JAFFNA COLLEGE
MISCELLANY

JULY, 1947.
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JAFFNA COLLEGE JUBILEE

1822
1872
1947

CELEBRATION DATES

JULY 17 to JULY 21
PROGRAMME

THURSDAY 17th
3-00 p. m. Inter-House Sports Meet

FRIDAY 18th
10-00 a. m. Opening of Exhibition
5-00 p. m. Annual Prize-Giving
7-00 p. m. A Play

SATURDAY 19th
7-00 a. m. O. B. A. DAY
10-00 a. m. Tennis
3-00 p. m. Elocution Contest
4-00 p. m. Business Meeting
5-00 p. m. Principal’s Tea
7-30 p. m. Singing Contest

SUNDAY 20th
5-00 p. m. Thanksgiving Service

MONDAY 21st
5-00 p. m. Garden Party & Public Meeting
A JUBILEE MESSAGE

(From the Rt. Rev. Lakdasa de Mel, M. A.)

On this great and historic occasion all who are interested in the welfare of Jaffna College are naturally filled with gratitude for the achievement and inspiration of a century and a quarter.

How thankful we must be for the solid foundations laid by the pioneers. It was a great vision that led them from the shores of America bearing a torch with which to illuminate our land. They were men with a robust faith in God and a genuine love of learning, impelled by a concern for humanity and the desire to serve its most vital needs in a country other than their own. Such service could only be achieved with sacrifice of mind, body and substance. The vision of the early pioneers and builders was of the widest. They looked to educational labours that would some day be crowned with a University College in Jaffna, for they early realised the potentialities of the fruitful intellectual soil on which they were called upon to sow. Buildings sprang up around the old Dutch Church at Vaddukoddai, and much treasure was poured out on things material. But it is the long chain of men and women from overseas, offering lives of self-abnegation, and with them in honourable partnership the men and women of our own country, inflamed with a similar zeal for the proclamation of truth and virtue that we count most precious in our history. That roll of honour will be found in the pages that follow, for we have a goodly spiritual heritage.

As we look upon the perplexing scene of modern Lanka, it is good to feel that we have a strong tradition behind us as a guiding and stabilising influence. Tradition is the heritage of the things of the spirit, and we can remain unper-
turbed in the midst of the fiercest storms if we lay firm hold on patterns of holy living, true learning and devoted service which have been handed on to us, not without cost. For the men and women of those days in their several generations had to contend with trials and disappointments, tasks and problems akin to our own, but they failed not to hold aloft the torch of a dauntless spirit—above the buffetings of circumstances or the betrayals of the unfaithful.

To that sacred flame we go to light the lamps of the future. It will not suffice merely to keep undimmed what we have received: we must add the contribution of our own generation. In some measure we shall be doing this in the starting of Degree Classes and the resulting expansion of our activities as a College. Yet there remains a higher obligation—to add in the realm of the spirit to an already noble heritage. Shall we not be worthy of our spiritual forbears? I believe the future will not disappoint the past, if the pledge is made today of sincere, self-sacrificing effort. “To whomsoever much is given of him shall much be required”. Grave responsibilities in this College and in other departments of our national life are being entrusted to the sons of the soil. At the same time, great confusion and difficulty are around us at the very moment of taking over. Our resolution then must match the hour and our trust placed in the Living God, Who has guided our destinies in the past. Looking to our history, let us take courage for the future.
THE SCHOOL IN THE LIFE OF THE CHURCH TODAY.

(BY MR. C. S. PONNUTHURAI)

The old order changeth and has changed without our consent. Victory seemed in sight, but all appears to be lost now. Those who fought so bravely must now fight even from the ditches, if the cause be a worthy one. Is the school indispensable to the life of the Church? The answer to this question must temper our future actions.

The grave difficulty in examining this question dispassionately is that we appear to have made up our minds in the affirmative already. A hundred years or more of missionary enterprise in this land, as well as in others, was based on school-centred activities; a hundred years and more has seen the building up of magnificent schools whose usefulness to the community at large is beyond question. The splendour and the value of the schools incapacitate our thinking anything other than that they shall be preserved at all cost. And yet the question must be faced as objectively as possible.

All the Christian denominational schools may be divided broadly into two groups—those which came into existence as the result of a developing Church in any given area, and those which were established by outside Christian agencies and without much reference to the local Church. The latter group of schools naturally had a certain amount of autonomy and were more flourishing by the fact that these outside agencies had more resources at their disposal as in the supply of men and funds. Very soon, however, the majority of the schools developed so well that the local Church could no longer handle them to any great advantage of the
Church. In fact the schools which were to be handmaids to the Church now became rival institutions.

The Church in the meantime seems to have gone along in a groove and lost some of the essential characteristics that mark it a church. One such outstanding loss is the lack of fellowship within. The Church is primarily a Fellowship — a fellowship of believers in God, the Father, as revealed to us in Jesus Christ and a fellowship of those who are being saved by the redeeming Christ. No virtue, however great, can replace the fellowship that ought to be found among its members and made evident for all the world to see. It is a bond, a tie, as real and necessary as that which knits us to our Maker. We demonstrate a wrong understanding of the God we worship, if we attempt to approach Him leaving our neighbour out of the count.

The lack of active fellowship in the Church has created individual Christians, each seeking his own salvation. We have missed the sense of the community, the community called of God, and become self-centred. Self-centredness saw one of its peaks in the last war and despite its lesson we do not seem to have changed our hearts. As individuals, races and nations we are still fighting for our own benefits and advantages irrespective of the cost to others. How true are the words of St. Paul to Timothy: “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.” (2 Timothy 3:15)
The schools too came under this spell of self-centredness, spurred by their growth and achievements, and thinking only of their advancement demanded a life of their own apart from the Church. They no longer seemed happy to accept the direction of the Church, they claimed priority in programme, men and finance, the extreme being the instance of schools, which went so far as to ignore the local Church. The tragedy of the situation is that we have given in to the schools, much to the detriment of the Church. We have been fascinated by their worth as educational institutions and have lost sight of their relative value as only an arm of the Church. The school remains today an over-developed limb of the Church. "If thine arm offend thee, cut it off."

Assuming that the relationship between the school and the Church is what it ought to be, what is the contribution of the school to the life of the Church? Survey commissions from time to time have inquired into this question and have generally been impressed with the list of Christian activities presented to them. Still the fruits are far from desirable. What is the reason?

In the first place, those at the helm must accept a good part of the blame for this state of affairs. It is to their credit that they have established efficient educational institutions which are looked upon as models. They have succeeded in many cases in creating sound traditions based on ethics. Their contribution to the field of education must receive our applause. Yet in the one final test they seem to fail. In the thirst and competition for educational supremacy they, even the Ministers among them, appear to have overlooked the ultimate goal of the school. It cannot be said that they have made their Christian objectives clear. Undoubtedly much talking has been done about Christian education but in the execution Christ and His Kingdom take only the second place.
Secondly, all the Christian schools have a staff with a Christian majority and still the work languishes. The crux of the matter is that the teachers have been exploited, ruled and preached at so very often, that the teacher has now decided to limit his activities to the classroom which is his first and last test of usefulness to the school. The teacher has been exploited in that when he is now caught between the Government and the Management, the Management invariably takes all the advantage of the Government regulations to get the maximum out of him. He is ruled, and in some instances ruled with an iron hand, especially by Priest Managers, and is yet supposed to be a co-worker for establishment of the Kingdom of God. Which school is there where the staff has been trusted with responsibility for the well-being of the school? On the other hand the teacher has been preached at on all possible occasions on "the calling of a teacher" "the Christian influence of the teacher" and other allied subjects. The greatest problem, however, for the teacher is to be asked to follow a code which his masters appear not to follow in their own actions.

The third group in the school is the Christian students themselves, who always find themselves in a minority, because to improve our finances we have improved our numbers. Thus living in non-Christian environment, they find that the constant force acting on them is non-Christian. At the formative period of their lives they find themselves faced with many dangers and should we wonder if they succumb to the non-Christian influences, especially when, as stated earlier, the influence of the Head and the Staff in this direction is not impressive?

If, then, the value of the school on its present working is in doubt, the future with the added obstacles created by a hostile Government cannot be bright. The Education Bill, which has now been
passed by the State Council, even with the amendments, presents a big problem. The question of teaching the child its own religion has made us pause and think. It calls for a well defined attitude towards other religions and unanimity of opinion in the matter seems doubtful. While the lack of unanimity is somewhat inexplicable, the fear is that the decision to teach or not may be based on expediency to preserve the schools rather than on an inviolable faith. The cost of maintaining these schools is indeed large and, therefore, when pressed on the question of the value of the schools, two answers have frequently been repeated.

One answer is that we would be doing a distinctive service to the community and the country at large in running these schools. There was a time when only the Church had the men capable of running efficient schools, but now there are as many outside the Church equally capable. Further, the Government has at last awakened to its responsibilities in the matter of educating its citizens. Even those non-Christians who are with us today are not with us for love of Christ but because at the moment we happen to have the best educational institutions. But given a little more time, when other schools equal us in standard of efficiency, then they too will begin to abandon us. Should we linger with our schools still longer?

