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A Hymn on Divine Providence

Dedicated to John Bicknell in grateful memory of many hours of rich fellowship

There is an Eye that never sleeps
Beneath the wing of night,
There is an Ear that never shuts
When sink the beams of light.

J. A. Wallace

1. சிதைப்பும் காண்பது
நாட்டுச்சொன்று நனும் சோடியர்
சார் பார்வேயர் குறிப்புற வருவாய், வந்த சுட்டூர் சென்பகுதி
போற்றும் வாழ்வியலுடன்.

2. நனும் பாலம் சர்வபுராணம்
என்று முதலில் குறிப்புற வருவாய்
சார் பார்வேயர் குறிப்புற வருவாய்
போற்றும் வாழ்வியலுடன்.

3. வருவாய் கொண்டு கூறும் குறிப்புற
சார் பார்வேயர் குறிப்புற வருவாய்
சார் பார்வேயர் குறிப்புற
போற்றும் வாழ்வியலுடன்.

4. பாலம் கொண்டு பாலம் வருவாய்
சார் பார்வேயர் குறிப்புற
போற்றும் வாழ்வியலுடன்
சார் பார்வேயர் குறிப்புற
போற்றும் வாழ்வியலுடன்.

5. சிதைப்பு காண்பது சர்வபுராணம்
சார் பார்வேயர் குறிப்புற
போற்றும் வாழ்வியலுடன்
சார் பார்வேயர் குறிப்புற
போற்றும் வாழ்வியலுடன்.

A. M. K. CUMARASWAMY
1943.
EDITORIAL NOTES

Towards a National Policy in Education

The long-awaited report of the Special Committee on Education has been published and we propose in this brief note to make a few comments on it.

To provide a comprehensive scheme of education for the country was the principal duty entrusted to the Committee and that is the task to which the Committee has addressed itself. In this respect, we should say that the proposals of the Committee mark an improvement on the status quo: an effort has been made to introduce some principle of organisation into something which can most truthfully be described as chaotic. In this and other regards there is a striking similarity between the proposals of the Special Committee and those of the English White-Paper: which is natural enough since both reports have made liberal use of the labours of the Spens Committee.

We do not in this brief note propose to present an exhaustive critique of a document which runs into 160 pages. We shall content ourselves with some observations on some of the more salient points raised in the report.

One general criticism we wish to offer on the entire subject matter of the report: although in chapter II there is a general definition of the background in relation to which the scheme of reforms is considered and in many of the proposals put forward there is implicit a social philosophy, we are afraid the Committee has not adequately realised that a planned educational economy is possible only in relation to a planned national economy. Educational reform is only a part, however important a part, of Social Reform. Some one has said that education is a nation's social philosophy in action. It certainly was no part of the terms of reference to the Committee to formulate a social philosophy for Ceylon. But the Com-
mittee should at least have realised (1) that unless the nation accepts the social philosophy implicit in many of its proposals, the proposals, have little meaning; and (2) that the acceptance of its proposals should, if such acceptance was to prove fruitful, lead to radical consequences in the life of this country. For instance, does the State commit itself to equality of opportunity as a principle of social philosophy meant to be operative in every department of national life? Does the State realise that the negative conception of the State's duties embodied in the doctrine of *Laissez Faire* has today been superseded and that the State's obligations are today conceived in positive terms? If the State is convinced of its positive mission, is it willing to put its belief into practice? For a planned educational economy is in place only in a planned national economy.

The success of many of the proposals put forward by the Committee is contingent on policies not yet adopted by the State. The Committee has provided for pupils to pursue their whole education in the mother tongue. Does the Committee think that any pupil will pursue such an education unless the State makes it possible for such pupils at the end of their school and university careers to earn their livelihood with the knowledge they have acquired and to use that knowledge in the civic and cultural life of the country? If Sinhalese and Tamil education hold out only beggarly prospects, sensible parents and sensible pupils will steer clear of it. If the State wishes to give a filip to the languages of the country, these languages should be made the languages of public business. Unless and until the State is prepared to take such a step, it does little good to make it possible for pupils to have all their education in Tamil or Sinhalese. Then there are the practical schools meant to give a bias towards technical and agricultural education. When these pupils pass out, there ought to be schools for their further
education and work for them to do thereafter. Does the State intend to take such steps as would yield this result?

To come to what is perhaps the only radical proposal of the report, i.e. the provision for universal free education, we are in agreement with the principle. Nor do we see much point in Dr. Jenning's objection that the proposal was introduced at a late stage of the Committee's deliberation. However late might have been its introduction the relevant issue is whether it contradicts or in any other manner is repugnant to any conclusions already reached by the Committee. To make Dr. Jennings' objections plausible it should at least be shown that the proposal is incongruous with some earlier conclusion of the Committee and neither Dr. Jennings nor any one else has made any attempt to do this. So we are afraid that the learned Vice-Chancellor's objection is rather feeble. Nor do we think there is great force in Rev. R. S. de Saram's objections. He says "The proposal rests on certain hypothetical measures to be taken, e.g. Increased Taxation, Support of education by local bodies, a decrease in salaries in view of the provision of free education by the State. I would like to be assured that these measures will be taken and that adequate funds will be available for the maintenance of a good standard of education before I assent to this proposal." Does Warden de Saram think that the Special Committee could have given him the assurance he asks for? As a matter of fact, many another proposal put forward by the Special Committee is contingent on the legislature finding the financial resources for effectuating them. Why did not the Warden ask for such assurances in regard to them? To insist that whenever the Committee puts forward a proposal, it should also give an assurance that the funds will be forthcoming to give effect to the proposal is to misconceive the functions of the Committee. But we think the Warden's rider serves the
purpose of focussing the attention of the legislature and the public on the contingent nature of this and other proposals.

Now we come to the question of questions: How far is the State prepared to pursue a planned national economy? If it is committed to a planned national economy, what place will education find in it? If we grant that national planning is a comprehensive enterprise which should embrace every aspect of national life, we must also recognise that among these manifold aspects, there are varying degrees of urgency and importance. If there are these various services demanding the attention of the nation, what shall be the order of priority? Shall the nation's food supply take precedence over the nation's education? Or shall education take precedence over the nation's health programme? And is education wholly unrelated to the problems of Health and Food? Should the little ones be healthy as well as reasonably well fed in order to be able to make the best use of the educational opportunities made available by the State? Experiments carried out by Dr. Cyril Burt among pupils of the London County Council Schools tend to show that there is a real connexion between a reasonably full stomach and mental alertness.

Here is the first sentence of the English White Paper:

"The Government's purpose in putting forward the reforms described in this paper is to secure for children a happier childhood and a better start in life; to ensure a fuller measure of education and opportunity for young people and to provide means for all of developing the various talents with which they are endowed and so enriching the inheritance of the country whose citizens they are".

It expresses fully the purposes to be fulfilled by any national policy in Education. How far does
its Ceylon counterpart meet this test of adequacy? Will the providing of free education alone achieve the objects outlined in this sentence?

Free compulsory education up to a certain age will mean that many poor homes where the children eke out the family earnings with their little quotas will be deprived of an appreciable share of the income. The children themselves may not have anything to eat when they go home after receiving the education so generously provided by a thoughtful Government. The parents too will be unwilling to forego the tidy sums the children’s work could produce. How will the Government solve this problem?

Further, if free education be made available to rich and poor alike, how does the State propose to neutralise the obviously unfair advantages such a policy will confer on the rich?

If we have been at pains to show how complex the question of a planned educational economy is, it was not with the intention of discrediting the labours of the Special Committee, but rather to insist that educational planning ought to form part of a more comprehensive enterprise. The needs of a modern nation are inextricably interwoven and do not easily lend themselves to piece-meal treatment. Those who would satisfy one of them should force take note of all of them and we hope that when the proposals of the Special Committee come to be considered this fact will be borne in mind.

There is another minor point to which we wish to refer. There is a sentence in Dr. Jenning’s dissent which has puzzled us not a little. He says “Ceylon has, for a tropical country, a good educational system”. We have tried hard to find what a tropical climate has to do with an educational system. Or is tropical country a euphemism for colonial country or subject country? If so, why not call a spade a spade?
Educational Reconstruction in England

With us in Ceylon the War affords a handy excuse for neglecting all national undertakings that have no direct relations to the war-effort. "Not for the duration" is an admirable phrase which our officials and others have found extremely useful as a compendious answer to all inconvenient proposals for Reform. But England, where one would suppose people had no time or thought to give to anything but to the immediate and insistent problems connected with the war, it looks as though the White Paper on Education and the Norwood Report are receiving serious consideration from the entire nation. War or no war, England seems determined to do her duty by her children. Copies of these two valuable documents are not available at the time of writing. But the summaries and comments appearing in English periodicals suffice to give one more than an inkling of their general trend. The basic purpose of the proposals under consideration seems to be, that every one of the nation's children should have access to the best education he or she is capable of, for as long a time as possible. Education is not a luxury to be purchased by those who have the money to pay for it. It is a nation-building adventure to be organised, administered, and paid for by the nation. What a nation will lose in efficiency in moral, in civic and political achievement, in spiritual values, in physical and moral health by having illiterate and uneducated citizens is incalculable. Therefore, mere national expediency and selfishness, apart from all philanthropy, should suffice to convince doubters of the need for an educational economy, planned, administered and paid for by the nation on a national scale. Equality of educational opportunity is the avowed purpose of the plan which England is considering today. Obviously to afford such opportunity to pupils with various aptitudes
and varying degrees of intelligence needs careful planning and private agencies cannot meet the financial responsibilities such a comprehensive programme involves. The nation ought to undertake this duty not because it is jealous of other agencies, but since no one else can adequately perform the service. Therefore, the proposals in the White Paper assume that the State will have to bear a large share of the cost of education, although, on satisfying certain conditions, denominational agencies will be permitted to run schools. Among other things these conditions are meant to secure a reasonably high standard in education. Another important assumption implied in these proposals is that education is a life long process, not merely of acquiring knowledge, but of continued adjustment and adaptation to an ever-changing environment. Therefore, the White Paper provides for the continuation of education even after the period when a pupil ordinarily leaves school.

The Norwood Report issued by a committee presided over by Sir Cyril Norwood, President of St. John's College and appointed by the President of the Board of Education "to consider suggested changes in the Secondary school curriculum and the question of school examination in relation thereto," is a companion piece to the White Paper.

Briefly the proposals embodied in this Report are as follows:

(1) There shall be three types of secondary schools: technical, modern and grammar, to meet the needs of three broadly differentiated groups of pupils, namely those who are attracted by things rather than thoughts, those whose interests and aptitudes lie in the applied science or applied art, and finally those who are interested in learning as an end in itself.
(2) The School Certificate Examination and the Higher School Certificate Examination should be ultimately abolished. The former because the teachers no longer need the guidance and help of an external examination, the latter because it is too specialized and because an examination based on syllabi is not the best means for testing a student’s aptitude for a university education.

(3) To select candidates for university courses, the professions etc., a school leaving examination should be held twice in a year for pupils of 18+. These examinations will not be meant to test a candidate’s “general education”, but will be ‘ad hoc’, i.e. on subjects needed for a particular purpose.

(4) The Inspectorate should be necessarily re-organised, relieved of administerial responsibilities, its members cease to be inspectors from outside, and become partners from inside, in the enterprise of national education—this change of function to be signalised by their being called His Majesty’s Educational Advisory Service and not H. M. Inspectors.

(5) Differentiation for types of secondary education should depend upon the judgment of the teachers in the Primary School, supplemented (if necessary) by Intelligence and other Tests. But since special aptitudes and interests often take time to manifest themselves, it should be possible for transfers from one type of school to another to be effected in post primary stages.

One summary is rather inadequate, but we believe we have given enough material to enable our readers to see the trend of both the documents.
WHAT CHRISTMAS MEANS TO ME

BY

REV. JOHN A. JACOB, M. A., B. D.,
District Chairman, Nagercoil, S. India.

We live at a time when life is shaken to its very foundations. The tragic events of today loudly proclaim man's failure to order his own life. We see everywhere strife, bitterness and misunderstanding. Although two thousand years ago, the Angels proclaimed, "Peace on earth: to men of Goodwill", the world still yearns for Peace. The cynic cries out "Christmas is an illusion." So let us go once more to Bethlehem and see that which has come to pass.

1. **Christmas means that God cares for men.**

The wonderful event at Bethlehem and the whole life of Christ remind us that the eternal God has taken the initiative, has intervened to save men from sin. "Is there a God?" "Does He care for me?" Yes. Christmas is the answer. "God so loved the world that He gave His only begotten Son that whosoever believed on Him should not perish but have everlasting life." In Jesus, God speaks to us in a language that we can understand. To the Question, "What God is like" we reply "He is like Jesus Christ"—all love, all holiness, all mercy. Love Gives. It does not count the cost. Jesus loved us. He went as far as Calvary to save us. He found us in sin. "He brought me up out of an horrible pit, out of the miry clay and he set my feet upon a rock and established my goings. And He hath put a new song in my mouth, even praise unto our God." "Unto Him that loved us, and loosed us from our sins by his blood and made us to be a kingdom to be priests unto His God, and Father, to Him be the glory and the dominion for ever and ever, Amen."

2. **Christmas means that Jesus became poor to make us rich towards God.** Christmas is the birth-
day of the greatest of men, of the greatest teacher of men, the greatest benefactor of the human race. Let us go to Bethlehem and see that which has come to pass. Jesus had no room in the inn at the time of his birth. We see the manger, the lowly Virgin, the humble Joseph, the poor shepherds. Our Lord chose this little planet on which we mortals live. He chose as his birthplace not Rome, not even Jerusalem, but Bethlehem, though it was little among the thousands in Judah. He did not abhor the Virgin's womb. He lived a poor man's life. He lived a child and showed us what the life of the child must be. He had his childish duties. He learnt His lessons like us. He worked as a carpenter and He knew what a working man's problems were. But he showed us that man can be pure and holy. He has lifted man to a new status. He has shown us persuasively the greatness of man, actual and possible for every human being; his progress, his prerogative, his right approach even distantly those of God. He showed us the greatness of man, his sacredness and his destiny. He showed us that it is possible for man to rise up to the fellowship and participation of the Divine nature—to become like God by sharing His very Being, partaking of his spirit and being made like unto Himself. When Christ is allowed to take possession of our heart, he renews our lives, recreates us and gives us a new significance. We are made an aristocracy of God. He did not have room in the inn. But he has room in the hearts of men. He dwells there and reigns supreme. He is our peace. He gives peace to the humble and contrite in heart.

3. Christmas means Service. It reminds us of Jesus who came not to be ministered unto but to minister and spend his life in service to others, "who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made
in the likeness of men and being found in fashion of a man he humbled Himself becoming obedient even unto death, yea, the death of the Cross”. Christmas reminds us of the “Love Divine that stooped to share our sharpest pangs, our bitter tear”. There is no force mightier than love and self-sacrificing service. All the victory won by the lowly Jesus was by His loving service. God’s love to us must be shown in loving service. It is only when we show the spirit of self-sacrifice that the world would know that Christ was sent by God. The Church in every town and village should celebrate this great Christian festival with feasts for the poor and the hungry, good cheer for the sick and help to the widows and fatherless.

Let us thank God for Christmas, “Thanks be to God for His unspeakable Gift”. So Christmas is not an illusion, but a reality. The message of Christmas can never die. It is the light and life of men at all times. It bids men everywhere to look up. Its message of God’s goodwill and peace is always relevant to human needs. It is a Christian certainty that neither war nor principalities of evil can shake. Beyond the storms of war and man’s disobedience, God speaks to man in and through His Son Jesus Christ. This is the Faith by which the Church lives.

