CHRISTMAS, 1917

Jaffna College MISCELLANY

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A Christmas Hymn

O! little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angles keep
Their watch of wond'ring love
O! morning stars together
Proclaim the holy birth!
And praises sing to God the King
And peace to men on earth.

Philips Brooks

Christmas Greetings

By Rev. G. G. Brown B. A., B. D.

Christmas stands for the central doctrine of our faith, which is set forth by the Master in his summary of the Decalogue, in the new commandment given to his disciples, in the Golden Rule, in the Sermon on the Mount, and in the parable of the Great Judgment. These in turn are summarized by Paul in his apostrophe to Love. So far as men have approached this ideal, they have entered into the very life of God. Christmas symbolises the revelation of love to a needy world.

To many superficial observers the experience through which we are passing appears to indicate the complete break down of the principles for which Jesus stood. It is true that we are experiencing a great denial of these principles on the part of a very important section of the human race, but not a demonstration of their fundamental error. Sometimes we prove the truth of a proposition by demonstrating the absurdity of the negative. That sort of proof is being worked out in Europe today. We are having it shown to us by the most gigantic folly of all time that a true civilization cannot be founded on selfishness, national assertiveness, race pride and prejudice, disregard for others, and force. Our failure in the past is simply in not being thorough-going enough in applying the principles of Jesus to all relations of life, domestic public, religious, and social, and particularly to our international and inter-racial relations.

To come nearer home, the solution of our own political and social problems is being postponed through our own failure to apply the principles of Jesus to our inter-racial and social problems.

And so we come to the Christmas season of 1917 and to the threshold of a new year. We find ourselves in the midst of great conflicts in the world at large, in our own, political, social and religious affairs.

In time the crisis will pass. Old issues will be succeeded by new. With the passing of the old and the coming of the new, our knowledge and insight will increase and we will see as we have never seen before, that, amid the wreckage of time, there still abide faith, hope, love, and the greatest of these we send with our Christmas Greetings to all.

Why?

V.

I made up my mind a year ago not to display any more the profundity of my ignorance. I thought that I had screwed my courage to the sticking point, but the Teachers' Conference of last August considerably upset my resolution, and, gentle reader, bear with me while I once more inflict on you my woes and my perplexities.

Of all the ills that flesh—I mean Ceylonese flesh—is heir to, the task of learning English pronunciation is perhaps one of the very worst. I like the English people; I like English literature very much indeed: but as to English pronunciation, why, it makes me sick. A language which insists upon p-u-t being pronounced in one way and c-u-t in another, is certainly an unreasonable tongue. The Englishman, it is true, has the admirable virtue of calling a spade, a spade, but why does he call a *plow* a *plough*? Ah! that re-

minds me. *Tough* rhymes with *ruff*, but *dough* rhymes with *low*, while *slough* rhymes with *now*, and *bough* — plague on the word — how is it pronounced, please? It trips me every now and then. The *bow*, the thing they use with the arrow, has nothing to do in pronunciation with the *bow* of a ship, and everything to do with the fashionable *beau*; while the *bow* of a ship has its affinity with the bough of a tree—they are distant relations, you know. I will not attempt to give more such examples; their name is legion. I ask, can unreason go further?

Here is another thing which is a source of great perplexity to my poor noddle. When a cultured Frenchman speaks the English language with a peculiarity of accent, it makes me hold both my sides. But no one thinks of finding fault with *him*. He is a Frenchman; that settles it. When a Dutchman, insists upon pronouncing his w's as v's no one takes any serious notice; in fact, one loves to listen to his quaint articulation. Why go further afield? Go nearer the English home. An Irishman, who is an Englishman to all intents and purposes, will reveal his identity directly he opens his mouth. He never troubles (throubles he would say) himself, for instance, about pronouncing *tr* like an Englishman, and you cannot cure him of his habit of calling the simple *is*, *ish*. The Scotchman lives in the same Island as the Englishman, and yet you cannot persuade (*perrsuade* as he would say) him to drop his trills. What purpose or *purrpose* does it serve? Ah! Take the Englishman himself. They say a Yorkshireman pronounces *foot* as if it rhymed with *boot*. Quite logical you would probably say! Yes, every English-speaking race has its own idea (some would say *idear*) of pronunciation. But

