக்கங்களை விளக்கின, போன்று ஆண்டு பதிவு செய்வதற்கு வாய்ந்த அளவையும் இல்லையா? மல்லான தரைகளாகக் குறள் கூறக்கூறினார். அவ்வாறே, தொடர்விட சிறிதே விளக்கத்தை செய்த பக்கங்களைப் பதிவு செய்தவையைச் சேர்த்து வைகுகையினார்.” இவ்வாறு விளக்கத்தை இறுதியுடன் வாய்ந்தவையை வைகுகவையினார். “என்று அகாதிய உரைவிற்கு முன் இல்லையா?” என்று விளக்கத்தை இறுதியுடன் வாய்ந்தவையை வைகுகவையினார். “என்று அகாதிய உரைவிற்கு முன் இல்லையா?” என்று விளக்கத்தை இறுதியுடன் வாய்ந்தவையை வைகுகவையினார்.

அனைத்தும் நீண்டிலையான, இல்லையான, மன்னர்களுக்கு எழுதிய உரைப்புரையாக வந்தவையைக் கிளையில் வைகுகவையினார். உண்டு யுத்தது, எந்த இன்றுமையும் என்று எடுத்து வந்தவையைக் கிளையில் வைகுகவையினார், பொருள் இல்லையான பார்வையும் செய்தூ பார்வையும், மறு வந்தவையைக் கிளையில் வைகுகவையினார். உண்டு யுத்தது, எந்த இன்றுமையும் என்று எடுத்து வந்தவையைக் கிளையில் வைகுகவையினார். இம்மக்களுக்கு என்று எடுத்து வந்தவையைக் கிளையில் வைகுகவையினார். உண்டு யுத்தது, எந்த இன்றுமையும் என்று எடுத்து வந்தவையைக் கிளையில் வைகுகவையினார்.
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அச்சின்னங்களே, புருஷர் மற்றும் ஆண்கர்கள் விளக்கி விளக்கத் தலை. அவ்வற்றை முதலில் பட்டியில் இருந்து வந்து புருஷர் விளக்கி விளக்கத் தலை. அவ்வண்டு போன்றவை பட்டியில் இருந்து வந்து புருஷர் விளக்கி விளக்கத் தலை. 

அவிசையாக உலகில், “அவ்வண்டு போன்றவை பட்டியில் இருந்து வந்து புருஷர் விளக்கி விளக்கத் தலை. அவ்வண்டு போன்றவை பட்டியில் இருந்து வந்து புருஷர் விளக்கி விளக்கத் தலை.”
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உங்களுக்கு கேள்வி செய்யும்போது உங்களுக்கு தெரியும் சொக்குகளை விளக்குவது ஆண்டு முறையின் வழி கேட்டு விளக்குவது ஆண்டு முறையின் வழி.

என்று கூறினார், “செய்யவும் வாங்கவும் கூறினார் தரவு மட்டுமே வந்து கூறினார் என்று விளக்குகையை விளக்குவது ஆண்டு முறையின் வழி கேட்டு விளக்குவது ஆண்டு முறையின் வழி.”

“இரும்புரை திறை காண்பதை காரணமாயை” என்று கூறினார். குரு பாடல் பிரித்துக்கும் விளக்குகைகளை என்று, வெள்ளி காண்பது காண்பதை விளக்குகையை விளக்குவது ஆண்டு முறையின் வழி கேட்டு விளக்குவது ஆண்டு முறையின் வழி.
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வணிகம் மையத்தில் காலம் வந்தது அல்லது வந்தது. இறுதி ஆண்டுகளில் பொழுது இணைந்து வந்த காலத்தில் வெளியிட்ட முதல் முதல் ஐந்து க்கு முன்னர் வெளியீடு செய்யப் பட்டாள். பதிப்புகள், புகழ்கள், பொருள் மற்றும் சார்ந்த விளக்கங்களுக்கான புகழ்பெற்ற வெளியீடுகள் ஐந்து க்கும் முன்னர் பற்றியது. தொடர்ந்து பெரும்பாலான காலத்திலிருந்து வரவேற்றார் குறிப்பிட்டு வந்தது ஐந்து க்கும் முன்னர் பற்றியது.
இந்த பாடலின் பெண்கள் பிற பாடல்களின் ஒவ்வொன்றும் குறிப்பிட்டப்பட்டுள்ளது. இந்தப் பாடலும் அதே விதமாக இருக்கிறது. மேலும் திட்டமுடையது குறிப்பிட்டது. தான் இந்தப் பாடல் குறிப்பிட்டது. ஆனால் இது பொன்றியலேயே கூற்று காட்டும் குறிப்பிட்டது. போன்று மேலும் இன குறிப்பிட்டது ஆகியவை செய்யப்பட்டது. மேலும் மீண்டும் இது குறிப்பிட்டது ஆகியவை செய்யப்பட்டது.
It is good to be back and writing these notes after a term away. As was to be expected, I found everything going on, if anything better than usual. It is not difficult for heads of institutions to cherish a secret delusion that they are practically indispensable, so it is useful to have an occasional demonstration of how great that delusion is! I wish to thank Mr. Selliah for carrying on so well in my absence, especially as my duties were added to his usual full-time work. As for the object of my absence—language study—I am afraid the results are in a sense disappointing. Four months is not enough time in which to get a really usable command of a language like Tamil, with the result that I have scarcely been able to use what I learned at all and what I did learn is therefore quickly slipping away from me in "the heat and burden of the day" here. However, the subsidiary results of the time away were excellent—the changes of scene and work, have given a vigor of health and a measure of perspective which is most helpful in my work at the College.

Immediately upon our return from Kodaikanal we were plunged into preparations for welcoming the General Assembly of the South India United Church. Most will know that our American Mission Church here is one of the eight Councils making up the S. I. U. C. The other seven are in India, stretching from South Travancore to the Telegu-speaking area. Over a hundred delegates from India came and it was a great privilege, one which comes only about every twenty years, to be reminded in this concrete way of our part in a much wider spiritual fellowship. Mr. Ariaratnam was in charge of arrangements and is to be congratulated upon
the way he catered to the extremely varied needs of the delegates in the name of the College and the Jaffna Council.

This term has seen no changes in the staff other than in this, that one of our members has added a string of initials to his name. Mr. D. S. Devasagayam is now a Fellow of the Royal Economic Society, London. We congratulate him not only on this distinction but on the energy of mind and intensity of interest which made it possible.

We are rejoicing with our sister school of Uduvil in her new Principal. It is particularly pleasant for me to welcome Miss Paramasamy as a fellow alumnus of Oberlin to that post. From what we have heard from America, her passage through that country was a triumphant tour, capturing all hearts. It is no surprise, for we know her vivacity of disposition is coupled with a dedication to Christian living and service which is a winning example to us all. She will now be able to make full use of all her professional training and experience in leading Uduvil on into the difficult years which probably lie ahead of all of us. She takes on a great responsibility, for under Miss Bookwalter the School has become the equal of any in Ceylon in most respects and superior to all others in many respects, but we are sure she is more than equal to it.

A high-light of the term was the presentation of a play in English by Mr. J. V. Chelliah, called "Poothathamby," and put on by the Brotherhood. Based on an incident in the history of Jaffna in the Dutch period, it is a most interesting work and Mr. Chelliah is to be congratulated upon it. It has been well-staged by the Brotherhood and the acting is the best I have seen at the College. After being staged
here for the benefit of the Brotherhood, it was later put on in Colombo for the Bicknell Memorial Fund, and it will be staged again, before this magazine comes out, in Jaffna. Messrs. Kulathungam, Wadsworth and Ponnuthurai deserve our thanks for their time and interest given to coaching and staging it.