Yet another answer given is that through the school we have been able to permeate Christian ethics into society. T. E. Jessop claims that what moved Christ to invective was not badness but goodness, not Herod and Barabbas but the Scribes and the Pharisees. It is fatal for any Christian to limit his objectives to goodness. There can be no substitute, no half measures ever to the only objective we could have in dealing with men other than that of bringing them to Christ. Time and again we have heard with pain that well meaning
statement from our non-Christian friends that our schools are “safe” for their children as it was for them. If our schools are limited to “goodness”, if our schools have lost that dangerousness, if all within its portals are no longer to be faced with Christ, then is there any reason for our continuing to run them?

The State has decreed that education shall mean religious education. There can be only one legitimate interpretation to this, that Christian children should be educated in Christian schools and likewise Hindu children in Hindu schools and Buddhist children in Buddhist schools. If we too accept this dictum of the State, we cannot be honest in having non-Christian children in our schools. We cannot give them education with a religious background, for the truth of Christianity is something which they have as yet not accepted and such a background cannot be called religious background in their instance.

The final question then is, if our Christian schools are to be closed, what of our Christian children? We are left with only two courses. We could maintain a few schools only for our children. This naturally would mean a united effort on the part of all Missions. Even then we shall not be able to cater for all. The second course is where the Church will have to take direct responsibility in the nurturing of its young irrespective of the schools they attend. At present it is a duty it has relegated to the schools. It is possible for the Church through forms other than schools to educate the young with the truths relating to our Master. In fact the recent attempts at organising Church Youth movements are an effort on the part of the Church to remedy the defects of the school. Through the schools the youth seem to be led away from the Church and the recall is being made through these Church youth groups.
Our schools are good; good educational institutions. For over a century now we have given of our best to make them good. But now, if they remain to us only as good educational institutions, let us with God's grace make up our minds to tear our affection for these schools. God has not limited the working out of His purposes to any one method and let us not attempt to limit Him. The State will sooner or later provide good education and, even if it does not, it is better for our children to enter the Kingdom of God ignorant rather than be left out with good education. We are interested only in bringing men and women to Christ. Let not custom corrupt the good we would do.
இன்சுருவத்தில் சிற்றுருவம்

இன்சுருவ முதலாம்மு ம. ஆ.
 முடித்தா, மாநிலவாக கலந்திருந்தார்.

அரை திருக்குறி அசையம் தினவியல் கல்லூரியில் பிறந்த பெணாக காண்பிற்றார். “மது வசனத் தோற்றம் என்று, பெருந்தான முதலாம்மு பெரும்பாக கதையும் குள்ளியாக மாற்றமும் ஆனது துணைக்கு மாற்றமும் ஆனால் பட்சமான பக்தியாக இருந்தது. அதில் எந்த மூட்டப்படாது குறிப்பிட்டு தொடரிய வாய்ந்தது, பின்னர் பாணர்களின் இந்துசுருவான இந்துசுருவான குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு

தமிழில் பெண் பெண் பெண் தினவியல் கல்லூரியில். இதை முதலாம்மு பெண் வழங்காமல் செய்ய முடித்தா முடித்தா. இந்துசுருவான வழிகாட்டுதலாக தொடரிய வாய்ந்தது, பின்னர் பாணர்களை செய்ய முடித்தா முடித்தா. இந்துசுருவான வழிகாட்டுதலாக தொடரிய வாய்ந்தது, பின்னர் பாணர்களை செய்ய முடித்தா முடித்தா.
தமிழ் வழக்கால் செய் செய்யப் பாதுகாப்பு நூற்றாண்டிற்கு, பெரும்பாலான தமிழகி பொருட்களையும் தமிழ்மொழி பொருட்களையும் வெளியிட்டு கொள்ளும். நான் கூறியுள்ளது என்பது தமிழகி வழக்கால் செய் செய்யப் பாதுகாப்பு நூற்றாண்டிற்கு என்றும், நான் கூறியுள்ளது என்பது தமிழ்மொழி வழக்கால் செய் செய்யப் பாதுகாப்பு நூற்றாண்டிற்கு என்றும் குறிப்பிடும்.

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பொன்னின் ஡ும்போலிக்கான பீர் (Pope) கட்டு புகவித்துக்கு ரூபர்களுக்கு கோவையாக போன பூக்கு கோவையாக விளக்கம் செய்யப்பட்டது.

தனது கருத்தை பற்றி அறிமுகத்துறை நூற்றண்டில் காணப்பட்டது அப்போது கோவையாக போன பூக்கு கோவையாக விளக்கம் செய்யப்பட்டது.

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"நங்கு ஒருவன் அறிய; தெய்வியலின் விளையாட்டு இந்தியாவில் ஏற்படுகிறது."
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"அச்சு கத்தக கை பற்றியதாக " கூறுவது இந்த ஆச்சு; அல்லது கைகளுக்கு கை பற்றிய காற்றுங்காளா.

இன்றி, விளங்கியது குறிப்பிட்டு விளங்கும் முக்கியத் திசையில் பிரபலமாக விளங்குவதாகும் காற்றுணரை விளக்கமும் திகழ்வும் திட்டமும் கொண்டதாக இருக்கிறது. எனவே, இந்தக் காற்றுணரை போற்றப்பட்டு விளக்கப்பட்டதைக் காணும்போது, விளைவுப் பொருள் காணப்படும். கிருத்து செய்யும் வருடத்துக்கு விளக்கமும். கிருத்தின் பல்வேறு வகைகளுக்கு விளக்கமும், என தீர்க்கப் பயன்படுத்தி வெளிப்படுத்தப் பட்டது. "எனவே கையே விளக்கம் விளைவை விளக்கதினுள் காற்றுணரை விளங்கும் காற்றுணரை விளக்கமும் திட்டமும் கொண்டது என்பது காணப்படும் காற்றுணரையில் விளக்கமும் திட்டமும் கொண்டது" என்பது விளக்கமும் வெளிப்படுத்தப் பட்டது. இதன் போற்றப்பட்டு விளக்கமும் மற்றும் விளைவுப் பொருள் காணாது காற்றுணரையில் விளக்கமும் திட்டமும் கொண்டது என்பது வெளிப்படுத்தப் பட்டது.

இது பின்னர் விளக்கம் விளைவை விளக்கதினுள் காற்றுணரை விளங்கும் காற்றுணரை விளக்கமும் திட்டமும் கொண்டது என்பது வெளிப்படுத்தப் பட்டது.

"எனவே கையே விளக்கம் விளைவை விளக்கதினுள் காற்றுணரை விளங்கும் காற்றுணரை விளக்கமும் திட்டமும் கொண்டது" என்பது வெளிப்படுத்தப் பட்டது.
திருமுறை சாக்கான் மதசதுரயாக காத்தியும் பல்வேறு விதத்தில் விளக்கம் செய்யப்பட்டுள்ளது. மாதலை மூலமான இந்துக்குறிப்பின் மூலத்தில் சதுர கருப்பை வழியே காணப்படுகிறது. கருப்பை ஒன்றிற்கு மற்றே ஒன்றில் செய்யவும் கூடியான விளக்கம் கானப்படுகிறது. மூன்று குறிப்பிட்டோ தந்தோ என்று விளக்கம் செய்யப்பட்டுள்ளது. மூன்றுக்கும் குறிப்பிட்டோ தந்தோ என்று விளக்கம் செய்யப்பட்டுள்ளது. நீங்கள் கவலைப்பட்டோ என்று விளக்கம் செய்யப்பட்டுள்ளது. நீங்கள் கவலைப்பட்டோ என்று விளக்கம் செய்யப்பட்டுள்ளது.

"இது பற்றிய வருமானம் அல்லது மக்களுக்கும் என்று விளக்கம் செய்யப்பட்டுள்ளது."
பலரே கணவன் குளம் முடித்து காணையாளர் குறிப்பிட்ட விளக்கத்தில் நானும் வெளியே விளக்கத்தில் முடித்து காண்கள். பலரே கணவன் குளம் முடித்து காணையாளர் குறிப்பிட்ட விளக்கத்தில் நானும் வெளியே விளக்கத்தில் முடித்து காண்கள். பலரே கணவன் குளம் முடித்து காணையாளர் குறிப்பிட்ட விளக்கத்தில் நானும் வெளியே விளக்கத்தில் முடித்து காண்கள். பலரே கணவன் குளம் முடித்து காணையாளர் குறிப்பிட்ட விளக்கத்தில் நானும் வெளியே விளக்கத்தில் முடித்து காண்கள். பலரே கணவன் குளம் முடித்து காணையாளர் குறிப்பிட்ட விளக்கத்தில் நானும் வெளியே விளக்கத்தில் முடித்து காண்கள்.
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நண்பன் தங்கள் காலைவரையில் அவ்வுடன் விளக்கி போ. போதுகே மகிழ்ச்சியும் எதிர்ப்பு
பாடலோடு உள்ளார்கள் பலி பலி கொள்ளி பலி அவர்களை குறிப்பிடித்தனர். கிறித்த வல்லத் திங்களின்
நூற்றாண்டுகள் புதுப்பு.