thunder and lightning! if a Tamil or Sinhalese man dared take liberties with the King's English. Such a thing is intolerable. A man who cannot speak English like the Englishman of the south of England—mark you, *south* of England—is only half-educated! And the highly educated man, who has the misfortune to make now and then a slip or two in pronunciation, or speak English with a Tamil or Sinhalese accent (Burgher accent is excusable—heaven knows, why), he is not educated at all. Some good people in the beautiful Island of Ceylon think that a man's worth, his work, his ability, and his usefulness stand or fall with his capacity to speak English like an Englishman. French, German, Irish, and Scotch hands may take liberties with the sacred ark of English; but when Tamil or Sinhalese hands dare touch it, why, they must be struck dead on the spot.

Very well. The Englishman is noted for his sense of justice and fair-play; in fact, British justice is synonymous with absolute justice. No one could be expected to obey the Golden Rule better, and do unto others as he would that they should do unto him, as the Englishman. Why then does he laugh at a Ceylonese speaking his language somewhat faultily, while no Ceylonese thinks of paying back in the same coin when an Englishman twists his language out of all shape? I know of many Ceylonese who speak English with perfect accent; but I have yet to see the Englishman who could speak Tamil or Sinhalese like a Tamil or Sinhalese man. And yet the laugh is always on the same side. Why?

Whenever I see an Englishman I feel like asking him, "Are you from the south of England?" What a fortunate creature the southern English

man is! He, I am assured, of all Englishmen is the ideal to be followed in the matter of pronunciation They say that in Ceylon the North is benighted; it is some consolation for us people of the North to know that the north of England is in the same boat with us. I sometimes suspect that the South Pole is more civilised than the North Pole.

One more question please. Why do some Englishmen—Englishmen of the south — pronounce *alternative* as *awlternative? la'-bor-a-tory*, as *la-bor'-a-tory? Director* as *Dyrector? Factor* as *factowr?* Consult any dictionary published in the south of England and by a southern Englishman, and say whether I have no justfication for my question. I have often been bewildered by cultured Englishmen pronouncing the *ing* ending of participles exactly like *ink*; e. g. *thinkink*. What is the authority for this? Let not any one take umbrage at me for presuming to criticise Englishmen. I am only asking a question in my sad perplexity when the cultured Englishman differs from dictionaries written also by other cultured Englishmen.

But I am told, "Put not your trust in dictionaries." What then is the use of dictionaries? I know there are cases in which the delicate shades of pronunciation cannot be brought out by the lexicographer. But surely there ought not to be any difference in the pronunciation of a good dictionary and that of a cultured Englishman in regard to the position of accents, long and short vowels etc.

My tale of woe and perplexity is already too long; I must stop here, especially as the Editor of the *Miscellany* has warned me that I should not propose too many riddles at a time of peace and

good-will. By the way, A Merry Christmas to you, reader. I will conclude by saying that for my part I should be satisfied if a man could make himself clearly understood, taking care that he does not help to create in Ceylon what they call a 'pidgin' English. Perhaps you are indignant reader, at my heresy. If so, you are forgetting that I am only an *Ignoramus.*

Theory and Practice

A Story

Narendra Nath Sen was a Bengali Babu — not of the bomb-throwing type. Nor was he an adept at oratorical pyrotechnics like the proverbial Babu. He was a modest, peaceful, steady student of languages. He was indeed a prodigy, having passed the Master's Degree examination of the Calcutta University in English, Latin, Greek, Hebrew, Sanscrit, Arabic and Pali, successively. Rumour had it that the next language he was to take up for examination at that Uuiversity was Chinese. Whatever truth there may be in that story, we know for certain that he went to Madras to take for the eighth time his M. A. degree in Tamil. Tamil had always a fascination for Babu Sen, because he knew that it had the richest literature among the spoken languages of India.