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OUR SOCIAL ORGANISATION

BY

G. C. THAMBIAH, ESQ., (RETIRED DISTRICT JUDGE)

The tension of modern life has done much to throw into high relief the problems at the basis of human welfare. The demand for action in times of stress and during periods of rapid change occasions
a great deal of discussion and introspection into the problems of human relationship.

The changes which have been evolved during the centuries in the customs, manners and laws which regulate human conduct in relation to society have coincided with individual searchings into the nature of happiness and the ways in which such happiness could be attained by new ways of individual adjustment and new forms of social organization.

Every individual at his birth is flung into a social environment and his life-work from infancy is to make the best of that environment for himself and his fellows.

The term "society" is difficult to define. It may be defined as the organized co-operation of human beings for a common purpose. Its development depends in the better coherence and more harmonious relationship of the various functional bodies within the community or society.

Early in life a man becomes aware of his family which gives him his first social experience. As he grows older, the fact of organization in this world becomes apparent and school, church, club and other social institutions assume a part in his life.

The word "adaptation" in its biological sense is the process of advantageous variation and progressive modification by which organisms are adjusted to the conditions of their life, the perfected condition of this process being a life in harmony with its environments.

The unit of society is the family which grows into the tribe or clan and expands to form the race which is the larger unit or the nation which is a composite of various races.

I remember being taught as a student of Dynamics that the capacity of a physical object such as
an iron rod or a piece of wood, to bear stress and strain was a variable which was determined by what the scientist designated by the term "co-efficient of Elasticity."

In the complete relations of human life in the family—between parent and child or husband and wife—in the race between its various members or between nations in their relationship one to another—would it were possible for some psychologist by experiment and research to ascertain what I might term the "Co-efficient of Adaptability" whereby the parent in relation to his child, husband and wife in relation to each other, the schoolmaster in relation to his pupils and every human being in relation to society, races in relation to other races and nations towards each other may understand and realize the correct method of approach and understanding and thereby solve the many and varied problems of every day life.

If this were possible and the correct standard bearing on adaptability were set up, I feel confident we will soon usher in the "millenium."

Family being, as I have said before, the unit of society, the subject naturally divides itself into the two aspects of:

(1) Man in relation to the family
(2) Man in relation to Society or mankind in general.

The motive power for most human actions is furnished by our instincts or instinctive desires. These desires act much in the same way as the pressure of steam supplies the motive force for the movement of an engine.

One of the most primordial instincts in the human species is the reproductive and parental instinct.

In the animal species this instinct is maintained at a high level by natural selection which acts as
an aid to the multiplication of the species and its
ter better adaptation to environment.

In the human species too this instinct is so very
strong that it has been found necessary during the
centuries to regulate and control this impulse.

In every age and country, and more particularly
among civilized communities, the operation of this
instinct is regulated by rigid social customs or laws
infractions of which are generally enforced by severe
penalties.

Thus it has come about that in well-ordered
societies this institution of monogamy has taken
deep root so much so that bigamy is penalized in
most civilized countries.

In view of this institution society has ordained
that either spouse is entitled to the sole and exclu-
sive possession—I may even say undisturbed and
uninterrupted possession—of his or her partner for
life.

Any violation of this legal right is what society
reprobates and the law punishes as being subversive
of the fundamental basis on which society must rest

Human impulses arising from sex-attraction be-
ing what they are—as we see in the exhibitions of
every day life—it becomes essential in an individu-
al's adaptation for the well-being and happiness of
society that he or she should curb his or her ins-
tinctive desires and passions. By this process alone
is it possible to avoid the miseries and unhappiness
of which our divorce courts unfortunately bear much
evidence? To the same source of lack of adaptation
to society may also be traced the various crimes
of violence caused by jealousy and sexual attraction.
One of the laws which regulates all progress is that
the component members of a group must subordin-
ate their individual desires and pleasures for the
well-being and happiness of the group.
The unit of society being a married couple, we proceed to the next stage which relates to the offspring. Parental love is one of the highest instincts of the human species. In the lower animals that instinct, although it exists, ceases to operate when the young one is able to fend for itself. But man, in his desire to build up a family and to organize society by the aggregation of several families into a group, manifests the parental instinct in a more abundant degree. He nurtures the young, educates them and trains them to become useful members of the society. Perhaps one of the most intricate problems which confronts a parent or a schoolmaster is the upbringing of children. What with inherited tendencies, bad environments and the so-called progressive tendencies of the modern age, the problem must baffle any but the most careful, thoughtful and psychological method of approach. Just as children must be taught to adapt themselves to the various phases and changing conditions of life, so too must the parent and the schoolmaster take stock of the predispositions, susceptibilities, temperament and even idiosyncrasies of each child. If these factors are not recognized and due allowance made for a margin of safety, the method of approach will be incorrect and the results will be unsatisfactory, if not disastrous. I cannot therefore over-emphasize the necessity of adopting different methods of approach towards differently constituted children by ascertaining by even some empirical process the true "Co-efficient of adaptability" of the child.

I must not, however, be misunderstood as laying down the proposition that a child should be allowed to develop according to his own natural desires and instincts. In most cases such a child may turn out to be a libertine or a rebel against society. The best thing to do is to direct the child in the path of right conduct by precept, by example and by educating him in time about the evil consequences of
bad conduct. The problem however is so vast and intricate and must baffle most of us. None the less it is necessary that all parents and schoolmasters should be fully acquainted with the psychology of the child mind and endeavour, as best they can, to regulate, modify and direct the development of the child as a loyal and useful member of the fabric of society.

Having but very briefly outlined some aspects of adaptation in relation to family life, I shall now endeavour to consider a few facts which bear on the very important question of the adaptation of man in relation to society.

Man is essentially a social being, gregarious by instinct. It is therefore but natural that human beings should form themselves into groups or society.

Right down through the ages all law-givers have found it necessary to lay down the rules of conduct or law which should regulate human conduct in man's relation to society. The Mosaic law, promulgated to a people in an early stage of development, the law of the twelve tables of the Roman times, the laws of Solon of the Greek period and the abundantly high didactic principles enunciated in the Sermon on the Mount by Christ—all of them proceed on the high ethical principles which should regulate human conduct in our dealings with our neighbours and with society in general.

A great Roman jurisconsult has summarized the basic principles of law to consist of:

(1) Injury to no man
(2) Give unto each man what is due unto him.

Could there be a more succint way of stating the principle of human conduct than in the words "Do unto others as ye would that others should do unto you"? Most crimes in this world are traceable to a violation of the principles of right conduct.
We are all born into this world with certain inherent instincts and impulses — call them "primordial vice" if you will.

The subject of crime in this country is one in which all of us as members of society and those of us who are engaged in the administration of criminal justice in this country are specially concerned. The growing tide of crime in this beautiful Island of ours is a source of disharmony which spoils the fair name of our people. I wish it were possible to device ways and means of stemming the tide of the increasing outflow of crime have postulated that there are two essential factors in the evolution of crime:

(1) The internal factor
(2) The external factor.

The internal factor consists of:
(a) The group of instincts inherent in a person
(b) The degree and kind of intelligence with which a person is endowed.

The most potent contributory causes for this internal factor are:
(a) Heredity
(b) Lack of education.

The internal factor, as you will see, is inherent in the constitution of the criminal. The external factor consists of the circumstances which are imposed on him from outside. The contributing causes for this external factor are:
(a) Upbringing
(b) Untoward circumstances in early life.

In the sense that every human being has from birth certain instincts - e.g. the instinct of self-gratification and the instinct of acquisitiveness in regard to property—he is a potential criminal. But certain qualities of the mind, such as self-control, (which consists in a voluntary renunciation of im-
mediate gratification), fear of consequences, (such as the fear of divine and human punishment), prevent most people from committing crime. Although all criminal action is prompted by instinct, the accomplishment of the purpose is guided by reason in adopting such means as appear to be best adapted to attain the end.

To revert to the various internal factors, we find that heredity plays a great part in determining the character of a child who inherits certain qualities of mind and character from his parents or ancestors. To heredity may perhaps be attributed the varying native abilities of different children who may fall under one or other of the following groups:—

(a) Brilliant
(b) Dull
(c) Feeble-minded
(d) Imbecile or idiotic.

These qualities denoting the intellectual constitution of each child at birth. It is perhaps possible that these defects in the intellectual constitution may be partially cured by education and training, unless there has been extreme regression from the normal or average intelligence. The factors which influence conduct leading to crime are the proneness of a person to self-indulgence or self-restraint. The first quality is a great auxiliary to the commission of crime and the latter acts as an effective brake in preventing its commission. The last and most potent of the factors which conduce to crime are the habits and automatisms which a person has acquired during the early part of his life. Even in the case of a potential criminal with all the inherent tendencies and habits which predispose him to commit a crime, he will be unable to do so unless there is an opportunity and temptation to gratify his desires; e.g. if a habitual criminal is marooned in a lonely island with no human beings and no valuable pro-
property, the criminal will have no scope to display the bent of his mind. Thus you will see that in addition to the internal factor there must also be present the external factor which consists of opportunity and temptation.

What then is the remedy to combat these predisposing causes? A man's temperament or inherent qualities can be modified by education, upbringing and training. For this purpose the potential criminal must be taken in hand early in life. Institutions for the reform of youthful offenders and Borstal institutes have a very high value in the reform of the potential criminal and must therefore be regarded as making a valuable contribution to the amelioration of society. But the reform of the habitual criminal, whose habits and methods are deeply ingrained and have taken root by a long and successful career in crime, is a much more difficult problem; and I would venture to express my doubt as to the existence of any method or system by which this much desired result can be achieved. Modern methods or prison administration aim at teaching a criminal some industry or craft which he can usefully engage himself in when out of prison. But to a person habituated in making his gains by crime it is problematic whether he will not prefer to follow the line of least resistance rather than adopt a new pursuit which may not bring him as much gain. To combat against the propensity to crime it seems to me that the teaching of morality is a very essential restraining influence. Morality is social adaptation. Instances of this are to be found in the institution of monogamy in relation to sex and the institution of individual ownership in regard to the possession of property. These institutions, though regarded by some extreme thinkers as being a restraint on an individual's liberty of action and possession, are absolutely essential to preserve the social fabric from disintegration and decay. In early village
communities the sanction of custom and religious belief acted as a potent influence in preserving the integrity of the society or the village community. The enforcement of obedience to custom by certain punishments meted out by the elders for any breach of customary observances was of great value. Moreover the religious sanction which invoked divine punishment for the violation of even sanitary laws was powerful enough to check and prevent the infringement of rules made by the community. In more advanced societies where religious beliefs and customs have ceased to have any restraining influence, the legislature has stepped in to make laws for the prevention of crimes and redress of wrongs. A crime then is an act or omission which the law punishes on the ground that it is against the interest of society. The criminality of an act is determined by two factors:

(1) The outward act
(2) The state of mind which accompanies it.

The second factor is recognized as a necessary ingredient in various systems of criminal jurisprudence and is founded on the legal maxim "nihil est reus nisi mens sit rea" which means "Nothing is a crime unless the mind is guilty". Thus it becomes necessary in considering the crime and the criminal to ascertain the state of his mind when he committed the offence. The measure of punishment is often determined by the intention with which the offence was committed. Hence also arise difficult questions regarding the criminal responsibility of an insane person.

Crime is undoubtedly the result of mal-adaptation to society and is an evil against society. A person who does not adapt himself to his environment and to society becomes sour, and so to say, suffers from mental acidity, which predisposes him to hate his neighbours and to commit crime against them.
Man as a social animal has certain instinctive desires. He has a desire for companionship with beings like himself. But society, which consists of an aggregation of individuals, can exist only on the basis of an integral whole. The existence of every aggregate implies a limitation of the independent action of the constituent element. Take for example, a flock of sheep. They move as a flock when all of them move in order and in one direction. They cease to be a flock if each sheep is allowed to follow its own direction as determined by its inclination. Similarly, society can hold together only by virtue of the self-control, forbearance and unselfishness of its members. If every member of society carried on without restraint his self-regarding desires, society as such cannot exist.

The existence of crime in this country on a very large scale is well-known. Have we stopped to think what are the contributing causes?

(1) In the large number of crimes of violence we see that the proximate cause is the lack of self-control consequent on self-regarding motives and an inability through lack of education to appreciate and understand the other man's point of view.

(2) As regards crimes against the ownership of property, probably, unemployment and poverty among the people, whose numbers are increased by the rural population moving towards the towns in search of employment, are proximate causes. In the case of some offences against property, the cause may be traced to a yearning for luxury and to standards of life beyond the earning capacity of the individual. To this class belong offences of criminal breach of trust by clerks, forgery and the like. To still another class belong offences which arise from a conflict between the conscience of the individual and the penal laws of the land—e.g. laws enforcing prohibition, laws against betting and other statutes. These,
strictly speaking, are not crimes but only statutory offences.

From what I have said above the fact emerges clearly that men are more prone to commit offences in proportion as they have accustomed themselves to disregard the restraints of conscience and satisfy their desires without regard to the welfare of other persons. The impulse to criminal action is largely determined by the temperament of the individual. The covetous man the self-indulgent and lazy man will readily yield to the temptation to unlawful gain. The passionate man the vindictive man will yield more readily to the temptation to inflict injury on his enemy.

Lastly, I come to the remedies to prevent crime. Crime is a function of two variables viz: temptation, operating on temperament. The obvious remedies are to

(a) modify temperament,
(b) reduce the opportunity,

It is possible to modify temperament by training and up-bringing. The first lesson to be taught is the cultivation of an *esprit de corps*.

(c) Detection of the criminal by intelligent and speedy investigation.

(d) Punishment,

The objects of punishment are:

(i) Retaliation
(ii) Deterrence
(iii) Reform

It is not the severity of the punishment which deters. It must be certain and it must be speedy. Punishment as a means of reform has a doubtful value. In my opinion the habitual criminal is beyond reform. He is locked up to prevent him from making further depredations on society. But the young criminal can and ought to be reformed. This can be done by teaching him the delight of congenial labour and the reward of labour in the res-
pect of his fellows and by enlarging and multiplying his interests in things around him.

I do not think I have been able to formulate any solution for the various problems to which attention has been directed. But if, by any chance, an interest has been created in these problems, I shall feel compensated.

Looking back over the history and progress of civilisation in the world, during the centuries which have gone by, we notice that rapid and vast strides have been made in the progress of civilisation—the term being used in its generally accepted significance with regard to the material advancement and progress of the peoples.

The inventions of science, the useful adaptation of machinery for the production of wealth and increasing the happiness and comfort of modern life, have made the organisation of modern society different to what it was during earlier periods in the history of mankind. Conditions of living in modern times, in relation to the production and consumption of wealth, adequate means of employment and security of living conditions for the masses, are changing and will continue to do so with the march of time and the impact of new ideas; a new social order, which must come into being for the well-being of all classes and groups which must form the component parts of society and to maintain the correct balance and equilibrium of society and avert any disruption which might otherwise ensue, must be evolved.

It is undoubtedly true that the problems of the post-war world as regards social organisation will be far different and probably more difficult than the problems which confront us today.

Statesmen in England and other countries are already devising ways and means of meeting the new situation with varied and complex problems which are sure to confront us in the post-war world.
The Beveridge plan for social insurance and security is intended to grapple with the problems which are likely to arise. The need has been felt to re-adjust values and to adopt conditions, so as to avoid the conflicts which are bound to arise between capital and labour and between classes and many other problems which are bound to affect the organisation of society.

We must not imagine that Ceylon will remain unaffected by changing conditions in the period after the war.

It is necessary that we should all help in making plans for the future. We should so shape the organisation of our society that every class in that society may fit into any new order which it may be found necessary to create for the well-being and stability of our social organisation; chief, among the problems which we will have to face, will be the problem of unemployment.