இந்திடு ஆண் கிறித்துவராலும் என்றும், பலி
செய்ய வந்தார்? முதல் அரங்கசான்றுகள்? என்னை வந்தார்,
சனவை புறந்து முக்கியாகத் தரும்
கிறித்துவர் விளக்கி பலி பலி. பலி, பலி
திங்களின் வல்லத் திங்களின் நூற்றாண்டு
புதுப்பு.

செய்ய வந்தார் கிறித்துவர் ஆண் குறிப்பிடித்தது
நூற்றாண்டுகள் புதுப்பு. கிறித்துவர் விளக்கி
பலி பலி. பலி, பலி
திங்களின் வல்லத் திங்களின் நூற்றாண்டு
புதுப்பு.
னூலின் வரலாறு: "நூல் விளக்காமல் அப்படி கூறி வருவதாக இதை வெள்ளியாக இல்லாதிரும். கிளையியல் செய்திகளைக் கூறி வருவதாக இதை வெள்ளியாக இல்லாதிரும். மனிதர் பாதிக்கும் செய்ச் செய்திகளை வெள்ளியாக இல்லாதிரும். மனிதமான கூறுகளை வெள்ளியாக இல்லாதிரும்.

சிவப்பூக்கள் சாதனாக கூறியுள்ளது. கிளையியல் செய்திகளைக் கூறி வருவதாக இதை வெள்ளியாக இல்லாதிரும். மனிதர் செய்ச் செய்திகளை வெள்ளியாக இல்லாதிரும். மனிதமான கூறுகளை வெள்ளியாக இல்லாதிரும்.

சிவப்பூக்கள் சாதனாக கூறியுள்ளது. கிளையியல் செய்திகளைக் கூறி வருவதாக இதை வெள்ளியாக இல்லாதிரும். மனிதர் செய்ச் செய்திகளை வெள்ளியாக இல்லாதிரும். மனிதமான கூறுகளை வெள்ளியாக இல்லாதிரும்.

சிவப்பூக்கள் சாதனாக கூறியுள்ளது. கிளையியல் செய்திகளைக் கூறி வருவதாக இதை வெள்ளியாக இல்லாதிரும். மனிதர் செய்ச் செய்திகளை வெள்ளியாக இல்லாதிரும். மனிதமான கூறுகளை வெள்ளியாக இல்லாதிரும்.
பொதுவாக இந்தியாவில் எல்லா பேரார்களும், பலர்க்கு விளை
முதல் விளை அமையும் பொருளாடை தந்த ஆண்டவை, 'தீயமாக வேவு பெண்முறை தொக்கு, வாம்
பெண்முறை எவ்வளவு தொக்கு', சாத்து செய்யாம்.

முனிவர் பொருளாடையில் அனுமானமான அது
பொறியாலும் கூட்டு, பலர்க்கு நாம்பிக்கை
மிகு திகழ்ப்பின் படைப்பாள் குறிப்பிட்டு
நூறு வாணாகாய முனிவேரின் நோய்கள் சிறப்பு
நோய்களும் மற்றும். மாற்ற திறை உண்மை

காலமுப்புக்கு காற்று கொண்டது எனக்கு கூறு
என்றும் குறிப்பிட்டு ஆண்டர் முனிவேரும்
ஆணியை குறிப்பிட்டு

சுருக்கங்கள் திரிகொண்டு பேண்டு
முனிவேரும்

பொதுவாக எல்லா வாழ்வு பேரிலும் விளை
முதல் விளை காண்கின்றான. என்ன விளை
முதல் விளையில் பெருமளவு போர்த்தினமம் வெளியே.
மனிதர் வேறு பொருளளவுக்கின் குறிப்பிட்டு
நூறு வாணாகாய முனிவேரின் நோய்கள் சிறப்பு
நோய்களும் மற்றும். மாற்ற திறை உண்மை

சுருக்கங்கள் திரிகொண்டு பேண்டு
முனிவேரும்

“சுருக்கங்கள் திரிகொண்டு பேண்டு
முனிவேரும்” என்று கூறினால்
ஆண்டர் முனிவேரும் நோய்கள் சிறப்பு
நோய்களும் மற்றும். மாற்ற திறை உண்மை

சுருக்கங்கள் திரிகொண்டு பேண்டு
முனிவேரும்” என்று கூறினால்
ஆண்டர் முனிவேரின் நோய்கள் சிறப்பு
நோய்களும் மற்றும். மாற்ற திறை உண்மை
வாய்ப்புகளை குறிப்பிட்டுள்ளது சோதகம் சுயமாக இருப்பதுடன், ஐய்யுமையில் என்னவும் பாசிய குறியாகக் குறிப்பிட்டு, "துணைவான பிரித்து மூழ்க்க வேண்டாம் என்று சொன்றார்." என்று திருக்கொம்புகளால் குறிப்பிட்டு.

எனவே குழந்தாய் ஓர் விளைவு வாய்ப்பை முனைப்பின்றி பற்றிய விளைவு குறிப்பிட்டு வேண்டும் என்று திருச்செக்கத்தை குறிப்பிட்டு. மேலும் குறிப்பிட்டு வேண்டும் விளைவுகளின் விளைவு மற்றும் புனையாக விளைவு குறிப்பிட்டு.

காப்புகளை குறிப்பிட்டுவதற்கு விளைவுகளை பற்றி சொல்லள, விளைவு குறிப்பிட்டு வேண்டும் என்று உரையகியும் குறிப்பிட்டு. அங்கு உரையகியும் சொல்லள, காப்புகளை குறிப்பிட்டு வேண்டும் என்று உரையகியும் குறிப்பிட்டு.

"நன்னை நன்னை நன்னை நன்னை நன்னை நன்னை நன்னை... பேரியும் பேரியும் பேரியும் பேரியும் பேரியும் பேரியும்..." என்று உரையகியும் குறிப்பிட்டு.

நன்னை நன்னை நன்னை நன்னை நன்னை நன்னை நன்னை... பேரியும் பேரியும் பேரியும் பேரியும் பேரியும் பேரியும்... என்று உரையகியும் குறிப்பிட்டு.
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உலகாக்க நிறுவனம் செய்ய உண்டாத கருத்துற்ற விளக்கங்கள்.

"தவிர்த்தீர்ம் தூக்கிய நிலையில் வெளியிடப்பட்ட அதிகாரச் செயல்கள் மட்டும் செய்ய வேண்டும் அதிகாரச் செயல்களாக்கின் விளக்கங்கள் தவிர்த்தீர்ம் தூக்கிய நிலையில் வெளியிடப்பட்ட அதிகாரச் செயல்கள் மட்டும் செய்ய வேண்டும்.

நேரடைச் சான்றால் அனுமனிப்புகள் பரந்து ஆயிர்தர்க்க யார்.

சோமா துணைச் செயல்கள் பார்வையாகவும். இது அரசியல் சான்றால் இருந்து என்னிடை வருவது இல்லாமல் அரசியல் சான்றால் அவர்களுக்கு பருட்பெருக்க வேண்டும், பருட்பெருக்க (பருட்பெருக்கம்) காலத்தில் வருவது வருவது செய்தல். பருட்பெருக்க, குறிப்பிட்டு செய்ய, "பருட்பெருக்க, பருட்பெருக்க குறிப்பிட்டு" என்பது என்னவும் அடர்த்தியும் குறிப்பிட்டு செய்தல் என்று கூறுவர். இவர்களின் பருட்பெருக்கம் வேண்டும் ஆத்தியதற்கு முன்னால் ஆயிர்தர்க்க யாருக்கும் கூறுவர் அவர்களுக்கும் கூறுவர் காரியத்தக்கவர்களே வரும் சான்றாக வேண்டும்.

