

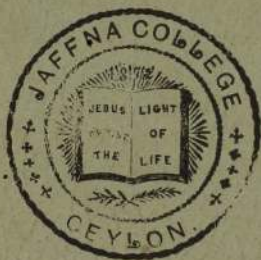
THE  
JAFFNA COLLEGE  
MISCELLANY

NEW SERIES

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VOL. 16.      SEPTEMBER, 1905.      NO. 1.

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JAFFNA  
COLLEGE MISCELLANY.

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VOL. XVI.

SEPTEMBER, 1905.

NO. 1.

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The close of the first term of this year brings us to a change in the staff of teachers which was unexpected when the last number was published and which, we are sorry to say, is due to the necessity for Mrs. Bicknell to return to America. Rev. and Mrs. Bicknell left Jaffna on the 30th August. The students arranged a farewell meeting for them on the 24th at which an address printed on satin was presented, after being read by M. Samuel, one of the B. A. students. This will be found on another page. Songs were sung which had been composed for the occasion by a B. A. student. Mr. Bicknell feelingly and suitably replied to the address after which the teachers added their words of appreciation and farewell. We hope they will have a pleasant journey home and will return with renewed health after a brief furlough. We are looking for the man to arrive who is to take Mr. Bicknell's place on the Faculty—Mr. Louis B. Fritts, B. A., a graduate of Washburn College, Topeka, Kansas, who has for the last year been teaching and studying pedagogy. We understand that he applied to the American Board for missionary service and his application was approved by the Prudential Committee. He accepted an appointment to Jaffna College and is expected to arrive here early in October. Mr. and

Mrs. Hastings will probably start back in October and so will be here before the close of the term.

As to affiliation, the situation is unchanged since our last number. Madras University having provisionally accepted the Colleges in Ceylon that were affiliated to Calcutta, we began to follow the Madras course for the classes that were beginning to prepare for a new examination, while those that had begun on the Calcutta course are continuing that course. So we have the Senior B. A., the Senior F. A., and the Entrance classes preparing for the Calcutta examinations, and the Junior B. A., the Junior F. A., and the Pre-Matriculation classes preparing for the Madras examinations of next year.

Thus this year is a time of changes of teachers and changes of studies and of much anxiety and some difficulty and disappointment.

As to the results of the Calcutta examinations of last March, they show that we were too lenient in thinking that boys had a reasonable chance of passing who were not much higher in our own examinations than they should be in answering the University questions. If in the Entrance class we had made our test minimum higher, we should have sent in only 18 or 19; then 11 passes would have been a fair result. In the F. A. class if we had had a strict test it is probable that we should not have sent in more than eight. Our five passes would then have made a much better percentage. We rejoice that W. N. Hensman succeeded in obtaining a First Class, the first time we have had a First Class in the F. A. examination. To him also was awarded a Duff Scholarship as the first Christian student of the year. This has a value of Rs. 15 *per mensem* for one year. He has gone to Calcutta to continue his studies for B. A., taking up the Honour course in English and in Mathematics. That he appreciates the benefits gained here is shown by his writing of Jaffna College, "It taught me what all other Colleges where I read failed to teach me, namely, that systematic work is essential to success."

In the B. A. examination we were much disappointed, only P. Vytilingam getting a pass. We thought the candidates were well prepared, but it seems that they had not learned to think for themselves at the time of the examination, or in some way they did not.

get clear ideas. We have good hope that we shall succeed better at the next examination.

Another change this year has been that we were honored by the presence of His Excellency and Lady Blake at our Prize Giving. This was His Excellency's first visit to Jaffna, and as it was the week for our annual Prize Giving he was asked and very kindly consented to preside and Lady Blake graciously gave away the prizes. We give on another page an account of the function with the Governor's Speech, and only wish in this place to record our appreciation of the honor paid us and our thanks to Sir Henry and Lady Blake for their kindness on this occasion.



## HOW TO SUCCEED IN TEACHING. .

It is universally admitted that teaching is one of the noblest and most useful-employments. It prepares the youth both for this world and the next. True it is that it is not so remunerative as many other callings and those engaged in it are paid less than their equals in other walks of life and consequently in the eyes of some who judge a person's respectability from the salary he draws, they are not honoured as they ought to be. But the work has its own rewards. Who can measure the immense pleasure a teacher commands, when he happens to be in the midst of young men who were once his students and now the leaders of society? Nothing can compare with the satisfaction he has, of having turned out so many young men to fill positions of honour and usefulness.

It is serious mistake to suppose that teaching is a work that can be done satisfactorily by any body and everybody. Some take it up not because they like it but simply to eke out their livelihood. If they are not fit for any other work they think they can, at least, be teachers. Unless a man takes real pleasure in teaching, he should never take to it. If he is not interested in it and if he is not able to arouse some enthusiasm among boys, he is sure to fail. It is truly said that the teacher like the poet, is born, not made. One may have good knowledge of the subject to be taught and still, he may not be able to impart it to others.

