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JOHN RUSKIN'S PEACE SONG

(WRITTEN IN 1865)

Awake! awake! the stars are pale, the east is russet gray;
They fade, behold the phantoms fade, that kept the
gates of day;

Throw wide the burning valves, and let the golden
streets be free,

The morning watch is past—the watch of evening shall not be.

Put off, put off your mail, ye kings, and beat your
brands to dust:

A surer grasp your hands must know, your hearts a
better trust;

Nay, bend aback the lance's point, and break the hel-
met bar—

A noise is on the morning winds, but not the noise of war!

Among the grassy mountain path the glittering troops
increase;

They come! they come!—how fair their feet—they come
that publish peace!

Yea, victory! fair victory! our enemies' and ours,
And all the clouds are clasped in light and all the earth
with flowers.

Ah! still depressed and dim with dew, but yet a little while,
And radiant with the deathless rose the wilderness shall
smile,

And every tender living thing shall feed by streams of rest,
Nor lamb shall from the fold be lost, nor nursling from
the nest.

For aye, the time of wrath is past, and near the time of rest,
And honor binds the brow of man, and faithfulness his
breast—

Behold the time of wrath is past, and righteousness
shall be,

And the wolf is dead in Arcady, and the dragon in the sea.

IMPRESSIONS OF EDUCATION IN THE PHILIPPINES

BY REV. MAX HUNTER HARRISON B. A., S. T. M.

Obscure places sometimes become important because of their association with great events or movements. To the average man, before the war, Belgium was merely one of the minor nations of Europe. But through her part in the events of the last four years, her name has become a household word in almost every corner of the earth. So, in a much more limited degree, in the distant pre-war days, the radical, social, and political measures which had been undertaken in New Zealand were drawing the attention of students of public affairs to that remotely situated place. In much the same manner at present, the interest of all those who are engaged in educational work is being drawn to the Philippine Islands. For there is being carried out within these islands one of the most extended and thoroughgoing experiments in educating an oriental people in the civilization of the western world. They offer little to the casual visitor which is strikingly characteristic in race, commercial products, or indigenous culture. The population is chiefly Malay, and the culture, and natural resources are similar to those of neighbouring groups of islands. But the educational programme which has been put in force since their occupation by the United States has been of very great interest to those who are concerned with education in the Far East. In the last annual report of the Director of Education in the Philippines he says that in the year 1918,

requests for information were received from twenty nine different nations, fourteen of them being in the Far East. The Philippine schools have been thoroughly studied by representatives of China, the Straits Settlements, and the Federated Malay States. While it does not necessarily follow that widespread changes have been made as a result of this study, it serves to indicate the widespread interest which is being felt in Philippine education.

In order to understand the full scope of the educational work of these islands, it is necessary to make a short excursion back into their history. They were acquired from Spain during the Spanish-American War in 1898. Before the American forces had succeeded in reaching Manila, a school had been opened in one of the outlying islands, and as soon as the occupation was complete the opening of schools was rapidly undertaken. There had been some attempt at popular education under Spanish rule after 1863, so that there were a number of primary schools and one normal school in operation in 1897, but the training given was of a very meager character, and schools were badly operated for much of the period because of the disturbed political condition of the country. The aim of the Americans who had the government of the Philippines in charge, was to establish a system which would provide education at least of an elementary sort for everyone, and to do this as rapid-

ly as possible. For this purpose a force of nearly eight hundred American teachers was collected and sent to the Philippines as early as 1901. Most of these teachers were quite inexperienced in conditions at all corresponding to those which confronted them there. For the first few years, they were obliged to spend much time in experiment, and in laying the foundations for more thorough work to follow. There were in most cases no suitable buildings for schools. There were practically no text-books of any sort available; and it was necessary for the American teachers to learn the vernacular in order to get into touch with the people. At first it was thought that the educational language should be Spanish, but when it was discovered that only a very few of the people had a knowledge of that tongue, it was decided to make English the medium of instruction. Since the plan was to reach as many of the people as possible, little emphasis was placed at first on higher education, and the schools in many parts of the Philippines even today are limited to only four years of work. In order to increase the number of teachers as rapidly as possible, many students who had received only a comparatively small amount of training were allowed to go out to open new schools. Thus for a time the educational work was in danger of being very superficial. But this tendency is now very largely corrected by the opening of large numbers of higher schools, and by insisting on a far higher standard of preparation for all teachers. The purpose of se-

curing universal education for the children of all the Philippines' ten millions of people is now at least within a measureable distance of being realized. It is estimated that considerably over half of the children of school age are to be found in school regularly, and it is probable that even a larger number attend for brief periods. There are still some remote villages and small settlements which are unreached by the school, but in the larger centers the school system has reached a high stage of development, and education has been made compulsory for all in the most important cities. The demand for secondary schools is so great that it is difficult to keep pace with it, but there is much being done to remedy that condition. One conspicuous change in the general situation has been the gradual withdrawal of American teachers. At present they remain chiefly as supervisors, or as teachers of special subjects in advanced schools. The number of American teachers has been reduced from nearly eight hundred in 1909 to only a little more than half that number in 1918. While the greatest number of Filipino teachers is naturally to be found in the primary schools, still they are given opportunity to rise in the educational service, and some of them have advanced to some of the highest posts in the Department.