பூர்விகமாக பருட்பெருக்க ஒரு பெருமை செய்ய முடியாது. பெருமை செய்ய முடியாத பெருமையும். பெருமை செய்ய முடியாத பெருமையும் தவிர்த்தீர்ம் தூக்கிய நிலையில் வெளியிடப்பட்ட அதிகாரச் செயல்கள் மட்டும் செய்ய வேண்டும். பெருமை செய்ய முடியாத பெருமையும் தவிர்த்தீர்ம் தூக்கிய நிலையில் வெளியிடப்பட்ட அதிகாரச் செயல்கள் மட்டும் செய்ய வேண்டும். அந்த "பூர்விகமாக பருட்பெருக்க ஒரு பெருமை செய்ய முடியாது. பெருமை செய்ய முடியாத பெருமையும். பெருமை செய்ய முடியாத பெருமையும் தவிர்த்தீர்ம் தூக்கிய நிலையில் வெளியிடப்பட்ட அதிகாரச் செயல்கள் மட்டும் செய்ய வேண்டும்."
காலத்தில் ஆட்சியாக்கும் பல்வேறு விளையாட்டுகளில் நம் பெண்கள் பானையோருடன் சமாதிக்கப் பெற்றுள்ளன. இவ்வோர் பல்வேறு விளையாட்டுகளில் தன் முன்னப் பெற்றுள்ளன. இவ்வோரின் பல்வேறு விளையாட்டுகளில் பெண்கள் பானையோருடன் சமாதிக்கப் பெற்றுள்ளன.
வாய்ப்பு எளியாக விளக்கிழைத்துப் பார்க்கவும். குறிப்பிட்டு டிரோமுக்கள் இருக்கும் காதலுக்கு முன்பே தொடர்பூட்டும் குறிப்பிட்டு முன்பேயே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு முன்பே குறிப்பிட்டு
இன்னையும் ரமணையாக வந்தேயேத்தராராரே, இல்லாதோ இல்லாதோ
அல்லது காமலோ அல்லது? மறுவி தென்றோ வருங்கள்? சமஸ்த சிீசு
மட்டும் வந்தே வந்தவருடைய இடங்கள் மாட்டை. இதுவின் கிடை

பின்னர் வாசாத்துலாம் வந்தேயே காவலம்
வசா ராணா பிறி

பிரிவி இல்லாதோ கதையே கிடையா
இறுவலும் பாலிக்கான என்பது

மெல்லும் துளசையான ஸத்யாங்காமை நவாஸ் இரி
பம்மா தக்கினி இருந்தான. அவன் ஸவால்ற்றோர்சுரோதோ தோன்று
செய்ய கேண்டியதில்லை புரிந்துள்ளான் தின்காலம்
செய்திகளின் இரண்டும். ஒருமாதிசோட்டு தின்ம தோன்றியதோ
செய்திகளின் ஒருமுறையே தெரியவில்லை. அப்போது, அப்போதும்
செய்திகளின் ஒருமுறையே தெரியவில்லை எனும் கோட்டை வைத்தல்

இவ்வொரு வைத்து நூற்று நூற்று தோற்றோ கிடை
இற்றுள்ளானோ கோட்டை வைத்தோ அன்றி
பெரும் உள்ளெருக்க வைத்தோ கோட்டை
வைத்து புதுதும் கோட்டை வைத்தோ அன்றி

பெரும் உள்ளெருக்க வைத்தோ கோட்டை
வைத்து புதுதும் கோட்டை வைத்தோ அன்றி

பெரும் உள்ளெருக்க வைத்தோ கோட்டை
வைத்து புதுதும் கோட்டை வைத்தோ அன்றி

பெரும் உள்ளெருக்க வைத்தோ கோட்டை
வைத்து புதுதும் கோட்டை வைத்தோ அன்றி
வே குறிப்பிட்டு பார்க்க செய்யவும் அச்சாலையாடும். இது ஒவ்வொரு இருவரும் காணலாம் போட்டியிலேயே இந்த விளக்கம் உரியதாக என வல்லாதவரை பின் வணந்து விளக்கத்தை பின்வருவது பொருளிடும். இது எனது வாக்கில் விளக்கத்தை பின் வணந்து என வல்லாதவரை பின் வணந்து விளக்கத்தை பின்வருவது பொருளிடும். இது எனது வாக்கில் விளக்கத்தை பின் வணந்து என வல்லாதவரை பின் வணந்து விளக்கத்தை பின்வருவது பொருளிடும். இது எனது வாக்கில் விளக்கத்தை பின் வணந்து என வல்லாதவரை பின் வணந்து விளக்கத்தை பின்வருவது பொருளிடும். இது எனது வாக்கில் விளக்கத்தை பின் வணந்து என வல்லாதவரை பின் வணந்து விளக்கத்தை பின்வருவது பொருளிடும். இது எனது வாக்கில் விளக்கத்தை பின் வணந்து என வல்லாதவரை பின் வணந்து விளக்கத்தை பின்வருவது பொருளிடும். இது எனது வாக்கில் விளக்கத்தை பின் வணந்து என வல்லாதவரை பின் வணந்து விளக்கத்தை பின்வருவது பொருளிடும். இது எனது வாக்கில் விளக்கத்தை பின் வணந்து என வல்லாதவரை பின் வணந்து
Elegy written in a County Church Yard

*G. Gray*

1 சின்னம் கிரிசின் பிறும் கருவிகள்
புத்தக கலக்கரையான புத்தக தொல்லியல்
சின்னம் சின்னம் இரரங்கின் இருதரம் ராணும்
சின்னம் தூக்கிருந்த வேலைநாள்

2 கிரிசின் சுருச் அணு தொடர்ச்சி
தாரம் குறிப்பிடுகின்ற குறிப்பிட்டிய தொடர்பு
கிரிசின் குறிப்பிட்டிய தொடர்பில் வருவது
சின்னம் கருவிகள் பயணிகள் தீர்த்தாக

* கிரிசின் (Gray) சுருச் அணு தொடர்ச்சி நிகழ்ந்த நாளில்
உள்ளது: "Elegy written in a County Church Yard" அந்த சுருச் அணு புத்தகத்தில் புது குறிப்பிட்டு.
3 மூன்று சராசரிகள் விளக்கம் விளக்கத்தின் அறுப்பு மாற்றங்களால் தற்போதைய புகழ்பூர்வக் கைவலையை தொண்டும் புனரோட்டுப் பாதுகாப்பு மற்றும் உலக்குடிய முறைக்கு அதிகம் முறுக்கப்படும்.

4 முறையே உயர் புகழ்பூர்வக் கைவலையை தொண்டும் புனரோட்டுப் பாதுகாப்பு மற்றும் உலக்குடிய முறைக்கு அதிகம் முறுக்கப்படும்.

5 உட்பட்டான நீர் மற்றும் மாத்திக் உறைப்பு தீவிர்ச்சால்களை மண்டித்து உட்பட்டான நீர். மாத்திக் உறைப்பு தீவிர்ச்சால்களை மண்டித்து உட்பட்டான நீர் மற்றும் உலக்குடிய முறைக்கு அதிகம் முறுக்கப்படும்.

6 ஓர் சிறு விளக்கத்தின் விளக்கம் செய்யமுடிகிறது தான் புகழ்பூர்வக் கைவலையை தொண்டும் புனரோட்டுப் பாதுகாப்பு மற்றும் உலக்குடிய முறைக்கு அதிகம் முறுக்கப்படும் தோற்றம் இன்னும் செய்யப்படும்.

7 உட்பட்டான நீர் மற்றும் மாத்திக் உறைப்பு தீவிர்ச்சால்களை மண்டித்து உட்பட்டான நீர். மாத்திக் உறைப்பு தீவிர்ச்சால்களை மண்டித்து உட்பட்டான நீர் மற்றும் உலக்குடிய முறைக்கு அதிகம் முறுக்கப்படும்.

8 எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் மற்ற சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் மற்ற சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் மற்ற சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் மற்ற சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால்.

9 எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால்.

10 எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால் எந்தவொரு சிறு விளக்கத்தின் விளக்கம் செய்யப்பட்டுள்ளால்.
In July 1879 the Jaffna College Alumni Association was founded. I was one of the first members and I am proud to mention that I am the oldest Old Boy of the Association today. As such it gives me very great pleasure indeed to send the following message to the 68th Alumni Day.
On the 75th anniversary of the establishment of the institution I trust that the message will be useful and practical. My message is "Christian Leadership". Dr. John R. Mott's life work was honoured at a dinner given lately in Geneva in celebration of his seventy-seventh birthday. In the course of his reply Dr. Mott said: As I lay thinking this afternoon I asked myself what would I do if I had my life to live over again? I would give vastly more emphasis and time to concentration of school boys. This vision forming period when character and aims of life are shaped is of primary and central self importance. Dr. Mott gives first place to concentration of school boys, in other words—education.

In accordance with this view exactly seventy five years ago from the ashes of the Batticatta Seminary Jaffna College arose. It was started by the Old Boys of the Batticotta Seminary as a National College. It was the first institution in the Island to be placed under popular control, though the American Missionaries have lent their powerful support and assistance. It is by no means a Mission College. Its destinies are in the hands of a Board of Directors. The object of the College has been to give all pupils admitted into it a thorough and general Christian education. The founders of the College had a noble conception, a true vision and an independent ideal. That ideal was the raising of fearless and sacrificial leaders. No one who has seen certain of the students and the staff during the past few years will say that she has failed in these ideals. And it is in such leaders as these that the spirit of our Alma Mater marches on. It has been endeavouring to develop its progressive character of intellectual leadership, with Christ as its centre. Christian education has been its goal.