I do not presume to be able to evolve any scheme that will solve this problem.

Talking as I do to a band of teachers, whose vocation it is to educate the youth of this country and who are therefore naturally interested in the future welfare of our youth as members of society, I wish to request you to give thought to this perplexing question and help in the evolution of a scheme of education which might solve the problem of unemployment.

Educational ideas the world over are changing. A system of education which may have proved satisfactory during the present generation may prove unsuitable for the next generation, in view of changing conditions.

It is therefore necessary that we should take thought for the morrow and not stick to accustomed grooves in educational methods and ideals.
In my view, there is an absolute need that the majority of our youth should receive a vocational or industrial training, if they are going to be useful members of our social system. The present day idea of a University education for the majority of our boys is not likely to lead them into any avenues of useful employment. I would therefore commend this idea for your consideration and necessary action.

The problem for the future will be the problem of place—finding, i.e. the problem of finding a job for each man to do. All members of society should work as a team and pull together for the corporate existence of society.

Most people are actuated by the gain spirit which prompts them to find an employment which will enable them to make money and live in comparative ease and comfort.

It seems to me that, for the well-being of society as a whole, there must come over all of us a change of heart, a change in the correct appreciation of values. This can best be attained by an alteration in our standards of living. One often hears the expressions "European standard of living" and "Ceylonese standard of living"—Whatever these expressions may mean, it is best that people should adopt a standard of living commensurate with their earning capacity and sufficient to maintain them in health, happiness and contentment.

If most of us can live up to these ideals, many of the social problems which are bound to increase in intensity to the detriment of our social well-being will disappear and all of us can help to make everybody's life more happy, peaceful and contented and thus maintain a harmonious social organisation.
WHY EDUCATION?

(Substance of an address delivered at the annual general meeting of the Kurunegala Teachers' Association on June 15, 1943)

Since Education is here with us and has been here with us for long, we seldom pause to ask why it is here and why it has been here all these years. Therefore, I think it may be worth our while to consider for a while why education exists and why it ought to exist. Of course I do not identify education with literacy, although in the civilization that humanity has evolved for itself literacy is very often a necessary prerequisite of education. If education is not literacy, what then is it?

In a moment of inspiration I stumbled upon a definition of education which I want to pass on to you with the understanding however that whoever among you desires to use it, will please acknowledge the author's copyright. "Education is the awakening of attitudes and aptitudes". This definition, I submit, has at least the merits of being brief and of being fairly comprehensive of the subject matter dealt with.

But are we justified in believing that we can awaken in our pupils whatever attitude we wish to? I am afraid we cannot make such a sweeping claim today. A little digression is necessary here. When liberalism was the dominant philosophic mood i.e., about twenty or thirty years ago, exaggerated claims were made on behalf of education. The face of the world was going to be changed by education. Human nature was going to be remade and a new dispensation brought into being. The Kingdom of Heaven itself was regarded as almost wholly a new social order to be evolved by the re-orientation of human personality through education. Such faith in the educability of man, though today outmoded, was the faith the Liberals lived by. With its emphasis on
man, his needs and stature, his capacity to respond to altruistic promptings, this philosophy of life may be called Humanism. And Humanism thinks not merely of man's needs, but also grounds its reformist programme on man's perfectibility. But to-day all this is of the past. Instead of this growing faith in progress and perfectibility, we have today rival determinisms, all of which agree in telling man that he cannot add an inch to his moral or spiritual stature by taking thought thereof. He is an automaton subject to the laws of economics and psychology an having no independent status to order his life as he liketh. Freud with his complexes, the behaviourists with their stress on stimuli and response, and the Marxists with their economic determinism, insist on reminding man that this crown of creation is not such a high and mighty creature after all. Instead, by being the architect of his destiny he is the victim of circumstance, a helpless plaything tossed about hither and thither by impersonal forces which have neither pity nor concern for what may happen to him. But the strange part of the story is that these very philosophies rely to a large extent on the assumption that man is educable, that man is capable of intellectual choice and that it is worthwhile to endeavour to persuade man to choose one world view rather than another.

Instead of attempting to score a debating point with these apostles of determinism. I would rather admit the substantial truth of much that they say and yet maintain that both by the practice of the determinists and by the foundations of liberal doctrine, the liberal position is essentially sound. At least you and I as educators are bound to believe in and uphold the view that man can be educated, that man has freedom of choice and that historically man has, by addressing himself to specific courses of action, made progress in certain directions. Else, our life work will be a mockery and a sham.
If man cannot be educated, wherefore do we teach? And why does every nation, whatever its political ideology, spend so large a proportion of its wealth on education?

If it be admitted that man can be educated, the question I propose to consider next is what purpose or purposes should inform this educational enterprise? To go back to the definition I have already given you, I want to limit the rest of my talk to the ‘attitudes’ part of my definition, for the aptitudes must needs be there, before we can shape the attitudes that we deem desirable from the point of view of the person educated as well as from that of the society of which this person is a member. May I also add that the attitude we seek to foster in a child depends to a very large extent on the attitude the society or state organising the education takes towards the child. Is the society one that recognises the worth of human personality per se.? Does it believe that every human being is an end in himself or herself regardless of adventitious circumstances like birth or wealth, and in his own or her own right entitled to the fullest development he or she is capable of? Or does the state regard itself as the end and individuals merely as means to serve that end? Does it believe that human personality has no worth or significance except as playing its part in the state’s effort at self-realisation for itself? Do human beings exist for the sake of society or does society exist for human beings? Was man made for the sabbath or the sabbath for man? On the answer to this question will depend the attitude any society will seek to foster in a child. Sir John Adams, one time professor of Education in the University of London, has answered this question from the point of view of a society that believes in democracy, i.e. in the doctrine that sabbath was made for man and not man for the sabbath. “Johannem Latinam doceo” I teach John latin, says Sir John,
implying that John or Banda or Velupillai is much more important than Latin and the Latin has relevancy in education only in as much as it helps John or Banda or Velupillai to be his best self. To me the essence of democracy is its recognition of the worth of human personality. A social and political philosophy grounded in such an attitude must perforce direct its energies to fostering in the child this attitude of reverence for human personality including its own. "Education is Social Philosophy in action", says a writer in a recent issue of the Christian Newsletter. So, then, to me the first objective in education seems to be spiritual self-realization. Education should seek to help every child to realize its maximum possibilities. While education should provide the material and spiritual wherewithal for such self-realisation, I cannot say that the educational enterprise of a country will be able to guarantee that in fact every human being will realize his or her best possibilities. Such a claim cannot be made by anyone who approaches the subject in a spirit of realism. The discrepancy between conception and execution between first principles conceived in abstraction and the concrete data of experience, the emergence of unforeseen and unforeseeable facts in life often frustrate our best laid plans. But that is no reason why we should not plan the sort of education, a country's young should receive. A planned educational economy grounded on first principles will obviate much waste of money and human material, much aimlessness and the tragedy of futility and frustration that beset our education in Ceylon. All planning must be based on first principles. But the plan need not be a rigid and inexorable frame fixed for all time; planning, though grounded on first principles, should be capable of amendment and readjustment in the light of experience. In planning the country's education, the first objective to be had in mind is the providing of equal opportunity for
spiritual self-realization (or to lead the abundant life) to every individual human being in the country. To avoid controversy in the future, may I make it clear that equality is not identity and that I am not basing my demand for equal opportunity or any belief in equal or similar abilities. I am asking for equal (i.e. adequate) opportunities for unequal and dissimilar abilities.

The second purpose which I believe should underlie all educational planning is that the education a person receives should enable him or her to earn a livelihood. Not all of us are world renouncers; not all of us have the call to leave father and mother and pledge ourselves to a life of austerity and renunciation. The large majority of us are meant to be householders living in the world and fulfilling our obligations to the society in which we find ourselves. Therefore, the sooner we give up the highfaluting and insincere balderdash that we often hear from prize-day orators about education being wholly a matter of the spirit and having no relation to the problems of living a life free from want and worry, the better for us.

Material conditions for a wholesome life here and now cannot any longer be regarded as of secondary importance. Providing such conditions is among the duties a state owes to its citizens. Except for the rare few who impelled by a superior urgency decide to forgo material comforts and even the satisfactions of the bare needs of the body a competence, freedom from want and worry, and a minimum of creature comforts are conditions precedent for living the full life.

The third objective I propose for a planned educational economy in Ceylon is preparation for the responsibilities of citizenship. Without universal education universal suffrage is not merely a mockery and hoax, it is a fearful social danger. Universal
suffrage presupposes and depends upon universal education. (Let me repeat once again that to me literacy is not the same thing as education.) The responsibilities attaching to the vote in a democratic society cannot be trusted to a citizen who is not alive to his duties and rights and who has not consciously reflected upon the implications of his citizenship. He is to the extent of this defect an impediment and a menace to the successful working of democracy. The one condition needful to the success of the democratic way of life is an enlightened electorate, zealously watchful of its rights and acutely sensitive to its responsibilities. And it seems to me that education (in the widest sense of the term) alone can bring about this state of affairs. But rights and responsibilities are not static. They change from year to year and from generation to generation. So the proper attitude to these rights and responsibilities cannot be acquired once and for all at one stroke. This attitude will have to adapt itself to varying conditions in the social scene. Therefore, education itself cannot be regarded as a process that terminates at a specific period in a person's life and the educated person himself after leaving school has to take his further education in hand and keep the process alive all his life. But in a world like ours where far-reaching changes are occurring almost overnight, the effort to keep abreast of the changes and to adjust oneself to this changing environment is by no means easy to the individual. The task is too gigantic for any individual's material and intellectual resources. That is why in countries like Denmark the State has a system of folk high schools where a programme of adult education planned on a nation wide scale is carried out. By adult education please do not understand the amateurish attempts of condescending philanthropists to run night schools for the less fortunate members of the community. The Denmark programme is one
for a regular course of study ranging over various periods according to the needs of adults who attend them. Adult education is a continuation of education into the adult stage rather than a belated and wholly inadequate substitute for child education. It is based on the belief that education is a life-long process of adjustment to the changing environment and not as an episode in a person’s life occurring in the large majority of cases between the ages of five and twelve. Apart from the folk high schools, institutions like the B. B. C., when they are not doing pure propaganda are themselves meant to help in this process of adult education. The Army Bureau of Current Information in England is another such attempt to help the adult feel at home in the changing political and spiritual climate.

But what seems to me to be the chief function of Education for citizenship is the fostering of a critical attitude. Propaganda and indoctrination are today a fine cult. Realising how suggestible we human beings are, people who wish to exploit us for their ends are always ready to inseminate opinions and convictions into our minds, when we are off our guard. The most preposterous falsehood can be made to wear the semblance of truth by the arts of the propagandist. Mere repetition by itself often conjures the illusion of truth. Our weaknesses are played upon and we often find that without being aware of what was being done, we have often been beguiled into positions that a moment’s careful reflection would have told us were monstrous. Nowhere is this more injurious to the common weal than in politics. It may be that education cannot make us wholly rational and unbiased beings. With all our education we may yet be unable to resist indoctrination and suggestion. But if any thing human can redeem us from the fate of crude and unlettered savages devoid of reason and swayed by every random gust of passion, education can do it. Emotion
cannot and need not be drained away from human nature. But to be hog-ridden by fear, hate and suspicion and to react hysterically to every prompting of passion is hardly human. To be perpetually on one's guard, to be all the time weighing pros and cons, to persevere in a sceptical frame of mind is a wearisome pursuit. There comes a time when most of us give up the struggle and, with a sigh of relief, relax the tension of balancing probabilities against one another and reach out to whatever certitude lies handy. The restfulness of certitude has a fascination hard to battle against and the charm it has for one who has lacerated one's being by doubts and perplexities is irresistible. But if man would save civilization and himself, I am afraid, he should in varying measures forgo the delights of certitude and expose himself to the soul-trying ordeal of doubts, of criticism, of wanting to test and prove all things and to hold fast to that which is true. Education should certainly lead to certitude. It is primarily a quest for certitude. But the quest for certitude should be honest and disinterested, the two qualities needful for the successful prosecution of the quest in the contemporary world being sensitiveness to truth and imperviousness to propaganda. "The most difficult lesson to learn is that irrational and intolerant certitude is undesirable. To become truly adult we must learn to bear the burden of incertitude", says Julian Huxley in a recent Number of Hibbert Journal. This pronouncement is worth more than a passing thought in this context. 

S. H. PERINBANAYAGAM
PRINCIPAL'S NOTES

Two terms are to be covered in my notes in this issue, and I am handicapped in reporting on one since I was away in Kodaikanal for the whole of the second term. Through a large part of the first term, as most of you know, Mrs. Bunker and I were planning to take our furlough which was due in April, but we finally decided we should not risk our two children, so we followed the American Board's suggestion and took an extended holiday in the hills instead. It was a disappointment not to be able to go home and see our families, yet everything so far seems to have confirmed the wisdom of the decision. The stay in Kodai did us much good and we returned truly refreshed. We now plan to sail this coming summer when we hope the seas in the West, at least, will be more tranquil and the affairs of the College less disturbed by the alarums and excursions of war.

There is not a great deal to report, Mr. Selliah tells me, from the second term. The January Matric results came and we passed 19 out of 38 presented. I was sorry to miss the Alumni Day, which went off well, and I want to congratulate Mr. Crossette Thambiah on his election as President of the Alumni Association. I have urged upon the Alumni Association ever since I came that one of their own number should be President, and they did well in selecting Judge Crossette Thambiah for this signal distinction. I paid a fleeting visit to the College to attend a meeting of the Board of Directors which decided to request the Government to allow us to pay our teachers on the A Scale of salaries. It was always the intention that such schools as Jaffna College should pay according to that scale, but the resignation of the teachers under the weight of custom added to the reluctance of managements to raise the fees to meet the increased cost defeated that
intention. With a revived interest on the subject on the part of the teachers, the matter was brought urgently to the attention of the Board of Directors who decided that the teachers' case was too strong to be denied. However, the Executive Committee of Education settled the issue by refusing us the permission we requested.

This third term has brought several distinctions to the College. Our Second Eleven football team won the Jaffna Championship in their competition, defeating worthy opponents in the Jaffna Hindu College team in a fast, exciting and well-played match. Congratulations to the team—it gives promise of a bright future for football here the next year or two. The First Eleven lost only one match—to our old nemesis, St. Patrick's—but two drawn matches cost us our chance of playing in the finals.

One of our constant distinctions at the College is the presence of girls in all our classes from the First Year to the Intermediate. We can still hardly call this co-education for it has not been possible so far to offer all the amenities in the way of sports and other such activities to the girls which we do to the boys. But under the enthusiastic leadership of Miss Vytialingam we have recently started a Girl Guides Troop. In a competition among all the troops in the peninsula recently, ours, the youngest of all the troops, carried off the shield. We are used to our girls taking music prizes, but this is the first time they have brought distinction to us in this type of activity. We congratulate them and are very proud of them.

One of our students in the Higher Certificate Class, C. Gunasingham, won a speaking contest from among representatives of most of the Colleges of Jaffna at the anniversary of the founding of the Victory Volunteer Centre on the subject, "Why We Fight". We cannot take too much credit for this, since Guna-
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singham had his earlier education, through the Ma-
tric, at Jaffna Central; but we can credit ourselves 
with being able to attract a number of the best
students from other schools to our higher classes 
and to recognize merit when we see it.