During his sojourn in Madras, his friend, Adisesh Iyer with whom he was staying, told him that if he wished to visit the place where Tamil was spoken in its purest, standard form he should go to Jaffna, the northern part of Ceylon. The Iyer added, half in jest and half in earnest, that Jaffna was, in fact, noted for two things: Jaffna Tamil and Jaffna curries. Our Babu then and there decided that he should cross over to Ceylon. His foremost object was, of course, to visit the land of pure Tamil; but added to this was a longing to visit Lanka, famed in fable and in song, the abode of the monster, Ravana, and the scene of Rama's exploits and the deliverence of the far-famed Sita. I cannot positively say that the point of the Jaffna curry was entirely lost on our friend, as being accustomed to having mustard oil mixed in every form of curry in Bengal, the poor man had suffered much in Madras owing to the absence of that *sine qua non*

of Bengal dietary. I am digressing. The Babu armed with a letter of introduction to a quondam classmate of the Iyer in the Madras Presidency College, arrived in Jaffna.

Mr. Arumugampillay, with whom our Babu friend stayed in Jaffna, was a retired Government officer, who spent his years of retirement in furthering the political and social progress of his countrymen. He was a familiar figure at every public meeting, and there was scarcely any meeting of importance in which he was not a speaker. The Babu had, therefore, a fine time with his new Jaffna friend, comparing political and social conditions in India and Ceylon. But unfortunately, his friend was far from being a Tamil scholar, in matters of linguistic interest, had to refer him to pundits of the old school, who, in spite of their erudition, were unable to help the Bengali visitor in matters of philology and literary criticism. Yet the Babu was conscious that he was indeed breathing a pure Tamil atmosphere, and was, therefore, glad that his visit was not in vain. May we add that as regards the other specialty of Jaffna mentioned by his Madras friend, viz, the Jaffna curry, he was disappointed, and indeed thought that it was a case of 'from the frying-pan into the fire, because, to add to his deprivation of the indispensable mustard oil, he had also to go without his ghee; for pure as Jaffna Tamil was, this essential article of food could not be procured in its purest form in Jaffna.

I cannot give the reader a detailed account of our visitor's impressions of Jaffna. I shall be content with giving an account of a memorable meeting that he attended. It was a public meeting convened for the purpose of memorialising the Government to encourage Tamil by its compulsory introduction into the school curriculum and the University examinations.

The large hall where the meeting was held was packed. Our visitor was pleased with the enthusiasm and interest displayed by the audience for their mother tongue, although he had not noticed the same exhibited in practical life. His host, Mr. Arumugampillai, was the chief speaker and moved the resolution. I cannot reproduce here his splendid passage on the glorious past of the Tamil race; I can only quote a few sentences in his oration bearing on Tamil literature. He said, "European savants are agreed that Tamil has a literature more ancient than Hebrew, more polished than Greek, and more copious than English (This was a perfect stunner to our friend. "What!" he gasped.) Can Shakespeare or Milton ri-

val the glories of Kambar or Oddakutthar? (Here the Babu smiled incredulously, but the audience applauded the speaker to the echo.) Can the saintly Tiruvalluvar be matched by any poet in any language, ancient or modern? (There was a thunder of applause that lasted full three minutes. But the Babu felt sure now that his host's zeal had got the better of his sense.) Then the speaker went on to give a catalogue of what he called world poets, and one name instead of evoking hearty applause was received with a chilling silence by a number of pundits seated near the Babu. The mention of *Naladiar* in the catalogue of Tamil poets made one of them say, "What is this man talking about? *Naladiar* is the name of a book and not that of an author." A wag, who had made jokes all the time during the speech, said, "Don't you know that the enthusiasm for Tamil is in inverse ratio to a knowledge of it?" I will not tire the readers by reproducing any more of the fulsome eulogy of the speaker on Tamil literature. He wound up his speech by saying: "I cannot conclude my speech without referring to the presence in our midst of my distinguished guest and friend, Babu Narendra Nath Sen, a septuple Master of Arts in the Classical Languages, whose eighth language for the degree is our own beloved Tamil. He is the representative of a race which has within a hundred years developed the most remarkable modern literature in India. He is, moreover, the countryman of the greatest of living poets, Rabindra Nath Tagore. His presence ought to bring home to us what we may ourselves achieve in our own language, if only the powers--that-be will make the study of Tamil compulsory in schools." The reference to the Babu elicited rounds of cheers and applause, and our friend had to blush like a school-girl as 500 pairs of eyes were fastened on him simultaneously.

