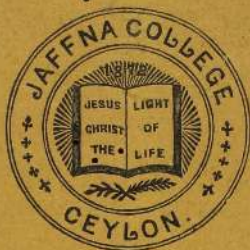




# Jaffna College

## MISCELLANY



Vol. XX  
No. 3

October, 1910

Price 50 Cts  
per annum

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### *Education--Real and Ideal*

*A Paper prepared and delivered by Dr. H. C. York before the Jaffna Teachers' Institute, September 17th, 1910.*

It has seemed fitting that the essays and discussions of these Institute meetings be prefaced with a paper on the general subject of 'Education.' Education—*better* education, is to be the aim of this organization; and the clearer the conception we gain of the goal toward which we are aiming, the surer and more confident will be our march toward that goal.

We all have ideas, more or less definite, of what the term 'education' means or includes; and yet, if we pause to reflect, we soon realize that this word is being used in quite a variety of ways and with several distinct shades of meaning. What do we mean by the simple question, "What education has he?" or by the statement, "There stands a well educated man?" By what standard or standards do we measure a man's education? By 'well-educated' do we mean that a man has passed a particular university examination, and is the holder of a certain degree? This is certainly *one* standard, and a test by no means to be despised (at least so think the majority of those who have tried this test, whether successfully or not); yet we are well aware that a large proportion of educated people are today protesting, even where

they are not in open revolt, against making this test the *sole* standard of a person's educational attainment. It has in it too much of the elements of luck and chance, with illustrations of which we are quite too familiar to require proof or much comment. To accept the mere incident of a passing illness or indisposition on the day of examination as sufficient reason to brand a man "uneducated" until the full period of another examination rolls around is ridiculous, or would be were it not so serious a matter.

But why is it we would yet be unwilling to accept without qualification such educational tests as these, supposing the elements of luck and chance could be entirely eliminated? Why we do speak of *failed F. A's* or *failed B. A's* at all? Why not rather let it go at *Matriculates* and *F. A's*. It is because—either consciously or intuitively, we recognize that education is so broad a thing that scarcely any examination (as we ordinarily use the term),—or series of examinations, for that matter,—could possibly be devised to test it at all points and with any real thoroughness. We feel the truth of this statement, even if we have never gone so far as to analyze and define the reasons why we feel thus. In reviewing the lives of prominent characters of history or of our own age, we frequently come across men who have been accepted by their peers as men of excellent culture and learning, but who to our great surprise have never been favoured with much that we ordinarily call schooling. Sometimes we pass them by with the trite label, "self-made men", and sometimes we are guilty of the inaccurate comment, "He hasn't much education, but he is certainly a well read man and a man of great ability." This situation points to two important truths:—first, the one already mentioned, viz., that school and college examinations are at best but imperfect and incomplete tests of a man's education; and second, that to attain a position of culture and learning outside the regular channels of our developed school system is not an impossibility, but is nevertheless a thing so difficult and so unusual as to excite genuine surprise and admiration whenever we are brought face to face with examples of it. But this is leading us to the subject of the function of the school system and the

relation of schools to education in general; this topic we must defer for a separate article.

Let us for the present narrow our discussion, and try to define what we mean by 'education.' Definitions have been given by the score, many of them by specialists in the study of education and pedagogy; but with each attempt it has generally been felt that something was lacking,—that the definition was not quite full and complete, that it did not include everything which came within the legitimate scope of the term. The trouble may have been due in part to the fundamental difficulty of defining primary concepts, but more of it was probably due to the general indefiniteness with which the term has been used. Very likely the same defect will be found in this attempt also; nevertheless the attempt will have been worth while if it does no more than fix our attention on this most important subject, and by so doing put us in the way of clearing up a possible present haziness.

The term 'education' is properly used in two senses. First, it is used of the process by which knowledge is imparted, communicated, or acquired,—that is, to denote the act of educating; and second, it is applied to the sum total of the knowledge possessed by the one 'educated,' with such modifications as we shall endeavour to indicate later. By way of approach I have selected a number of characteristic definitions of the word 'education,' all taken from the writings of deep thinkers. The very variety of these definitions I think is suggestive.

The first is from the pen of the celebrated Greek philosopher Plato. He said, "The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable." True, this is not exactly a definition of education, but yet it implies a definition very clearly. Education, to Plato's mind, was the attainment by the physical and intellectual powers of their full measure of beauty and perfection. This was the characteristic Greek ideal.

The philosopher Kant wrote, "Education is the development in man of all the perfection which his nature permits." This is more general than Plato's definition, and at the same time is more cautious,

since it leaves open the question as to just how much perfection man's "nature permits."

Herbert Spencer is even more indefinite in his brief "Education is the preparation for complete living."

Madame Necker de Saussure gives a very suggestive definition. She writes, "To educate a child is to put him in a position to fulfil as perfectly as possible the purpose of his life."

Niemeyer, the German educator, has a somewhat similar conception. He says, "Education is at once the art and the science of guiding the young and of putting them in a condition, by the aid of instruction, through the power of emulation and good example, to attain the triple end assigned to man by his religious, social and national destination."

Stein would add, with "all one-sided culture avoided."

All the above are good in their way, and certainly no exception can be taken to what they say; the criticism lies in the fact that they one and all leave so much unsaid. All agree that education has a good end in view, but not one attempts to define that end in anything but the vaguest generalities. John Stuart Mill seeks to overcome this defect, with what success you may judge for yourselves. He writes, "In its largest acceptance, education comprehends even the indirect effects produced on character and on the human faculties by things the direct purposes of which are different,—by law, by forms of government, by the industrial arts, by modes of social life; even by physical facts not dependent on the human will, by climate, soil, and local position." And then he further narrows his definition to "the culture which each generation purposely gives to those who are to be its successor in order to qualify them for at least keeping up and, if possible, for raising the improvement which has been attained." In other words, Mill recognizes that everything about us, both the animate and the inanimate, is contributing its little bit toward our education; and that in so far as these factors exist, their influence is beyond human control. On the other hand, he also recognizes that there is a part of education which we can control and regulate; and that this phase of education ought fur-

thermore to be growing constantly in magnitude and influence. Note carefully those last words, "and, if possible, for raising the improvement which has been attained."