No notes from a school Principal these days
would be complete without brief mention, at least,
of what is on the mind of every one who is inter­
ested in education in Ceylon today; the Report of 
the Special Committee on Education. Many were
disappointed at the time of the appointment of the
Committee that there was no one included on it 
from outside the Island to bring the ideas and ex­
perience of another situation to bear on ours. The
lack of this is seen in the Report. One from Ame­
rica is surprised that no determined effort to draw 
on local resources for interest and support has been
made, even though the problem of funds to carry 
out the proposals is a critical point in the whole
scheme. Again, the proposal of three kinds of high­
er schools strikes one in reading it as highly doc­
trinaire and not reflecting intimate knowledge of
and experience with such schools in actual operation.
In general the light thrown on our educational pro­
blems emanates only from England, where conditions
are very different, and from Ceylon itself.

The most striking recommendation together with
its weaknesses has been sufficiently pointed out, I
think. Free education throughout the educational
ladder is certainly a worthy goal to be set; but to
have so radical a proposal considered and inserted
almost as an after-thought tends to give the whole
Report an off-hand character which it does not de­
serve. I think there can be no doubt that what
several of the riders by individual members point
out is true: the scheme of free education as there
proposed will almost certainly deprive most of our
best schools of the means which have made them
good with no provision that will enable any others to approach their standard. It is inconceivable that this is the aim of the Special Committee; so one can only say that this, at least, is a most ill-considered recommendation.

So far all my comments have been critical, but the Report is far better than my remarks so far may make it seem. There is much in it which, if given effect to, will very greatly improve education throughout the Island. The very fact that the personnel of the Committee was so local has meant that it "speaks to our condition" with an intimacy no group of foreign experts could hope to achieve. The recommendations with regard to examinations, language, curricula and method, and even the types of schools, are all useful and pointing us in the right direction. Most of the defects can be simply ignored without affecting the Report as a whole, and it will be a great pity if the State Council lets a few objections keep it from taking the Report seriously and giving effect to most of its recommendations soon.

I might have added to the list of our distinctions this term the rather unenviable one of having two of our best teachers chosen for the Inspectorate of the Education Department and yet a third called to be Manager of the Co-operative Bank being started in Batticaloa. The latter is Mr. Samuel Beadle and he has already left us to assume duties. He has been here for three years, teaching in the Lower School, but also helping us greatly by being one of our Boarding Masters and coaching both the Football and Cricket teams. We are grateful for his willing and co-operative spirit shown at all times. We wish him well as he leaves for work with a much better future than we could hold out to him there.

Messrs. C. A. Gnanasegaram and M. Rajasundram leave a very large gap in our teaching ranks. Mr.
Gnanasegaram has been with us for thirteen years and has distinguished himself as a most sympathetic and effective teacher in his relations with his students, and with a love for and mastery of his subject (English) which will be hard to replace. Mr. Rajasundaram joined the teaching staff in 1937 and won his London Honours course degree while here. This equipped him to handle our highest classes and he soon showed real teaching skill as well as mastery of his subject. He, too, cannot be easily replaced. But we wish them success as they undertake a broader work and will take what satisfaction we can from the knowledge that we have helped to strengthen the educational side of the Department of Education.

And now there is space only to wish all my readers a happy Christmas time and a New Year which sees the prospect of peace brought near, if not actually established. The year ahead will certainly bring us all serious problems, but at least we can hope to tackle them with a spirit of hopeful confidence that war time makes difficult.

REMINISCENCES OF Mrs. G. G. BROWN

By J. V. Chelliah, Esq., M. A., J. P.

The first glimpse I had of Mrs. G. G. Brown was at a shop in the Jaffna Pettah. She was discussing prices with the Moor Shopkeeper. She had her hair parted in the middle, and looked tall and slim and answered exactly to my mental picture of a school "mam". Indeed, rumour said that she was a school teacher and that she was an expert teacher of Arithmetic. And then, they said that she was an
M. A. of Oberlin College. That was very extraordinary I thought, as I did not know of any missionary lady who had attained such a high academic honour. Mr. Brown was only a B. A. of the same College. Dame rumour had it that Mr. Brown was a pupil of Miss Clara Pendleton, that she had considerable influence over this high-spirited young man who went in for a University Career rather late in life, and that such was her hold on this young man that he married her after graduation.

Missionary work had a great appeal to the couple and they chose to come out to Ceylon as missionaries of the American Board. When Mr. and Mrs. Brown came, a new era had begun in the Mission. While the predecessors of Mr. J. H. Dickson and Mr. G. G. Brown were conservative, dignified, and prim, the new missionaries were democratic, unconventional and were good mixers. I had heard of Yankee shrewdness before, but I found very little trace of it in our older missionaries. But here were two men who were shrewd (in a good sense) and who would not allow people to pull the wool over their eyes, although they were new to the country and the people. Further they had new ideas and while Mr. Dickson seemed an A 1 business man, Mr. Brown was more of the statesmanlike type. I quite remember an older missionary referring to these two as "those young men who had revolutionary ideas".

What had Mrs. Brown to do with all this? She was a cultured lady and we could see that she was the right-hand helper of Brown, the statesman, if not inspirer in at least some of his broad and liberal ideas. A statesman is one who looks beyond the present and plans for the next generation. Mr. and Mrs. Brown had this capacity to a remarkable degree.

Mr. Brown was a dreamer of dreams. Sometimes his day-dreams would so absorb him that he would be absent-minded and oblivious to his sur-
roundings. He was an introvert *par excellence*. In saying this I do not mean that this was a weak spot in Mr. Brown’s character, but that it was one of his strong points. It is the dreamers that have advanced the course of progress in the world. Our Lord was a perfect Man, and was both introvert and extravert, but we know that he was first of all a dreamer of dreams. Indeed, he preferred the introvert Mary to the extravert Martha. In these remarks I am leading up to Mrs. Brown. She cordially cooperated with this dreamer, but what is more, she helped to bring down to earth some of the dreams of her husband. I should say that she was more of an extravert than an introvert. Mrs. Brown was the perfect compliment of her husband. It is not similarity of tastes and ideas that make an ideal pair, but a complimentary nature. Mrs. Brown supplied what was lacking in Mr. Brown. Mr. Brown would propose but it was Mrs. Brown that would dispose. He would supply the general plan and she would work out the details.

When Mr. Brown accepted the Principalship of Jaffna College, he was not enthusiastic about it. In a letter to the Mission Board he said that if he were triplets he would give two of them to Mission work, and only one to the College, I suspect that Mrs. Brown must have had considerable influence in inducing her husband to accept the Principalship. With her high intellectual attainments and her Oberlin atmosphere she must have thought that she could have a share in the administration of the College. When Mr. Brown arrived, I was just starting to go to Calcutta for my Master’s degree and so I could not come in contact with him. He arrived without Mrs. Brown, who came later. I was not personally known to them in their Udupiddy days, and so, when I returned six months later, I was practically a stranger to them. I used to feel uncomfortable with them, as I suspected that they were
taking my measure. It was unfortunate that, to begin with, I was a strong opponent of their scheme of a Union College for Jaffna. I sometimes think that the close friendship I had with them later was due to the correctness of my judgment that, much as the union scheme was theoretically desirable, it was practically impossible. The day after negotiations were broken off, Mr. Brown came to me and said: "Chelliah, You were right. Some funerals will have to take place before union could be effected”.

Mrs. Brown, if I remember right, taught some Arithmetic in the College and one of her innovations was making the walls of the class rooms serve as black boards and making the students work problems simultaneously. She took a great deal of interest in organising the Brotherhood, their object being to train the Senior boys in parliamentary procedure and citizenship. She and Mr. Brown would be present at the meetings and make helpful criticisms.

I have said that Mrs. Brown was primarily an extravert. This was especially seen when she became the boarding master of the College. She knew the price of brinjals, onions and all food materials very accurately and no one could cheat her. She would herself go to the Chankanai, Chunnagam, and Town markets at times to make purchases. You should see her making bargains! Some people admired her for this, but others thought that it was degrading for a Western lady to go into market places and haggle with illiterate people. But she made the boarding more than pay its way—it had been run at a loss before.

But her greatest love was in the Church. She must have given great help in her husband’s organising the present Church Council. Her solicitude for the pastors was remarkable. She worked for a pension fund for them, and wished to see them better paid.
and better treated. Once she said to me about a certain pastor that he should be provided with a motor car, when there were not more than a dozen cars in Jaffna!

Mrs. Brown had a considerable influence in restraining Mr. Brown from some of his impulsive actions. Although Mr. Brown had a heart of gold, he would say and do things at the heat of the moment. The following anecdote will illustrate this: Mr. Brown refused to invite Governor Chalmers to the College as the south wing of the quadrangle was pulled down and a new structure was contemplated. The idea of inviting the Governor to a place which was in such a dilapidated condition was very repugnant to him. But Mrs. Brown and I thought otherwise. We argued for a long time, and finally he grew hot—did he think that a mere woman and a subordinate were thwarting his will?—and said: "Invite him. That is your funeral. I won't have anything to do with it". When the Governor came, Mr. Brown said that he could not take him beyond the Ottley Hall as things were in a broken condition. But the Governor desired specially to see the site where the new building was to be put up. He actually walked through the debris, and took sometime in discussing the plans of the new building. Of course he was grateful to Mrs. Brown for her stand in the matter.

Women's work at Udupiddy, Jaffna College, Council work, and the last lap of her life was spent with her husband in evangelistic work. It was in doing this work that Mr. Brown lost his life.

Mrs. Brown's work as a missionary did not cease with her departure. She kept closely in touch with the work here. She wrote numerous letters to Christian workers here, sent papers and books to them, and even took a personal interest in the people whom she had known in Jaffna.
In writing the above I have dragged in Mr. Brown. One could not but do it as they worked as one—a double barrelled gun. I am not making an invidious comparison when I say that the Browns were one of the most powerful missionary families that ever came to Jaffna.

We have been speaking of individuals. But as to the missionaries as a genus, I can only say with the poet, when I think of them:

Our eyes are bedewed
With tears of gratitude.

THE LATE MR. C. C. KANAPATHIPILLAI

i. The substance of the tribute paid by the Principal Rev. S. K. Bunker at Mr. Kanapathipillai's Memorial

Mr. Kanapathipillai's death comes as a sad blow to Jaffna College. It stops a most useful career in mid-course. This was the first thought that came to me as Principal of the College. For he was one of our best teachers. Few have been as skilful; none has been so conscientious in preparation, so self-critical, so anxious to study and improve his methods. I am sure there was no other among us who spent so much time—all of his time—on this kind of thing. Few, also, have been so careful in judging a pupil's capacities or in trying to understand the whole nature of the child under their care.

I shall remember him as he was in our Lower School Teachers' meetings, discussing promotions or problems of method and syllabus, how we were not satisfied until we knew his opinion, and how I, for one, was always anxious to have him on my side in any decision.

To sum up—he was a real craftsman: skilled, patient, taking pride in his work, never satisfied
except with the best. Truly he was born to teach. I simply cannot imagine him as anything other than a teacher. Indeed, I am only unhappy in my memories of him because, valuing his skill and experience in working with younger children, I asked him to stay on in the Lower School, even though I knew he was anxious to work with older children.

But we valued him at Jaffna College for much more than being a skilful teacher. He was a colleague for whom we had a real affection. I can only repeat what I said at College this morning: He brought out for us the real meaning of the word 'gentleman', for he was a gentleman. Quiet, considerate, thoughtful—a man of his stature and build might easily have been rough and over-bearing, but he was ever the gentlest, the kindliest among us.

And if he typified the teacher and the gentleman, so did he also the Christian, in character and disposition. He was never one to push himself forward, but he gave himself faithfully and well to his friends and his work. If one were to ask me for an example of most of the injunctions of the Sermon on the Mount, I would refer that man to Mr. Kanapathipillai. Most of us honour our profession in the breach, but here has been one who took the teaching seriously and wrought it into the very texture of his life. And the truth of the teaching is to be found in the loving affection Mr. Kanapathipillai won from all who knew him.

Missing him as we shall most sadly, our thoughts turn to those who will miss him most. To his widow and his daughters go our heartfelt sympathy and our prayers for comfort and strength.
ii. *Speech delivered at a service in memory of the late Mr. C. C. Kanapathipillai by Mr. C. S. Ponnuthurai also of the Staff*

Life under Law is at once the easiest and the most difficult pathway for any human being. By law I mean not only the statutes of any country or nation, but also all the written rules, customs, accepted practices which receive their sanction either from religion or society or from both.

It is the easiest, because it is a pathway that has been delimited for you by somebody else. Another has done the thinking, planning and legislating and all you have to do is to follow the law. It demands no initiative from you, you have no need to think and choose. All that is expected of you is blind obedience. There is a story of an American food merchant who was urging his Senator to vote for a Bill demanding a minimum percentage of purity in all food manufactured. After listening for a while, the Senator hinted that his visitor himself did not hold a good reputation about the food he manufactured. Whereupon the merchant replied, “That’s exactly my point; if you passed the Bill I can no longer manufacture impure food”. This merchant needed the Law to enable him to do the right thing. “A table of laws is a drastic simplification of the tasks of daily living. It is a life unambiguously taped out for you. It is to walk by a divine ordinance map. It is to be guided rather than to explore. What one does is to categorise under a few heads all the myriad situations a man can fall into and to have at hand a label, a recipe, a pill for a given situation”.

Life under Law is also easy because it takes the responsibility for your actions off your shoulders. If you err in what you do in following a law, obviously the law makers are at fault and not you.
Life under law is also the hardest, because it demands the maximum effort of the will. Every time you have to act, 'you have to subjugate your desire to will, your impulse to precept and your conduct to law.' In trying to carry out the demands of law, you find yourself in a constant state of tension under which a large number of people lose their health and even sanity. Life under law is the hardest, because it is like a machine that grinds on, implicating yourself and others. "It is too athletic, too muscular to be gracious, too solemn to hold, still less to radiate happiness; too grim for laughter, too absorbing and too fearfully urgent to leave space for the silly recreations in which the soul, giving up its strivings, can recover its poise and elasticity".

Our departed friend, and always a faithful friend, C. C. Kanapathipillai found himself trying to lead a life under law. He will be remembered by all who came in contact with him as one who tried to do everything in the correct and right way, no matter what the consequences may be. If he played Tennis, the practice of correct movements for each stroke and right technique in court craft mattered to him more than winning the game. If the sure trick convention was the best in Bridge, he would follow it no matter how many thousand points he lost. If as a teacher and Supervisor of the Lower School he felt that the Script hand was mostly accepted as the best for children, he would insist on it, no matter how loud the conservatives of the 'civil service' hand howled for it; if the Italian method of subtraction was the best, nothing could deter his accepting it for the training of the small children.

Such extreme devotion and passion to do everything in the most legal way must bring him into conflict with others when the norm for the majority seems to be 'rules are meant to be broken'. Besides, such an adherent to the law recognises no
exceptions and Kanapathipillai knew that his desire to do everything the correct way brought him unpopularity, not only in work but perhaps also in play, and as Supervisor of the Lower School, specially in dealing with people for whom every circumstance was an exception. Patiently and meekly he suffered this, because he always felt that he was doing the correct thing by others and by himself in following such a course of action.

Normally a person who thus leads a life under law has to be indiscriminating and heartless. He has to 'treat every problem as a particular instance of a general rule, every situation as a specimen of a kind'. For him circumstances made no difference; lying was always lying and stealing was always stealing. Further, to such a person whose life is under law there is no logical room or sanction for forgiveness. "For if right is absolutely right and wrong absolutely wrong, to excuse another is as bad as to excuse oneself!"

While, as we saw earlier, C. C. K. (for so he was called by his intimate friends) put himself under law, yet it could not be said of him that he was heartless and unforgiving. If he applied the law and caused suffering, he also suffered equally with the sufferer, when he had to forgive, he forgave readily and completely. Two pictures of him stand out vividly in my memory.