Again, he may have knowledge and teaching power, still he may be lacking in other essential qualities such as sympathy, love, self-control, justice, sense of duty, power to enforce discipline &c.

Sympathy for the children under his charge is indispensable for a teacher. Even mischievous boys would find a share in his kindness, if he had the power of realising the nature, feelings and thoughts common to that age.

Love produces love. If he wants to be loved by the students, he ought to love them first. It goes without saying that a man who cannot keep his temper cannot keep a school. He has to do his work amidst so many interruptions - one may rise with a question, another may require a word of reproof for carelessness, a third may be so lazy as to require a word to brace him up &c. All these he may have to do at the same time. This, indeed, requires a great deal of self-control.

Justice is another important trait in his character. Every student whatever be his position or mental capacity should receive impartial treatment at his hands. He should be very careful not to be swayed by any prejudice.

Experience has abundantly shown that a great deal of tact is necessary to enforce discipline. Students should be allowed to enjoy a certain amount of freedom. Boys are boys everywhere. The teacher's business is to help nature and not to stand in its way. Boys should not feel the school a prison house. Discipline and freedom should be wisely and carefully combined. There should be neither too much of freedom nor too much of irksome restraint. Boys who are old enough to be free agents need not be so closely watched over. They should become used to self government. They should gradually learn how to control themselves when left alone. Then only they will be better prepared for afterdays when they have nobody to look after them.

A sense of duty must perhaps be given the first place in the teacher's qualities. A conscientious teacher will never neglect his duty if he only thinks, for a moment, how many are affected by his neglect of

duty. In a word, his character and habits have a telling influence in shaping the future character and career of the students entrusted to his care. While he imparts his knowledge, he imperceptibly imparts to them his character and habits.

Now, to be successful in this difficult work several hints can be given, but space will permit us to give only a few of them and that, too, only in outline. Some of the hints given by பவணன் many years ago can be safely followed by the teacher of the present day. He says a teacher should, among other qualities, possess 1. 'கலைபயிற்செறிவு'—knowledge of different subjects. 2. 'கொள்ளுதலின் கொல்வகையறிந்து'—knowledge of the pupil's capacity. 3. 'சுட்டுரைவன்மை'—power of expression so that the students may easily understand him, or to put it in a little modified way, he should have power of exposition or clear methods of imparting knowledge.

1. Knowledge is very essential for success. "பானைக் குள்ளிருந்தும் மூன்று அசுட்படைக்குள் வருபு." Empty pot, empty spoon. A teacher must know something of everything and everything of something. If he is incapable of teaching more than one subject, he will often find himself at a loss in presence of new ideas or new subjects. Again for lack of knowledge some are slaves to the text books they use. They keep to the same order of taking the subjects as arranged by the author, use the same examples as given in the book, and in a word, they do not make any change whatever. On the other hand, a good teacher will give various illustrations outside the book, will point out to the students the inaccuracies of expressions, misstatements &c. without any fear of being contradicted or criticised. Even in such books as Nesfield's Grammar and Walton's Synthesis that are very popularly used in India and Ceylon, there are some inaccuracies which need to be pointed out to students.

2. Knowledge of the pupil's capacity. In former days pupils had to serve the teacher. பவணன் says 'பொருத்தொடுசென்று வழிபடல் முணியான், குணத்தொடுபழகியவன் குறிப்பிற் சார்க்கு'—a pupil must have good knowledge of the teacher's character and should serve him and please him by all means. Now the case is different. It is the teacher that has to serve the boys. He is considered the best teacher that does the greatest service to his students. If so, he should know the qualities of

the material he has to work on. A teacher has to deal with different kinds of temper and therefore he should know the peculiar qualities of each student. One may be quick to grasp a point and another may be very slow. The teacher should go prepared to satisfy all the different types of minds. An eminent teacher was once asked why he was reading his class's lessons so often. He replied, the first time he read them for himself, a second time to find the best way of presenting them to Robert, a third time for another boy in the class. This is what a good teacher always does. He goes to the class room ready to interest even the dull-est boy in his class.

3. **Methods.** Mere knowledge of methods can never make a teacher. Practice, as in other arts, is necessary. It is always desirable to commence the recitation with a review of old lessons and then go on with the lesson of the day. Whatever methods one adopts, he should bear in mind the supreme end and aim of education. The teacher's aim must be not simply to *instruct* the youth, that is, not to stuff their minds with facts and information to pass their examinations, but rather to *educate* them, that is to exercise their minds. As in physical exercise, the gymnastic master simply directs the students and most of the exercise is done by the boys, so in mental training the teacher should give room for the boys to exercise their minds. The dormant power of their minds ought to be brought into play. Boys should do more than the teacher. He should simply put them in the way. How happy they feel when they solve a problem, or answer a question without any help from the teacher! A good teacher is always careful not to tell the student what he can find out for himself. The interest of the class must be sustained throughout. Even the driest subject can be made interesting by the way it is dealt with. For example, in teaching derivations of words, the teacher should not be satisfied with their root meanings only. Let us take the word *verse*. It comes from *verto*, I turn. We should not stop with so much. The interest of the boys will be intensely roused up if we go a little further and tell them that *verse* (*verto*, I turn) means 'a turned speech'. It is so called because when we get to the end of a line we *turn* and commence a new line though the sense is not ended. By so teach-



ing they will take pleasure in the study of words and their interest in it will steadily increase. In like manner, when they are taught the meanings of phrases like 'at sixes and sevens,' &c. without any comment on them, they don't get interested; but when they are told their origin—the how and the why of the meaning, their faces indicate real enthusiasm.