Many more spoke in the same strain as Mr. Arumugampillay, and the patriotism and enthusiasm of the audience was such that they were not tired of shouting themselves hoarse over and over again. At the close, the audience cried out vociferously, "The Babu, the Babu; the Bengali Babu." Our friend, though unwilling at first to appear on the platform, was prevailed upon to do so by his host who had his seat next to him. Babu Sen said:

"Mr. President, and Citizens of Jaffna, you have conferred on me an unmerited honour in giving me so much prominence at this large gathering. I am afraid that you will be disappointed in me, as I am not a speaker, as many of my countrymen are. I am a quiet student who has come to drink

at the fountain of Tamil where it is purest. I wish to speak to you a few plain, blunt words. Do not be offended if I presume to give you advice. It is sometimes useful to see yourselves as others see you. My dear friends, how comes it that none of the speeches made at this meeting, which was convened in the interests of Tamil, were made in Tamil? I came here in hopes of hearing pure platform Tamil, and I am sorely disappointed. I see the same tendency in ordinary conversation. When educated people meet, they talk in English: if they speak in Tamil at all, they interlard it with English words so copiously that an Englishman without a knowledge of Tamil can easily follow the conversation. Why, many of you who have spoken so enthusiastically about the development of Tamil use English in your homes: you send your tots to English kindergarten schools, where they learn to lisp in English. Your young men are growing around you without, (I will not say, knowledge of Tamil literature) the ability to read and write plain Tamil. My host will excuse me when I say that his son, who is being educated at a Colombo college, invoked the other day the help of a boy studying in a vernacular school to read a letter addressed to him in Tamil. The local Tamil papers I understand are not read by the English educated portion of the community. There is not a single magazine in Tamil published in Jaffna. Books published in Tamil are very few, and they too are passed over by the elect. Let me tell you, gentlemen, that in Bengal when two Bengali Judges of the High Court meet they converse in their mother tongue. When a Bengali Professor in a college writes a letter to his son, who is an I. C. S., about domestic affairs he uses Bengali. We never think of holding a mass meeting of this kind without using our own tongue. A young man who does not know how to read a letter or newspaper in Bengali is simply impossible. Bengali is the language of the home. I am shocked when I hear parents and children talking to one another in English. We have Bengali daily newspapers, magazines, books on every conceivable subject, including science. Why, have you not heard about institutions where European medicine is taught in Bengali? You have referred to our national poet Rabindranath. His poems are in Bengali, and we and our children sing them daily without relegating them to ignorant villagers. What am I driving at? You have been preaching—do not be offended with me—what you do not practice.

Gentlemen, talking, up to certain point, is undoubtedly an incentive to action. But empty speeches without correspond-

ing actions gradually sap our resolution and drive us to a point where we substitute speech-making for action and rest satisfied. If you cannot do anything for your beautiful literature, in God's name, keep quiet.

I will make two more observations. First, I noticed a great deal of hyperbole in your eulogy of Tamil literature. To say that Kambar is the superior of Shakespeare, that Tiruvalluvar is the greatest of all poets, or that Tamil has a more copious literature than English, is to draw the long bow. What is not true is not patriotic. Your great poets need no such extravagant praise. They are truly great, and your language does possess a copious literature, in fact, the most copious among the modern languages of India. In the interests of those growing young men whom I see in this audience, we ought not to lose our sense of proportion.

The next point I wish to impress upon you is that you should not be content, as they say, to lie on your oars. I mean do not rest content with the achievements of your ancestors in the field of literature. There is a crying need for the creation of a modern literature. The world is advancing by leaps and bounds. New ideas and new principles are determining the progress of the world, and humanity has an ever-widening outlook. Create therefore a literature which is abreast with the times. Do not "attempt the Future's portal with the Past's blood-rusted key." I would draw your attention to one special danger in your midst. I see that your grammar remains unaltered for centuries. If the implication is that your language has not grown during this great length of time, there is danger ahead. A language is an organism, and if it does not grow and if it is fettered with an iron ring, it will die. Your very grammar, Nanool, makes the provision for change: "பழையன கழிதலும் புதியன புகுதலும்." Let there be change and let there be progress in your vocabulary, in your grammar, in your prosody, in your ideals and expression.