“Everybody”, wrote Robert Louis Stevenson, “sits down to a banquet of consequences”. And
that is precisely the predicament in which our Ceylon finds itself today.

The troubles and tragedies piled up before us are the inevitable consequences of the turbulent times in which we live seem to be no question. A continuous stream of qualified leaders are urgently needed for Christian Service in all parts of Ceylon leaders equipped with vision and foresight, sound judgment, character and moral power.

"Only a new found Christian Leadership" can save us, in other words one of our imperative needs is Christian Leadership equal to the social, political and spiritual tasks which confront us to build Christian Leadership adequate for the problems of the hour.

To that end, therefore, this message is an earnest appeal in this critical period.

EDITORIAL NOTES

The Coming Celebrations.

The jubilee celebrations coming off in July of this year mark, as our readers know only too well, two important anniversaries in the history of our College: one, the 125th anniversary of the founding of the Batticotta Seminary; and the other, the opening of the Jaffna College. According to the minutes of the American Ceylon Mission the first move to found the Seminary was made on the 5th September, 1822, and the Seminary was opened on the 22nd July, 1823. The following minutes of the two subjects would be of interest to our readers: (1) On 5-9-1822 — "The state of our Boarding Schools then came under discussion and a general feeling manifested on the importance of
our having some Central School or College into which the most forward boys might be admitted both as it would save the teachers time by bringing many under one teacher, and as it would present an object for exertion before the boys and greatly increase their means of acquiring knowledge.” (2) On 22-7-1823—“After the opening of the Central School the brethren adjourned for business”.

Thus, although the institution that finally evolved from “Central School” through “Academy” and “College” into the “Seminary”, was actually started in 1823, it was projected in 1822. It was because of this that in 1922 it was decided to celebrate the centenary of the Seminary and the golden jubilee of the College, opened in 1872, together. And by a happy thought the last day of 1922 and the first two days of 1923 were chosen as the celebration days. On this occasion also the two celebrations are once more combined and fixed for July to synchronise with the launching of the degree classes. No happier auspices and no more fitting occasion could have been chosen for the restoring of the university status to the College.

We have already in these columns commented on the need for these classes and published a fairly detailed scheme of the plans for them from the Principal; we do not, therefore, consider there is any need to reiterate them once again here. We would only like to add the wishes and hopes of all of us for the successful working of the scheme.

One important item of the celebrations is the raising of one and half lakhs of rupees from the public, principally from our Old Boys and Old Girls, for this scheme. The collection campaign was opened last February and is going on as well as can be expected under the circumstances. The response from our Alumni is very heartening indeed.
Many of them are enthusiastically joining the "Salaries Club" by donating their one month's salary to this fund. In these days of petrol rationing and strikes and consequent disruption of normal life, it is by no means easy to get at all our Alumni within a space of six months. However, the Principal, who has been doing most of this visiting, hopes to finish a good part of it before the celebrations, and it is hoped that the goal of one and a half lakhs will also be reached by then. The pages of the Miscellany will in the coming days carry our acknowledgment of all gifts.

A programme of the celebrations appears in this number. The necessary arrangements are being made to provide accommodation for as many of our Old Boys and Old Girls as want to stay at the College during the celebrations. We would appeal earnestly to all our old pupils to make it a special point to be with us. Their presence in large numbers is what their Alma Mater expects of them and what will add immeasurably to the festivities.

We are planning to publish a special Jubilee Number of the Miscellany, which will contain among other important items an account of the celebrations. We are prizing the special Number at Rs. 2- each. It is hoped that the demand for them will be great. Please book your copy before the end of July by dropping a card to the Manager.

In addition to this special Number, a history of the last twenty-five years is being prepared and will be published in the course of the year. It will be in the nature of a sequel to Mr. J. V. Chelliah's book, "A Century of English Education" and will bring the story of the College to its present day. Because of this history no reference to the last twenty-five years is made in these pages.
The Education Bill and Ourselves.

We were hoping that the State Council would in response to strong public agitation defer the Education Bill to the new Parliament. For one thing, the Bill is not as comprehensive as educationalists would like to have. Then, it would have been better for a new body consisting of more representatives of the people to bring a fresh and unprejudiced outlook to bear upon such an important matter. But the unfortunate battle waged with a good deal of unnecessary recriminations by the contending parties, in our opinion, precipitated matters and the State Council has adopted the Bill. We shall have to choose very soon—at any rate before October 1948—whether Jaffna College will go into the Free Education Scheme or not. In a former issue we discussed this question at some length; hence, we do not wish to repeat our discussion here. Of course, the ideal would be for Jaffna College to remain out of the government scheme and work as a Free Private School, but that is impossible with our scheme for the degree classes. We do not know exactly what the Board of Directors will be deciding on this issue. At present the College has made the Lower School free on its own resources. We would wish to remind the Board that the general popular sentiment two years ago was that the College should be run as a private institution with liberal scholarships. We shall, however, not be surprised if the Board decides to go into the government Free Scheme, if it is convinced that the religious freedom of the College will not be interfered with. In any case, that the College will continue as a Christian institution in the fullest and broadest sense of the word we are sure of.

In this connection, we would wish to commend to our readers a thoughtful article appearing in this issue on "The School in the Life of the Church Today" by Mr. C. S. Ponnuthurai of our
staff. He has, as Secretary of the Jaffna Christian Union for some years and as Secretary of the Student Christian Movement for a longer time, done some thinking on this subject and his views will, therefore, be entitled to consideration. The time is certainly come when the Christian Church in this Island should rethink fully the question of its schools, not merely in the light of recent events in Ceylon, but also in the light of the thinking of the Church in many parts of the world today. Mr. Ponnuthurai is voicing the sentiment of quite a number of people that a large number of our schools, particularly village vernacular schools, can today be closed without any damage to the cause of education and with distinct advantage to the Church.

A New Deputy Director of Education.

One of the most welcome events that happened in the educational world of Ceylon recently was the appointment of Mr. K.S. Arulnandhy as the First Deputy Director of Education. For once the right man has been chosen. After Mr. H. S. Perera the one man who had any claim to educational knowledge was Mr. Arulnandhy. His very wide scholarship, his high academic achievements particularly in Psychology and Education, his long experience of the schools of the country, his uncontested ability, fit him eminently to have a big say in the educational regeneration of our people at the present time. It is our hope that his contribution will soon be felt in all educational thinking and planning and help a great deal to steer the country clear through the chaos and confusion one finds today. Our congratulations and warmest wishes to him.

The New United Church of South India.

We rejoice along with our entire S. I. U. C. community in Jaffna that the Church Union Scheme launched in Tranquebar twenty seven years ago is
being consummated this year. And the new Church of South India will be set up early in September when the Jaffna Council of the South India United Church will form a part of it and will be marked as a separate diocese. There are to be, for the present, fourteen dioceses, and of the bishops six are nationals and the rest non-nationals. Seven of these are Anglican, three Methodists, three Congregationalists, and one Presbyterian. The Bishop elect of Jaffna is Rev. S. Kulandran, who is himself an Old Boy of Jaffna College, and we hasten to offer him our heartiest congratulations on his well deserved elevation to this high and responsible position. No other selection could have been made from the Jaffna field. We do not want to say anything more about his fitness for this position. We wish, in this place, only to tell the Bishop elect how happy and proud we feel about his election, and to assure him that our prayers will always go with him. His connections with Jaffna College have been for the last many years very intimate and binding. From the days he spent here in the London Intermediate in Arts Class, he has taken Jaffna College fondly to his heart. And the contribution he made to the institution during the short periods he acted as teacher and chaplain will ever be remembered. More than these is to be recorded the incalculable influence he exerts from the Board of Directors and outside it over the affairs of the institution. To him more than to any one else goes the credit of giving a new orientation to the policy followed in the various institutions connected with our Mission field and of making them turn Churchward. We have known his ability, his genuineness and sincerity of purpose, his deep devotion and simplicity of living. These qualities fit him admirably to be the head of our Church. From all sections of our people, who have hailed his election with delight and complete satisfaction, he will receive nothing but loyalty and co-operation.
As our readers are aware, the fact of our S. I. U. C. becoming part of the new Church of South India involves a radical change in the set up of our Church government, into which the American Ceylon Mission has also agreed to merge itself. A new Diocesan Council comes into being comprising the A. C. M. and the J. C., S. I. U. C. Just now Jaffna College is not entering this united body, but is giving greater representation to the new Diocesan Council on its Board of Directors. The College in turn is also being given greater representation on the Diocesan Council. In addition to this, the College is handing over its Affiliated Schools at Chavakachcheri, Manipay, Uduppiddy, Karainagar, Atchuvely, and Kankesanturai to the Diocesan Council. Thus a greater coordination and more identifying with the Church are promised for the future.

Farewell.