From a somewhat different view-point and with a slightly different emphasis, Dr. W. T. Harris calls education "that development of the individual, affected through the intellect and the will, which enables him to combine with his fellow men helpfully in performing the functions of the institutions of society,—family, civil society, state, and church,—only a part, although an important part, of this education being received in the school; other essential parts being received through the family, the industrial community, the political state, and the church." In this definition I would call especial attention to the phrase "enables him to combine with his fellow men helpfully, etc.," by which Dr. Harris makes plain his opinion that education is properly so called only when it fits a man to co-operate with his fellows for more productive efforts as a member of society.

The personal element in education was touched upon by Niemeyer, in the definition quoted above. Jules Simon appears to have felt this element even more strongly; for he says, "Education is the process by which one mind forms another mind and one heart another heart."

Summing up, Compayré, the celebrated French authority on pedagogy, said, "Education is the sum of the reflective efforts by which we aid nature in the development of the physical, intellectual, and moral faculties of man, in view of his perfection, his happiness, and his social destination." By this definition Compayré revived the Greek ideal of manly physical perfection, and gave it a place beside the intellectual and moral attributes; and he further insisted that the happiness of the individual forms a worthy part of the goal in view.

These attempted definitions show two common characteristics; first, the conviction that education is after all measured by what a man *is*; and second a recognition that every one of the many different elements which help to make up a man's environment are agencies in the educational process. Every human being,—barring perhaps the absolute idiot, —

is being educated from the moment of birth to the hour of death. Everything which touches a person, be he child or adult, helps in his education. It may be good education or it may be bad education. The home, the playmates, the life and occupations of the people in the town or village where he lives, the conditions of wealth or poverty under which he grows up, his social position, the church or school (so far as he attends either or is brought under the indirect influence of either),—all these are important educational forces which no one can escape, and many more might be added to the list. Whatever views we hold as to the individual's power and opportunity for raising himself above his circumstances of birth, it is perfectly clear that these same "circumstances" do help or hinder a man tremendously; and consequently a large burden of responsibility rests on each of us to raise the tone and quality of these educational agencies to the best of our several abilities. It is certain that, other things being equal, the child will be educated best when these educational factors are present to their highest degree of efficiency and ideally proportioned and blended.

Undoubtedly there are those who would gladly shirk all personal responsibility and who actually do so at every opportunity. Others would as gladly and cheerfully bear the whole burden of their own mistakes and failures; but they can not! The mistakes of our fathers are being visited upon us, and our failure to improve these educational forces will as surely be visited on the next generation and on all generations to come. It *does* make a difference whether or not a great invention was perfected a hundred years ago or ten years ago; for in one hundred years we become thoroughly familiar with its importance and use, but scarcely in ten years. It *does* make a difference whether a reform is commenced in 1910 or 1911; for thereby the entire process of development is accelerated or retarded by just that amount. It *does* make a difference whether the Jaffna Teachers' Institute has been organized or were yet to be organized; for now the even tenor of our daily pedagogical existence has been shaken so much earlier.

The ideal in education then is *culture*,—the perfect-



ion of the individual,—and this is the goal toward which we must strive. This cultural perfection involves the harmonious development of all one's powers,—the powers of intellect, the powers of the physical organism, and the powers of the moral and religious nature. It is an ideal familiar to most of us in theory, and a principle on which many of us claim to work; nevertheless we must admit that it is a principle unfamiliar enough to most of us in practical experience, at least in so far as actual attainment has approximated the ideal. This is not because any one of these powers is allowed to lie wholly undeveloped, but for the reason that such development is not harmonious; or, to employ a commonplace expression, the child does not develop symmetrically. By this I do not mean to imply that each of these several powers must be forced at the same rate or speed of development, or even that evidences of development along all three lines be shown constantly and continuously. There are stages during which the outward development of a man are very marked, but these periods by no means necessarily coincide, and in fact do not as a rule; the physical, the mental and the moral faculties each have their special periods of greatest activity which may not be disregarded with impunity. Some of the gravest errors are committed not infrequently by an unwise endeavour to keep the progress of the child to a certain fixed standard, regardless of this unequal development of the natural forces. Every tree has its regular periods of fruit bearing, and it would be erroneous to conclude that a tree was not developing harmoniously simply because it continued to produce leaves for some weeks or months without an equal production of fruit. A simple consideration of the fact that a child develops physically and even intellectually long before he begins to moralize ought to warn us of the error so frequently made of treating the child as though he were a miniature grown-up.

No, the ideal in education calls for the perfection of the individual, but only through the channels of his God-given nature. We may not do violence to our natural powers without reaping permanent harm; we may at most use those traits and character-

istics which our study of child nature, — and in certain ways, adult nature too, — point out are the materials with which we must work. Afterward, to the best of our ability we should adapt our instruction so as to make the most of these means.

Shall we then venture to sum up this brief dissertation in anything which may be called a definition? Let us try, though the result prove wordy and imperfect still. First, there is education as we meet it commonly, — education in its most general sense, — by which we mean the actual intellectual, physical and moral condition of the individual in relation to his action and reaction upon the different phases of the society in which he lives; he is *well-educated* if he is a helpful adjunct to his community, and he is *poorly-educated* if he proves a drag on society or is no more than a floater on the tide of civilization. Second, there is education in its ideal aspect, which contemplates *no drags* or mere drifters with the tide, but concerns itself exclusively with making every person a *helpful* member of society. It goes further than this, however, and is not content with mere positive or comparative helpfulness, but insists on the superlative, — the *most helpful* member of society which the individual is capable of becoming. To this end it would stimulate, repress and in other ways modify each of those factors, natural or artificial, which influence the developing child, blending them in such a way as to produce the most symmetrically developed type of humanity. The home and family life, the physical training, the intellectual and moral activities, the political relationships and opportunities, the school system, the forms of religious expression, — these are but illustrations of the many agencies which must perforce undergo steady and progressive change if we are to attain that educational ideal expressed in the definition quoted above from John Stuart Mill, “the culture which each generation purposely gives to those who are to be its successor — for *raising* the improvement which has been attained.”