I cannot conclude without throwing out a few hints to enable you to make a start in your work. Establish a daily newspaper in Tamil, a home magazine, and let people who have a good knowledge of both English and Tamil write good healthy novels, good biographies and other useful books in pure, simple Tamil. Let your leaders give the benefit of their Western knowledge to the masses in public lectures in Tamil. Above all, see that in your own homes your children takes an interest in modern as well as ancient Tamil literature. Do not, till then, call

in the aid of the Police—I mean the authorities—to force down the throats of your children your beautiful literature. Let the compulsion referred to in your resolution begin, like charity, at home."

The two friends reached home together in silence. The host said to his guest. "You have thrown a bomb today in our midst."

"Like a true bomb-throwing Bengali," finished Babu Sen, laughingly: "I hope it has exploded." I. M. C.

Education and Examination

It is always interesting and profitable to have the views of laymen of high position on educational matters. Educationalists are sometimes so engrossed with their particular line of work that they are apt to move in narrow grooves, and the opinion of outside men very often proves a wholesome corrective. The following remarks of Justice Shaw, which we quote from the *Ceylon Times*, at the Prize-Giving in Ananda College on the subject of Education and Examinations and the importance of the study of English will be found interesting and stimulating:—

"I notice that a considerable amount of the report consists of remarks about examinations and regret at the lack of success which has attended the school. I am not inclined myself to put too much importance upon examinations. I think we are rather inclined to overdo them in Ceylon, to look upon examinations as the aim and object of education. It was only a question or rather an unfortunate question of education for the purpose of getting into Government service and various learned professions. I myself would place much greater weight upon the term school examinations where the boys succeed well in the ordinary subjects they are taught, than that a few of them should suc-

ceed in competition with English school examinations like the School Leaving Examination or Cambridge Local. I think it would be as well under the circumstances that at present exist, that school managers should consult with the Director of Education with a view to seeing whether it would not be better for a time to discontinue these examinations which you are working at a disadvantage and only have them for the particular class of boys who find it necessary to get certificates for the purpose of admission into Government service or a particular medical or legal institution. I notice also that one of the subjects in which you had a disadvantage with regard to English schools and in which you have to take up practically two papers is English literature and language. I should like to say a word in support of what the Director of Education has been saying many times, that is, we want more English, better English. There is naturally a tendency in all small countries to rather jealously guard their own language. We see it not only in Ceylon but in Wales Ireland, Scotland. Such a feeling must, of course exist in schools like this which is in the highest sense the national school of Ceylon. (Applause). English is the language which you will all find most useful if you want to get on in your future life. It is the language of the great poets and writers, the language of Milton, Shakespeare, Macaulay and Dryden, and it is the language in which you will have to read all books on modern science and all modern technical knowledge. It is above all the language of trade and commerce, and if you want English to compete in your own country in trade, still greater then, when you want to compete with other nations in

the markets of the world, must you have proficiency in the English language. There can be no doubt that those other languages like Welsh, Gaelic, Sinhalese will in time become more a study of the students who like Greek or Hebrew as a useful language for study. Therefore, although in your examination you may have to take up a large number of papers on this subject you will find that of the greatest use to you in the future."

Literature and Science in Education

Mr. A. C. Benson, Master of Magdalene College, Cambridge, is a well-known English educationalist. He is also one of the best known modern English writers. His books, *From a College Window* and *Upton Letters* contain a great deal that is interesting to those engaged in the work of education. One of his latest contributions to the subject of education is an article on Literature and Science in Education. It is an intensely interesting statement of the reforms needed in the educational curriculum and is worth the study of every educationalist in this country. For want of space, we can give here only a small part of it.

A literary education, as it is called, is a study of all that deals with the emotions, hopes, fears, desires of mankind, and to some minds these are the transcendently important realties to life; a scientific education deals with man's material environment; and as man is a spiritual being living under material conditions, it is of the utmost importance that both should be studied and realised.