The only other thing that comes to my mind to report for this term is the brighter prospect for the actual establishment soon of the University of Ceylon and therefore for a more rational system of examinations than at present governs our lives in schools. Under Dr. Jennings' vigorous, informed and purposeful leadership, we really have hope that another year will see a Charter for the University granted by the State Council. I think I need not dilate on what having our own University will mean to the cultural life of Ceylon. What most immediately concerns and interests us is the emancipation it holds out to us from the cramping effects of external examinations. The Headmasters' Conference is already at work on plans for a Senior School Certificate which will be much broader than the present London Matriculation examination. We hope to shape it so that for the first year or two it will continue to give exemption from the London examination, but eventually it will truly be a School Leaving examination which will qualify students not only for a certificate which has educational meaning here in Ceylon, but will also serve as a prerequisite for taking the Ceylon University Entrance Examination. The special S. S. C. examination this December is a first step along this road. There is much more to be done before we have an educational curriculum here that fits our needs and conditions, but I think it is a source of hope and satisfaction that moves in that direction are definitely under way.
College Activities

THE SCHOOL COUNCIL

Our School Council was started on a line which is much different from the prefect systems found in other colleges. The Council has been in existence for about two terms and within this short period it is not possible for us to announce the result of this experiment.

Functioning as we do without any precedence to follow our traditions to maintain, we have to pave our own way, which is no easy task to perform. As a result, the administrative part of our duty is a little difficult. This Council, being invested with some powers, has the right to demand certain things from the Faculty which the late Student Council did not. This makes our Council a better mouth-piece of the students than the Student Council about whose death I must say a few words here. The (late) Student Council acted as a body only to represent the affairs of the students to the Faculty. It was found that most of the things that that body suggested failed to become effective. This made the students lose all confidence on their representative body which evidently was the lethal dose administered to the Council. That Council, being unable to win back the confidence that it had lost, died a natural death. The present Council is definitely an improvement on its predecessor, and we are functioning well with the co-operation of the teachers. The backing from the Faculty makes us do our duty well and takes away all fears of our Council meeting an end of the kind which the late Student Council met.

Our students who are members of so many associations and societies in College will soon by the help of those bodies be prepared for a government by the School Council which functions not to detect but to prevent, not to punish but to improve.

S. O. A. SOMANADER,
Secy.
THE Y. M. C. A.

Although we were handicapped in many respects, the term under review has been quite a successful one. The Sunday School work was carried on with the assistance of Rev. S. Kulendran. Improvements have been made in the Games Room and as a result of this there is an increase in membership.

The annual Expedition to Eluvathive came off in a different form. The members of the Executive Committee with a few others made a trip to the Island and carried out a programme. We are thankful to Rev. Selvaratnam who gave us his help and made this trip a successful one.

We are greatly indebted to Mr. E. J. J. Niles for conducting a very instructive Devotional meeting.

At the time of writing this report we are making extensive preparations with the help of the Y. W. C. A for conducting an indigenous form of worship in the Vaddukoddai Church on Sunday, the 23rd November. We hope it will be a successful experiment.

R. C THAVARAJAH,
Hony. Secy., J. C. Y. M C. A.

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HOUSE REPORTS

ABRAHAM HOUSE

The term under review was not a very bright one for us. We were defeated by all the other Houses in football. As there were no other competitions this term there is nothing much to write in a report of this kind.

Our heartiest congratulations go to Joseph and Sivasubramaniam for winning places at the Public Schools Sports Meet. We are proud to record that K. Saravanamutu, a pillar of support for the Abrahams, is now a member of the staff of St. Mary's Convent, Negombo. We wish him all success, His place in the School Council was filled by C. Rajaratnam.

R. C. THAVARAJAH,
House Captain
HASTINGS HOUSE

The Reds have something to boast about every term. This time we emerged with flying colours as champions in the Inter-House soccer contests held during the early part of this term. Our congratulations to skipper Kanagasabapathy who led the victorious team.

K. Gnanasampanther, the able centre half, popular Kanagasabapathy and C. E. Gunaratnam, the impenetrable full of our College soccer team, hail from our House.

We hope that the College Second Soccer team with S. Pattunayagam, a member of our House as its captain, will have a more successful season than our First eleven had.

The contributions of the Reds in other school and outside activities were numerous. R. Thiagarajah, the miler, represented the College at the Public Schools Athletic Meet at Colombo. We also feel proud to say that the majority of the actors in 'Poonthatamby' including two important characters hailed from our House. Hats off to them for their splendid performance both here and at Colombo.

Mr. A. T. Vethaparanam, the Father of the Reds, since my last report has been elected to the V. C. chair from where within such a short period of time he has done much towards the improvement of the V. C lanes. We hope that he will continue this good work throughout his term of office.

S. RAJARATNAM,
Honorary Secretary.

HITCHCOCK HOUSE

This is the last report for the year. In fact I am sorry to write a report which contains no real substance in it. When we did badly in the Sports Meet, we expected to keep up the traditions, which had been established from the beginning of the House System. Unfortunately we were unable to have any regular competition in any games.

In conclusion, I wish to congratulate those members in the Foot-ball team who belong to this House.

We look forward to a better future.

K. KANDIAR,
House Captain.
The Hunt Dormitory Union

The term under review was a very interesting one, though we had only a few meetings. The meetings were conducted very successfully owing to the energetic and unceasing efforts of our President and the Executive Committee.

In one meeting H. M. Thambiah one of our members spoke on “What the British Empire is fighting for”. The most interesting meeting was the one in which Mrs. E. C. Lockwood, M. A., spoke to us on “Old Letters about Jaffna.” Her talk was very interesting, as it dealt with ancient Jaffna from an American point of view.

I must also mention that the School Councillor in charge, K. Saravanamutto, left us last term. He has been ably succeeded by S. O. A. Somanadar. He has won the admiration of most of our members. Our whole hearted co-operation is with him.

Office-Bearers

President: K. V. Navaratnam
Secretary: M. A. Mahendran
Treasurer: S. Rajaratnam

M. A. Mahendran,
Hon. Secy.

The Athenaeum

The election at the very commencement of the term returned an able committee which worked well under the guidance of our Patron, Mr. S. Beadle, and our President, W. S. Mahendram.

With the enthusiasm evinced by members and the help of the Executive Committee the meetings were held regularly. We invited our School Councillor, M. Kantharatnam, who spoke to us on “Discipline.”

One interesting item in our meetings is the “New Business” and much preference was shown towards it. Matters of vital importance to the Boarders were discussed and many resolutions were passed.
In conclusion I feel it my duty to render sincere thanks to all office-bearers and members of the Association who gave their hearty co-operation to carry on the meetings to success.

The following are the office-bearers

President: W. S. Mahendram
Vice-President: S. Wijayaratnam
Secretary: N. Kugarajah
Asst. Secretary: D. Ratnasingam
English Editor: K. Ganason
Tamil Editor: C. Balasubramaniam
Additional Executive Member: S. Patmajayan

N. KUGARAJAH,  
Hony. Secy.

THE GEOGRAPHICAL ASSOCIATION

President: M. K. Segaram
Vice-President: Miss Lily Joseph
Asst. Secretary: M. A. Mahendran

The Association had a very successful term. We had five meetings in all; in some of our meetings, our members read papers on different subjects. The papers reached a high standard, they were very interesting and instructive.

Mr. Allan Caidera, Vice Principal, Zahira College, spoke to us on 'The Economic Problems of Ceylon.' Our thanks are due to him.