In direct proportion as we are able to remove from the natural environment those defects which hinder progress, and in direct proportion as our efforts result in positive contributions to those factors which make for advance in the total of human efficiency

and satisfaction, we are justified in concluding that we are attaining unto the goal which is the ideal in education. And finally, in direct proportion as our individual efforts contribute to progress in these several directions we may call ourselves true educators and our work true education.



## *The Annual Prize Giving*

The annual prize-giving of the College came off on the 30th of September beginning at 6.15 p. m., with the Principal in the chair. The devotional exercises were conducted by Rev. A. Lockwood of the Wesleyan Mission. After the singing of the College song by the College choir, came the most important and interesting item of the programme, the Principal's Report, the full text of which is published in this number. As the readers will find out for themselves, the Report is different from the ordinary run of reports, in that it gives greater prominence to the general problem of education in the country, than to the narrower interests of the College. It was very evident that the large audience of ladies and gentlemen from the various parts of the peninsula, listened to the Report with great attention and appreciation. Then followed an amusing song by the choir and after it came the distribution of prizes by Mrs. Ward, the wife of a former professor of the College. The dialogue that followed, rendered by Masters A. Kanagasundaram, J. W. Hensman and Samuel Paul, was heartily applauded. Then the prize winner in Tamil singing, Mas. Nelson, sang a lyric which was well appreciated. A comic piece entitled 'A Modern Sermon' was then rendered successfully by Mas. Gnanapragasam Meadows. After this, the Principal called upon Rao Bahadur Louis Williams B.A., to deliver the speech of the evening.

Mr. Williams began his speech by saying that it gave him great pleasure to renew his acquaintance with a College which he had known first 36 years before. The last prize-distribution of the College at which he had been present, was 20 years before when he had been a much younger man. As an Eng-

lish man would say, much water had flowed since then under London Bridge or as he would prefer to say, under the Vallukiar Bridge (laughter). He loved his country so much that to him the inky waters flowing under the latter were dearer than those of the Godaverī which is spanned by a bridge two miles long. True, his country was so small that a tidal wave would be able to overwhelm it, yet it was his native place and therefore dear to his heart notwithstanding its insignificance.

The speaker always remembered, with pleasure the many eminent men connected with the College. He could never forget Dr. Hastings with his majestic presence, and the scholarly Dr. Howland with his well knit frame. The men who had gone out of the institution had distinguished themselves in different departments of life and have left their 'footprints on the sands of time.' The college was the lineal descendant of the Batticotta Seminary which he could not think of without being thrilled with admiration for the noble work it had accomplished within its brief existence of 12 years. It was abruptly closed for reasons which he never could understand. The speaker did not like to go into that melancholy chapter in the history of higher education in Jaffna. He was sure that if it had continued to exist, Jaffna would be in a far better state as regards higher education. Until Jaffna College had taken its place after an interval of 20 years, those halls of learning had become the abode of bats and owls except a small corner where vernacular education had been imparted. 'What a fall was there!' A similar catastrophe had threatened the great Christian College in Madras. But fortunately that eminent Christian Statesman, Dr. Miller had been at its head and had been able to guide it through shoals and sand-banks, and save it from destruction. It was a pity that Jaffna had possessed no one who could do the same for the Seminary.

The speaker said that he was referring so much to the glories of the past, perhaps because to an old man his own past is more distinguished than the present. So, to speak of the present, he should say that education had advanced by leaps and bounds during the last 25 years. The alumni of the College could hold their own with those of any institution in

the Island and had brought great credit to their Alma Mater. In the opinion of the speaker, the Jaffnese were a poor people and so the Jaffna student was under a great disadvantage. According to the well-known lines of Gray, "Chill penury froze the genial current of the soul." On the other hand poverty was very often the prolific mother of virtues and material prosperity was not always desirable. More people were spoiled by prosperity than by adversity. After all, poverty had proved to be an advantage to the Jaffna student. Another advantage which he possessed was his great intelligence. This the speaker attributed to the Brahman blood in his veins, inherited from the Aryan immigrants from Malabar. To this also must be attributed the fair complexion and fine features of many Jaffnese, while those who were dull and dark and uncouth in their features must thank their South Indian ancestors for them (laughter). Another characteristic of the Jaffna man was that he was wide awake. He was aptly called the Scotchman of the East. Like the 'canny Scot,' wherever he went he succeeded in climbing to the top of the tree. In short in the Jaffna students, there was splendid material, and if there is any fault in their education it lay not at the door of the students but in the system in vogue.