Such a statement as that which I read just now, about "a grave concern as to the triviality of the literature to which the education of the present day leads; so much about the failings and foibles of human nature, so little about the

majestic and inexorable laws of the physical side," is palpably one-sided,

It appears to me, in the first place, a very unscientific position to take up; for surely "the failings and foibles of human nature" are just as much scientific facts as any other thing, just as much the outcome of the "majestic and inexorable laws" of nature as any physical fact. Considering how much of science has been constructed out of the patient study of innumerable details, apparently very trivial in themselves, it is clear that the failings and foibles of human nature are, at least, as worthy as all other details of scientific consideration.

Science Necessary, but Literature is Indispensable

And then, too, human nature as acted upon by the inexorable physical laws is the thing, after all, which concerns and interests us most. It is true that we have to live in a physical universe and we must recognise physical laws. But a minute study of those physical laws must always be a matter for specialists. The ordinary human being has not time or intelligence to go far in the direction of scientific research, while the whole of his life is spent in contact with human nature, and its faults and foibles. It is far more important for the ordinary human being to know something about human nature than to know about ocean currents and tides, about light and heat, about stars and meteors. The only part of scientific knowledge which is of practical concern to most human beings is the elementary facts of physiology. And the practical effect of learning about the heroic possibilites of human nature, being moved by stories of courage and patience, of pity and affection, is far deeper and greater than the effect of learning about the motions of planets or the origin of storms, because none of us can escape from the problems of human nature, affecting our daily conduct and our relations with other men, learned and unlearned alike; while the properties of matter, the laws, let us say, of electricity or chemistry, are at best remote from daily life, and can only be apprehended and applied by experts. All of us, for instance, know what it is to be affected by the look of anger or affection in a fellow-creature's face; while the fact that we can only see it because a combination of carbon with oxygen produces an undulatory vibration in the ether which is luminous is not a consideration which can ever have very wide appeal. For even when we know *how* it happens, we are not much nearer to knowing *why* it happens.

And then, too, the greater part of civilisation and progress depends not upon the scientific discoveries which add to the comforts of life, but upon the cultivation of generous motives of disinterested sympathies, of desire for justice and order and co-operation. Human happiness is far more knit up with the art of living peaceably and affectionately with other human beings than with the inexorable laws of matter. Birds and beasts live in the universe without any scientific knowledge of its laws, but with much instinctive and precautionary acquaintance with them. A bird knows what food it needs, and what is dangerous without having an idea of why it needs food, or why a course of action is dangerous ; and the importance of literature is that it develops the imagination and sympathy of man, while science may perhaps cultivate imagination, but can hardly be held to develop sympathy,

I am wholly in accord with the desire to teach human beings something about the wonders of the physical world in which they live: but to turn our back upon human nature, its hopes and fears, its visions and dreams, its sins and failures, seems to me to be the most short-sighted policy. We are not yet all abstract intelligences ; we are imperfect beings living in communities. Character rather than intelligence is the real aim of education, and if that is so, then "the proper study of mankind is man."

The Threefold Aim of Education

The real difficulty of the whole position lies in our vagueness of aim ; we do not really know, and we have never troubled to decide, what we desire the educational process to do for our children. My own belief is that it is a threefold aim. In the first place, education should be elastic enough to enable us to discover aptitude and capacity. and therefore we want variety. The mistake of the classicist is that his ideal education is only a device for discovering literary ability, and the mistake of the modern reforming scientist is precisely the same ; a scientific education is a device for discovering scientific capacity. What we need is a method of finding our future experts, for it is of the utmost importance to the race that we should discover, evoke, and use every sort of intellectual ability. What we need is an education both literary and scientific, dealing with ideals and emotions and imaginations as well as with perception and observation and exactness of mind, so that at the time when vocation begins to declare itself we may skim the intellectual cream, so to speak, and set free the best abilities and

capacities to pursue their own bent. That is the first aim of education, the discovery of aptitude.