During my early days here at Jaffna College something had happened which had caused sharp disagreement between C. C. K. as Supervisor and myself and sometime later when I passed along the verandah I saw C. C. K. seated alone in an empty classroom. He called me in and literally in tears told me not to adopt the attitude I was taking in the matter. It was a revelation to me to see that one who seemed so firm in the law could also be so sensitive. Yes, C. C. K. had a very sensitive nature which too brought him pain.
There is yet the other picture of him that stands out clearly in my mind. It was at a function at Uduvil at which quite a number of us teachers from Jaffna College were present and C. C. K. sat among us looking a broken man, sadly receiving seeming congratulations. He had been appointed Headmaster very much against his desire. Offering our congratulations, we avoided him, for we feared to advise him, lest his escape should victimise us. C. C. K. during those days and later experienced the truth of the statement—a Pharoh who did not know Joseph.

A Chinese philosophy asserts that nothing that ever happens to you can be wrong if you yourself are right. What then was wrong with C. C. K.? Was it his extreme devotion to duty; was it his patient, painstaking attitude to work; was it his eagerness to learn and do things in the most correct manner; or was it his willingness to stand at his post, even though the whole world appeared to be against him?

With his transfer to Tellippalai, already a broken man, vicissitudes seemed to follow him rapidly, so rapidly that they ultimately gave him his release. During his last years after he returned to Jaffna College, I came to know him still more intimately and knew at first hand all the trials through which he was going. What shows up a man better than the moment of trial? Already in poor health, the reverses he went through could not but have impaired his health further. But through all this one thing he did not lose, and that was his faith in God. A convert to Christianity, his faith in God in Christ was much more deep-rooted than that of most of us. It was however his particular problem to see the gap between Christianity preached and Christianity practised and in spite of what he saw around him constantly, he still believed and disbelieving strove...
“Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that has clean hands and a pure heart;
Who has not lifted up his soul unto vanity,
And hath not sworn deceitfully.”

Yes, there can be no doubt that C. C. K. has ascended to the hill of the Lord and standeth in His Holy place.

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HOUSE ACCOUNT
ABRAHAM HOUSE

There were only two inter-House competitions, one in athletics and the other in football. In athletics we obtained the second place after a close fight with the Hitchcock House for the first place. Our congratulations to them on their splendid victory. In this competition I must make special mention of B. Nesarajah, the captain of our athletic team, for his excellent performance. He came out first in all the three items he took part maintaining a good standard. He was awarded the cup for the senior champion. Our tug-of-war team under the management of R. Joganathan deserves congratulations for its excellent work. In football we were placed first after easy victories over our opponents.

In the Literary Societies, the President of the Academy and the Forum are members of this House, The present President of the School Council and the 1943 athletic captain are also members of this House.

G. SANMUGAM
House Captain.

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BROWN HOUSE

House Masters:—
Mr. C. R. Wadsworth
Mr. C. S. Ponnuthurai

School Councillors:—
V. Sivasubramaniam (House Captain)
V. Thurairajah
G. Kurien

It is with great pride that I submit the report for the period under review for our career during that period has been very eventful. Two terms have passed since the last report was submitted to the Miscellany and therefore we have a large number of events to record.
Our House has from the days of its inauguration occupied an enviable position in all fields. We have done our best to keep up the reputation. We became the champions in volley-ball under the inspiring captaincy of V. Sivasubramaniam. In sports we became third giving a keen fight to the Greens who defeated us by a single point. Well done, Greens! Though we were unable to win the championship in foot-ball owing to the sudden departure of some of our star players we defeated the Whites, the best House team.

As usual most of the responsible positions in the College have been filled by men from our House. The captain and vice captain of the athletic team for the year 1944, R. Rajasenan and G. Kurien respectively, are members from our House. In the last Inter-Collegiate athletic competition G. Kurien won the championship in the intermediate division and created a new intermediate record (9 feet-2½ ins.) in Pole-Vault. Our congratulations to him. Our House-Captain V. Sivasubramaniam led the foot-ball team this year very successfully. We have also sent three other players from our house to the foot-ball eleven. They are Thurairajah, Kurien and John.

Finally we have got to mention the departure of our former House-Captain Mr. Ratnasabapathy—who is now a student of the Pembroke Academy—and two other councillors Sitsabesan and Arulrajasingham—who are now pursuing higher studies. Their places have been filled by V. Sivasubramaniam, V Thurairajah and G. Kurien.

In conclusion I thank all the members of the House and the House-masters for their whole hearted co-operation and encouragement.

V. SIVASUBRAMANIAM
House Captain.

HASTINGS HOUSE

*House Master*  Mr. A. T. Vethaparanam
*Asst. House Master*  Mr. S. S. Selvadurai
*School Councillors*  T. Thurairatnam (House Captain)
                     K. Sukirtharathnasingham
                     S. Somasundaram

When one reviews the achievements of our House, one is struck by the large number of changes it has undergone. Still more striking is the enviable position our House has attained in the various fields of sports. But we are compelled to strike a note of grief at the outset itself. I refer to the passing away of our Assistant House Master, Mr. C. C. Kanathipillai from our midst. By his
death we have lost a sincere friend and sympathetic adviser. We never had a word of reproach from him however badly we might have done. However, he has been well succeeded by the appointment of Mr. S. S. Selvadurai in his stead.

Another change of importance is the election of our two new councillors. Our former House captain C. Kanthasamy left us at the beginning of last term and Sukirtharatnasingam was elected intercouncillor and T. Thurairatnam was elected captain of the House. The other addition to the Council was S. Somasundaram. In Sports we have much to record. In Basketball we became champions. In Volley-ball we were runners up and in Football we lost only to the Greens who were the champions. We are also proud of the fact that three from our House, namely Pathmajeeyan, Thurairatnam, and Rajanayagam are in the College football team this year.

Our congratulations to Miss Eunice Niles and Miss Ranjithamalar Beadle who became first in the Senior and Junior divisions respectively in the athletic items they took part in.

In conclusion I thank all the members of the House and the House masters for their whole hearted co-operation and help

T. ThuraiRatnam
House Captain.

HITCHCOCK HOUSE

There were only two inter-House competitions held during the last two terms namely athletics and football. In the former we were champions for the second year in succession. The secret of this success was the interest taken by our Assistant House master Mr. S. R. Beadle. In this competition Mas. S. Thanapalasingam of our House deserves commendation for his excellent performance. He belonged to the intermediate group and ran the 100 yards dash in 11 seconds—which feat was indeed a remarkable one for one of his age group. He came first in all the items he took part in and won the cup for the intermediate champion. In football we were placed second.

In the volleyball competition which was a continuation from the first term we became champions.

We had one general meeting last term to elect representative to the School Council E. R. Selvanathan and N. Kugarajah were elected. Our congratulations to them,

R. Ratnasingham
House Captain
With the introduction of about twenty-five fresher members the total membership has risen to eighty-five, which is a record for the above association.

The main items of the English meeting were the freshers debate on "The Ceylon University should not be Residential and Unitary" and impromptu speeches, while in the Tamil meetings Mr. B. K. Somasundram's lecture on 'Music', and prepared speeches by members of the Academy were the chief activities.

One of the high lights of the term was the Inter-Collegiate Debate with the Hindu College Inter-Union on the 4th of November on "The Indian National Congress is justified in refusing the Cripps' Offers." This was preceded by a Social and Entertainment. A football match was also played under the auspices of the Academy on that day with the Hindu College Inter Union football team.

A play entitled 'Down South' written by Mr. S. D. Tampoe, Advocate, and produced by Mr. L. S. Kulathungam, was successfully staged by the Academy on the 4th December. A fuller account of it will appear in the next number of the Miscellany. The play is to be staged in Jaffna on the 15th January, 1944. The Patron's enthusiasm in Academy affairs was conspicuous and this gave an impetus to the working of the Academy. On the whole we had a very successful term.

I thank the Executive Committee for their co-operation in contributing much to this successful term and also to the members of the House for their renewed interest and support.

A. RAMASAMY
Hony. Secy.
THE NATURAL HISTORY ASSOCIATION

OFFICE BEARERS.

Patron: Mr. T. J. Koshy
President: S. G. Luther
Vice President: C. S. Nagalingam
Secretary: K. S. Thambiayah
Committee Members: S. Pathmajan

For the first time in the history of Jaffna College, an Association has been inaugurated to keep the students in close touch with nature. As usual with all newly begun Societies we had to face many difficulties in enrolling members. We hope that as time goes on the members will take due interest to keep this Association lively.

The office-bearers were elected on the 27th of September 1943. We had only one meeting this term which was held on the 2nd of November. Rev. S. K Bunker spoke on "The Study of Birds." He dealt on the subject very briefly and made it interesting by quoting examples of birds which could be seen round about the College.

I should thank the Principal, teachers and the members whose wholehearted effort has made us to form this Association. We hope to meet more often and also invite speakers from other Colleges.

"And hark! how blithe the throstle sings!
He, too, is no mean preacher:
Come forth into the light of things,
Let Nature be your teacher."

K. S. Thambiayah
Hony. Secretary.

THE BROTHERHOOD

President: M. Shanmugarajah
Vice-President: K. Shanmugalingham
Secretary: J. Jeevarajah
Asst. Secretary: G. Kurien
Treasurer: B. Nesarajah
Asst. Treasurer: P. S. Thiagarajah
English Editor: Miss K. Raneedevi
Tamil Editor: D. R. Ambalavanar
The term under review has been a successful one for the Brotherhood, in spite of the fact that we were unable to have more than two meetings this term. At one we had a debate on "Religion is a hindrance to progress." At the other we celebrated Mr. Gandhi's birthday. Mr. M. Rajasunderam of our Staff, and Mr. N. Sivagnanam, an Old Boy of the College, spoke to us that day.

We also had our 33rd Anniversary Celebrations this term. They were held in the Ottley Hall on Monday, the 1st of November, with M. Shanmugarajah, the President presiding. The Secretary's Report, the Tamil and English papers and musical items were included in the programme.

The Annual dinner then took place. The Patron Mr. L. S. Kulathungam presided and covers were laid for 100. The toast list was as follows:

- Ceylon and her Government: The Chairman
- The College: Proposed by Miss E. Scowcroft
  Responded to by the Principal
- The Brotherhood: Proposed by Mr. S. J. Gunasegaram
  Responded to by Mas. E. R. Appadurai
- The Sister Associations: Proposed by Mas. K. Shanmugalingham
  Responded to by a representative of Jaffna Hindu College.
- The Guests: Proposed by Mas. J. Jeevarajah
  Responded to by Mr. A. Sambandhan.

Let me take this opportunity to thank all those people who helped to bring these celebrations to a success.

J. JEEVARAJAH
Hony. Secy.

THE Y. M. C. A.

In presenting the report of the Y. M. C. A. for the second and third terms, I should say that, though we have not achieved much success during these terms, we have done something towards creating interest in the students and teachers for Y. M. C. A.

Mr. Beadle was elected Treasurer, in place of Mast. B. M. Singham who left us.

To the all-Ceylon S. C. M. camp, held at Negombo, we sent nine delegates. The camp lasted for five days. The leader of this camp was Rev. H. K. Moulton, M. A. B. D., Prof-
fessor, Theological College, Bangalore. Here Mr. C. S. Ponnuthurai was elected Senior Secretary once again.

I am glad to say that the Sunday School at Thunavy is being conducted well. At present the number on the roll has increased to fifty-five. At last we have succeeded in getting Misses Ariamalar and Ponmalar Vithyalingam to teach in the Thunavy Sunday School. Our thanks are due to these lady teachers for their ready help. Thunavy gave an item at the Children’s Rally at Navaly. We have also organized Christian Endeavour Unions at Vaddukoddi and Thunavy, for the children. Our thanks are due to Rev. and Mrs. A. C. Thambirajah for helping the Children Endeavour Unions and the Sunday School and to Mrs. Thambirajah for teaching the children songs.

During the Evangelistic month, we did evangelistic work in Eluvaitheevu and in our neighbouring villages in which the Y. W. C. A. also joined. Here our thanks are again due to Rev. and Mrs. Thambirajah for training us to do evangelistic work.

After the Evangelistic month, many of us attended the Fellowship Meeting held at the Ashram. We had a full day programme, and in the evening we dispersed after hearing the inspiring address of Mr. S. H. Perinbanayagam. The annual Expedition to Eluvaitheevu came off in the early part of July. A good number of our members and non-Christian students attended this expedition.

During this period we were able to have our meetings regularly.

The following are the speakers and their topics:
1. Mr C. B. Paul “on My contact with Pupils”
2. Rev. H. K. Moulton on “Thinking and Sinning”
3. Rev. A. C. Thambirajah on “The life of Jesus Christ”
4. Rev. R. A. Jefferies on “Contentment and Progress”
5. Miss M. V. Hutchings on “

6. Mr. E. J. J. Niles on “Gratitude”
7. Mr. George Jegasothy on “Students discover Societies”
8. Mr. Henry Selvarajah “

The following are the leaders of discussions and their topics:
1. Mr. K. Nesiah on “Leadership”
2. Dr. J. T. Amarasingham on “Russian Influence on the world”
4. Mr. C. A. Gnanasegaram on “Fishers of men.”
5. Rev. A. C. Thambirajah on “The questions discussed at the Kandy Conference.”

Our thanks to the speakers.
We had the privilege of hearing one lyrical sermon by Mr. I. I. Jesusagayam on "sangeli", and of having one sing-song meeting conducted by our College Chaplain, devotional and personal-piety meetings by Rev. Thambirajah. In one meeting our delegates to the all-Ceylon S. C. M. Camp spoke about the Camp. We also gave the privilege to the Senior Christian students to preside at the meetings and to conduct Children’s Services on Sundays.

We thank Rev. Selvaratnam for inviting us to the Ashram to spend a weekend to which many of our members went. Many of us attended the Boys’ camp held at the Ashram during the August holidays. The leaders were Rev. D. T. Niles and Rev. S. Selvaratnam. Many of us attended also the Fellowship and the Annual General meeting of the J. I. C. C. F. held at St. John’s College, Jaffna. The following officers of the J. I. C. C. F. were elected from our unit, President: Mr. P. W. Ariaratnam; Organising Secretary: Mr. W. L. Jeyasingham and Secretary: Mast. J. Jeevarajah.

Conventions held at Uduvil and Vaddukoddai helped us very much. In the latter, two special meetings were conducted by Revs. D. T. Niles and S. Selvaratnam for us.

We have planned along with the Y. W. C. A. to observe the Y. M. C. A. prayer week and to conduct a Carol Service on the last Sunday of this term in English. Our thanks are due to Rev. and Mrs. Bunker for training some of our members to sing English songs and solos. We have also planned to do our part during the week of witness.

I must also thank the members of the Y. W. C. A. for their kind co-operation and help in the singing.

We have decided to have a Re-union early next term and we invite the old members of the Y. M. C. A. Therefore the old members who see this please send in your names and addresses before the beginning of next term.

In conclusion, I thank our President, Mr. S. S. Selvadurai, for his valuable guidance, the Executive Committee for helping me to carry out the work successfully, and our members and the students of Jaffna College for their hearty co-operation.

I wish you all a Happy Christmas and a Prosperous New Year.

D. R. Ampalavanar
Hony. Secy. J. C. Y. M. C. A.
THE Y. W. C. A.

The terms under review have had a very successful programme worked out. In our weekly meetings we were privileged to listen to inspiring addresses. We are thankful to Miss Ahrends for her instructive talk on "The meaning of the Y. W. C. A", which provoked us to much thought.