Mr. Williams commended the Principal's Report very highly and said that he was in perfect accord with the sentiments expressed therein. Two principles should be observed in the education of a race. First, according to the principle of least resistance the education imparted ought not to go counter to the genius of the people. Secondly, the education given ought to correct the wrong tendencies of the race. Accordingly, first, vernacular education should not be neglected. Nowadays, the very names of great Tamil authors and their works are forgotten, while the names of Virgil, Dante, Homer, and Corneille are becoming more familiar. Why should the Tamil man go to France for his classics when he had his own masterpieces like the Mahabharata and the Kural? The speaker condemned strongly the study of too many foreign languages as they taxed the powers of the student too much. The speaker was highly amused by a correspondence in the *Morning Leader* in which the writer asserted that sedition in

India was due to vernacular education. The speaker would like very much to give the benefit of this discovery to the Governor-General of India, who was at a loss to devise means to stamp out sedition there (laughter). According to the second principle, in order to correct the tendency of exaggeration natural to the Eastern man, science ought to be given greater prominence. The Hindus were highly imaginative and so trusted to their imagination for their Cosmogony, Geography and Zoology. Their dreaminess ought to be corrected by affording to students opportunities to pry into the secrets of nature. Further, the speaker agreed with the Principal in thinking that the students should be well-grounded in the English Language. Besides being the language of our rulers, it was a perfect instrument for the expression of our thoughts. It was also, by the way, an admirable instrument for hiding our thoughts; in fact, he (the speaker) never succeeded in hiding his thoughts in Tamil, while he could do so with perfect ease in English (laughter). The English language was a great store-house of great literature permeated with Christian morality and Christian ideals. The speaker drew the attention of the audience to the fact that strong emphasis was laid on these three subjects, the Vernacular, Science and English, in the curriculum of the Madras University.

Then Mr. Williams defended the Governor's policy of encouraging technical education, which was being attacked by writers in the press. The criticism of the policy was due to the misconception that such education was going to take the place of higher education. As he understood it, it was only a provision for those who have neither the ability nor the means to follow higher education. When a certain stage was reached, it was necessary to have a bifurcation of studies, according to the ability of the students, some taking to technical studies and others to higher education.

The speaker deplored the unsatisfactory condition of education in Ceylon and hoped that the Governor would succeed in evolving order out of chaos. In his opinion there was no higher education in the Island and splendid materials were going to waste. It was a pity that owing to the stiffness of Madras

examinations, they were given up for the far easier Local examinations. He hoped that in the event of the establishment of a Union College, it would be possible to take up an Indian University course. The speaker rather thought that the solution of the problem of higher education for Jaffna, would be solved by the completion of the Paumban-Mannar Railway in 2 years' time, when students would have the facility to cross over to India to complete their studies in the great Colleges there.

Mr. Williams then spoke of the nobility and usefulness of the teaching profession and said that teachers would continue to be remembered with gratitude and affection by the succeeding generations, when those who had hoarded up wealth selfishly would be forgotten. He trusted that the College would maintain the highest ideals of Christian education so that the young men who came to its halls, might return therefrom imbued with the pure Christian spirit, uplifted in soul and raised to a high plane of spiritual life. He closed his speech, by congratulating the Principal and the teachers on the efficient work of the year.

The next speaker was Proctor V. Casipillai. He said that the Report of the Principal was very interesting and suggestive and worthy of being studied carefully. He agreed with the Principal in the views on education expressed in his Report. He deplored the existence of too many cheap schools in Jaffna, which were in the way of educational progress. It was a great pity that there was no higher education in the Colony and that the Ceylon University was still a tantalising vision. He thought that Jaffna College was unique in having a residential system which gave an opportunity for the building up of character in young men. Character-building, after all, was the most important thing in education. In speaking of the study of the vernacular, he said that too little attention was paid to it in schools and as one who was closely interested in a College, he knew that the present system imposed by Government, gave no time for the teaching of the mother tongue.

To the great amusement of the audience, he gave two instances of educated men who were entirely ignorant of their mother tongue—one who could not sign his name in Tamil, the other who held a Tamil

deed upside down while pretending to read it.

The next speaker was Rev. Mr. Lockwood. He spoke words of congratulation, and considered the Principal's Report to be very able, helpful and concise. In the appointment of an Education Commission he hoped that the outstations, and especially Jaffna would be fully represented. He had always, as Manager of schools in North Ceylon, felt that the Code was out of touch with real, existing conditions. Under it, it was impossible to realize what could be really accomplished. The noble work of educating the country rested not only on those who were at present engaged in the work but also on the future men, namely, the students present there. The speaker therefore concluded his remarks with words of encouragement and advice to the students.

The last speaker was Rev. W. M. P. Wilkes. He said that he never missed any prize-giving function in Jaffna College, when he was in Jaffna. He was so far in hearty agreement with the Principal in his views on education that he had been able, while listening to his Report, to forecast accurately all along what was going to follow. As regards ignorance of the mother tongue, he added one more instance to those mentioned by Mr. Casipillai, by relating the story of a gentleman in Batticaloa, who had spoken at a meeting in English while a European Missionary acted as interpreter. The greatest hindrance in the way of vernacular instruction was the parents, who as a rule did not wish to have their children take any time from their other studies for the study of Tamil. Then he dwelt on the unsuitability of the Local examinations for Ceylon students and as a proof pointed out that the subjects given for composition at the last Local examinations were not within the range of study or the personal experience of the candidates. If students passed at all in the subject, they did so by a lucky hit of the teacher in guessing the probable subject to be given in the examination.

The Principal thanked the speakers and the audience for coming there and making the function a success. The proceedings of the evening came to a close with the singing of the National Anthem.



## The Annual Alumni Meeting

As usual, the annual meeting of the College Alumni Association was held on the prize-giving day beginning at 3 p. m. The Principal presided, and opened the meeting with the reading of Scriptures and prayer. After the reports of the Secretary and the Treasurer the question of the Association paying for a brass tablet to be placed in the Otley Hall in commemoration of the first student Y. M. C. A. ever established in the East, was discussed. It was decided that the completion of the Howland and Hitchcock prize-funds, was more urgent, and that the money in the treasury should be given for that object. Then an interesting singing competition in Tamil took place, in which 6 College students took part, the alumni present acting as judges. Master Nelson was assigned the first prize, and Master Sanders the second. Then W. E. Hitchcock Esq. M. A., delivered an interesting address on Loyalty. He spoke on Loyalty to the King, Loyalty to the Alma Mater, and Loyalty to the Country. Then the election of officers took place, and the following were elected:—

PRESIDENT	Rev. G. G. Brown B.A., B.D.
VICE-PRESIDENTS	W. E. Hitchcock Esq. M. A. T. H. Crossette Esq. M. A.
SECRETARY	C. H. Cooke Esq.
TREASURER	A. Abraham Esq. B. A.
AUDITOR	Rev. J. K. Sinnatamby B. A.