We also congratulate our Patron, Mr A. T. Vethaparanam, on his being elected Chairman of the Village Committee of Vadukoddai.

M. A. MAHENDRAN,  
Asst. Secy.
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THE PHOTOGRAPHIC SOCIETY.

The distinction of having taken the first photograph in Ceylon goes to Henry Martyn, an Alumnus of the Batticotta Seminary, who in 1853 photographed the group of American missionaries at Vaddukoddai, who themselves had given up after several fruitless attempts to use the camera and photographic materials which they had brought from America.

Again the distinction of organizing the first school Camera Club in Jaffna goes to Jaffna College, which two years ago started this Club with Mr. Stuart Wright at the helm.

With this dual pride we are carrying on our Society to success.

When the Society met on September 23rd, it elected S. Rajaratnam and P. Ratnasabapathy as Secretary and Treasurer respectively and drew up the plan of work for the term.

Messrs. Stuart Wright and R. J. Thurairajah conducted classes for beginners on printing and developing and helped us a great deal. The senior members have done good work by themselves and are making preparations for the grand competition and exhibition we hope to have during the beginning of next term. The Society would urge as many members and non-members to make use of the Christmas holidays to take good pictures and to submit them to the Society’s competition. Amongst the many prizes there is one for the best shot taken in the Jaffna Peninsula, for which Mr. A. W. Nadarajah is offering Rs. 10.

Our thanks to the College for having purchased for us a camera which will enable us to take group photographs. We can give an assurance to the College that we will make the best use of it.

S. RAJARATNAM,
Secretary.
THE AGRICULTURAL CLUB

We are very thankful to the Editors of the Jaffna College Miscellany for publishing our request for more members. We were twenty strong then; now we are forty.

All the members are divided into four groups with four leaders. Each group has about ten members. Each group has been given a name. The names were given in honour of the men who have done great service to agriculture in our land. Our founder’s name is also in the list. The groups and their leaders are as follows:

- **Rodrigo Group**
  - M. A. Mahendran

- **Senanayake Group**
  - S. Ganeson

- **Pieris Group**
  - N. S. Ratnasingham

- **Balasingham Group**
  - K. Sathasivam

Mr. Edmund Rodrigo is the Director of Agriculture and Mr. D. S. Senanayake, the Minister of Agriculture and Lands. The latter has tried to revive agriculture in Ceylon and to encourage more cultivation. Mr. W. Dahanayake, the Mayor of Galle, said “The work of Mr. Senanayake and his ministry is the best achievement during the British period in Ceylon. When I visited Minneriya and other places, I was moved to veneration at the sight of the smiling fields and renovated tanks.” Mr. Darrel Pieris is the President of the All-Ceylon Rural Reconstruction Society and he has gone about the country encouraging the people to ‘go back to the land.’ Mr. K. Balasingham is the President of the Board of Directors of the College and it was he who requested the Principal several times to start agricultural work in College.

The onions which we planted last term are now ready to be harvested. We have sown tomatoes, cabbage, lettuce, beetroot, and knol-khol in nurseries and hope to plant them soon. Our Farm is divided into four plots and each plot is looked after by one of the groups.

We hope to extend our Poultry Farm and also have more bee-hives. We intend to have a goat farm and plans are being prepared for that purpose. Our Instructor, Mr. Ehamoaram, attended the classes in coir-industry and mat making and he is
now qualified in those. The College intends to do some work in that direction too.

There was a Live-stock show in the middle part of August at Nallur. We sent in our bee-hive and poultry. Our president, K. Krishnapillai, exhibited his goats. We came out very successful receiving many prizes. The First Prize and a Special Prize (a cup) for the best she-goat was won by our president for his Akyab breed she-goat. The First Prize consisting of a certificate and cash and a Special Prize (a cup) for the best he-goat were also won by our president, K. Krishnapillai, for his Jumnapary and Mubian cross he-goat. Honourable mention was made of our bee-hive.

All the lime trees near the Tennis-court are under our charge. We have also sent a request to the authorities to give all the mango trees and coconut trees in our charge. We have sent a petition to the Principal requesting him to give us a room near the Farm, where we can keep our implements and produce and which would serve as our Instructor's lodge.

M. A. Veluppillai,
Hon. Secy.

TUCK-SHOP CO-OPERATIVE SOCIETY

The Jaffna College Tuck-shop Co-operative Society was inaugurated in the middle part of 1938. In July 1938, it was registered under the Co-operative Ordinance. There are now about 60 share holders, both students and teachers possessing 120 shares, each share being a rupee.

The following were elected office-bearers for the year beginning in September 1941:

President: G. N. Wijeyaratnam
Vice-President: M. A. Mahendran
Secretary: M. A. Veluppillai
Asst. Secretary: E. R. C. Selvanandham
Joint E. S. Moorthy
Treasurer: Mr. C. A. Gnanasegaram
The Tuck-shop has carried on well except for a few ups and downs. Today the Tuck Shop is well managed and is serving the students satisfactorily and making a steady profit. The members of the Executive Committee and some shareholders take turns at serving and the whole system is well organised. Previous to this term the whole burden of daily accounting was on the head of the Treasurer. Today the accounting system is well organized and it is done by turns by the members of the Executive Committee. Things are bought by tickets although sometimes cash is accepted.

M. A. Veluppillai,
Hon. Secy.

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SCOUTING AT JAFFNA COLLEGE

ROLL OF HONOUR

Group Scout Master: — Mr. A. T. Vethaparanam
Scout Master: — Mr. Stuart R. Wright
Asst. Scout Master: — Mr. V. Ehamparam
Secretary: — E. R. Appadurai
Secretary Senior Patrol: — C. S. Nagalingham
Treasurer: — R. Jeyarajah

This term was one of the many active terms in the history of the Jaffna College Scout Troop. Throughout the whole term the Troop was so busy that it had to postpone a part of its programme.

I regret to say that the introduction of the overage system has taken away three of our best active Scouts from us. Though the rule has taken them away, yet they are practically with us.

The strength of the Troop is 27. These 27 are divided into 3 patrols viz: Lions, Doves, Ravens. There has been keen competition among these patrols, and as it stands now, the Lions come first with 51 pts., the Doves second with 49 pts., and the Ravens third with 27 pts.
With regard to Scout Work, we had a few classes in self-defence and jui-jutsu by A. Mahendran, an amateur wrestler, a member of the Senior Patrol. Our sincere thanks are due to him.

The Senior Patrol consists of some 10 Scouts who are working hard to pass the First Class. This Patrol is meant for all Scouts above the age of 18. Let me take this opportunity to announce to all who are interested in Scouting and under the age of twelve that the Senior Patrol will be starting a Cub-pack next term. We invite all those who are under the age of twelve to join it.

We had the opportunity of meeting some brother Scouts from Colombo, who exhibited the real spirit of brotherhood and friendship. We are also grateful to their Scout Master, Mr. Arasaratnam, for giving us an idea of what National Service was and I am proud to say that it has arrested the attention of many of our Scouts, who have already started working enthusiastically to win the National Service badge.

As far as hikes are concerned, we had one hike for the recruits, and another for the whole Troop at Thiruvadinilai and Velanai respectively. Both hikes were well attended.

Troop meetings go on regularly where we do little Scout work and more play. Scout work is left to the patrols which meet every week for this purpose. Further, at the request of the College authorities we are making the plans of six College houses.

We have installed a telegraph key of our own which we use to learn the Morse Code in signalling. In this connection we thank the authorities concerned and the Vice-Principal for enabling us to get this instrument for our use.

We are also glad to note that our patience has been well rewarded. We are indeed grateful to the Principal for having given us a good Scout room.