So, by explaining certain constructions, idioms, order of words, &c. of a foreign tongue by means of parallel cases in their vernacular, they grasp them with wonderful ease.

T. P. H.

(To be continued)



To

Rev. JOHN BICKNELL B.A., B.D.,

PROFESSOR OF PHILOSOPHY,

JAFFNA COLLEGE.

REV. AND DEAR SIR,

It is with mingled feelings of pain and gratitude that we, the students of Jaffna College, approach you on the eve of your departure to your homeland, that we may give expression to our sentiments of respect and esteem to you who have so ably filled the Chair of Philosophy in our College for the last three years.

When the news of your premature departure from our midst, on account of unavoidable circumstances, first reached our ears, we felt it indeed very unfortunate. It gives us great pain to call to mind the thought of our separation from the one who has endeared himself to us by his disinterested services, as a philosopher, guide and friend. We humbly acknowledge here that it was really a pleasure to us to attend your classes, to engage in discussion with you and to have our doubts and misunderstandings cleared.

As we take a retrospective glance at the short period of your stay with us, we cannot but revive the memory of your important services to our College as its Principal during the period when both the Principal and Vice-Principal were on furlough. We shall not easily forget how much tact and ability you used in order to preserve the status of our college, especially in regard to its morals and discipline.

Apart from matters directly connected with our College work, we as members of the Young Men's Christian Association here, will always preserve your name in our memory, on account of your strenuous and valuable services, as its President. The present commanding situation of the Reading Room, and several other improvements and additions in various departments of our Association, shall ever be standing memorials to your beloved name. Again we have to express our heartfelt gratitude for your ardent work in connection with the Theological Class. We hope that your long anticipated and well arranged plan for an efficient Theological Class which will meet the needs and requirements of modern Jaffna, will ere long be brought to realization, if God grants, with you in our midst.

In short, Sir, take with you our heartfelt gratitude and esteem for what you have done for the cause of liberal education—intellectual, social, moral and spiritual—in our College.

Also, we beg to express our cordial thanks, to Mrs. Bicknell for her earnest work in connection with our College, and especially for her tender care over us in times of illness.

In conclusion, we commit you both to the hands of the Almighty, wishing you *bon voyage*, all health and prosperity through your life, and hope that God's tender mercy will bring about such circumstances as will allow you to return to our midst in safety.

We beg to remain,

Rev. and Dear Sir,

Jaffna College, }  
Aug. 24th, 1905. }

Yours affectionately,

THE STUDENTS OF JAFFNA COLLEGE.



## THE PRIZE GIVING.

August 25th, 1905, will long be remembered by the students of Jaffna College who were present, as the day when Their Excellencies, Sir Henry and Lady Blake, honored us by their presence at our annual Prize Giving. Never before has a Governor of Ceylon presided on such an occasion in our College. We feel very grateful to His Excellency for so kindly consenting to visit us, and for his excellent speech in which he pointed out the essential traits of character which every teacher should deem it his duty to inculcate in all his pupils.

This being such a special occasion, the decorations began at the gate over which was inscribed, amidst the pleasing decorations formed from the green palm leaves, the words, "WELCOME, GOVERNOR AND LADY BLAKE." Rows of plantain trees connected to one another by strings from which depended various ornamental forms of green leaves, extended to the steps of the College House. Inside of Otley Hall short mottoes, some in English and some in Latin, had been placed over all the doors and windows, while behind the platform, which was on the west side of the room, hung side by side the Union Jack and the Stars and Stripes. Colored paper chains overhead added brightness to the whole.

On the arrival of Their Excellencies and Captain Ponsonby who had come from Jaffna by automobile, they were received at the College House by the Acting Principal and Mrs. Hitchcock, whence they proceeded at once to the Gymnasium to see the exhibition of gymnastics given by twelve selected boys. There were performances on the horizontal bar, the parallel bars, the swinging rings, the trapeze and the ladder. Several of the feats elicited expressions of admiration from Their Excellencies, who seemed well pleased with the whole exhibition. At the same time class drill with wands and dumb-bells was carried on outside the gymnasium. Much credit is due to Mr. J. K. Sinnatamby under whose supervision the boys were trained.

On the conclusion of the gymnastics at five o'clock, all went to the Hall for the literary exercises. The Hall was taxed to its utmost to accommodate the friends who had come, and some were seated outside the windows and doors. The programme is here given for the benefit of those who were unable to be present.