The Y. W. C. A. as in previous years did not neglect its activities for the poor and endeavoured to collect for their benefit by having a sale of refreshments. I take this opportunity to thank our Senior friends for their assistance in making this sale a success. Plans are ready for a Christmas tree for the poor.

The Y. W. C. A. has decided to divide itself into different groups to further its knowledge in all departments of life. The Week of Prayer was observed successfully, with the close cooperation of the Y. M. C. A., which readily helps us often.

I shall be failing in my duty if I do not extend our sincere thanks to Mrs. K. A. Selliah, for all the help she rendered as Trustee, and to our new President, Miss R. Appadurai, under whose able guidance the Y. W. C. A. is prospering.

In conclusion let me thank our members and Senior friends for their hearty cooperation in all our endeavours.

Grace Appudurai,
Hony. Secy.

THE H. S. C. HOSTEL UNION

1—Second Term

OFFICE-BEARERS

Patron: Mr. W. L. Jeyasingham
President: " C. S. Nagalingam
Vice President: " S. M. Kamaldeen
Secretary: " S. D. Jeyasingham
Asst. Secretary: " A. Saravanapavan
Treasurer: " L. Gunaratnam
English Editor: " C. Gunasingam
Tamil Editor: " S. M. Kamaldeen
The above Union was formed this term, when the new H. S. C. class was formed in College. There are over thirty members and we held three meetings. Most of the members were freshers and a good part of the time in the meetings was spent in their introduction. C. Gunasingham, a member of the hostel, gave an interesting speech.

Towards the latter part of the term we could not hold many meetings because the term tests came in.

Though this is a new Union, it promises to become a very useful one in which the members will have an opportunity for debating and speaking and one which will become a very powerful influence among the students.

Finally let me thank all the office bearers, especially the President, C. S. Nagalingam, for the keen interest they took in the affairs relating to the Union.

S. D. Jeyasingam,
Hony. Secy.

2—Third Term

OFFICE-BEARERS

Patron: Mr. W. L. Jeyasingam
President: S. D. Jeyasingam
Vice President: K. S. Thambiayah
Secretary: S. Mylvaganam
Asst. Secretary: E. C. Selvarajah
Treasurer: N. R. Balasingham
English Editor: S. D. Jeyasingam
Tamil " : S. Mylvaganam

We were asked by the authorities this term to hold meetings only once a fortnight, because they say that too many Association meetings every week are interfering with our studies. This means that we can hold only six meetings per term.

The first meeting was a business meeting in which the office-bearers were elected.

A committee was appointed to draw up a constitution. The constitution was read and passed in two successive meetings.

S. Mylvaganam,
Hony. Secy
HUNT DORMITORY UNION

Patron: Mr. S. R. Beadle
President: E. R. Appadurai
Senior Member: W. S. Mahendran

I feel happy to present the report of the Hunt Dormitory Union for the last two terms. This term was a fairly successful one.

Last term we were able to meet only thrice owing to various difficulties which cropped up off and on. At two of our regular meetings, the Vice-Principal talked to us interestingly, on his voyage to England. We are grateful to him for his talks.

This term we met five times and had very lively programmes.

At one meeting Mr. B. K. Somasundram addressed the house on “Music”. We are thankful to him for it.

At some others of our regular meetings our members maintained a high standard of debate. We are yet not satisfied and we hope to raise the standard still higher.

In closing, let me thank those who helped me. Our Patron was really our back-bone. He backed us up always, encouraged us and kept us active. We are very grateful to him for his support.

Our President, E. R. Appadurai, deserves special mention for it was he who was a dominating influence leading us on to success. Under his leadership we have progressed much. We hope that his successors will not give up the ground which he has covered.

Finally I wish to thank the Committee and the members for their unceasing co-operation and encouragement.

R. Gunaratnam,
Hony. Secy.
I. O. H. D. U.

TUCK SHOP CO-OPERATIVE SOCIETY

President: C. S. Nagalingam
Secretary: T. Thurairatnam
Treasurers: Mr. C. A. Gnanasegaram E. R. C. Selvanantham
Additional members to the committee: Mr. C. R. Wadsworth R. Balachandran
Almost a year has passed since the last report of the Co-operative Society appeared in the Miscellany. Many changes have been brought about meanwhile, owing to the energetic actions of our treasurers and the generous attitude adopted by the College authorities. Our thanks are due to them.

The Tuck Shop sustained its first loss at the departure of our former treasurer, G. N. Wijiaratnam. E. R. C. Selvanantham then a fresher to the post assumed duties. At that stage the Tuck Shop was in a critical position. The prices of things were soaring up owing to war. Add to it the inability of the students themselves to understand the situation, and the position of the Tuck Shop then can easily be gauged. We were criticised from every quarter.

Now we are happy to state that our senior Treasurer, Mr. Gnanasegaram, has pulled it out of the fire.

Of the other changes deserving mention, the most important is the “queue” system adopted in serving. In spite of a grave opposition by a large number of students, the system was set up and brought to perfection. Much remains to be done yet, but on the whole the state of the Tuck Shop is flourishing. Hundred per cent profits are, as then, still a common feature. A word has got to be said with regard to the criticism which the Tuck Shop almost incessantly has to face. The main charge laid against it is profiteering. Of course we can understand what our critics mean for, as said earlier, the annual profit of the Tuck Shop has always been above hundred per cent. But our critics forget the fact that only when the number of shares are considered the profit is hundred per cent, but the actual amount of stock laid out is about ten times the amount raised by shares, obtained through loans from the college and in other ways. We hope our well meaning critics will not repeat their mistake.

In conclusion we wish to thank Luther Selvarajah, N. R. Balasingam, V. Sivasubramaniam, Angus Rasiah and Victor Joseph for the help rendered to the committee in managing the Tuck Shop.

T. THURAIRATNAM,
Hony. Secretary.

THE SCOUT TROOP

From the time of the departure of Mr. R. S. Wright till the arrival of Mr. C. B. Paul the Scout Troop remained idle. Mr. Paul’s arrival revived the troop.

As soon as he was appointed Scout Master, he carried on a recruiting campaign with fifty Scouts as the target. The re-
cruiting was so successful that we had to disappoint many who had sent in their applications after the target was reached. This was the first time that Third Jaffna ever had so many enthusiastic. To Mr. Paul the Scout Troop shall always be indebted.

We had our parades on Thursdays. It was indeed a fascinating thing to see six Patrols of Scouts at the parade grounds.

Just after the first sextant of the Second Term, the Scout Master held an Investiture Ceremony in which the Vice-Principal gave us an interesting address.

Just before the close of the Second Term we had a jolly week-end camp at Mathagal.

During the holidays there was a Patrol Leaders' Training Camp at Kilinochchi for all Jaffna Troops. Here our Scouts distinguished themselves.

At the beginning of the Third Term we were informed that R. R. Worthington would assume duties as the Troop Leader for the rest of the year. This term was a term of preparations. We had to prepare for the Jaffna Scout Rally and also for the inspection of the Troop by the Principal. The Scouts serving as A. R. P. messengers were inspected by Sir Geoffrey Layton, the Commander-in-Chief, in the all Jaffna A. R P. Parade and Mr. O. E. Goonetileke, the C. D. C.

We had also a Parade Service at Vaddukoddai Church, when Mr. L. S. Kulathungam was the speaker. We are also indebted to Corporal Labroy of the Chankanai Police for the valuable help he rendered to the Scouts by training them as signallers.

I also wish to thank the leaders and others who showed great interests in the Troop to make it a success.

N. DEVASUNDARA RAJAN,
Hony. Secy.

THE GIRL GUIDES

Captain: Miss T. Vaithilingam
Lieutenant: Miss R. Appadurai
Secretary: Miss M. Elias
Treasurer: Miss V. P. Jeevaratnam
Daffodils Patrol Leader: Miss S. Murugasu
Poppies 

Snowdrops
Iris

This year saw new appointments and reshuffling of the Company. The strength of the Company at present is 20. These 20
Guides are divided into four Patrols: namely: Daffodils, Poppies, Snowdrops and Iris.

The term under review has been a successful one for the Company. We had our regular meetings on Wednesday evenings and a lot of enthusiasm prevailed during these times. Moreover we had our Inter-company Competitions coming on and we were kept busy learning new games and cooking. We thank those people who allowed us to use their kitchens. Our competition came off on the 23rd October and inspite of the fact that we are in a boys’ school where no domestic science is taught, we won the shield. We are also the youngest Company in the North.

The success of the Company is due in no small measure to the ability and enthusiasm of our Captain Miss T. Vaithilingam.

MARY ELIAS,
(Secy.)

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THE BROWNIE PACK

Brown Owl  Miss P. Kandiapillai
Tauny Owl  Miss P. Beadle
Sixers  Ranee Kanapathipillai, Eva Kulasingam, Pathmavathy Emerson, Thanalechmin, Selldurai, Rebacca, Elias, Nesaranee Rasiah

I am proud to present the first report of our Brownie Pack of Jaffna College.

Our Pack consists of 36 members, spirited little ones, many of whom having passed the Second Class are looking forward anxiously to their achievements in the 1st Class. We met every Wednesday to have an hour of fun and frolic, consisting of singing, dancing, indoor and out-door games. We devoted a part of our time to preparing for our badge.

We had our anniversary celebrations in July of this year. After an interesting and lively time with Cubs we received our Second Class badges and service stars. Another important event of our activities was the Brownie Concert held on the 26th Oct. when we staged “Alice in Wonderland”. Our grateful thanks are due to Mr. Wadsworth for his untiring and invaluable help in training us for the play. Also let me thank Miss Edwards who helped us immensely with the music. In conclusion let me thank everyone who was responsible for making the play a success.

We wish you all a merry Christmas and a bright New Year.

RANEE KANAPATHYPILLAI.
SIXER.
THE CUB-PACK MOVEMENT

We are proud to present the first report of the Cub-pack Movement at Jaffna College, and we are happy to say that we are making very good progress.

Our Pack consists of about 17 Cubs, and we meet weekly on Tuesdays.

We give Miss E. Niles, our Lady Cub-Mistress, a warm welcome and hope she will enjoy her work with us. We are very thankful to Mr. C. B. Paul and the Scouts and also to C. S. Nagalingham (our former Cup-master) who helped us in some of the activities which we had.

J. Balarajah,
Senior Sixer.

JAFFNA COLLEGE ALUMNI ASSOCIATION
(Colombo Branch)

The following are extracts of the speeches made at the Annual Tea given by the Principal of Jaffna College to the members of the Jaffna College Alumni Association (Colombo Branch) at the Central Y. M. C. A. Colombo on 20-3-43 at 4 p.m.

Mr. George R. de Silva, M. S. C.
Mayor of Colombo.

"I am very happy to be with you, especially as it is a re-union of boys of an old college, because I also belong to a school to which I am very loyal, and I make it a point to be present on Old Boys’ Day and meet my friends. It has the great idea of loyalty to the school. As a matter of fact, yours is a record for any school today—a school which really has its headquarters in Jaffna having a meeting of the Old Boys in Colombo. It seems that they cannot help being attracted by Colombo; and it is not only Jaffna people, but people from all Ceylon. Everybody likes to get to Colombo at some stage. So we have had the rather unfortunate re-
suit of Colombo becoming larger and larger, and the Municipal Corporation having to look after a larger number of people, so much so that it would be hardly interesting to you to know that, since our last air raid in April, Colombo is fuller than it was ever before.

These gatherings of Old Boys create a certain amount of loyalty. True loyalty is a thing that is very necessary in this country. You begin your loyalty to the city, then the larger loyalty to the country. I would like today to appeal to you to be loyal to Ceylon. I may be one Sinhalese in a gathering of Tamils, but let us remember this fact, that, in ordinary life today, wherever we may work, we have no communal feeling. You go to the Y. M. C. A., to the Courts, to any function or place of work, have you ever had any sort of feeling that you belong to another community? But, unfortunately in our politics this sad situation has arisen, and I think it has arisen within the last 10 or 15 years. There was no such communal passion ever in Ceylon. I can boldly talk to you today, although I am one Sinhalese among all of you Tamils, and I can say that, as far as I am concerned, I have no communal feeling and never will have any. 'I think it is all a matter of politics and unfortunately, politics always creates that. As a matter of fact, you will find it in your own peninsula. Every politician tries to take advantage of certain situations. So that these political cries are not really true in that sense. They are raised by politicians merely for their own purposes. It is because they feel that if they have something to pander to the feelings of a larger portion of the electorate, well, it is the best cry for them. Colombo is too sharp for these religious cries and the people of Colombo are not really worried over questions of that nature. And if all of us begin to realise that fact and not make our communalism a bugbear, I think we can soon get over it. Some of our politicians have been taking certain
views on these subjects merely from a point of view of politics—of power politics. Let us think not of power politics but as the Ceylonese people, because education brings us together more than all these other sentiments. And if the educated younger lot of people of this country, or all communities, get together, the solution will not be very far”.

He then addressed the gathering at some length on the needs of the city of Colombo and the problems facing it.

Mr. C. Suntheralingam, in his speech, expressed satisfaction that the Principal had started the training of his successor and that an Old Boy of Jaffna College was going to grace the Chair of the Principalship of that institution. He said: “In 1920, or a little earlier, some of us thought that it was a great slur on the people of Ceylon that all secondary schools should be manned by non-Ceylonese as Principals. But that day has long passed and I believe your school will be one of the last when Ceylonese will grace the chair of the head of the school. But I know the traditions of Jaffna College will go on for all time, traditions which any school would be proud of.”

Paying a tribute to the late Rev. Bicknell, Mr. Suntheralingam continued “I have no doubt you gentlemen will at once recall to your minds the memory of Rev. Bicknell. What a figure! What a personality! What an impression he made, not only in the school, but also in the country at large! What services he rendered, and what ideals he stood for! In a caste-ridden Jaffna, he was the only man who could defy the parents and tell them “I take all boys, wherever they may come from”. And we know that is still the policy. All to the good of democracy! All to the good of American independence! I can well remember an occasion, when a member of the College staff had brought himself into trouble over certain celebrations, the way Rev. Bick-
nell stood out and said "I will have that man; Government regulations will not affect me: that man is good enough for my staff". You gentlemen are proud inheritors of that tradition. But, you see, I am your guest, I want to say something to please you. But in saying something to please you, I am not to speak any lies. And it is really a great pleasure when one finds oneself associating with this type of men."

Referring to the century and quarter of services rendered by Jaffna College, Mr. Suntheralingam said, in concluding his speech, "When a Jaffna College Old Boy is introduced to me, I tell myself 'here is a youngster who has been brought up in these circumstances; I know the type'. And, I can assure you, that type is a fine type; an excellent type. Being an excellent type, I trust, I pray, that for all time you will keep the spirit of service and idealism in life and hand it down to your successors".

Mr. K. Kanagaratnam

'I will deal only with two points: The first is the character of the education that is required to day, and the second is the Mission of Jaffna College in the future.

Gentlemen, I am not an educationist, but I have a very practical knowledge of what education is; and if ever education stood on its trial, it is today, when every one of us feels that if we had the right type of education we would not be at the point of starvation in the midst of the Great War. There would have been no necessity for Government to undertake the food supplies to this Island. We have been all along going on the wrong lines. We thought that English education made us gentlemen — gentlemen who think isolation from their brethren is the hallmark of education. Today, with poverty, starvation and want of food facing us, fairly and squarely, we feel that our school should do something to remedy this situation, if not now, then at least after the War. The kind of education that should be im-
parted in schools is just what has been explained by our distinguished Mayor. We must understand our position in relation to our city. We must understand our obligations to our brethren who are in less fortunate circumstances than we. Even today, with tons of money made as a result of the War, people cannot have enough to eat. If we only realise that we are not a self-supporting country, that we are depending for 99 per cent of our food on foreign countries, and if today those foreign countries told us at this most critical stage: "You will not have anything from us; you will have to look after your own selves", then it is something very serious for the system of administration, for the system of education. I would advise the Old Boys who are assembled here, as well as the present boys of Jaffna College, through the Principal, to devote today at least 50 per cent of their time for food production.