In conclusion let me thank the Scout Master and the Asst. Scout Master, for their enthusiasm and able guidance.

E. R. Appadurai,
Hony-Secy.
The 32nd Anniversary celebrations of the Jaffna College Brotherhood came off at 6.30 p.m. on Friday 15th, August, 1941. The patron, Mr. L. S. Kulathungam, presided at the public meeting held in Ottley Hall. With him was the chief speaker of the day Mr. S. N. Eliyathamby, M. A., Teacher’s Diploma (Oxon). The hall was crowded with old members, present members, and well wishers of the Brotherhood. The meeting commenced with the annual report which was presented by the Secretary K. Kumarasamy. The interesting English Paper, the Literary Star, was read by H. M. Tambyah and the Tamil Paper, "L'C'pQsir&sr L&i'shrm^" was read by M. Thambimuttu. Then Mr. S. N. Eliyathamby addressed the large gathering on “Essentials for a National Education” Then the Patron thanked the audience and the speaker. The meeting ended with the singing of the College song.

Soon after the public meeting, a few guests, members of the staff, and members of the Brotherhood were entertained to a sumptuous dinner. Tributes to the numerous activities and traditions of Jaffna College and in particular to the Brotherhood were paid by most of the speakers.

The chief guest of the evening was Mr. G. de Soysa, C. C. S., Acting Registrar of Co-operative Societies. The Patron presided and covers were laid for 125. The chairman proposed the toast of Ceylon and her Government. Then Mr. G. de Soysa, in proposing the toast of the College, referred to the men of independent thought who were saturated with the ideals of freedom whom Jaffna College had produced. It was responded to by Mr. D S Sanders on behalf of the Principal who was away in Kodaikanal. Dr. R. M. Kennedy, Director of the Mission Hospitals at Manipay and Inuvil, proposed the toast of the Brotherhood and the President of the Brotherhood, R. C. Thavarajah, responded to it in his usual humorous style.

Then the Secretary, K. Kumarasamy, proposed the toast of the Sister Associations which was responded to by Mr. T. Sri Pathmanathan, Secretary of the Jaffna Hindu College Senior Lyceum, M. A. Veluppillai proposed the toast of the old members of the Brotherhood. He expressed his hope that Mr. S. H. Perinpanayagam would some day get into the State Council and become...
the Minister of Education and bring about a radical change in the present system of education. Mr. S. H. Perinpanayagam responded to it. He referred to the many interesting and exciting meetings of the Brotherhood which they had during the time when Mr Kulathungam, our Patron, and he were members. Miss Ruby Appadurai proposed the toast of the guests and the Venerable J. A. R Navaratnam, Archdeacon, Jaffna, responded to it.

K. Kumarasamy,
Hon. Secy.

II—TERMINAL REPORT

President: M. A. Mahendran
Vice-President: W. A. Mather
Secretary: M. A Veluppillai
Treasurer: K. Kandiah

This term we did not have many meetings, since we were occupied during the first sextant of this term with the getting up of the Play, Poothatamby. After much hard work and training we staged the Play on the 27th September, in Ottley Hall under the distinguished patronage of Mr. M. Prasad, Government Agent, Northern Province, and Mrs. M. Prasad.

The Play was written by Mr J. V. Chelliah, M. A., J. P., retired Vice-Principal and an ex-Patron of the Brotherhood. It was fitting that the Brotherhood to which Mr. J. V Chelliah had done much staged his play.

The Dramatic Club of the Brotherhood was responsible for the staging of the Play. All the actors did their best and R. C. Thavarajah’s acting in particular was brilliant. The hall was fully packed and reserved seats all occupied. The Play was a very great success. In the course of the Play Mr. Prasad offered his remarks. He praised us for our “excellent performance” During the course of his laudatory remarks he said, “I hope you will not deny this privilege to your friends in town.” Then our Patron and producer Mr L. S. Kulathungam replied thanking Mr. Prasad for his very encouraging remarks. Acting on the hint of Mr. Prasad we wanted to stage the Play in the Jaffna Town Hall early in October, but due to unavoidable-
able circumstances we decided not to do so. Now we are going
to stage it in the Jaffna Town Hall on the 8th Decem-
ber under the distinguished patronage of Mr. C. Coomarasamy
District Judge of Jaffna, and Mrs. Coomaraswamy, and under
the auspices of the Uduvil Y. M. C. A.

Our friends at Colombo, the Old Boys' Association, heard
of our performance and wanted us to stage the Play at Colombo
on the 1st November. The Play was in aid of the Bicknell
Memorial Fund. This was the first time in the history of Jaffna
College when a Dramatic Troupe staged a play in Colombo. We
staged it at St. Peter's College, Wellawatte, under the
auspices of the Old Boys' Association, Colombo Branch,
and under the distinguished patronage of Sir John and Lady
Tarbat. There was a good gathering and if not for the unwanted
rains the hall would have been fully packed. During the course
of his remarks, Sir John Tarbat said, "I must congratulate you
on your extraordinarily good production" Mr. J. V. Chelliah
replied and thanked Sir John Tarbat. About this staging 'Capper'
writes in the Ramanathan under the caption of Poothathamby,
"The cynic who went to criticise on a free ticket opened his
eyes and ears wide to witness the best acting he had seen in his
life by boys of that age." It was very appropriate that the
Brotherhood staged the Play in aid of the Bicknell Memorial
Fund, for was not Mr. Bicknell the most loved Principal of Jaffna
College and one who had enabled the fame of our College to
spread to other parts of Ceylon.

This term we had two meetings and two public lectures.
Mr. T. Venayagamoorthy, an Old Member of the Brotherhood, gave
an interesting, brief and humorous talk on "Wit and Humour." Mr.
N. Sanmugathasan, President of the Union Society, University
College and President elect of the All Ceylon Students' Conference,
made an inspiring speech on "The New University." We are very much indebted to both speakers. In our ordinary
meetings we had an interesting debate on "The medium of
instruction should be the mother tongue" and speeches on "Love",
'The University should not be both unitary and residential,' and on the "Economics of Japan ."

In response to the request by the University College Students' Association to send a representative to the All Ceylon Students' Conference we elected W. A. Mather as our delegate to the Conference. We also sent them two resolutions pledging our support to the Conference. The resolutions were as follows:—
I. "That the members of the Jaffna College Brotherhood are totally opposed to the new University Scheme of the University being unitary and residential."

II. "That the members of the above association pledge their whole hearted support to the Students' Conference organised by the University College Students' Association and express their agreement with regard to the motive of the Conference. We wish them all success."

We are very much indebted to our Patron, Mr. L. S. Kulathungam, for it is he who has given new life to the Brotherhood. The Celebrations and Dinner were a grand success and the Play was a still greater success. The staging of the Play not only earned a good name for the Brotherhood and College but also helped to realise a good sum for the Bicknell Memorial Fund. We are also very much thankful to Mr. J V. Chelliah, who helped us very much in our rehearsals, Mr. C. R. Wadsworth, Mr. C. S. Ponnudurai and Mr. and Mrs. P. W. Ariaratnam who were mainly responsible for the success of the Play at Vaddukoddai, Colombo and Jaffna. Our sincere thanks are also due to Mr. K Kanagaratnam, Deputy Auditor General and Vice-President of the Colombo Old Boys' Association and to Mr. M. Ramalingam, the Secretary of the Old Boys' Association for their great help in making the Play at Colombo a success. I wish also to thank our Dramatic Club Secretary, S. Arulrajasingham, for his great efforts in getting up the Play. Lastly I must express our thanks to M. Ambalawanar the energetic and vigorous treasurer (for the period of the Play) for his great help in financial matters and in advertising the Play.