Hymn.

*Scripture Reading and Prayer.*

## Principal's Report.

Song

*Mermaid.*

**ORATION:** *Human Immortality in the Light of Recent Knowledge.*

R. S. RAJARATNAM.

**ORATION:** *Higher Education in Ceylon.*

T. S. SAMUEL.

Part Song

*Medley.*

**ORATION:** *The Significance of the Russo-Japanese War.*

P. W. TAMBIAH.

### Distribution of Prizes.

Song

*Farewell to College.*

**SPEECH:** His Excellency Sir Henry A. Blake,

G. C. M. G.

College Song.

God Save the King.

The opening hymn, "O God, our help in ages past," was sung by all to the old tune of Dundee. Prayer was offered by Rev. J. I. Pickford. The Principal's Report was a presentation of the work done in the various departments. It told of changes made necessary, of future prospects, of some difficulties and needs, and at the close called attention to successes gained by former students. The songs were well rendered by the choir trained by Prof. Ward. The orations were, on the whole, well delivered, all the speakers having very carefully prepared. The judges were N. Selvadurai pillai, Esq., B.A., Rev. J. I. Pickford, and Rev. W. M. P. Wilkes, B.A., representatives of three sister Colleges in Jaffna.

The prize was awarded to P. W. Tambiah, the last speaker. A book prize was given to each of the other orators for having won a place as speaker in the competition.

After this came the distribution of the prizes. These were most graciously given by Lady Blake to the winners, who will remember it all their lives. The prizes won for athletics and for gymnastics were also given at this time, and a silver medal to the best gymnast. Dr. C. Thamothersampillai of Vaddukoddai kindly gave three prizes for strength. Dr. S. C. Paul of Colombo seemed glad to offer the Wm. Paul Memorial prize to be given annually. The other prizes were the usual ones. A list of the winners and the subjects in which they competed is given herewith.

## Senior B. A. Class.

| <i>Prize</i> | <i>Subject</i> | <i>Winner</i>                                |
|--------------|----------------|--|
| Hunt.        | Oration.       | P. W. Tambiah.                               |
| Howland.     | Bible.         | {1st R. S. Rajaratnam.<br>{2nd G. D. Thomas. |

## Junior B. A. Class.

|                 |            |                 |
|-----------------|------------|-----------------|
| Drieberg.       | Essay.     | K. Somasundram. |
|                 | Bible.     | M. Samuel.      |
| Sir Wm. Twynam. | Character. | E. S. Daniel.   |

## Senior F. A. Class.

|           |              |   |
|-----------|--------------|---|
| Bartlett. | Mathematics. | {1st A. Suppiah.<br>{2nd R. H. V. Daniel. |
| Asbury.   | Debate.      | R. H. V. Daniel.                          |

## Junior F. A. Class.

|                    |             |   |
|--------------------|-------------|---|
| Wm. Paul Memorial. | Physiology. | {1st. N. Sathasivam.<br>{2nd. M. Richard. |
| Vytilinga Modr.    | English.    | {1st. M. Richard.<br>{2nd. E. Ramupillai. |

## Entrance Class.

|          |              |   |
|----------|--------------|---|
| Sherman. | Mathematics. | {1st. A. Kasuppillai.<br>{2nd. T. Tillainather. |
|          | Bible        | V. Tambar.                                      |
|          | Declamation  | {1st V. Tambar.<br>{2nd M. Navaratnam.          |

## Pre-Matriculation Class.

|               |        |   |
|---------------|--------|---|
| Breckenridge. | Bible. | {1st B. Sinnaturai.<br>{2nd S. Tambiah. |
|               | Latin. | M. Ponniah.                             |
|               | Tamil. | S. Arumugam.                            |

## Preparatory Class.

|           |        |  |
|-----------|--------|--|
| Hastings. | Bible. | {1st. K. J. Strong.<br>{2nd. S. H. D. Selvamanickam. |
|-----------|--------|--|

## H. E. THE GOVERNOR'S SPEECH.

H. E. the Governor was cordially received on rising to address the gathering. He said:—Mr. Hitchcock and gentlemen, I have been asked to say a few words and as these proceedings have been somewhat prolonged they will have to be few. But first I must apologise to Sir William Twynam for having usurped the place he has so worthily filled in past years.

Sir William T wyman is so well known, having been connected for such a great number of years with every public good work in this part of the country, that I feel I am an intruder and usurper. I hope he will forgive me on this occasion.