Additional members of the Executive committee:—

Rev. I. Paul and L. S. Ponniah Esq. B. A.

Remarks were made on the subject of increasing the attendance of the alumni at meetings, by the Principal and Messrs. T. H. Crossette M. A., J. V. Chelliah M. A., A. Abraham B. A. and J. K. Sinnatamby B. A. The meeting came to a close with a prayer.

Then the alumni adjourned to the bungalow of the Principal, where they were served with cake and tea by Mrs. Brown.

## The Principal's Report

There has been so much of interest both in the history and the work of the College during the past year that it is impossible to deal with all import-

ant features adequately in a short report. And I am certain that, when I am through, some will feel that I have not paid sufficient attention to some very important phases of our work. I shall not attempt to give many details but will content myself with a hurried review, for I desire to take this opportunity to say a few words on the general problem of education in the Colony. The problem is occupying such a prominent place in the mind of the public that it seems fitting that it should receive some notice on an occasion of this kind. Jaffna College has been no mean factor in education in the past, and to understand our relation to the problem now we must be thoroughly well acquainted with the situation as it is. But before taking up that large question let me call your attention to some of the features of our work since our last Prize-giving.

1. **The Staff.** In the personnel of the staff we find only a few changes. Mr. S. R. Rajaratnam B. A., who joined the faculty in May 1909 resigned in May 1910 to take up the study of law in Colombo. During his year of work with us, he was an energetic leader in the Y. M. C. A., in athletic sports, and in the social life of the College, and he contributed his full share to the advancement of the interests of the College. I am sure that you all join with me in wishing him abundant success in his chosen work.

To fill this vacancy, Mr. J. K. Kanapathippillai was appointed in May last. He is an old boy of the College and has been an efficient teacher in Vaddukoddai High School for some years. He has assumed Mr. Rajaratnam's place as leader in athletics and we are sure will prove to be an increasingly good influence in the College.

One of our valuable members is on temporary leave of absence. Mr. S. M. Thevathasan, B. A., has been granted six months to complete his course for his M. A. examination. He left at the end of August and will not resume his work in the College until the close of the long vacation. It seemed to the Board of Directors that if we wish to make this the best school in the country, we ought to give to promising young men like Mr. Thevathasan an opportunity to increase their usefulness by a further course of training. I am sure that it is a good stroke of

business, and I am sure you all join with me in wishing Mr. Thevathasan success.

Of the work of my colleagues in the Faculty, I can only say that I am deeply grateful for the co-operation and loyalty of all. The strength of any school lies chiefly in its teachers, and I am glad that I can honestly believe that in this respect Jaffna College is second to none in this part of Ceylon.

**II Students.** As our College year ends on April 30th, and as statistics have already been compiled for a report to the Directors, I will give those figures which represent our College year. At the end of April 1909 the average attendance for the preceding twelve months was 95, and the highest enrolment was 131. For the year under review ending April 1910, the average attendance was 128, an increase of 35%. The highest enrolment was 186, an increase of 42%. The number of new boys admitted during the year was 101. These came from 24 villages and from 21 English schools and Colleges. This shows that we have a wide constituency and that our influence is exerted over a wide range of country, and it also gives us an opportunity to judge of the degree of efficiency of the teaching in the various schools which send boys here. I wish we could be enthusiastic over the matter. But the fact is that, judging by the candidates who come to us, the preparation which is given in the average English school is not calculated to inspire us with pride, and for this reason, if for no other, the further multiplication of schools of the quality of existing schools is greatly to be deplored. Much of our time is spent in teaching boys what they ought to have been taught in the lower schools. Any effort which aims at strengthening the work of these schools should call forth our very cordial support.

The health of the students has, on the whole, been remarkably good, though there have been several cases of severe illness. We are particularly sorry to have to report the death of one of the most promising students of the College. At the end of last term John Clarence of the Senior Local Class went home in apparently good health. But during the vacation he took ill with fever, and in spite of all efforts by the Doctors he died after only a few days illness. John was a boy of unusually attractive character,

and his influence in the school was most wholesome. In his life and in his death he has left a strong impression on the College. His parents, Mr. and Mrs. L. V. Clarence, in the midst of their sorrow have the great joy of knowing that their boy's life was rich in character.

The life of the students while in College ought to engage the very serious attention of all who are responsible for Boarding Schools. The condition of the grounds and buildings here leaves much to be desired, though we have done much during the year to improve the old order of things. The whole plan of the dormitories has been changed by removing two walls dividing the west wing, by connecting the rooms of the south wing by doors, and by building a room in the south-west corner for the superintendent of dormitories. This brings the boys under the close supervision of one of the teachers and makes it possible for the teacher to pass through all the dormitories directly from his room. We are also planning to replace the old beds with new ones constructed on a much more sanitary pattern. Fifty have already been ordered and will be in place before long.

But perhaps the most striking improvement has been made in the dining room. The former students of the College will remember that the old room was anything but inviting. Conditions are now changed and the same old room with its good cement floor, its clean tables, its tidy cases for the plates, its chairs for the teachers, and its white walls and new lamps, is quite fit for the most fastidious. Mrs. Brown and I frequently dine there and we find it very comfortable and attractive. The old kitchen in the corner is rapidly being repaired, and fitted with a good fireplace. When that is done we will abandon the present small kitchen and thus further increase the attractiveness of the place. Other important improvements are in progress.