M. A. Velupillai,
Hony. Secy.
POOTHATAMBY
AN APPRECIATION

By A. W. Nadarajah, Esq.

The first splendid production of the Play by the members of the Brotherhood — the London Matriculation students of Jaffna College — has revealed more virtues in the play than is visible by reading it. The central motive of the Play — the motive of revenge — is experienced only once when the Play is staged. In the theatre one sees more of the Play than in the most sympathetic reading of the same.

The parts of the three major characters, the chief Mudaliyar Poothatamby, his chaste wife Alagavalli and Andrado, the Sinhalese Captain of the guard, are well played by those members who took these parts. As the story begins, we find Poothatamby having a large and full measure of those things which we usually associate with worldly success, a handsome and loving wife, high office and royal favour. Yet in the opening scenes of the play, Poothatamby by his acting did not convey the atmosphere of success and contentment about him. One would wish the Tamil Mudaliyar to look a bit more cheerful and to act more vivaciously in the early scenes of the play. In the closing scenes he did warm up and act his part well. Alagavalli was just what she should be. A little less of her mannerisms to indicate she is a woman would have been more becoming of her. Also in the parts where she expresses well her anguish without that abrupt and jerky shaking of her head, would have made the young man who played this difficult part, superb in his acting. He does certainly contribute much by his acting for the dramatic tension of the play.
But the success of the whole play is due to the impression created by the brilliant acting by Andrado. The vital and exciting parts of the Captain were well in play and the tremendous drama in the situation is kept alive and effectively portrayed by the dashing young man who took the part of Andrado. This remarkably good piece of acting results in that, on the footlights the character that strangely conjures up a response from the audience is Andrado.

The Dutch Commandeur of Jaffnapatnam acts with much dignity and acceptance his part. He speaks very well with good intonation, but some of it is lost as he is seated too far into the stage in rather poorly illuminated setting.

The two clergymen who appear in this play act their parts tolerably well. The Dutch Chaplain Baldaeus presents himself well and should portray, with a little more fervour, his passion for conversion. Caldero, the Roman priest, should control his shivering limbs and speak a bit more audibly. The little son of Poothatamby, Sothinathan, acts quite acceptably and does speak his parts well for his age. One would like to see Andrado's trusted guardsman discard his incongruous hat and his occasional comic pose. The two ubiquitous inhabitants, Perumal and Kandasamy, are rather ill-paired because of their unequal acting and delivery of speech.

The production of the whole play is strikingly showy. The costumes are smartly and thoughtfully designed and the make-up is refined and modern. The background of a Hindu home is well set on the boards. The Patron of the Brotherhood, Mr. L. S. Kulathungam, who is responsible for the production of the play deserves unreserved applause for the very skilful and eminently successful handling of the material employed in the production of the play.
THE CAST
POOTHATHAMBY

DRAMATIS PERSONAE

POOTHATHAMBY — Selvadurai Rajaratnam
Chief Mudaliyar

ALAGAVALLI — Kanagaratnam Chelvarajan
Wife of Poothathamby

ANDRADO — Ragunathan Thavaraja
Captain of the guard
and Mudaliyar

COMMANDEUR — Sanders Arulrajasingham
The Dutch Commanding
Officer in Jaffna

BALDAEUS — George Joseph
The Dutch Chaplain

SOTHINATHAN — Raman Amarasingham
Son of Poothathamy

KANDASWAMI — K. Tharmaratnam
AND

PERUMAL — V. Buvanasundram
Two inhabitants

CALDERO — Hartley Thambyah
Roman Priest

SANTHAN — K. Kumaraswamy
Domestic Servant

GOVINDAN — P. Ratnasabapathy
A Servant

SECRETARY — C. W. Paramsothy
— To Andrado

GUARDSMAN — Thomas Kuruvilla

SPY — C. S. Nagalingam

SOLDIERS — { M. A. Mahendran
— { C. E. Gunaratnam

WAITING WOMEN — { M. A. Velupillai
— { R. Kanagasabapathy

ORDERLY and MESSENGER — K. Kandiah

"POOTHATHAMBY" IN COLOMBO

BY

K. Kanagaratnam. Esq.

The welcome news of the Jaffna College Brotherhood sending its amateur actors to stage the well-known historical play "Poothathamby" in Colombo revived in me old-time memories of my College days. I anxiously awaited their arrival to see if these modern representatives of my college were in any way different to the old brigade. I met the gallant band in charge of Mr. L. S. Kulathungam who looked, every inch, a leader of the right type to guide and control his wards in their romantic journey to Colombo to show to their urban friends their prowess in the art of acting and speaking. I felt I was receiving my own children who had come to see the city on a holiday. They were a sprightly set. I fell immediately into intimate conversation with them. They took to me very kindly and answered freely even my irrelevant questions as to their parentage, village, home etc., I recognised in some of them the links with some of my own contemporaries in College 32 years ago and also of friends and associates in my later life. In manners, adaptability and sociability, they gave every sign of the elevated surroundings in which they are brought up in their college arena, I have lived and moved in every grade of society in the city for the last 30 years and it is my considered view that every boy should be given at some stage or other of his educational life an opportunity to live and move in rural surroundings and to be imbued with the spirit of the simple and natural village life. It is impossible to acquire this in his later life. Jaffna College boys who occupy various positions in Colombo have not suffered one bit by their early rural train-
ing and surroundings. It was, therefore, no surprise to me to see these boys move about as if they were all the time living in Colombo. Their appearance later on the stage gave a thrill to the audience that they can be ordinary villagers as well as command ers of a refined type. On the whole, the boys have conducted themselves very honourably, thus maintaining the great and noble traditions of their College.

As for the play, it is needless for me to say that it was a glorious success. "Poothathamby" was the talk of the town for many days after the play was over and from all sides I had complimentary references to the manner in which it has been acted. I had my own qualms as to whether the Jaffna boy particularly is capable of portraying a character in all its full and perfect form in a foreign tongue. All my misgivings vanished when I heard Andrado speak "English." His acting too was superb. There was not the slightest trace of any stage fright in him — not even the inevitable consciousness that he was before a Colombo audience. Poothathamby was after my liking — a typical, deliberative Mudaliar, both of the old and modern type. He lived his part very well indeed. Alagavally was simply charming. I had tried to identify her with Chelvarajan when she resumed her normal state but had failed. It revealed the mystery that a mother alone can shape her child in the manner she wants. Alagavally also revealed that she was the proud inheritor of the Shakespearean talents of her illustrious grandfather. Nothing would have given J. V. C., the author of the play, greater joy than to see his own blood run in one of the principal actors of the play. I was particularly delighted to see my old friend and colleague Sanders' son in the role

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of the Commandeur. I little suspected that there was such military valour in the family, as was displayed by this young and promising actor. It is not possible to detail every other character in the play, but I must not fail to appreciate the real acting of Sothinathan who well represented the Amarasingham family; I saw the father in him in all phases.

I have made the above comments as one of the large family of Jaffna College Brotherhood, which draws Old Boys together in a spirit of mutual appreciation and glorification. It may not be possible in the circumstances to make a detached review of the play. For that, I enclose a letter addressed to me by Mr. M. S. Thiruvilangam, the Chairman of the Dramatic Section of the Wellawatte Recreation and Dramatic Club of which I have the honour to be President. His views are authoritative, in that he has been associated with the stage for many years and still continues to be the star actor of the club.

'St. Andrew's,
Rajasingha Road,
Wellawatte,
1st December, 1941.