I will say very few words on the subject of these examinations. We have seen the prizes distributed today for every branch of knowledge and the oratorical displays that we have had the pleasure of listening to this evening have shown us that in certain ways, in mental equipment, certain students of the school have no reason to complain, and instead of speaking to the students I will say a few words to the teachers, not alone of this school but of all schools which have come under my notice in the Island. The teachers have filled the scholars with knowledge. They have filled them with the knowledge that in certain ways is power, but as knowledge is power so is power latent in them as in component parts of gunpowder—it all depends whether that power is for good or for evil; it depends upon the direction in which it is used. The teachers of this country are turning out an immense number of young men; they are turning out men who are equipped in such a way that they can compete, and do compete very successfully, many of them, in the competition in the battle of life which leads the way to the various professions. But, gentlemen, is this enough? What we want to ask is this: those students who have been taken hold of by the teachers of Ceylon, at their most impressionable age, when every school is or ought to be a moulding factory of character, what has been the result upon those boys?—those thousands of boys who have passed through their hands? Have they had burnt into their mind the principles of truth, honour and courage and honesty?—because without true courage there never can be honesty. If they have not, then, though they have every other mental equipment, to enable them to win every prize offered by a University, I say, the teacher has failed.

Yesterday a very important and influential deputation waited upon me on the subject Temperance, and one of the demands made by that deputation was that there should be some immediate change made in the appointment of headmen. Now, ladies and gentlemen, you who know Ceylon knew that in various parts of the country the headman is supposed to be theoretically the most respectable man who

can be picked out in his immediate village or surroundings, and I assume that that headman has passed through the hands of some schoolmaster. If he is deficient—and the reason given for his removal or change was that these headmen were deficient in moral backbone which should enable them to stand up to their neighbour from a sense of public duty, and to do their duty, even though it affected detrimentally their most intimate friends, because it was a duty,—now if we find those people without the moral qualities which enable them to stand up in that way, I say that their education has not been completed, and I say the men, no matter who they were, who educated them, have failed in the task they set before them. I may tell you ladies and gentlemen—and I speak plainly, as I always do—I do not come here to flatter but to say exactly what comes under my own notice in the hope that there may be if necessary improvement, where improvement is possible, and if I am mistaken I shall be shown that I am mistaken—I tell you plainly that the want of this quality—the want of this moral backbone and courage—is by no means confined to the headmen of Ceylon. I tell you—I am sorry to say it—I find too often amongst clever young men the want of these qualities: that courage, that steadfast courage that is determined to go forward and do its duty, because it is a duty, regardless of consequences, no matter what inconveniences are entailed to friendship or to relatives, that the duty must be done because it is a public duty. I regret to say I find in a great many instances a terrible want of that quality, without which no community can be really steadfastly progressive. And it is the want of that quality which so terribly narrows from time to time the circle of selection that presents itself to a Governor when he is looking for a proper candidate to fill different posts. I hope I may be excused in speaking plainly upon this matter. The first duty of our schools is to turn out young men with qualities of truth, and justice and honesty, and I should like to see imprinted on every page in every book, every day during the student's course, the old and simple axiom "An honest man is the noblest work of God."

I say no more. I have spent a most interesting afternoon not alone in witnessing the gymnastic exercises outside, but in listening to the admirable oratorical efforts of those three young men who, I think, have shown

abilities that ought to ensure their success in life, and I hope very much that the students of this College will have every success in life. (Applause)

After H. E. the Governor's speech, which we give as taken down by the reporters, T. M. Tampoe Esq. retired Magistrate of Jaffna, in appropriate terms moved a vote of thanks to His Excellency and Lady Blake, which was accorded with hearty applause. Their Excellencies then departed amid ringing cheers, after the whole company had joined in singing the National Anthem.



## THE SWAY OF THE IMMATERIAL.

[Paper read before the Alumni Association.]

A position, however strong and prevailing, has an opposition, weak and frail as it may be and *vice versa*. In these days of cold and enervating Materialism, fast sweeping over many a religious body and enlightened mind of India, I will try to make some observations how still man, especially Young Jaffna which our College keeps under a large debt of contribution, is swayed by an overwhelming power of many immaterial forces in most transactions. It is not intended to take a plunge into the debatable ground of Metaphysical speculations about the Immaterial Omnipotent in whom we live, move, and have our being. True, we live in a matter-of-fact, prosaic world. But the immaterial forces underlying all human conduct lends a coloring to our lives in this world whereunto all Materialism reduces itself with the conviction that all is matter, and nothing but matter surrounds us. This will not by any stretch of argument guarantee that we are the creatures of circumstances, still more of our surroundings. Creatures we turn out to be, when these circumstances and surroundings, our creatures, by a kind of unnatural theological conversion, begin to sway us, their creators.

So to begin with, I wish it to be clearly remembered that all depravity and perversity in human lives have to be ultimately traced to a laxity of principle, elasticity of application, a debauched conscience and a dissipated will. These are the immaterial forces which exercise a potent sway over the destinies of human actions and consequently our spirits. In the light of this explanation I will open my subject before



you. We live in an age of commerce. These are days of Syndicates, Faculties, Trusts, Combines etc. We gauge now the prosperity and power of a nation by its commerce and that nation triumphantly carries every thing before it which has the widest and most flourishing commerce. And to make Aristotle's Dictum apply here, even individuals set on a similar work on a miniature scale. One of the things that most vehemently engages the concentrated energies of many a man is a traffic in some merchandise or other. Thus Poet Wordsworth in one of his truly inspired sonnets, bears witness in accents clear and true:—

The world is too much with us, late and soon  
 Getting and spending, we lay waste our powers,  
 Little we see in nature that is ours.  
 We have given our hearts away, a sordid boon.