We had to bid farewell at the beginning of the year to Mr. D. S. Devasagayam of our tutorial staff, who left us to join Drieberg College, Chavakachcheri. Mr. Devasagayam, himself an Old Boy of the College, has been connected with the College and its Affiliated Schools for the last so many years. He had first taught at Tellippallai and later at Chavakachcheri before he joined the College. The work he did for some years at the Lower Department and later in the Upper School has been very much appreciated. One of the remarkable things about him was the spell he cast over whatever class he taught, be it a Drawing lesson with the tiny tots of the First year, or an Economics lecture to the London Intermediate in Arts. His love for learning and books, his successful efforts at getting higher academic qualifications for himself, his genial disposition with his genius for caricaturing will always be remembered. We miss him from the College, but we cannot grudge him his service at his old school and nearer home, in view of his
recent illness. We are happy he is enjoying better health now and his teaching at Drieberg. Our best wishes go with him.

We shall soon be bidding au revoir to Mr. K. C. Thurairatnam as he sails to America on study leave. He will be joining the University of Oberlin, where he will be working for his M.A. degree in English. Mr. Thurairatnam needs no loud assurance from us that we shall watch his career at the University with great interest and that our sincerest and warmest wishes for a pleasant stay in America and successful academic achievements in the University are ever his.

Our Contributors.

The Rt. Rev. Lakdasa de Mel, the Assistant Bishop of Colombo, has written a special message for us on the occasion of the Jubilee celebrations. He is the present Chairman of the Board of Directors of the College and one of the very best friends we have. It is in the fitness of things that he should be the Chairman at this time and give his message. While thanking him for this stirring message, we do hope that the pages of the Miscellany will in the future too be enriched by his articles.

The Tamil article on “Thiruvalluvar and Christ” was written by Mr. K E. Mathiaparanam of our staff for a memorial volume to Venkatasamy Natar, a well known Tamil scholar. The article written six years ago was not used because the plans for this special volume failed to materialise, and we have taken advantage of it and are publishing it in our pages today.

We have also taken the liberty of reproducing from a recent issue of the Annamalai University Magazine the Tamil rendering of Gray’s Elegy, written for that Magazine by Mr. Kailanathan, an Old Boy of our College, who is at present at Annamalai. Our thanks to him and to the editors
of the Magazine for permission to publish it in our pages.

'It is very fortunate that Mr. C. H. Cooke has been able to send a message to the Old Boys for the coming celebrations. The message has a special significance coming as it does from Mr. Cooke, who was connected with the College for a very long time, and who is the oldest Old Boy living today.

We have already noted in another place the writer of the article on “The School in the life of the Church”, Mr. C. S. Ponnuthurai.

PRINCIPAL’S NOTES

For this issue of the Miscellany I must take time and space only for some brief notes about our plans for the anniversary celebrations and the inauguration of the degree classes. You will find the programme of the celebrations elsewhere in this issue, but I wish to clothe the bare bones of the programme with a little flesh. Our chief guest and speaker at the Prize-giving is to be Warden de Saram of St. Thomas’ College. As the head of perhaps the leading sister college in the Island, we shall welcome him both for his presence and for what he will have to say. This is a time when all who are interested in education in Ceylon are looking for the right path to follow in a period of social confusion. No one is so likely to help in this task as the Warden.

Alumni Day” comes on Saturday with a full programme from early morning until late at night. There will be the usual activities and enjoyments, including tennis, music, elocution and eating, but the climax will be the Banquet where we hope
that the Hon. Mr. D. S. Senanayake will find it possible to come as chief guest. As leader of a political party as well as being a Minister of State, it is not easy for him in times like these to come so far, but he has assured us that he will make every effort to come.

On Sunday, we have the Thanksgiving Service at the Vaddukoddai Church. As we look back over the one hundred and twenty-five years of this institution here at Vaddukoddai, and to the seventy-five years of uninterrupted life under our present name, we have indeed much to thank God for. No one can lead our thoughts and prayers more suitably or more acceptably than the present Chairman of our Board of Directors, the Rt. Rev. Lakdasa de Mel. I think it is symbolic of what Jaffna College has ever stood for that a Sinhalese Bishop of the Church of Ceylon should be the Chairman of the Board of Directors of this institution, with its American, Non-Conformist tradition—an institution which has had as its one great object the training of men of spirit in a life of service to the common welfare of all who live in Ceylon.

The climax comes on Monday, July 21st., with the Garden Party followed by the Public Meeting. The Hon. Mr. Alan Rose has very kindly agreed to come to preside on this occasion, subject of course to the demands upon the Legal Secretary of Government if we have a return of the troubled days we have been passing through so recently. He is no stranger to us, and we shall welcome again one with his notable gifts of mind, breadth of interests and sympathy for every good cause. The other guest and speaker is fittingly the head of an institution like the one we are now hoping to become, Dr. James Kellock of Wilson College, who is taking four or five days from a busy time-table to come all the way from Bombay in order to address us. We are happy indeed that one with his experience
and vision is able and willing to come so far to counsel with us at this time.

I hope that the foregoing has convinced everyone who reads this and who can possibly do so, to plan to arrange his leave so as to be in Jaffna during some or all of these days. We shall be celebrating our past, but also looking to the future. The future is always uncertain, but peculiarly so in these days when the possibilities both of doom to civilizations and of glorious human achievement are so real and so portentous. It is fitting and also very necessary, therefore; that all loyal sons of Jaffna College should gather to draw strength of memory from the past and give strength of hope and purpose to the future, for the good not only of Jaffna College nor of Jaffna, but of Ceylon and thereby of the whole world community. In a time when so much that men value seems to be in process of being torn down, we should meet to further the opposite process of building up the learning and the spirit of the coming generation.

HISTORICAL SKETCH

When the American Missionaries commenced their work in Jaffna in 1816 they found it necessary to establish free schools in different villages. After some time it seemed important to attempt, in addition to the native free schools, Boarding Schools. Five Boarding Schools were started with great difficulty in five stations - Tellippalai, Batticotta, Uduvil, Pandateruppu, and Manipay. Later, an attempt was made to put these in more favourable circumstances for higher attainments by establishing one Central School and the institution was commenced at Batticotta in 1823. In order still further to forward the progress of education, the American Mission started the Batticotta Seminary in 1826 and
continued it until 1856, when it was closed because it was thought that so much attention paid to English was not consistent with the claims of Mission work. Nevertheless, the desire for English was not diminished and a feeling grew strong for a Christian institution in Jaffna. Jaffna College in its present form is a result of this desire for higher education. We can here do no better than to quote the following account of the beginning of this institution from the report of one of its former Principals, Dr. Howland: “A definite movement was started in 1867 among the graduates of the old Seminary and an attempt was made to collect funds. But it was only in 1872 that they were able to open the College. It was called Jaffna College, because the plan originated with Christians of three denominations, and from all parts of the Jaffna Peninsula, and was brought to a successful issue chiefly by their efforts, and because it was intended to furnish an education in advance of that given in any Mission institution and thus meet the needs of the whole peninsula. For this reason also, Christians of three denominations, both native and foreign, were invited to be members of the Board of Directors. As the buildings at Vaddukoddai were available and answered the present need, and as most of the promoters had studied there themselves, the institution was naturally located there. Moreover, as a fund had been collected in America for the support of the Principal, an American Missionary was asked to take charge of it. As the number of students increased, first one assistant and then two were secured from America.”

As the other two Missions in the Peninsula have raised the standard of their institutions, this College has come to be identified more or less with the American Mission, and yet it is not intended or desired that it should be denominational or exclusive, but one in which all the people of Jaffna may share.
It was thought that in time the certificate of the College would have a recognised value equivalent to that of the degrees of the Indian Universities. This proved true to a certain extent; and in many places in India, as well as in Ceylon, Jaffna College students had a good reputation. Nevertheless, the desire for degrees increased and students at one time and another left the College to study where they could get degrees.

But early in 1891 the Director of Public Instruction having announced his determination to substitute the London University examination for the Senior Cambridge Local, the Jaffna College authorities, considering the Indian University Examinations more suitable for Tamil youth and realising the need of some sort of examinations which would be recognised by the public, decided to seek affiliation with an Indian University. Madras University, being in a Tamil country and not very distant, was naturally thought of. But the Metropolitan University seemed to be guided by wiser counsels, and to present a better course. Therefore, affiliation with the Calcutta University was sought and secured to the First in Arts grade in September 1891, and to the B. A. grade in June, 1893, just twenty-one years from the opening of the College.

This affiliation was continued till 1906 when we were forced by the Lord Curzon University Act to seek affiliation with the Madras University. Madras University recognised us as a first grade College for some time, but later on advised the Protestant Missions in Jaffna to form a Union College. This was the result of the visit of a deputation from the Madras University who saw that the Colleges in Jaffna could not, standing by themselves, provide the education that would give an adequate training in the sight of the Madras University.

In spite of the strenuous attempts made by the Jaffna College authorities to form a Union Col-
lege, its realisation has not been possible up to the present time. But we are convinced that this is the way by which we can best establish an institution for higher education in Jaffna.