K. Kanagaratnam, Esq.

My dear Sir,

You asked me to write to you what I thought of the play "Poothathamby" as produced by the Jaffna College Brotherhood at Wellawatte on 1-11-41. Please excuse me for the delay in complying with your request, but I may assure you that,
although I write this one month after the performance, it is as fresh in my mind as though I saw it only last night.

As you know, owing to our own dramatic activities, I was able to go to the Hall only after the first part of the play was over and the first thing I saw and heard was Miss Ranjitham Suntharampillai giving a song recital. I appreciated it very greatly and was sorry that I was not in time to hear more of it. A good first impression having thus been created, I sat down to see the second part of the play. I saw Andrado discussing with the spy and was astonished at the manner Andrado spoke and acted. His deportment still further attracted my attention in the next scene where he meets the Commander who was himself equal to the occasion. I was so much taken up by Andrado that I watched him more and more and was amply rewarded especially in the scene where he threatens to relinquish his post.

Poothathamby gave the correct impression which he should have created in the minds of the audience — as a “mild Hindu”. This young actor, as a son of Jaffna, would not have required much training to portray the character of Poothathamby as beautifully as he did.

Thus far I had not seen the chief female character in the play, and naturally I was earnestly watching the curtain open to introduce that character. For a few seconds I could not believe that it was a boy who was taking that part. Even the voice would not betray his identity. The way “she” stood, the way “she” spoke and the way “she” acted thrilled me. I was not prepared beforehand to expect this masterpiece of characterisation.
The other characters (though I consider no character is unimportant) helped the principal characters to rise to the high level they reached. The priests deserve special mention, particularly the one who defied the Commander.

One may perhaps find little flaws here and there, if one's sole purpose were to discover faults to criticise for the sake of criticising. Nothing can be perfect. But in my opinion there were no glaring faults and the play was a splendid success.

As one who understands the many and varied difficulties that have to be overcome before a play can be successfully produced, I must congratulate the producer, Mr. L. S. Kulathungam, on his great achievement.

I was sorry the play ended so soon, and more so as I could not see the first part, but I was informed that it was equally good, if not better. It could not have been otherwise. I liked the performance because it was our boys, who had come and given a good account of themselves, thereby maintaining the reputation of Jaffna. I loved it because, if there was anybody who had any doubt about the Jaffna man's ability as an actor, this performance would have opened his eyes. To those who have any doubt as to the capacity of the Jaffna boy in speech-making the play was a lesson in elocation.

Yours truly,
M. S. THIRUVILANGAM.
Our first Representative on the Board of Directors:

It gives us much pleasure to announce that Mr. A. W. Nadarajah has been declared elected the first Representative of our Association (Jaffna and Colombo Branch) to serve on the College Board of Directors for a period of three years from 1942. In pursuance of nominations being called for the election of a Representative, the Executive Committee of our Association met yesterday to look into the nominations which closed on 1st December. The two Representatives nominated by the Colombo Branch to serve on the Election Committee were also present. When the nomination papers were scrutinised, it was found that Mr. Nadarajah's name was the only nomination that could have been accepted and he was declared duly elected. Our sincere congratulations to him.

Mr. Nadarajah, we all know, has been a staunch Alumnus whose character and integrity no one can doubt. His service to our Association, especially in connection with securing this right to have ourselves represented on the Board is still fresh in the minds of all Old Boys and it is in the fitness of things that he should be elected uncontested. It is also a tribute to the College Alumni that the Associations both in Colombo and Jaffna should have spoken with one voice and spoken so truly. We hope that due weight will be attached to this unique fact. Our thanks are due to the officers of the Colombo Branch, nay to every member of that Branch, for their whole-hearted co-operation and support in this matter.

It will not be out of place for us to remember at this juncture that the Colombo Branch is a pow-
erful body doing useful service in its own way to the Alumni and the College. We still feel that our demand for two Representatives, one for Jaffna and one for Colombo, is a very legitimate and reasonable one. We are confident that Mr. Nadarajah is alive to this fact and his election will only spur him on and that very soon provision will be made for this. We also feel that the other members of the Board will now give him the necessary co-operation and support.

*Bicknell Memorial:—*

The Bicknell Memorial Committee both here and in Colombo are at work and we are happy to record that Mr. J. V. Chelliah’s play “Poothathamby” was successfully staged in Colombo recently by the Brotherhood in aid of this Fund.

We hope to start an active collection campaign early next year for this Fund. In the meantime Mr. Bunker is getting the plans for the Memorial Pavilion ready. We do know that the Alumni of the College will enthusiastically and readily respond to our appeal.

*Finance:—*

In view of the fact that the members who paid their subscriptions this year will get their copies of the Miscellany only from March 1942 onwards the Hony, Treasurer of the Association will publish a complete statement of accounts in the March 1942 issue of the Miscellany.

"Thyapathi"

Jaffna, 5th Dec. 1941.

J. F. Ponnambalam, Hony. Secy, J. C.A. A.
ANNUAL TEA, COLOMBO O. B. A.

Young men in Colombo have very little personal restraint; they are a little too independent; they think they are wiser than everybody else; as for the young women they have absolutely no modesty; in their attempts to gain degrees they have lost their womanly qualities; these attempts have led to elopements and divorces.

These were some of the views expressed by Mr. Francis de Zoysa, K. C., about the rising generation at the Central Y. M. C. A. before a gathering of Old Boys of Jaffna College.

The occasion was the annual tea to the Jaffna College Alumni Association (Colombo Branch) by the College Principal, the Rev. Sydney K. Bunker.

Mr. de Zoysa said that the two most prominent characteristics of Jaffna people were their industry and their intellectuality. Those two qualities together were capable of producing any results.

Colombo Young Men

The young men here in Colombo had very little personal restraint. They did just what they liked for the moment.

They thought they were wiser than everybody else. Their parents, according to them, were very stupid and old-fashioned.

When they, the older men, were young they had always tried to learn something—to gain a little knowledge, a little wisdom and a little experience.

Until they were old enough to think for themselves they respected and heeded their parents. Their parents did not know Latin or Geography or History, but they had some common-sense.
The gentlemen of the rising generation in Colombo were a little too independent. It was particularly bad in the case of young women.

The two greatest qualities the Tamil and Sinhalese women had in the olden days were chastity and modesty.

He did not wish to say anything about the chastity of the young women of today.

"No Modesty."

But they absolutely had no modesty. In their attempt to gain degrees they had lost their womanly qualities.

These attempts to gain degrees among young women resulted generally in elopements and divorces. The elopement and divorce cases were increasing.

If they studied the divorce cases they would find that the bulk of them were the result of love marriages.

He expressed his hope that this lack of restraint in the rising generation had not spread to Jaffna.

Mr. de Zoysa suggested that one thing that Jaffna College ought to try to do was to make the people of Jaffna develop a broader outlook.

"They are inclined to be a little insular—or shall I say peninsular," he said.

Smaller communities naturally were a little more communal than others. But the Tamils were not such a small community.

*Become Aggressive*

They ought to try to be a little more non-communal. The communalism of the Tamils in recent times had become so aggressive that even some
Sinhalese people had become equally communal and had formed communal associations.

Mr. M. Balasundram opposed the decision to make the Ceylon University a residential university, contending that such a university implied that higher education was to be restricted to "the curled darlings of the leisured class."

Unfortunately brains were not the monopoly of "curled darlings."

Affiliated Colleges

He suggested that even if a residential university were erected at Peradeniya there should be affiliated colleges all over the Island.

The Rev. Bunker said that the trouble about this communal problem was that they had got into a vicious circle. Each side said that the blame was on the other fellow.

"We will never break this vicious circle unless we are willing to take the chances and are willing to break the circle", he added.