A sordid boon! for the most shameful kind of traffic according to all moral teaching, reducible under the category of world's commerce, most disastrous in its effects and most far-reaching in its issues to both the contracting parties, is the immaterial sale of truth, which rings in the plaintive tones of the wisest man (Solomon) "Buy the truth and sell it not." This truth, as popularly understood, has very narrow boundaries, and so common therefore is the vulgar disregard for it. Here we find the utter inefficiency and insufficiency of the civil law which can never be made to be co-extensive with the moral law. To bear false witness, and to parade the streets under police supervision is not the only thing that constitutes a lie and its civil punishment. The refined sensibilities of the poet will go further and curse that truth, which is half a lie, as the blackest of all lies. It is a matter of ordinary experience with many people, that the consideration of ill-gotten wealth, a desire for undeserved fame, a puppyish fondness for catering to another man's vanity, often sway the moral nerves of a man to ignobly barter his conscience. I said truth has wider boundaries than popularly understood. Now, truth logically is the agreement of the inner with the outer world. Most clearly then a man, with whatsoever motives swayed, who is a parody for education, an apology for a Christian, a counterfeit for a gentleman, a simulation of poverty, a white wash over a filthy inside, is a living monument for a lie with the letters written large on the forehead. In this connexion, I wish to safeguard the interests of several innocent people who in their simpli-

city pass for promise-breakers and scoundrels. With your kind permission for a diversion, a contract or an agreement does not entail a breach of promise for moral purposes, when it falls through if the contracting parties had honestly different understandings not explicitly stated in the agreement. The moral law admits of as much latitude in its application as in its province. The crusade has to be extended even against the most refined class of lies called social lies, the particular nature of which has been well out-lined by the lawyer-author of *Jaffna* in one of the local college magazines. It behoves each one of us to cry out with the Poet, "Cursed be the social lies that warp us from the living truth" Until the remedial axe is laid at the root of the evil, will the sale of truth be galore, the auctioneers of it rampant, and most painfully will we continue to observe the market getting more and more favorable for a cheap and ready sale.

We shall be able to discern and discuss several side-lights and shadows from this point. But, first and foremost of all, it should be noted that most men play the prodigal with their health, and strength, and purity and integrity in their impulsive moments; but, mind! "they were dangerous guides, the feelings" and will do us wrong. In many things that we consider unquestionably ours, morality imposes a judicious restraint upon us. Possessions there are over which our rights, according to the ingenious classification of Dr. Paley, may be natural or adventitious, alienable or inalienable. Just as much care, if not as much severity, does one class require as the other.

Another groove, thro which our attention and energies are not taxed but abused and dissipated runs towards what I may be permitted to call immaterial wedding. It is a mere accident that I have to treat about such a subject as this, but however, I cannot be precluded from stating without any fear of contradiction, that we ought to be as much concerned in joining immaterial forces for the production of happy and elevating results as with the popular yoking of the sexes. The life-energy of all of us both young and old, is a continual process of union of one self with another, one force with another, for even as "of many changes" so also of many forces "aptly joined is bodied forth a second whole." The most desirable and in the long run most lucrative union or wedding of the most informal and unceremonious kind that taxes and some-

times drains the energies, even the life-blood, of a man is the union of Thought with Fact. Why! Are not "principles raked in blood." Perhaps the most grave charge that most of us in Jaffna under transition are open to, is that lack of originality, of independence and the courage of conviction. Most capriciously and blindly is the lead followed in a race of folly. If in the ancient mythological age people were accustomed to the astounding visions of minotaurs, chimeras &c, we too meet with common-place, but wierd, visions of a duplicity in unity, a double self in one personality. How cruelly and ignobly are our selves frequently distorted, when we lead a double life, one of the conscience, and conviction, the other in a cross-grained fashion, and contrary to all our convictions of pampering to the crude imaginings of the "herd"! How awfully do we need to realise, for accomplishing anything approaching the noble precept proclaimed by the Scotch wizard to the sensual world that

"One crowded hour of glorious life  
Is worth a life without a name"; that  
"All the past of time reveals  
A bridal dawn of thunder peals

Wherever thought hath wedded fact."

From the commonest act in the lowest walk of life to the noblest achievement in a most elevated station nothing is possible with a mortal unless he adheres with courage to his convictions and is actuated onward with the significant motto, 'Fiat justitia, ruat coelum.' The fierce and righteous war of the Northerners against the Southerners of the United States of America has not abolished slavery from the face of the globe, neither the principle of it. The most rancorous kind of it is much too common all over. Witness the self reduced against its convictions to the bondage of oppressive social laws, of vanity about trifles, of nodding unreserved consent to a magnate whom it is thought uncivil and a bad concern to displease and such like defects of the moral backbone. "Cursed be the sickly forms that err from honest nature's rule" and do not take so much as a thought that it is a very abject kind of slavery when "one dare not be in the right with two or three."