**III Course of Study.** It is well-known to you all that we now have no work with any Indian University. B. A., F. A. and Matriculation classes are of the past. We are forced to take the Cambridge Local Examinations as our standard much against our will. This degrading of our standard, though

rather rough on our dignity, may yet prove to be our salvation. Higher education can never be maintained except on a firm foundation furnished by adequate lower schools. The present situation gives us the opportunity to reflect upon the state of education throughout the peninsula and to make such plans as shall avoid the mistakes of the past and lay a secure foundation for the future. One improvement which has been made in our course of study is the establishment of a Senior Local B. Class. It has been found quite unsatisfactory to try to promote boys directly from Junior to Senior Local, expecting them to take the Senior examination in one year. It involves cramming in its worst form, and the boy who does manage to pass is exceptional. So we have insisted that boys who have passed Junior Local shall take two years for preparation for the Senior examination. We also contemplate a similar requirement in the case of boys who enter the Junior Local Class. It has been customary to allow boys to pass from Standard VII directly to Junior Local. This is a mistake and we will take early steps to correct this lack in our system.

**IV Examinations.** You are all familiar with my estimate of our system of examinations. You know that I refuse to measure our true success or failure by the results of Public Examinations. Nevertheless I give briefly the returns of the last examinations. Five boys went to Madras for the B. A. examinations. One was ill and could not write at all. Another had previously passed in one section, so that the possible sections for our four candidates were eleven. In these the boys scored three passes.

For the Cambridge Senior examination we presented 26 candidates of whom 9 passed, none gaining exemption from the London Matriculation examination. For Junior Local examinations we presented 27 candidates of whom 14 passed. The whole number of passes 23, is greater than that secured by any other college in Jaffna Peninsula. Not only so, but in all Ceylon, outside of Colombo and Moratuwa, we head the list.

In August 1909 we were inspected for the first time by the Department of Public Instruction. Mr. Harward spent one day examining the upper school

and Mr. VanCuylenburg spent four days with the lower classes. The inspection resulted in a lump grant of Rs. 1271.00. The inspection was thorough and fair and on the whole I am sure it will be good for us to have our work reviewed annually by the Department. It will help to keep us up to the standard of work which we have set for ourselves.

**V. Religious Life.** This department of our work is the most difficult to report accurately and satisfactorily. We have been trying various methods of conducting the religious work of the College, seeking to find the best way. The altered character of the school resulting from the admission of many younger boys has brought its problems in religious work, for the needs of the younger boys are quite different from those of the older. Regular religious instruction has been maintained both in classes in the regular curriculum and in Sunday School and Bible classes. Dr. York, as President of the Y. M. C. A. makes the following comment. "The religious work in the College during the past year has been encouraging both in general character and in results attained. Owing to the greater average youthfulness of the students as compared with former years, less could be expected from them in aggressiveness and responsibility for the business side of the organization. The deficiency has been made good by more earnest and time-taking co-operation on the part of the Faculty. Special credit is due to the junior teachers who have uniformly entered heartily into the Y. M. C. A. activities. Many students have evinced a quickening sense of deep religious interest, resulting among other outward manifestations in 12 accessions to the church from our student body. And the end is not yet. The same thoughtful interest continues in increasing depth and measure, it seems to us, and results in character are certainly being attained."

It may not be out of place at this time, in view of all that has been said lately in Jaffna on the subject of religion in our schools, to state again what has been repeatedly stated from this platform, that the object of this College is frankly Christian, and that we desire above all things that our students should cordially accept Christian ideals of character,

embrace the Christian faith, and join the Christian Church.

**VI. Union College.** You do not care to hear the history of the development of plans for Union College during the past year. What you want to know is the present status of the movement and the prospects for the future. I shall try to state the situation briefly.

The Board of Directors of Jaffna College have agreed upon an amended constitution which will bring the College fully into line with the Union Movement. It provides for mission representation on the Board, and it also provides that the majority of the Directors shall always be Ceylonese. The plan contemplates an enlarged Board with efficient committees to carry on the work. Those who are responsible for the drafting of this amended constitution do not hesitate to affirm that it is an instrument which will work well in the hand of the Directorate as planned. This amended Constitution has been submitted to the Home Committee of the W. M. S. the C. M. S. and Jaffna College for approval. I am not authorized to speak for either the C. M. S. or the W. M. S., though I cannot forbear a word of grateful appreciation for the kindly and generous treatment that the proposals for union have received from the local authorities of these two great Missionary Societies; and if this treatment is in any way an indication of what we may hope for from the parent committees then the prospects for a strong Union College are bright and promising. In regard to the attitude of the home committee of Jaffna College I will say that a recent letter from the Secretary expresses cordial approval of the amended constitution and intimates that he believes that the committee will cordially accept its provisions. The final answer from Boston will come very soon.

Our distinguished visitor Dr. H. C. King, Vice-President of the Board, after a careful survey of the status of higher education in Jaffna cordially expressed the opinion that a Union College presented the most desirable and adequate means of meeting the situation. It may also interest you to know that our former Principal, Rev. R. C. Hastings, has recently expressed great joy and satisfaction at

the present state of progress and the outlook for Union.

And now let me say a word in regard to the general problem of education in Ceylon. Any one who has read the papers with care lately cannot have failed to note the many contributions on this topic, and the opinions expressed indicate that there is as yet, no fixed policy in regard to education in the Island, and that thoughtful men in all departments of life, looking at the situation with real concern, are trying to think out some scheme which will be efficient. His Excellency the Governor has given us reason to believe that the problem is one which is engrossing his careful attention; and I think we may hope for improvement in the Department of Public Instruction in the near future which will bring us abreast of the times. It is quite too much to expect that His Excellency will devise a code which will satisfy all. Perhaps he will fail to satisfy any one, even himself, and yet make progress toward an ideal.

I want at this time to indicate what seems to me should be the general policy of the Government, and I would be very glad to see some of these matters brought home to the Governor and urged upon his attention.