He then proceeded to speak of the work of Jaffna College and announced that the Bicknell Memorial Fund was to be devoted to the erection of a pavilion on their playing field.

He also announced that the Board of Directors had decided to give the Old Boys the right to elect a member to the Board.

(The Ceylon Observer.)
OLD BOYS' NOTES
(Gathered by Alumnus)

GENERAL

—Mr. A. W. Nadarajah, Advocate, Jaffna, has been elected as the representative of the Alumni Association of Jaffna College on the Board of Directors of the College.

—Mr. James T. Thambiah, of the Revenue Survey Office, Taiping, Perak, F. M. S., has retired from his work after many years of service.

—Mr. A. T Vethaparanam, of the Staff of Jaffna College, has been elected the Chairman of the Village Committee of Vaddukoddai.

—Mr. D. S. Devasagayam, B. A., of the Staff of Jaffna College, has been elected a Fellow of the Royal Economic Society of London.

—Mr. M. Kathiravelu, Proctor S. C., Vaddukoddai, has been appointed Acting Additional President of the Village Tribunal of the Islands' Division.

EXAMINATION SUCCESS

Our heartiest congratulations to the following on their success at their respective examinations:

Mr. K. Jayakody—Advocates' Second.
Mr. K. S. Rajah—Advocates' First.
Mr. A. Mahesan—Proctors' Second.
Mr. K. Kanagasabai—Proctors' First.
Mr. R. Rajasingam—Part 1. A. M. I. C. E.

MATRIMONIAL

Our heartiest congratulations to the following newly married couples:

Mr. S. C. J. Hensman and Miss Yogaratnam Cooke.

Mr. J. N. Arasaratnam and Miss Daisy Thavamanie Kanaganayagam.
Mr. P. R. Rajendra and Miss Daisy Gnamamalar Sabapathippillai.

Mr. S. J. Ariaratnam and Miss Violet Chinniah.

Mr. D W. Chelvaratnam and Miss R. Kularatnam.

Mr. M. Rajasundaram and Miss Winnie Rasamany Rasiah.

Mr. S. Alfred Chellathurai and Miss Caroline Rasamannah Richards.

Mr. N. Ayadurai and Miss Namasivayagam.

Our heartiest congratulations to the following newly engaged couple:

Mr. S. K. Sabaratnam and Miss Punithavathi Sivaratnam.

R. I. P.

Dr. T. Ramasamy died on the 21st August.

Mr. S. A. Thiagarajah died on the 29th September.

Mr. Muttappu Buell died on the 8th November.

A CORRECTION

Mr. N. Narendra is posted at Polonnaruwa not as Agricultural Officer, but as Probationer Agricultural Instructor.

OLD GIRLS' NEWS

Miss Victoria Joseph has joined the Staff of A. M. Atchuvely English School.

Miss Lily Chelliah has joined the Staff of the Holy Trinity School, Newara Eliya.

Our heartiest congratulations to Miss Jayasothy Duraiswamy on her marriage to Dr. Joseph Thevathasan.
At the end of twenty years of most faithful service, Mr. Beadle has retired from his work as Superintendent of Buildings and Grounds. I wonder if any single person in the College had such unremitting work to do. In charge of workmen, in charge of catering and all physical provisions for the boarding department, in charge of much of our building, he got little, if any, irritation, and at any hour of the day or night he might get a call for action. He seemed omni-present, yet he was always patient, always willing, always tactful. I owe him a special debt of gratitude for initiating me into my duties in regard to the physical plant of the College. We wish him a long and pleasant retirement after his years of arduous work so well and faithfully done. His duties are now divided among two present members of the staff, Mr. Thurairajah and Miss Perumal, who are in charge of buildings and grounds and of catering respectively.

THE PRINCIPAL

SOME MORE OLD BOYS NEWS.

—Mr. A. S. Fonnambalam, Advocate, Colombo, has been appointed to act as Crown Council.

—Dr. A. W. Rasiah has been transferred from Kandy to Colombo as M.O.H. in charge of the class for Sanitary Learners.

—Mr. Wijeyaratnam Winslow, Labour Inspector, Kandy, has been transferred to Ratnapura.
EDITORIAL NOTES

Old Boys’ Representative on the Board of Directors

We hasten to offer our warmest congratulations to Mr. A. W. Nadarajah on his being elected as the representative of the Old Boys on the Board of Directors. We are happy that the Board has finally agreed to give at least one representative to the Old Boys, in response to the request which the Old Boys have now been making for sometime. And we are particularly happy that the choice of the Old Boys has fallen on Mr. Nadarajah. Mr. Nadarajah has been chiefly responsible for pressing on the authorities the desirability and urgency of such an election to the Board. That he was on the forefront of this fight of the Old Boys is not the only qualification for Mr. Nadarajah. That the Old Boys both in Jaffna and the outstations have with one voice nominated him as their representative bespeaks a volume about his qualification to represent them. Knowing him as intimately as we do, we have the fullest confidence that Mr. Nadarajah will be a very valuable asset to the Board. Mr. Nadarajah today enjoys the unique privilege of the first elected representative of the Old Boys on the Board and the only elected member of it. We wish him many years of useful service on the Board.

OUR CONTRIBUTORS

Rev. F. A. J. Utting, who writes our brief but pointed Christmas message, is the present Principal of Kingswood College, Kandy. Perhaps it is good for us to tell him that as a rule those who write for us once write again.

Mrs. Minnie H. Harrison, of Bangalore, is well-known to our readers. Her long and vital associations with Jaffna College in her own person
and in those of her father, grand-father and her husband cannot be easily forgotten. Besides what time she lived at Vaddukoddai, she edited the Miscellany in addition to filling many another niche in the life of the College. We are thankful to her for this contribution and are confidently looking forward to many others from her.

Dr. S. C. Paul of whom we have already spoken in our last issue continues in the present number his learned thesis on King Gajabahu and his Times.

Dr. K. Kanapathipillai, M. A., Ph. D.

We are grateful to Mr. K. Kanagaratnam, Deputy Auditor General, Ceylon, and to Mr. A. W. Nadarajah, Advocate, Jaffna, for their appreciations of “Poothathamby”, acted at Colombo and Vaddukoddai respectively. They need no introduction to our readers. We are also obliged to Mr. M. S. Thiruvilangam for permitting Mr. Kanagaratnam to publish in our pages his letter to him on “Poothathamby.”
FROM A COLLEGE DIARY

Tuesday, 16th Sept.
—College re-opens after the long mid-summer holidays.
—Dr. J. J. Banninga, the Principal of the Theological Seminary, Pasumalai, speaks at the morning assembly.

Sunday, 21st September.

Wednesday, 24th Sept.
—Mr. S. G. de Zoysa, the A. S. P., Jaffna, speaks in Ottley Hall on "Social work and Crime" under the joint auspices of the Vaddukoddai Youth Social Service League and the Village Committee.

Saturday, 27th Sept.
—The College Brotherhood Dramatic Society stages Mr. J. V. Chelliah's "Poothathamby" in the College hall under the patronage of Mr. M. Prasad, C. C. S., G A., N. P., and Mrs. Prasad.
—The Jaffna Boy Scout Association celebrates its Silver Jubilee with a grand rally at the Old Park. Some of our Scouts take part in it.

Monday, 29th Sept.
—Mr. A. M. Brodie of the staff speaks to the civics students on the "Government of Ceylon".

Tuesday, 30th Sept.
—We hear of the sad news of the tragic death of K. Nadarajah of the Third Form who died of snake bite.