Having spoken about the circumstance of wedding thought to fact, I will be liable to be partially understood if I omit to

speak of another immaterial repressive force which is as necessary for success as the other; and these by the way require a union within brackets. We live in an age when steam and electricity vie with each other, in their onward march and most of us seem more often to forget ourselves in the race. With the narrowing span of human existence every device is invented to make up for the loss of time and accomplish a maximum of labor in a minimum of time. However quick may be the pulse beat of our time, nature seems to point very clearly to a process of gradual progress as the late Poet Laureate said:

"Regard gradation, lest the soul  
Of discord race the rising wind."

It is a fond idea often cherished that the race is always to the swift; but generally in ten cases to one the unexpected happens. Everything timed in its proper place and order will be productive of the most salubrious results. Observe the saying of the Poet Philosopher:—

"Tomorrow yet would reap today  
As we bear blossom of the dead;  
Earn well the thrifty months, nor used  
Raw Haste, half sister to Delay".

Another sway I wish to observe before closing, this instance bearing on the physical aspect. It is a thing already established that the mind depends upon the body for its support and upkeep and that the body is greatly influenced by the mind. And mind with all its various phenomena is an immaterial power over us. But it is a sealed fact to many that these immaterial phenomena serve as unmistakeable finger-posts of, nay even breed, our physical capacities. Physiologically, I believe, it is stated that some sort of wire entanglements surround our hearts which are the internal conjugates of our happiness. But this does not bear so much on my point as the fact that happiness in its turn induces a healthy and sanitary physical condition. I do not advocate that pernicious type of Epicurean pleasure, that cultivates only the seamy side of life at the loss of everything else, but that happiness pure and righteous in its nature arising from the satisfaction of a normal life is a power productive of immense good. The poetry of the different periods gives us a glimpse of the various beliefs of how happiness sways the physical powers. Shakespeare expounds the force of the above physiological theory with a line of his in *Macbeth* "We make our faces vizards to

our hearts." A healthy heart is surely an index of a happy face and still more is the converse true that happiness stimulates and advances a healthy life. But coming on to Wordsworth, the Poet of Nature and Humanity, we find almost the same idea enunciated "We put on a face of joy, because we have been glad of yore". Here on the one hand we have the after-glow of an effete or depressed system and on the other the renovating power of the after-glows of happiness upon such a system. Nature, true to all its principles of justice and fairness, gives the sharp edge to things zealously guarded and carefully fostered but always blunts our natures and sensibilities when they are abused or disused. But there comes a climax of spiritual misery and physical depression in the way of a long company with melancholy thoughts and gloomy communings when Tennyson, a finer judge of human nature with a bias towards philosophy, teaches that "sorrow's crown of sorrows, is remembering happier things". We are by nature intended to be happy for which our circumstances are adapted both internally and externally and this happiness sways all our powers mental and physical, for better or for worse, proofs of which could be found in that the brightest days in one's almanack could be identified with something, great or small, but noble in itself, and momentous in its effects. Without pretending to have touched all the chords of a moral life, as it is swayed by immaterial forces, I crave your indulgence for the many faults in these my humble thoughts, treated in my poor way, and while closing sound a chorus of that famous American poet, for the encouragement to all of us.

"O! what a glory does this world put on  
 To him who with a fervent heart goes forth  
 Under the bright and glorious sky and looks  
 On duties well performed and days well spent."

S. K. P.

### ATHLETICS.

The word Athletics in recent years has come to be associated almost entirely with outdoor games and contests. Manifestly it should include both outdoor sports and the less exciting but more systematic class drill and apparatus work in the gymnasium. It is this broader meaning that is to be understood in this present article.

Physical training in Jaffna College has two distinct departments as suggested above—gymnastics proper, and outdoor sports.

The gymnastic department is managed by Mr. J. K. Sinnatamby B. A., under whom the work has been systematized and brought to a degree of proficiency which, it is safe to say, has never before been reached in the history of the College. Each morning at six o'clock, every student is required to participate in some form of gymnastic exercise for half an hour. The students are divided into different classes, according to proficiency or natural aptitude for a specific kind of exercise. Each class has a different series of exercises. At one time there may be seen classes in Indian club swinging, dumb bells, horizontal bar, parallel bars, rings, trapeze, ladder, and calisthenics.

Mr. Sinnatamby is assisted in conducting the numerous classes by certain of the older students who have had previous training in the particular class work which they are set to teach. It must be confessed that occasionally when the director is giving attention to some class in another part of the premises, some of the youthful Sandows play "horse" with their young leader, or the leader himself sometimes may give more attention to a book than to his class; yet, one who listens week after week to the somewhat confused, but pleasing sounds of animation which break forth at six o'clock every morning—the sharp word of command here and there about the compound, the steady musical counting for the class drill by half a dozen leaders in voices of as many different keys, and over all and drowning all the whack, whack, whack, of the dumb bells,—then indeed, he begins to feel that this phase of student life is receiving the sort of attention which it deserves.