The next aim of education is a wider and more general one: it is to reveal as far as possible to the growing mind a real idea of the conditions under which it lives and will have to live. Science is an integral part of such an education, and general knowledge of physical laws and processes is of primary importance. The stars we see above us, the physiography of the globe, the laws of electricity, of weather, of heat and cold, the distribution of plants and animals, the laws and processes of life, a knowlege of mechanics, of manufacture of commodities—about these things no one should be wholly ignorant, but for many a general conception must suffice.

Then on the other side come the history of the human race, the rise of man, the growth of ideas, emotions, religious beliefs, the shaping of communities, the interplay of nations, the history, in fact, of civilisation—all this belongs to what may loosely be called the literary side. But to deal merely with scientific conceptions and laws and not to teach how the spirit of man has developed, how he has organised human society, how he has slowly discovered and availed himself of scientific knowledge, is to leave out what is, perhaps, our main concern. What we have to do is not to leave our youthful citizens in a sort of bewildered solitude, just aware of the little circle in which they live, but to give them on one side a sense of what the natural world in which they live is like, as well as a notion of how humanity has developed its institutions and its principles.

The third aim of education is to train children in good moral and physical habits, to develop wholesome mental interests and robust health of body—the training of character in fact. But here the problem is a complicated one. If we only nurture them in strength and health, and encourage them to believe that the young world is a place to get all they can, to fortify themselves in wealth and comfort, we have not developed good citizens at all. They must learn what duty and service and self-sacrifice mean, and that a man's concern is not only himself. This can only be done by the cultivation of an imaginative sympathy, which can put itself in the place of another, and desire to share rather than to amass happiness. This can only be communicated by a perception of the beauty, the generosity, the heroism of human nature, its hopes and aims; and this I believe frankly cannot be attained by the

knowledge of scientific laws, but only by human records and the noble flights of human imagination. A literary education is a feeble enough thing if it only deals with grammar and syntax, artifices of style, the jingle of rhythms and prosodies, the devices of ornament and cadence—and this was the fault of classical education, that it so seldom broke through the outworks into the citadel itself. But the truer and more scientific view of literature is that it is the evoking of a real love of spiritual beauty, and that the masterpieces of literature are great, not because they conform to the rules of critics, but because they answer most nearly to the best and loftiest visions of the human soul—that Homer and Shakespeare and Dante, let us say, are great because they best mirror man's greatness, and not because they afford most scope to the inquisitive pedantry of scholars. What indeed, we have to fight against is pedantry, which is simply the fault of natures so one-sided in their preference that they invest the smallest details of their study with a significance and an importance that violates all proportion. The literary pedant and the scientific pedant are alike mischievous, because they worship detail and disregard design.

The aims, then, of education are the fortification of health and character, the communication of a general conception of the world as it is, both socially, and physically, and the discovery of aptitude and ability, so that the resources of the State may not be wasted or dissipated.

College Notes

—The College closed for Christmas Holidays on Dec. 14th and will re-open on the 2nd prox.

—The Cambridge School Certificate examinations began on the 17th, a week later than the fixed date, owing to the delay of the arrival of question papers from England. 11 Seniors and 17 Juniors took up the examinations. These are expected back on the 7th prox.

—In the Foot-ball Competition matches our boys defeated Central and Kilner Colleges, had a drawn game with Hartley College, and were defeated by St. Patrick's and Hindu Colleges.

—Mrs. Dharmaratnam who has been teaching in the Lower School with great acceptance has severed her connection with the College.

—Five candidates will take up the London Matriculation Examination in January. Inter-Arts and Inter-Science classes will be started next term.

—Rev. G. G. Brown is now residing at Kangasanturai. He is doing the work of an evangelistic missionary.

—The Principal and Mr. J. V. Chelliah attended the Educational Conference held in Colombo.

—We are sorry to record the death of the one year old infant son of Mr. S. M. Thevathason. Mr. Thevathason expects to live at Vaddukoddai from next term.

—We heartily congratulate Mr. P. Vytialingam B. A., Advocate, on his well-merited appointment as the Police Magistrate of Point Pedro and Chavagacherry. His loyalty to Jaffna College, his *Alma Mater*, has always been conspicuous. Mr. Vytialingam's character and ability eminently fit him for this important position. We feel sure that he will make a model judge.

—The Annual Meeting of the Board of Directors was held on the 3rd inst.