Wednesday, 1st Oct.
—We hear of Mr. S. R. Beadle's retirement from active service in College.
We shall certainly miss his genial presence and willing service.

—Miss N. Perumal takes over the charge of the boarding meals.

—Mr R. J. Thurairajah is appointed Superintendent of Buildings and Grounds.

**Thursday, 2nd Oct.**

Our College 'Academy' celebrates the birthday of Gandhiji by a public meeting. Mr. K. Nesiah of St. John's College and Miss A. Hudson Paramasamy of Uduvil Girls' School speak at the celebrations.

**Saturday, 4th Oct.**

—Our first inter-collegiate soccer encounter comes off. We defeat Victoria College two to nil. A good start.

**Sunday, 5th Oct.**

—Mrs. E. C. Lockwood conducts the Vespers and speaks on "Initiative and opportunism."

**Monday, 6th Oct.**

—Mr. A - M. Brodie continues his series of talks to the civics students.

**Wednesday, 8th Oct.**

—Rev. S. M. Thevathasan, M. A., L. T., of Singapore, formerly on the staff of our College, pays a visit to the College.

—Mr. E. J. J. Niles of the staff conducts a devotional in the Y. M. C. A. room.

**Thursday, 9th Oct.**

—Mrs. G. Renfrew, a social worker, speaks on "Youth Movements" in the College hall under the auspices of the Vaddukoddai Youth Social Service League.
Friday, 10th Oct.
—The Geographical Association entertains its Patron, Mr. A. T. Vethaparanam, on his election as the Chairman of the Vaddukoddai Village Committee, at a tea-party.

Monday, 13th Oct.
—Rev. S. M. Thevathasan speaks at the morning assembly on “Thinking.”

Thursday, 16th Oct.
—Mr. G H. Marsden, M. A., Principal of the Scott Christian College, Nagercoil and Moderator, South India United Church, speaks to the Round Table.

Friday, 17th Oct.
—J. C., S. I. U. C. Festival — Holiday.

Saturday, 18th Oct.
—We are defeated by the Jaffna Hindu College Soccer eleven one to nil.

Monday, 20th Oct.
—Holiday for Dipavali.

Wednesday, 22nd Oct.
—Mr. G. H. Marsden addresses the morning assembly.

—Mr. A. Caldera, Vice-Principal, Zahira College, speaks to the Geographical Association on “The Economic conditions of Ceylon.”

Saturday, 25th Oct.
—A large crowd witnesses St. Patrick’s College emerging victorious over our College soccer eleven. They defeat us four goals to nil.

Sunday, 26th Oct.
—Miss A. Hudson Paramasamy conducts the Vespers.
Monday, 27th Oct.

—Some of our students attend a matinee show of Charles Chaplin's "The Great Dictator" at the Regal Theatre, Jaffna.

Wednesday, 29th Oct.

—Rev. E. E. White speaks at the morning assembly.

—The College second eleven soccer team lose to the Jaffna Hindu Second team.

Thursday, 30th Oct.

—The Brotherhood Dramatic Troupe leaves for Colombo at the invitation of the Colombo Branch of the Alumni Association to stage "Poothathamby" in aid of the Bicknell Memorial Fund.

Friday, 31st Oct.

—Sextant break.

Saturday, 1st Nov.

—A few of our Scouts go for a camp to Velanai.

—The Brotherhood stages "Poothathamby" at the St. Peter's College Hall, Wellawatte, and takes the audience by storm. Sir John and Lady Tarbat were the chief patrons. Our Congratulations to the Brotherhood for bringing the College so much of fame by their splendid performance.

Monday, 3rd Nov.

—Sextant Holiday.

Tuesday, 4th Nov.

—Back to school after the sextant-break. The "Poothathamby" troupe returns from Colombo.

Wednesday, 5th Nov.

—Mr. K. Nesium, M. A., of St. John's College speaks to the civics students on "The British Constitution."
Thursday, 6th Nov.

—The Y. W. C. A. attracts many teachers and students to its annual fair held in the Y. W. C. A. building.

Tuesday, 11th Nov.

Mr. K. Nesiah continues his talk to the civics students.

Friday, 14th Nov.

—Mrs. E. C. Lockwood, M. A., gives an interesting talk to the boarders on "Some Old Letters." These old letters which Mrs. Lockwood found in an old cupboard when she went over to their present bungalow are ones written to American Missionaries who came to settle at Vaddukoddai a hundred and twenty-five years ago, by their friends in Ceylon and abroad.

Monday, 17th Nov.

—Mr. K. Nesiah gives the last of his series of talks to the civics students on the British Constitution.

Thursday, 20th Nov.

—Mr. P. I Mathai, M. A., of St. John's College speaks to the civics students on the Indian Constitution.

Friday, 21st Nov.

—Our second eleven soccer team meets the Central College second eleven in our grounds. Our team defeats them by two goals to nil.

—Mr. N. Shanmuganathan, President, Union Society, University College, gives a public lecture under the auspices of the Brotherhood on "The Ceylon University".
Saturday, 22nd Nov.
—The football match against Central College is postponed owing to bad weather.

Sunday, 23rd Nov.
—The Y. W. C. A. and the Y. M. C. A. jointly organize an indigenous form of worship at the Vaddukoddai Church. The first of its kind in the history of this church.

Wednesday, 26th Nov.
—Mr. S. J. Gunasegaram, M. A., speaks to the Round Table on “Good and Evil.”
—Mr. P. I. Mathai continues his talk to the civics students on the Indian Constitution.
—Mr. K. Kularatnam, B. Sc., Assistant Field Geologist, speaks to the Geographical Association on “The Mineral Wealth of Ceylon.”

Friday, 28th Nov
Acting Captain R. Kanagasabapathy leads our football eleven against St. Henry’s eleven to victory. 3 goals to nil.

Monday, 1st Dec.
—The S. S. C. (Special) Examination commences and goes on for the rest of the week.

Friday, 5th Dec.
—Mr. A. J R. Vethavanam, B A., speaks before the Parent-Teachers’ Association on “The Home and the School.”
—The Lower School holds its year-end concert in Ottley Hall.

Monday, 8th Dec.
—Yet another performance of “Poothathamby.” This time at the Jaffna Town Hall under the aus-

pices of the Uduvil Y. M. C. A, and the patronage of Mr. C. Coomarasamy, c. c. s., d. j., Jaffna and Mrs. C. Coomarasamy.

**Thursday, 11th Dec.**

Term examinations commence.

— The June Matriculation results are out. Eight pass and one gets referred out of thirteen.

**Sunday, 14th Dec.**

— The Uduvil Girls' School and Jaffna College choirs jointly conduct a carol service at the Vad dukoddai Church.

**Tuesday, 16th Dec.**

Our Scouts put up a concert in aid of the Scout Fund in Ottley Hall, Mr. and Mrs. M. Prasad are the chief patrons.

**Wednesday, 17th Dec.**

— College closes for the Christmas holidays.

— A happy Christmas and a Bright New Year to our readers.

S. RAJARATNAM.
OUR EXAMINATION RESULTS

JUNE MATRICULATION

1. W. A. Mather
2. R. B. Rajathurai
3. C. E. Gunaratnam
4. K. Tharmaratnam
5. S. Kumarasamy
6. Miss F. S. Rajanayagam
7. Miss P. Kandiahpillai
8. C. W. Paramasothy referred in English Literature

SANITARY LEARNERS

K. Rajaratnam

GENERAL CLERICAL

R. Thavarajah (Railway Clerical also.)
M. Kantharatnam
J. Pathirana

THANKS

To all the schools and Colleges who sent us their Magazines during this term our grateful thanks.

THE EDITORS.