From these regular classes, certain ones are selected each year to take part in the Annual Prize contest and exhibition at the time of Prize Giving. The winner of the gymnastic Prize this year is Sathasivam N., whose work on the parallel bars is certainly creditable. The Prize itself is a beautiful silver medal. With a little more attention to developing gracefulness of movement and a better style on the part of some, of getting down from the apparatus, the next year should see some thorough gymnasts.

ladies so kindly made, is an attractive object. The Senior B. A. class won the race and so are the first to have their name on the flag.

—The praise bestowed by Governor Blake on the gymnasts and the orators may be considered to offset the criticism that the exercises were too long.

—Since the appointment of Mr. Fritte, the new Professor from America, he has been married and will sail with his wife from New York, September 26th. They may, therefore, be expected to arrive in Jaffna before the end of October.

—The longfelt want of giving sufficient facilities for the members of the higher classes for their literary development and for the cultivation of public speaking, debating etc. was supplied when at the beginning of this term, the College classes were separated from the Improvement Society and were allowed to form themselves into a Debating Society. The association thus formed is called the Jaffna College Lyceum, holding its meetings every Saturday and its interesting programme consists of monologues, dialogues, acting parts from plays, a debate, a periodical, book-reviews, essays, extempore speeches, songs, etc. Mr. A. A. Ward takes charge of this Society and is given the position of a critic.

—There were three literary meetings, during the term under the management of the Y. M. C. A. The first meeting came on the 24th June. Rev. John Bicknell, assisted by three of the senior students, spent the evening in a study of the life of Abraham Lincoln. On the 8th July, Rev. W. M. P. Wilkes, the principal of the Central College gave an interesting discourse on the subject "Work". The third meeting occurred on the 22nd July, when Mr. J. V. Chelliah, B. A. delivered a speech on "Drummond's Ascent of Man". We hope that the students were benefitted by these meetings and were helped to do something towards the cultivation of literary taste.



### ALUMNI NOTES.

**Mr. S. G. Lee, B. A.**, Principal, City College, Colombo has recently obtained the degree of Master of Arts from Hamilton College, U. S. A.

**Mr. T. H. Crossett, B. A.**, Professor of English, Canadian Mission College, Indore, Central India has come out

successful in the M. A. degree examination of the Allaha-  
bad University.

**Mr. Daniel John, M. B.** has received an appoint-  
ment as Health Officer in Alahabad at a salary of Rs. 300  
per mensem.

**Mr. E. D. Heusman** has been appointed by the Go-  
vernment as an Assistant Master in the Royal College,  
Colombo.

**Mr. T. N. Nathanael, B. A.** has been appointed  
Science Master, St. Thomas College, Colombo.

**Mr. J. C. Christmas, B. A.**, Plague Supervisor, has  
been promoted as Sub-Magistrate, Namakal, Salem Dis-  
trict.

**Mr. V. Ponnampalam**, Secretariat, Kuala Lumpur  
has passed with credit the Junior Clerical Examination of  
the Government of the Federated Malay States from Se-  
langore.

**Mr. E. V. Nathanael** has been promoted from Pol-  
gawella Junction to be Station Master of Gunuwetta, on the  
Northern Line.

**Mr. S. Cauagasabai** who was practising his profession  
in Colombo has returned to Jaffna and is practising in the  
Jaffna Courts.

**Dr. A. C. Evarts** of the Immigration Department Am-  
mapatam has been appointed Medical Officer of Namuna-  
kuli, Uva Province.

**Mr. J. R. Mann** has been transferred from Jaffna  
Kachehery to Land Registry, Karunegalle.

### MATRIMONIAL.

Mr. M. Mathiapparanam of the English School Manippay  
was married on the 25th May to Miss E. M. Paul.

Mr. Advocate W. Duraisamy was married on the 9th June  
to Miss Sathasivam.

Mr. Chellappah, Surveyor Malacca was married on the  
17th June to Miss Chellamma Ponnampalam at Vadduk-  
koddai.

Mr. S. S. Arulampalam, Clerk, North Araly, was married  
on the 19th June to Miss Annammah Murugesoo.

Mr. N. W. Sanders was married to Miss Clarissa A. Wil-  
liams on the 17th May.

Mr. K. Sinnatamby, Inspector of Works, Singapore, was  
married to Miss Valuppillai at Balangodda.

### RECEIPTS FOR LOCAL ENDOWMENT.

The following amounts have been received towards the  
Local Endowment since the publication of the last number  
of the *Miscellany* making the total amount paid in Rs. 2490.  
52. Let other subscribers send in the balance of what they  
have subscribed within the next two months, if possible.

|                         |            |
|-------------------------|------------|
| Mr. K. Modr. A. Curtis  | Rs. 25. 00 |
| " E. S. Hensman (India) | " 10. 00   |

Total " 35. 00