The first principle which the Government should recognize is this, that no student can be considered well educated unless he is thoroughly familiar with his own mother tongue. That proposition seems so nearly axiomatic that it ought not to be necessary to add the slightest emphasis to the mere statement of it. Yet there are those who apparently do not accept that principle as sound. But I think that we ought to urge strongly upon the Government the necessity of making the vernaculars the foundation of our educational system. The great mass of the people do not know, and are not likely to know any language but their own. We know the emphasis which Sir Henry MaCallum has placed upon the development of character. Character can be developed only as great moral ideals are brought home to the people by great moral leaders. If these leaders cannot speak to the people in their own tongue the people cannot be raised to higher levels. As a matter of mere policy in restraining crime, in teaching sanitation and bet-



ter methods of agriculture, in bringing the people into good fellowship with their rulers, it is well worth while for the Government to see to it that those in positions of leadership should be thoroughly acquainted with the vernaculars, by making ample provision in the educational system for the teaching of these languages.

But we cannot stop here. Neither the Tamil nor the Singhalese language, however rich may be their literature, can ever bind the two races together. English is the great unifier of all the races of the East. The exclusive study of the vernaculars will isolate men and races. It will not make them feel the great underlying unity of all. English alone will help the different races in Ceylon to influence each other and to contribute each to the other's growth. English is the language which brings the East to the West and the West to the East. For educational efficiency, for industrial efficiency, for political and social efficiency, for race efficiency, for Governmental efficiency, English must come more and more within the reach of the masses. I do not mean by that that there must at once be an English school in every village. That would be absurd. But I do think that Government should be urged to give more attention to the English education and to make more liberal provision for it. Many of us feel that repression has been the policy of those in charge, and that there has been a lack of sympathy with the honest effort of managers to meet a real need.

I might summarize the points I have made by saying that the educational system of Ceylon should be frankly Anglo-Vernacular, with emphasis on the vernaculars as these are at present most likely to be neglected.

I deplore the tendency which has appeared lately in some quarters to put the vernaculars far in the background, making them at best only permissive in English Schools. It is difficult to see why they should not be made compulsory in every primary and secondary school from the lowest to the highest class, and optional through the University. Further I would offer special prizes for students who are proficient in all three languages of the Island, Tamil, Singhalese and English. The man who could speak

all three fluently would have a most valuable equipment.

Some one will doubtless ask, "What would you do with other modern languages and with eastern and western classics?" Personally I feel that the burdening of our system with these subjects as compulsory will be a mistake. On the other hand, I think that any system which does not make ample provision for these, especially the eastern and the western classics, will be defective. A boy whose tastes lead him in these directions, or who wishes to take a professional course in which Latin for example is necessary, should have an opportunity to follow his inclinations.

But I am convinced that what Ceylon youth need, after a primary education, is a thorough training in elementary science. I say this, not because this is a scientific age, though that is a good reason, but because the study of science will correct one of the most conspicuous faults in Ceylon youth. The practical, the concrete, have hitherto been excluded from the lives of students. Manual labor has been considered "*infra dig.*" The application of their book knowledge to the affairs of life has been practically unknown to them. But above all the book of common things of daily life has been a sealed book without meaning to them. Elementary science by the laboratory method will do much to correct this, and in addition, it will help us to correct the vicious system of memorizing, by training the pupil's powers of reasoning. I hope that in the near future every secondary school at least will be required to follow such a course of scientific study in physics, chemistry, physiology and agricultural science as will unlock for the students a whole new world of thought, give them practical work to do, and develop their reasoning powers: I do not know of any greater need in purely secular education than just this scientific training. Let me again quote Dr. King who says:—"One defect of the oriental mind is the disinclination to look facts squarely in the face. What they need is the study of science, for even in the simplest laboratory work they *must* face the facts and draw conclusions from them."

All that I have said up to this point, relates to primary and secondary education. Their is much

more that I would like to say but I must hasten on rapidly and express the hope that under the new system which must surely come, there will be adequate provision for higher education for Ceylon, in Ceylon, and by Ceylon. I think it is a disgrace to the colony, that, after more than one hundred years of British occupation, with a more than ordinarily intelligent population of three and a half millions, higher education is today practically non-existent. The elevation of the official nose in contempt for Indian Universities, the running after an occidental system with head-quarters thousands of miles away, the importing entire of examinations with the London and Cambridge tag on them, and then calling this higher education for Ceylonese—friends, I think it is time for us to rise up in vigorous protest against such unworthy standards. If this colony cannot devise and maintain a worthy system of higher education to meet her own local needs, then at least let us seek affiliation to that which is nearest to us, and which is intended for conditions similar to our own, instead of seeking a system made for English boys in conditions almost as remote to ours as the poles. I feel that it is impossible to deprecate too strongly the importation *en bloc* of systems from the west. If Ceylon is too poor to have a University of her own, or if there are not enough men in the Colony of University rank to maintain a University then surely it is not too much to ask that every encouragement be given to schools to avail themselves of the Indian University system.

In remodelling our system, I hope that the authorities will not ignore the importance of religious and moral training. True, Government must be neutral in religion. Yet that neutrality need not mean lack of sympathy and interest. Indeed the Government may be neutral and still encourage sound religious and moral training. The attainment of character is of prime importance, and this means the training of the conscience to hate a lie, to hate cheating in examinations, to hate petty theft, to hate a bribe; and to love honesty, purity, sincerity. The best leaders of the people of Ceylon in all religions believe that these qualities are based upon religion, and the Government can well afford, not only to permit religion in schools, but to definitely encourage it.

And now a word in conclusion. I do not believe that the educational problem of Ceylon can be solved in a day or by one man. It is a most difficult and a most vital problem. It can be solved only by the most careful thought after a thorough examination of the whole field by experts who have had actual experience in the island. I hope therefore that His Excellency the Governor will appoint a commission and give it plenty of time to know the situation throughout the island, and charge that commission with the responsibility of devising a system of education beginning with the primary vernacular school and reaching through the University,—a system which will remove from this colony the reproach of being decades behind the time. If such a commission should be appointed, I hope it will not be sent to England or to America or to any of the colonies to import a new system. We have enough knowledge of the West for our present need. What we want is a commission which can bring order out of chaos here.