It was about this time that the Cambridge Local Examinations were being patronised by many institutions in the Island. We also fell in with the running tide. Till very recently the Senior Certificate Examination was the highest that we aimed at, but we could not rest satisfied with that. So in 1919, provision for higher education was provided for, by the starting of a London Intermediate in Arts class.

In the year 1915, during the Principalship of Rev. G. G. Brown, the Vaddukoddai English School was amalgamated with the College. We are now, therefore, able to take in boys as soon as they pass out from our village Vernacular Schools and build up their English education under our own immediate supervision.

* * *

The foregoing historical sketch will be recognized as one that appeared in *The Miscellany* of April, 1933. It now remains but to add a paragraph or two to bring it up to date (July, 1947).

The College has continued on the lines indicated in the last two paragraphs of the sketch above. Classes preparing for the London Intermediate in Science examination were added in 1922. The Inter classes have been a permanent feature of the College ever since and were being given special attention up to the time of the foundation of the University of Ceylon in 1942. In the middle 1930's the Cambridge examinations were dropped and the London Matriculation examination was substituted.

Since 1939 many changes have been taking place in the entire educational system of the island. The transformation of the former University College in Colombo, which had been preparing students for
the University of London degrees, into an au­
tonomous University of Ceylon, deprived the London
Matriculation examination of much of its usefulness.
About the same time the Special Committee of Edu­
cation was appointed by the State Council to make
a study of education in Ceylon. Its recommenda­
tions were aimed to shape the educational system
along lines more closely related to the life and the
needs of Ceylon. All its recommendations have not
been given effect to, but enough to change the
educational landscape very materially. The “mother
tongues” have been made compulsory as the medium
of instruction in primary education. State education
has been fostered as against denominational educa­
tion (though the latter has not been outlawed), and
free schools as against grant-in-aid, fee-levying
schools. The local Senior School Certificate exami­
nation has been strengthened and the Higher School
Certificate examination started, largely displacing
the London Matriculation and Intermediate exami­
nations. The activities connected with the war
brought unaccustomed affluence to many people with
the result that English schools throughout the island
were flooded with applications for admission of
children. Jaffna College has felt the effects of all
these factors and has adjusted as seemed both wise
and possible. One result has been that the distin­
cutive contributions of individual schools has tended
to disappear under the pressure of mass education.

As we have been approaching the 75th year
of Jaffna College, and the 125th of the founding of
Batticotta Seminary, we have been taking stock and
also thinking of the future. We hope that we can
maintain a measure, at least, of our past tradition
in the secondary school, but it has seemed to us
that we can probably make our greatest contribu­
tion to education in Jaffna by returning to our ori­
ginal task of making true collegiate education avai­
able in the peninsula. Conditions have changed
since 1906. For one thing, our endowment funds
have grown materially in the past forty years; for another, the Methodist Mission has encouraged us by its promised support of our efforts to give education up to the degree. There is no space to discuss all the reasons; it must suffice to say that we have decided to offer instruction for the London B. A. and B. Sc. degrees from July of this year, and we are getting men (and women, we hope) from abroad as well as from India and Ceylon to staff these classes. We have appealed to our alumni for help with new buildings, and their response has been encouraging. But it will remain for the next few years to reveal whether we have read the present situation aright.

THE CONCLUDING PARAGRAPH OF THE PROSPECTUS OF BATTICOTTA SEMINARY.

"It is with these views, and under the influence of these considerations, that the American Missionaries in Jaffna beg leave to present this prospectus or plan of a College for Tamil and other youth, to the friends of Missions, of humanity, end of learning in their native land, in Great Britain, and in India; humbly trusting that in a cause so removed from all local and party interests, as the cultivation of learning which is confined to no country; and the propagation of Christianity whose home is the world; no National or religious prejudice will prevent any individual, to whom the object may commend itself, from giving it a decided and permanent support. They stand on common ground, on ground where every friend of man can meet; and standing there, under higher sanctions to be faithful to their trust than any which the world can impose, they respectfully solicit patronage in an attempt which they fully believe to be pregnant with most
important benefits (benefits stretching beyond the boundaries of time) to a large class of their unhappy followmen. In the name of learning they ask, in the name of religion they plead, for countenance and support. Shall they be denied?"

B. C. MEIGS
D. POOR
M. WINSLOW
L. SPAULDING
H. WOODWARD
J. SCUDDER

Jaffna, Ceylon,
March 4th., 1823.

STUDENT ACTIVITIES

The Academy.

The Academy was revived last year after a short period of dormancy. We were successful in organising a public debate on the subject: "The Soulbury Constitution is an advance on the Donoughmore Constitution".

Last term Mr. K. Shanmugam, Bar-at-law, and Mr. Handy Perinbanayagam addressed the Academy on "The present political situation in Ceylon".

We are happy to have Mr. E. C. A. Navaratnarajah as our new Patron.

The Lyceum.

We are two hundred and forty eight strong, forty five being lady members. The following are some of the subjects debated:—

"Western civilization has failed". "Health is much better than wealth". "Tamil and Sinhalese should be the Official Languages of Ceylon".

We are thankful to Mr. M. Karthigesan, B. A. Hons, Lond, for speaking to us on "Schools and Universities in the Soviet Union".

H. S. C. Hostel Union

During the second term of 1946 we had our annual celebrations when we had Messrs. R. R. Selvadurai, S. H. Perinbanayagam and F. A. Sandrasekera as our guests. We thank them. During the third term we had a Christmas Social at which we had speakers from outside. We thank them. We have had regular meetings last term. Messrs. K. Kanagaratnam, E. C. Nava-
ratnarajah, and Rev. T. A. Fenn spoke to us on different occasions. Our thanks to them. We bade farewell to Mr. S. V. Balasingam, our Warden and Patron. We are thankful to him for all he has done for us. We welcome Mr. L. S. Kulathungam as our new Warden and Patron.

**Senior Hostel Union**

Meetings were held regularly every week when we had many debates.

At the end of last term we bade farewell to Rev. A. C. Thambyrajah who took much interest in the hostel and held prayer meetings there. At the beginning of this term we shifted from the original College House into Cooke’s House in the College Lane. We thank Mr. Kulathungam who was our Warden and Patron in the past for all his kindness. We welcome Mr. S. T. Jeevaratnam, our new Warden and Patron.

**Bicknell Dormitory Union**

We are students of the Forms below the Senior, and are sixty-seven in number. We are housed in a section of the Vice-Principal’s house. We had several meetings and debates on subjects like “Tamil should be the Official Language of Ceylon”, “Communism Should be practised in Ceylon”.

**The Brotherhood**

Owing to the London Matriculation examinations we have not been able to hold many meetings. We hope to carry out our normal programme this term.

The London Matriculation classes also have come into this Association and have swelled our numbers.

**The Students’ Tennis Club**

This Club which was dormant for the best part of two years has now been resuscitated and the enthusiasm of the members, the students of the H. S. C. and Intermediate (Lond.) classes, points to a very successful future. We are thankful to the authorities for the provision of this Club.

**The Scouts.**

The Troop languished without a leader, since Mr. C. B. Paul left us. Fortunately, Mr. A. R. Abraham came to our rescue and the Troop is once again returning to normal.

We had a camp last term at Mandaitivu, which was efficiently carried out by the Senior Scout Master, Mr. R. J. Thurairajah, assisted by his Scouts. About thirty-five took part in this great game of “Scouting” which, in other words, is characterised as “Scientific Outing.”

**Senior Scout Troop.**

Ours is an infant Troop eighteen months old. Our activities are not yet well organised as we are yet awaiting the publication
of Rules and Regulations for Senior Scouts at the Imperial H. Q, London.

We helped the Scout Troop to run their camp at Mandaitivu instructing them in Scoutcraft and other activities.

One of our members, T. Kulasegaram, has performed the feat of touring the Jaffna Peninsula on foot; and hopes to tour the Island in the same manner shortly. We would recommend such tours to the other members of our Senior Troop.

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**OUR RESULTS**

University Entrance—December, 1946

Pass List

**Arts**
1. Arasaratnam S. W.
2. Arunasalam K.
3. Champion E. A.
4. Kailanathan P.
5. Ganesathason S.
6. Kamalambikai Tampoe

**Science**
1. Ariaratnam V.
2. Amarasingham R. C
3. Nadarajah N.
4. Sivarathinam K.
5. Pearl Selvaranee Sanders
6. Ratneswary Nagamuthu

Senior School Cert. Examination—December 1946

Pass List
1. Amarasingham J. L. 1st Division
2. Parameswaran V. do do
3. Gunasingham R.
4. Jeevaratnam B.
5. Kulasegarampillai T.
6. Kanagaratnam V.
7. Mahendranathan T.
8. Nadarajah M.
9. Paramanathan T.
10. Rasanyagam S.
11. Ramachandran R.
12. Subramaniam E.
13. Subramaniam K.
14. Sivaneson S.
15. Sanmugavadivale S.
16. Sivapragasam S.
17. Thuraisingham N.
18. Thanabalasingham M.
19. Thurairatnam, K.
20. Thevakirubai Kandiah
21. Maheswary Kulasingham
22. Intiranee Niles
23. Atputharane J. Rasiah
24. Manimekaladevi Visuvalingam

London Intermediate Examinations—July 1946
Pass List

Arts : 1. Mary N. Richards
2. A. Jeyamalar Arulampalam
3. Sundaram Manickavachakar
4. Kanagaratnam Chelvarajan
5. Arumugasamy Ponniah

Science : 1. Vijayaledchumy Rasiah

ALUMNI NOTES
(Gathered by Alumnus)

General

The Rev S. Kulandran, B.A., B.D., President and Executive Officer, Jaffna Council of the South India United Church, has been elected the first Bishop of Jaffna of the new Church of South India.