The second point is—the mission of Jaffna College in the future. As Prof. Suntheralingam has said, Jaffna College is the oldest educational institution in the East. All these years, although its character and its outlook has been Christian, it has stood out among all the institutions in Ceylon as the most national institution. If you look into the statistics of the young men turned out of this College from year to year, you will find that more than 50 per cent are non-Christian students, and, has the present Principal, or the previous Principals, of the College had any occasion to complain that any Old Boy of Jaffna College was disloyal to the College or its traditions? I would, therefore, appeal to the Principal to make it more and more national. Prof Suntheralingam referred you to an instance in which the late Principal of Jaffna College defended one of the members of the College Staff. I am glad that during the last many years Jaffna College has stood out boldly for great and high ideals, and I trust and hope that we will not allow religion or any other
thing to interfere with the freedom or liberty of the students of the College. I saw in the "Morning Star" an article where the writer pleads that religion should not be a barrier to our national culture and development and it appeared to me as a step in the right direction. After all Jaffna College has produced many brilliant Christians and non-Christians. The College has not become any worse for that reason. But if we change or depart from the great ideals which Jaffna College has always set before it, then, at this time when there is a national revival, we would only take a retrograde step. Let religion be the affair of every individual. In fact, I have always said that religion should be the basic rock on which all our lives should be built; but it should not be a barrier to our purposes as a community. Indeed, in the "Morning Star" a Christian writer has been suggesting that in Jaffna irrespective of religion we must all celebrate our national customs—one of the best things ever suggested in a Christian paper. We are all Hindus, one may be a Saivite, one may be a Christian, but, apart from our religion, let us all unite together, and progress together. I am only suggesting these things, as Jaffna College is the only place where any new revival can thrive and can progress; and I hope that Jaffna College, which has stood out all these years as a great institution of culture, national ideals and traditions, will continue to march forward on the same lines and be of great service to the whole community.
THE JAFFNA COLLEGE ALUMNI DAY CELEBRATIONS

The Annual Celebrations began on Saturday, the 3rd July, 1943, with the commencement of the Annual General Meeting at 3 p.m., when the Secretary read the following report:

1. "It is my very pleasant and privileged duty to present you the Report of the Jaffna College Alumni Association for the year 1942-1943. Our Association is continuing to be the active and lively medium of contact between the Alumni and the College. The enthusiasm our members evince in all matters of the Association together with our members' warm loyalty to their Alma Mater is the life blood of this Association, and we are happy to report that this enthusiasm remained undiminished throughout the year under review. Our Association has come to stay as an essential social and civic institution in this part of the country.

2. The strength of our membership is good and we have on the roll at present 168; of this 59 are life members. The life membership has inaugurated a new feature into our Association matters in that the monies collected by way of life membership subscriptions are deposited in the Bank as a permanent fund for the Association. Our Association can now boast of a Bank Deposit and this item is one more indication of the permanency and strength of the Association.

3. During the year under review four meetings of the Executive Committee were held where normal business of the Association were transacted.

4. A pleasant and new feature in the Committee meetings was that some of them were held in the residence of the Vice-Presidents and the Vice-Presidents entertained the members of the Committee
to teas and dinners. The introduction of the social feature has been the occasion of not only bringing the members of the Executive Committee into closer touch with each other but has also been a matter of publicity for our Association. The existence of the Association and that it is alive and kicking was made known to various localities in Jaffna. This form of entertainment has been of immense propaganda value to our Association.

5. Two matters directly concerning the future programme and governance of the College came up for consideration by our Association during the year under review.

One was the memorandum prepared by the Principal of the College concerning his duties. The memorandum had been prepared by the Principal for submission to the College Board of Directors and our representative on the Board, Mr. A. W. Nadarajah, placed this matter for consideration by the Committee just prior to the Board meeting. After due consideration and full discussion our committee decided that there should be only one Principal for the College.

The other matter was about the future of the higher education of the College but the consideration of the matter was postponed for want of time and in view of impending changes in the Government's educational policy.

6. We record with deep regret the demise of many loyal Alumni of the college during the period under review.

7. We wish to record here with our felicitations, the matter of the election of one of our Vice-Presidents, Mr. S. H. Perinbanayagam, to the Court of the University of Ceylon and also the conferment of the honour of the Order of British Empire on one of our Alumni, Mr. Sabapathy Rasanayagam, Tele-Communication Engineer and a Captain in the Ceylon Engineers.
8. Our representative on the Board of Directors of the College, Mr. A. W. Nadarajah, has in the year under review been elected to serve on the Standing Committee of the Board. We wish to record our appreciation of the contributions he is making in the Standing Committee and on the Board.

9. The relationship between us and our Branch Association in Colombo is as cordial as ever and we are extremely happy that we have here today some members from the Colombo Association. As a gesture of our mutual good-will we have extended the privilege of speaking on one of the toasts of our annual Alumni Dinner tonight to one of the members from our Colombo Branch Association.

In conclusion we wish to sincerely thank all our members and friends for their hearty co-operation in all Association matters and for the ready response from them for whatever calls we may have made on them. The permanence of our Association and success of all our activities of the Alumni Day are due to the warm loyalty of our members to the Association and to our Alma Mater’.

The election of office-bearers then followed: Mr G. C. Thambiah, District Judge, Jaffna was elected President. Messrs. K. A. Selliah, T. C. Rajaratnam, A. R. Subramaniam and S. H. Perinbanayagam were elected Vice-President. Messrs. R. C. S. Cooke and E. J. Jeyarajah were re-elected Secretary and Treasurer respectively. An Executive Committee of 15 and two auditors were also elected.

The Acting Principal, Mr. K. A. Selliah, spoke a few words on the activities of the College. While doing so, he said that the number of students on the Roll was 675 and that the progress of Higher Education in the College is checked by the policy of the Ceylon University Vice-Chancellor.
The Chairman, Mr. G. C. Thambiah, spoke on Jaffna College being built up as a National Institution and said that the policy of the Vice-Chancellor to make the Colleges in Jaffna as appendages to the Ceylon University was to be deprecated.

A vote of thanks to the Chair was proposed by Mr. J. F. Ponnampalam and the meeting adjourned.

The members were then entertained by the Acting Principal to tea followed by a football match and an oratorical contest of the present students, presided over by Dr. J. T. Amarasingham. Mrs. Amarasingham distributed the prizes.

At 9 p.m. over 135 covers were laid for the Annual Dinner at which several friends and well-wishers sat. After the loyal toast, Mr. A. B. Perera, Principal of Ananda College, proposed the Toast of the "College" in glowing terms of the high standard of culture maintained by this institution. The Acting Principal, Mr. Selliah, in replying said the Jaffna College is proud of her sons and that they bear the stamp of Jaffna College wherever they went.

Mr. Manning, the A. S. P. of Jaffna, proposed the Toast of Ceylon, which was ably responded to by Captain S. Rasanayagam Telecommunication Engineer.

Mr. D. S. Sanders proposed the Toast of the "Sister Colleges", which was amiably responded to by Miss E. M. Foss, Vice Principal of Chundikuli Girls' College. Mr. R. C. S. Cooke proposed the Toast of the Guests, which was replied by the Hon. Mr. A. Mahadeva, Minister for Home Affairs, who touched the chord of co-education in a humorous vein.

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

R. C. S. Cooke, Hon. Secretary.
ALUMNI NOTES

Gathered by Alumnus

GENERAL

Mr. G. Crossette Thambyah, District Judge, Jaffna, has retired from active service, and is now functioning as a member of the Mortgage Commission. He has also been elected the President of the Jaffna College Alumni Association. This is the first occasion when an Old Boy has been elected to this office.

R. C. S. Cooke, Circle Inspector of Co-operative Societies, has been promoted as Assistant Registrar, Co-operative Societies, Eastern Division, with his headquarters at Batticaloa.

S. Rajanoyagam, B. Sc. Tele-Communication Engineer was awarded the O. B. E. (Civil Division) at the last King's Birthday celebrations.

S. P. Satcunam, B. A., L. C. P., has assumed duties as Acting Divisional Inspector of Schools, Kurunegalla.

V. K. Nathan, B. A., Dip. Ed., has assumed duties as Acting Divisional Inspector of Schools, Northern Division.

A. S. Perayaravar, Assistant Registrar, Co-operative Societies, Northern Division, has reverted to his post at the Headquarters, Colombo.

K. Kularatnam, Visiting Lecturer in Geography University of Ceylon, has been promoted to the grade of Senior Assistant Geologist in the Department of Mineralogy, Colombo.

L. Chelvam Williams, B. Sc., Assistant District Engineer, Railways, has gone to Lahore for further study and practical training.

Messrs Victor Williams, B. Sc., Hons. (Econ.) and Ernest R. Appadurai have been appointed Labour Inspectors under the Ceylon Government.
Mr. J. F. Ponnambalam, Proctor, s. c., has been elected the first Secretary of the newly formed Law Society of Jaffna.

Rev. G. M. Kanagaratnam has been appointed in charge of the work among the outstation members of the Jaffna Council of the South India United Church with his headquarters at Colombo.

Mr. J. B. Thurairajasingam has joined the J. C., S. I. U. C. as one of its workers after a training at Guindy and is now in charge of the Nunavail Church.

Mr. C. B. Paul, late of the Anglo-Chinese School, Singapore, and Mr. B. K. Somasundram, B. sc., till recently of the staff of the Union College Tellippalai, have joined the staff of Jaffna College.

Mr. W. T. Gunaratnam, b. sc., has joined the staff of Manipay Memorial English School.

"S. Paul, B. E., Professor of Mechanical Engineering, Engineering College, Guindy, has been promoted Major from Captain of the University Training Corps, Madras.

Dr. C. T. Chelliah has rejoined the staff of the Green Memorial Hospital, Manipay.

"J. T. Amarasingam, D. M. O., Chavakachcheri, has been transferred as Port Health Officer, Colombo.

"J. S. Amarasingam, Medical Officer of Schools, Jaffna, has gone on study leave to Colombo.

Mr. J. M. Sanders has been appointed Sub-Inspector of Co-operative Societies, Jaffna.

Mr. L. S. Kulathungam has been appointed the Manager of the Morning Star.
Mr. Samuel Beadle has been appointed the Manager of the newly formed Co-operative Central Bank, Batticaloa.

Messrs. M. Rajasundram, B. Sc., V. Sangaralingam, B. Sc., and C. A. Gnanasegaram, B. A. have been appointed Inspectors of Schools.

Messrs. G. Nadesaratnam, S. Dharmarajah, P. Rajendram, and M. Vinayagamoorthy have been appointed Sub-Inspectors in the Co-operative Department.

Messrs. N. Nadarajah, and J. K. Mills have been appointed Inspectors of Excise.

Messrs. K. Kandiah and S. Mahesan, have been appointed Sub-Inspectors of Police.

Mr. Lyman S. Kulathungam, B. A., has been appointed Vice-Principal of Drieberg College, Chavakachcheri.

Mr. L. V. Chinnathamby has also been appointed to the staff of Drieberg College.

Mr. C. R. Ratnasingam is joining the staff of the Lower Department, Jaffna College, from next year.

The following have passed their respective examinations.

Mr. S. Mahurkadan: First examination of the Faculty of Medicine in the Ceylon University.

" R. Dharmaratnam: First examination of the Proctors in the Ceylon Law College.

WEDDING BELLS

Our congratulations to the following newly wedded couples:

Mr. T. M. Sabaratnam & Miss J. T. Black
" R. Y. Fitch & Miss T. M. Hitchcock
" A. C. Balasingham & Miss L. T. John
" N. R. Balasingham & Miss S. T. Muttiah
Mr. K. Somalingam & Miss Nageswari Ammal
"A. Aruliah & Miss L. Sittampalam
"K. Thiagarajah & Miss T. Veluppillai
"S. J. Devasagayam & Miss F. Sittampalam
"A. W. Thangarajah & Miss T. W. Sinnathurai
"J. Ariaratnam & Miss A. Ariaratnam

(Old Girl)

Our congratulations to the following newly engaged couples:

Mr. J. F. Ponnambalam & Miss Ratnam
Mr. R. Chelliah & Miss Ponnambalam

R. I. P.

Mr. J. Rajah Mann, retired Chief Clerk of the Fiscal’s Office, Jaffna, died in September.

Mr. J. C. V. Rutnam, B. A., retired Principal, Central College, Colombo, died on the 20th October, 1943.

Mr. D. H. S. Ratnam, retired Broker, Colombo, died on the 1st November, 1943.

Mr. T. W. Tampiappah, retired Chief Clerk, Fiscal’s Office, Jaffna, died in October.

Mr. A. W. Sanders, Sub. Inspector of Police, Kosgoda, died on the 4th November, 1943.

Mr. N. Chelliah of the Government Stores, Colombo, died in August.

Messrs. Krishnasamy and Thamby died on the 12th September as a result of a drowning accident at Mt. Lavinia,
OUR MATRICULATION RESULTS

January, 1943.

FIRST DIVISION
1 S. Sanmuganathan
2 V. Rasanaayagam
3 M. Thomas
4 S. G. Luther
5 S. Balaraman
6 J. J. Rajanayagam
7 S. Theivendram.

SECOND DIVISION.
8 Miss V. P. Jeevaratnam
9 S. Jeyasingham
10 R. Ponnambalam
11 S. Srirajasekaram
12 J. K. Mills
13 S. Mahesan
14 K. Suppramaniam
15 K. G. Sukirtharatnasingam
16 V. Atputharatnam
17 P. Ratnasabapathy
18 T. Srirayan
19 V. K. Palasundaram

GENERAL CLERICAL: OCTOBER, 1943.
1 S. Kumaradevar
2 C. Veluppillai
3 S. Ramanathan
4 T. Karagalingam
5 S. P. Nadarajah
6 P. Nagaratnam
7 K. Thiruchelvam
8 K. Kanagaratnam
9 K. Navaratnarajah
10 C. Sabanayakar.
CALENDAR FOR 1944.

FIRST TERM

January 10: School year begins
January 14: Thaipongal-Holiday
February 18-20: Sextant home-going and holiday
March 31: First Term ends.

SECOND TERM

May 15: Second Term begins
May 28: J. N. E. S. Day-Holiday
June 8: King's Birthday-Holiday
June 24-26: Sextant home-going and holiday
June 27: Entrance Tests and formation of new Intermediate classes.
July 29: Alumni Day.
August 11: Second Term ends.

THIRD TERM

September 11: Third Term begins
October 13: J. C. S, I. U. C. Festival-Holiday
October 16: Deepapali: Holiday
October 28-30: Sextant home-going and holiday
December 15: School year ends.
NOTES FROM A COLLEGE DIARY
SECOND TERM

Monday, May 17.
—College re-opens after the long Easter vacation.

Thursday May 20.
—At a meeting of the Y. M. C. A. Rev. H. K. Moulton, Professor, United Theological College, Bangalore, speaks on “Thinking and Living”.

Sunday, May 23.
—Mr. K. A. Selliah speaks at the evening Vespers.

Wednesday, May 26.
—Mr. C. B. Paul, a member of the College Staff, addresses the members of the Y. M. C. A. on “My contact with pupils”.

Friday, May 28.
—The College is closed in the afternoon to enable teachers and students to attend the annual meeting of the Jaffna National Evangelical Society held at the Uduvil Church.

Wednesday, June 2.
—Holiday in honour of the King’s Birthday.