I thank you very cordially, Ladies and Gentlemen for coming here tonight, and for your help and encouragement in our work.

## List of Prize-winners

Class	Subject	Name of prize	Winner
Senior Local A.	Mathematics	The Bartlette	1st V. Arumugam 2d S. H. D. Selvamanickam
do.	History and Logic	The Hunt	3rd T. C. Rajaratnam 1st A. V. Kulasingham 2d T. C. Rajaratnam
Senior Local A and B	Current events	The Sherman	3rd T. Arumainayagam A. V. Kulasingham
Senior Local B.	Arithmetic	The Kingsbury	1st A. Kanagasundram 2d P. Rajaratnam 3rd A. C. Sundrampillai
do.	Physics	The Hitchcock	1st P. Chelliah 2d A. Kanagasundram 3rd E. A. Williams
Junior Local A.	Latin	The Asbury	3rd K. S. Kanagarayer 1st A. Veeraketty 2d M. Kulasingarampillai 3rd J. T. Miller T. S. Kanagaratnam

Class	Subject	Name of Prize	Winner
Junior Local A.	English	The Doctors'	1st S. Arumugam 2d M. Kulasakarampillai 3rd A. Veerakatty
do.	Declamation	The Breckenridge's	1st M. J. Gnanapragasam 2d M. Kulasakarampillai
Junior Local B.	Bible	The Howland	1st M. Sangarappillai 2d S. Nagalingam 3rd V. Kathiritamby S. Paul
do.	History and Geography	The Drieburg	1st S. Nagalingam 2d V. S. Durai 3rd A. Poothatamby
do.	Tamil	The Strong	1st M. Sangarappillai 2d S. Nagalingam 3rd S. Paramanather
Preparatory	Scripture	The Hastings	1st N. Chinnaturai 2d R. Nagalingam 3rd S. M. Navaratnam
do.	English	The Vaitilinga Modr.	1st H. Nagalingam 2d N. Chinnaturai 3rd S. M. Navaratnam
do.	Dictation and Hand writing Neatness	College Principal's	1st N. Chinnaturai 2d A. Kanagasabai
Senior Local A.	do.	Faculty	1st J. Clarence 2d E. T. Hitchcock 3rd D. S. Sanders
Senior Local B.	do.	Faculty	1st E. A. Williams 2d A. Karagasundram 3rd K. Veeravagu
Junior Local A.	do.	Principal's	1st M. J. Gnanapragasam A. Veerakatty 2d M. Kulasagarampillai G. S. Arulampalam
Junior Local B.	do.	College	1st A. S. Nagalingam 2d V. Nagalingam 3rd S. Paul
Prop. A.	do.	"	1st N. Chinnaturai 2d S. M. Navaratnam 3rd R. Nagalingam
Prop. B.	do.	"	1st K. Thampipillai 2d K. Supramaniam
Senior Lo. A	General Excellence	"	T. C. Rajaratnam
Senior Lo. B	do.	"	A. Kanagasundram
Junior Lo. A	do.	"	M. Kulasagarampillai
The whole school	Tamil Music	"	1st S. Nelson 2d D. R. Sanders
do.	Gymnastics	"	1st D. S. Sanders S. Saparatnam E. T. Hitchcock 2d A. C. Sundrampillai K. Thampipillai 3rd D. C. Samuel S. Paul

## Alumni Notes

Mr. T. H. Crossette, M. A. has been acting as Principal St. John's College, Jaffna, during the absence of the Rev. J. Thompson.

Mr. R. C. P. Welch, who passed the entrance examination of the "Bangalore Union Theological College" left for Bangalore on June 27th.

Mr. A. R. Snell of the Jaffna Post Office has been transferred to the General Post office, Colombo.

Mr. A. R. Subramaniam, B. A. who obtained the first place in order of merit in the Advocates' Final examination last year has been duly admitted and enrolled as an Advocate of the Supreme Court of the Island. He has come to Jaffna and is practising his profession.

Mr. Hudson Tambirajah, of the Vaddukkodai English school has been enrolled as a student-at-law.

Mr. K. Kudditamby, has come off successful in the Pleaders' Final examination held in Rangoon. He ranks second in order of merit.

Mr. S. P. Amerasingham, Post master Tellippalai was married to Miss Pakiam David at the Uduville Church on the 10th August.

Mr. C. P. Gnanamuttoo, who passed the P. P. Examination held recently by the Telegraph Department has gone to Colombo as Relieving Postmaster.

Mr. T. Muttukumaru, of the P. W. D. Colombo, has passed out as an Inspector, in the examinations of the Department held recently.

Mr. S. M. Kandiah, Headmaster of the Tellippalai Training and Industrial school was married to Miss Susan Achi muttoo Backus on September 9th at the Manippay Church.

Dr. W. Ratnavale, Medical officer Beruwella, has been transferred to Colombo as Police Surgeon.

Mr. Ratnam Snell, has succeeded Mr. Hudson Tambirajah in the Vaddukkodai English school.

Mr. C. Catheravelpillai, who was acting as Town Magistrate at Coimbatore has been appointed Tashildar, Udamalpet in the Coimbatore District.

Death. We are sorry to record the death of Mr. Robert C. Parinpanayagam of the Postal Department in Burma which occurred at Erlalai on the 20th June.



### Receipts for Miscellany

W. H. Bartlette, Esq.	.50
S. Rice, Esq.	.50
P. Robert, Esq.	.50
R. Kandiah, Esq.	1.00
W. Clough, Esq.	5.00
E. Duraisamy, Esq.	1.00
Dr. S. H. Gnanamutta	.50

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