Mr. S. J. V. Chelvanayakam, B.Sc., Advocate, Colombo, has been made a King's Counsel.

Mr. R. H. Paul, M.A., B.Sc., etc., has been appointed the Director of the Technical College, Colombo.

Mr. A. R. Subramaniam, Advocate, Jaffna, was honoured with the title of a Justice of the Peace at the last King's Birthday celebrations.

Mr. M. M. Kulasegaram, B.Sc., of the staff of Royal College, Colombo, has been appointed Vice-Principal of the same institution.

Mr. R. R. K. Arulampalam, of the Government Clerical Service, has been promoted to the Special Grade of the same Service and appointed the Office Assistant at Anuradhapura Kachcheri.

Mr. T. M. Ponniah, B.A., is now Assistant Food Controller, Batticaloa.

Mr. J. S. Danforth Ariaratnam has been appointed Manager of the Jaffna Co-operative Central Bank in place of Mr. J. Subramaniam Lewis, who has retired from active service.

Messrs. J. C. Amarasingham, B.A., and S. R. Kanaganayagam, Advocate, have been appointed Members of the Board of Education.
Gate Mudaliyar V. Ponnambalam has been appointed a Justice of the Peace for the judicial district of Jaffna.

Mr. S. V. Vairamuttu, B.A., L.T., has joined the staff of the Union College, Tellipallai.

Mr. T. Rudra has been elected a Member for the Wellawatte Ward in the Colombo Municipal Council.

Mr. W. P. A. Cooke, M.Sc., Divisional Agricultural Officer, N., has retired from active service after a period of thirty-two years in the Department.

Mr. M. R. M. Jeyaratnam, Assistant Farm School Officer, Jaffna, has been promoted as Assistant Agricultural Officer (Propaganda), Peradeniya.

Mr. A. V. Chelvanayagam, Agricultural Instructor, Kilinochchi, has been promoted as Senior Assistant to the Agricultural Officer, Kilinochchi.

Mr. S. Balasingham, Assistant to Tobacco Officer, Kilinochchi, has been promoted as Assistant Farm School Officer, Jaffna.

Mr. K C Thurairatnam, B.A., of the staff of Jaffna College, has left for America for higher studies.

Mr. Jacob Chacko, B.Sc., of Madras, also has left for America for higher studies.

Mr. P. Selvanayagam, who obtained First Class Honours in B.Sc., Engineering (Lond.), has left for England on Govt. scholarship.

Mr. A. F. Tampoe, B.A. (Hons.), has been appointed to the staff of the Ceylon University as Assistant Lecturer in the English Department. He assumes duties in September.

Examination Successes

Our congratulations to the following on their successes in their respective examinations:

Mr. T. M. Poosiah, London, B.Sc.

Miss N. Bartlett, London, B.A.

Mr. Jacob Chacko, B.Sc., Madras; 1st Class in Chemical Engineering.

Miss Elizabeth Elias, B.A., Madras, Oriental Music.

Mr. D. H. Wijayanthan, London Inter Arts.

Miss Alice George, Inter Science, Travancore.

Miss Grace Appadurai, Inter Arts, Madras.

Mr. K. Sundaranadarajah, Diploma in Engineering of the Ceylon Technical College.

Weddings.

Our heartiest congratulations to the following newly married couples:

Mr. K. R. Navaratnam and Miss Blossom Kumarakulasinghe.  
Dr. H. D. Jesudason and Miss Nancy Bartlett (Old Girl).  
Mr. J. F. Ponnambalam and Miss Pushpakanthy Thavathan.  
Mr. K. Nadarajah and Miss Sivapakiam Sivaguru (Old Girl).  
Mr. A. A. Santhirasingam, (Old Boy) and Miss Thangasothy Welch (Old Girl).

Our heartiest congratulations to the following on their recent engagement:

Mr. S. V. Balasingham (of the Jaffna College Staff) and Miss A. Jeyamalar Arulampalam (Old Girl).

R. I. P.

Mr. J. W. Arulpragasam, B. A., retired Principal, Central College, Jaffna, died in February.  
Mr. V. Kandasamy, of the D. M. & S. S. Office, died on 6-6-47.

Mr. J. V. Chelliah, M. A., J. P., retired Vice-Principal and Acting Principal of Jaffna College, died on 20-6-47.

THE COLLEGE DIARY

Mon. Jan. 6th : College re-opens for the new year.  
Thurs. Jan. 9th : Mr. Suntharalingam, of Mahajana College, delivers an address on 'Art and Christianity.'  
Frid. Jan. 24th : The Round Table bids farewell to Mr. D. S. Devasagayam at a dinner.  
Wed. Feb. 12th : The Rev. James S. Mather speaks at a meeting of the Y. M. C. A.

Wed. Feb. 19th : Barrister K. Shanmugam speaks at a meeting of the Academy on 'The Political Situation in Ceylon'.


Wed, Mar. 5th: Mr. E. C. A. Navaratnarajah speaks to the H. S. C. Hostel Union on “Ghostly Aspects of Literature.”

Frid. Mar. 7th: The Scouts go to a camp at Mandative.

Sat. Mar. 8th: Cricket match against Union College which ends in a victory for us by an innings.

Tues. Mar. 11th: Mr. J. J. Ratnarajah speaks at a meeting of the Y. M. C. A.

Wed. Mar. 12th: The Rev. A. C. Thambirajah speaks to the Y. M. C. A. on “the new Evangelical Project in the Islands.”

Sat. Mar. 15th: Cricket match against Hartley College on our grounds. The match ends in a victory for Jaffna College by an innings.

Wed. Mar. 19th: Mr. J. N. Appadurai speaks to the Y. M. C. A. on “the Co-operative Movement.” Mr. K. Kanagaratnam speaks to the H. S. C. Hostel Union on “Public Service.”

Fri. Mar. 21st: Advocate S. H. Perinbanayagam speaks at a meeting of the Academy on “The Political situation in Ceylon.”

Sat. Mar. 22nd: Cricket match vs St. Patrick’s on our grounds. St. Patrick’s win by 8 wickets and runs

Tues. Mar. 25th: Term Examinations commence


Thurs. Mar. 27th: The W. M. S. runs a stall at the Vice-Principal’s bungalow.

Fri. Mar. 28th: College closes for the Easter Vacation.

Sat. Mar. 29th: Cricket match against Central College which ends in a draw.

IIID TERM

Thurs. May 15th: College re-opens for the Second Term.

Wed. May 21st: The Rev. C. A. Smith speaks to the Y. M. C. A. on “Abundant Life.”


The Rev. T. A. Fenn speaks to the H. S. C. Hostel Union.
We hear the sad news of the untimely death of Miss Ratneswary Nagamuttu, a recent Old Girl who was successful in the last University Entrance Examination in Science.

Again it is the sad news of the death of one of our old boys, V. Kandasamy of the Government Clerical Service, who was accidentally shot during the strikes in Colombo.

King's birthday, Holiday.

Dr. Miss E. M. Thillaiyampalam addresses the Round Table on the "Inter Asian Conference."

"Know ye not that a great prince is fallen today in Israel." Mr. J. V. Chelliah, M. A., J. P., our former Vice-Principal passes away in the morning. As a mark of respect the school is closed for the day.

Public debate under the auspices of the Academy on "Pakistan is no solution for the Indian Problem." takes place in the Ottley Hall. Advocates S. H. Perinbanyagam and M. Balasundram are among the debators.

Mr. Sangarapillai, M. A., B. Sc. addresses the Academy on "The Social and Economic Problems of Ceylon."

The Round Table bids farewell to Mr. K. C. Thurairatnam at a dinner, on the eve of his going on study leave to America.

The Students of the College bid farewell to Mr. K. C. Thurairatnam.

Lower School Sports Meet.

D. J. AMPALAVANAR,
Death of Mr. J. V. Chelliah.

As we go to Press, we hear of the death of Mr. J. V. Chelliah, M. A., J. P., retired Vice-Principal and a former Acting Principal of the College. We regret that time does not allow our writing about him in this issue. Our next number will contain various tributes to his service to Jaffna College.

EDITORS

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EDITORS: L. S. Kulathungam, C. R. Wadsworth

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