Friday, June 4.
—Rev. A. C. Thambirajah conducts a devotional meeting for the members of the Y. M. C. A. Topic: “Life of Jesus”.

Sunday, June 6.
—Mr. C. B. Paul is the preacher at Vespers.

Wednesday, June 9.
—Some of the Delegates from the “Y” to the All Ceylon S. C. M. Camp, held at Negombo, speak at a meeting of the “Y” on the various aspects of the Camp.

Tuesday, June 15.
—London Matriculation Examination commences and lasts the whole week.
Wednesday, June 16
--Miss M. V. Hutchins addresses the Y. M. C. A. in Tamil on "Saekr & Qanano.eoisiP.iLin'*

Friday, June 18.
--A concert by the Guides is held in town and some of our Guides attend.
--Sports Meet: Boarders vs. Day Scholars.

Saturday, June 19.
--The whole College gives a Guard of Honour to the C-in-C as he passes the College.
--All the Jaffna A. R. P. personnel assemble in the Esplanade, Jaffna, where they are reviewed by the C-in-C. The College is well represented by the Scouts and Guides.

Sunday, June 20.
--Memorial Service to Mr. C. C. Kanapathipillai.

Friday, June 25.
--Sextant break. Boarders go home.

Monday, June 28.
--Sextant Holiday.

Wednesday June 30.
--S. S. C. application tests commence and last the whole week.

Wednesday, July 7.
--Alumni Day Celebrations.

Sunday, July 4.
--Rev. S. J. Jegasothy, Vice-Principal, Jaffna Central College, speaks at the Vespers.

Saturday, July 3
--The January Matriculation results arrive. 19 passes with 7 divisions.

Congratulations to the successful candidates.

Friday, July 9
--Eluvathivu Expedition.

Saturday, July 10.
--The E. E. F. (Evangelistic Expeditionary Force) to returns from Eluvaithivu.
Monday, July 14.
—Heats at the Inter-House Sports Meet.

Wednesday, July 14.
—At a meeting of the Y. M. C. A. Mr. E. J. J. Niles speaks on ‘Gratitude’.

Thursday, July 15.
—The Araly Sunday School stages a play.

Saturday, July 17.
—The Annual Childrens’ Rally is held at Navaly.

Sunday, July 18.
—The Vaddukoddai and Thunavy Sunday Schools jointly conduct a variety entertainment.

Monday, July 19.
—in the evening Mr. S. Ethirveerasingham puts up a Cinema Show.

Wednesday, July 21.
—Mr. C. B. Paul conducts a sing-song meeting.

Thursday, July 22.
—Inter-Collegiate Sports Meet Heats. G. Kurien breaks the intermediate pole vault record by 2\(\frac{1}{2}\) inches.
—For the first time in the history the H. S. C. Hostel Union holds a dinner.

Friday, July 23.
—Inter-Collegiate Sports Meet continued. College is closed in the afternoon to enable students to attend the Sports Meet.

Saturday, July 24.
—Inter-Collegiate Sports Meet Finals.
—Our congratulations to St. Patrick’s for annexing the championship.

Thursday, August 5.
—At a meeting of the Y. M. C. A. Mr. K. Nesiah leads a discussion on “Leadership”.

Friday, August 13.
—College closes for the vacation.
THIRD TERM

Monday, September 13.
—College re-opens and we welcome Mr. Bunker, our Principal, from Kodaikanal.
—Dr. Thomas Eden speaks at the assembly.

Sunday, September 19.

Wednesday, September 22.
—Mr. I. T. Jesusagayam, Preacher, Moolai Church, conducts a Lyrical Sermon in Tamil on "$\text{தமிழ் சொல்லும் பாடல்கள்}" under the auspices of the Y. M. C. A.

Friday, September 24.
—Rev. R. A. Jefferies addresses the Y. M. C. A. on "Contentment and Progress."

Saturday, September 25.
—Annual Scout Rally at Old Park, Jaffna. Most of our Scouts and Cubs attend.

Monday, September 27.
—The boarders receive a pleasant shock to see the change at the Tuck Shop. Fair faces serve at the counters instead of the usual sturdy young men. The Guides conduct a sale.

A few of the boarders appeal to the Tuck Shop authorities to make this change permanent.

Tuesday, September 28.
—Soccer practice Match: University College vs. the College XI. The match ends in a draw with 2 goals for each.

Friday, October 1.
—At a meeting of the Y. M. C. A. Dr. J. T. Amarasingham, D. M. O., Chavakachcheri, leads a discussion on "Russia’s Influence in the world."

Saturday, October 2.
—The Brotherhood celebrates Gandhi’s Birthday.


'Sunday, October 3.
—Parade Service for both Scouts and Guides. Mr. L. S. Kulathungam is the speaker.

'Monday, October 4.
—The Y. W. C. A. conducts a Sale.

'Tuesday, October 5.
—Mr. George Jegasothy, President, All-Ceylon S. C. M., addresses the members of the Y. M. C. A. on "Students discover Societies".

'Wednesday, October 6.
—The first Inter-Collegiate 2nd XI Soccer match is played against Union College. The match ends in a victory for us by three goals to nil.

'Thursday, October 7.
—At a meeting of the Y. M. C. A. Rev. S. K. Bunker leads a discussion on "Is Communism Christianity?".

'Friday, October 8.
—We hear of the death of Mrs. G. G. Brown, a relict of the late Rev. G. G. Brown, one of Principals of the College. All students assemble in the Ottley Hall. Mr. D. S. Sanders speaks to them about Mrs. Brown. The College is closed in the afternoon.

'Tuesday, October 12.
—1st XI practice Soccer match: St. Henry's vs. the XI. College. The match ends in a victory to us by 2 goals to one.

'Wednesday, October 13.
—Second Inter-Collegiate 2nd XI match against Kokuvil Hindu College. The match ends in a draw with one goal each.

'Friday, October 15.
—College is closed to enable the teachers and students to attend the annual Festival of the J. C. S. I. U. C. held at Uduvil.

—First Inter-Collegiate first XI Soccer match against Central College. The match ends in a draw 2 goals for each.

'Saturday, October 16.
—The Cubs go on a picnic to Keerimalai.
Sunday, October 17.
—Mr. P. W. Ariaratnam speaks at the Vespers.

Monday, October 18.
—Friendly Soccer match: Jaffna Hindu vs. College XI.
  1st XI draw: no goal.
  1Ind XI " one goal each,

Friday, October 22.
—Second Inter-Collegiate 1st XI match,
  St Patrick’s vs. the College XI. The match ends in a victory to the opponents by three goals to one

Saturday, October 23.
—The Girl Guides have an Inter-Company competitions. Various Colleges take part. The College Guides, though the youngest Company in the peninsula, come off first in the competition.

Sunday, October 24
—Memorial Service to the late Mrs. G. G. Brown.

Tuesday, October 26.
—Brownies stage the play “Alice's Adventures in Wonderland”.

Wednesday, October 27.
—Sextant Break. The boarders go home.

Thursday, October 28.
—Deepavali holiday.

Friday, October 29.
—Sextant holiday.

Saturday, October 30.
—Inter-Collegiate first XI Soccer match.
  Manipay Hindu vs. College XI. The match ends in a victory to us by 3 goals to nil.

Monday, November 1.
—The Brotherhood holds its 33rd Anniversary Celebrations.

Wednesday, Nov. 3.
—Second XI Soccer match: St. Patrick’s vs. College
The match ends in a victory to us by 2 goals to one. Our Term enters the finals.

At a meeting of the Y. M. C. A. Mr. Henry Selvaraja, Preacher, Pungudutivu Church, speaks on “Swami Vivekananda and St. Paul.”

**Thursday, Nov. 4.**

—Inter Collegiate Debate. College Academy vs. Jaffna Hindu Inter Union. Subject: “The Indian National Congress is justified in rejecting the Cripps’ proposals.”

—A friendly foot-ball match Academy vs. Hindu Inter Union. The match ends in a victory to the Academy by 2 goals to nil.

—The Academy entertains the Hindu Inter Union at a grand social.

**Friday, November 5.**

—First inoculation against Typhoid.

—First XI Inter-Collegiate Soccer match vs. Victoria. The match ends in a draw with one goal for each.

**Sunday, November 7.**

—Rev. R. A. Jefferies preaches at the Vespers.

**Wednesday, November 10.**

—We hear the shocking news of the untimely death of Mr. S. A. Visuvalingam’s son.

Our sympathies to the bereaved parents.

**Friday, November 12.**

—Last 1st XI soccer match vs. Parameshwara. The match ends in a victory to us by 4 goals to one.

**Saturday, November 20.**

—The 2nd XI plays its Championship match against Jaffna Hindu. The match ends in a glorious victory for the Crimson and Gold.

Our congratulations to Captain Ratnasingham Appadurai and his never-over-confident team for annexing the Championship.
Sunday, November 21.
Mr. T. J. Koshy speaks at the Vesper Service.

Monday, November 22
—Holiday in honour of the superb performance of the 2nd XI.

Friday, November 26.
—The boarders entertain Mr. Samuel Beadle at a farewell function on the eve of his departure to Batticaloa as Co-operative Bank Manager.

Saturday, November 27.
—The members of the staff have a farewell Dinner to Mr. Samuel Beadle.

Friday, Dec. 3.
—Year end concert by the children of the Lower School.

Sunday, Dec. 4.
—The Academy stages very successfully “Down South” by Mr. Sam. D. Tampoe, Advocate, Jaffna, under the distinguished patronage of Mr. V. K. Nathan, Divisional Inspector of Schools, and Mrs. Nathan.

Sunday, Dec. 5.
—Mr. M. I. Thomas speaks at the Vesper Service.

Monday, Dec. 6.
—The S. S. C. exam. commences and continues for 10 days.

Tuesday, Dec. 7.
—The Ceylon Engineers posted in Jaffna demonstrate various army stunts.

Sunday, Dec. 12.
—Christmas Carol Service.

—The members of College Staff bid farewell at a dinner to Mr. M. Rajasundaram, Mr. C. A. Gnanasegaram, Mr. Lyman S. Kulathungam and Mrs. L. C. Williams.
—Term Examination commences.
Tuesday, Dec. 14.

—The Tuck Shop Co-operative Society holds its annual general meeting at which the dividends are distributed for the year.

Thursday, Dec. 16.

—School closes for X'mas.

The Diarist wishes a Merry Christmas and a Prosperous New Year to all readers.

C. S. N.

FURTHER EDITORIAL NOTES

THE LATE MR. C. C. KANAPATHIPILLAI

In our last issue we had time only to chronicle the death of Mr. C. C. Kanapathipillai of our staff, which took place late in March. In this issue we wish to pay our tribute to his life and service at the College. The two articles, one by Rev. Bunker and the other by Mr. C. S. Ponnuthurai, reproduced here, were tributes paid by them to Mr. Kanapathipillai, the former at his funeral and the latter at his Memorial Service. It is hardly necessary for us to say anything more than is mentioned in these two tributes. Mr. Kanapathipillai was truly an excellent teacher, a straight man, and a good friend. The College is the poorer for his early demise and so are all those who knew him intimately.

THE LATE MRS. CLARA PENDLETON BROWN

Sometime in October we heard the news, that Mrs. C. P. Brown had died in America. The whole College assembled in the Ottley Hall for a few minutes, when Mr. D. S. Sanders, who had been a student of hers, spoke in very appreciative and touching terms of the work she had done while here
at College and later as a missionary. The College was then closed for the rest of the day as a mark of respect to her. Mrs. Brown was not merely the wife of the Principal of the College, but one who took a real and lively interest in all the activities of the College. She was one of the founders of Brotherhood. More than her work at the College, what she did as a missionary outside the College will ever be treasured in affectionate and respected memory. The article, which we reproduce here from Mr. J. V. Chelliah, and the various tributes paid to her at the Memorial Service held recently at the Vaddu-koddai Church, are not merely spontaneous expression of those who loved and revered her, but are the reflections of what the whole community feel about her. It is hard to find one who would be so loyal a friend of Jaffna College and Jaffna.

Farewells

To survivors from an earlier epoch in the life of Jaffna College, Farewells were not necessarily occasions for heart-searching or profound concern. Whenever a short-term from America went home probably to return as a ‘career’ missionary or the Principal went on his periodical furlough or one of the national staff went away for a period of study, the staff and students came together for a jollification, made speeches, entertained the guest of honour to a dinner or a luncheon and everybody went away with beaming faces. The atmosphere that prevailed was more that of a reunion than of a farewell, because there was no final leave-taking.

In those spacious old times “Once a teacher in Jaffna College, always a teacher in Jaffna College” and become an unwritten law and breaches of it were extremely exceptional. Farewells in the sense of
saying good-bye to people who were leaving the College for good and all were almost unknown. We suspect that there must have been occasions when Principals, impatient to be rid of teachers they did not want, were cowed down by this unwritten understanding. And as for teachers on their own wishing to leave Jaffna College, it was not a heresy easy to be entertained by the stoutest of heart or lightly to be tolerated by the most flippant of mortals. Whenever any man dared breathe such a thought, he met with so little encouragement and had to encounter an atmosphere so wholly unsympathetic that few ventured to proceed beyond the incipient thought.

Jaffna College then was a place where "none resigned and few died". The problem really was that even those who had arrived at the age-limit did not take kindly to the prospect of going away from Jaffna College. Mr. J. V. Chelliah for example continued to teach a few classes even after he had officially retired, and when he finally took leave of the College, he told his audience that his connexion with the College being indissoluble, even in his disembodied condition, he would continue to haunt the College and watch over its destinies.

This attitude seems to have passed away. We are a more enlightened generation, taking a more detached and scientific view of all matters. The "old school tie" is among the outmoded foolishnesses that our generation has most ruthlessly debunked and this debunking philosophy seems to have affected Jaffna College too. Four members of the staff who are with us now will not be here with us in the new year. But neither the leaving nor the left seem to be viewing the matter with any exaggerated lugubriousness. Of the four, Mrs. L. C. Williams is retiring after filling worthily and well a niche in the Lower School for over twenty years. Mr. Lyman
Kulathungam is going as Vice-Principal of Drieberg College, Chavakachcheri, and Messrs C. A. Gnanasegaram and M. Rajasundaram are joining the Educational Department as Inspectors.

The services rendered by these teachers to the College and their rich gifts deserve worthier recognition than is possible in this brief and hasty note. For various reasons, the final shape of these changes was not known early enough for us to include our tributes to these persons in this issue of the Miscellany. But the next number will contain them.

Our Contributors

Mr. A. M. K. Cumaraswamy, whose poem in Tamil "A Hymn on Divine Providence" appears in this issue, is no stranger to our pages or to our readers. We are always very happy to include his refreshing contributions in the Miscellany. It is hardly necessary for us to point out that he writes with the same facility his Tamil poems as he does his scientific articles. His present poem is doubly welcome in that comes from him and in that it is dedicated to our much beloved and much missed friend, Rev. Bicknell.

Rev. J. A. Jacob, whose Christmas message we are glad to publish, is the Chairman of the Travancore Church Council. He was in Jaffna recently in connection with the Inter Council visitation of the General Assembly, S. I. U. C. While welcoming his message, we hope he will send us in the future too his contributions.

Mr. Crossette Thambiah's article on "Our Social Organisation" is the text of an address he deliver-
ed at a meeting of the College Round Table. Mr. Thambiah needs no introduction to our readers. We thank him for his valuable contribution and suggest to him that the leisure now at his disposal can well be spent by him in writing such articles for the Miscellany in the future too.

“Why Education” is the text of an address delivered by one of the Editors of the Miscellany, Mr. S. H. Perinbanayagam, at a Kurunegala Teachers Association.
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