One of the problems which is of greatest interest in the Philippines is that of the teaching of English. The English language has become of the highest importance in the Far East as a

medium of education and of commerce. This importance is increasing rather than diminishing as a result of the war. It is essential then that a school system anywhere shall provide for a thorough training in it, as the foundation upon which all other work is to be laid. This task is especially incumbent upon the Philippine schools. For, the one hope of political unity among the peoples of the various islands lies in the possession of a common language, and this it is very unlikely that any of the indigenous vernaculars would ever be able to provide. The acquisition of English, then, by the people at large seems to be the only solution of the problem, and the schools are endeavouring to make the transition to English as rapid and as thorough as possible. One important difference between the teaching of English in the Philippines and Ceylon is the fact, that there the training is commenced at the very beginning of the child's school course. In the first two weeks enough English words are taught to suffice for his simplest needs in the schoolroom and on the playground, and from that time on, he uses English for all purposes connected with his school life. Considering the fact that many children remain in school for only four years, the results attained in this direction have been quite remarkable.

It was of course impossible in the course of a visit of only two weeks to make any very exhaustive study of the details of the educational system. But there are certain features of the work which

may be of general interest. One of these is the emphasis which is placed upon the training of the hand and eye of the pupil as well as of his mind. One of the defects of Spanish education had been that it trained too exclusively for the professions, and in installing a system of popular education, the danger had to be faced that these professions might become still more overcrowded, to the detriment of occupations requiring manual skill. Partly in order to meet this situation, partly because of the belief that manual efficiency would not come amiss to men in any situation, a series of subjects have been installed in the schools, which have this general purpose. Such subjects as manual training, gardening, and elementary agriculture for boys, and sewing, domestic science, and lace-making and embroidery for girls have been widely introduced. Work in basketry and in lace-making and embroidery have been specially successful. A considerable market has been found for these articles not only in the Philippines themselves, but also in the United States as well. Filipino embroidery in particular has become very favourably known, and the making of it has become an established industry, which may be pursued after school life is over. But while the possible usefulness of these occupations in later life is kept in mind, the principal aim is rather to train the hand and muscles of the child, so that he will be fitted for taking up readily any kind of manual work that may offer itself.

The work in school gardening, again, is specially adapted to the needs of the people. The principal occupation of the Philippines is agriculture, and the work of the schools in teaching what kind of plants are best suited to that climate, and the proper methods for their culture, is raising the standards of productiveness of the country, as well as inculcating habits of industry in the pupils. Nearly every school has its own school garden close at hand, and time is given to each student for his work in cultivating it, as part of his daily routine. The movement is reaping rich results in the large numbers of gardens which are being started by pupils and their parents at home, which are run according to the methods taught in the schools.

Among minor matters may be mentioned the efforts which have been made to provide suitable pictures for the classrooms, and books for the school library. A standard list of books suitable both for children and for teachers has been published, and most schools have small but well selected libraries. The pictures, many of which are very good, add greatly to the attractiveness of the classrooms. Another praiseworthy feature in many of the larger schools is the piano, which has usually been purchased through the efforts of the pupils. It is used to provide music for marching at intermissions, and in some cases it is used for accompanying action songs in the lowest grades. The Filipinos are naturally a musical people, and singing is taught in all the schools as

part of the daily programme. The result is that those who pass through the usual course of study gain a very creditable knowledge of music, which is a source of pleasure to them for life. Some of the choirs and singing societies in Manila, composed very largely of those still in school are able to do very excellent work, due to the thorough training which has been given through the schools.

One other subject should not be forgotten. When the United States Government took up its work, it was bound by its policy of religious neutrality not to give definitely religious instruction in its schools. But there was urgent need that some kind of training which would develop moral character should be given. Part of the hope of America in her management of the Philippines has been that a generation of men capable of self government might be bred up, and there has been general recognition that one of the things most necessary for this was a higher standard of moral character. From another point of view, the need for such training was equally great. The previous system of education under Spanish rule had been under the control of the Catholic Church, and its curriculum included a considerable proportion of teaching on religion and morals. It was felt that some kind of training which would take the place of this at least to some extent, should be given. And so from both these points of view, there has been worked out a course

of study, which is aimed at strengthening character and in preparing for citizenship. This continues from the beginning to the end of the ordinary school course. It includes instruction on such different subjects as the common rules of politeness, and the governmental system of the Islands. But the definite aim throughout is to hold up moral ideals, and to give an intelligent insight into the duties and responsibilities which must be met in mature life. It may well be questioned whether a moral training can be ultimately secured without a religious foundation. But the Philippine programme, supplemented by the efforts of missionaries in hostels connected with the schools, has had sufficient success that it has been imitated in some parts of the United States where the conditions in regard to religious education are the same.

Besides the ordinary schools, there are a number of special institutions which fill special needs. Among these are the Normal School, the School of Arts and Trades, the School of Commerce, and a School for the Deaf and Blind, as well as a number of special agricultural schools. The most important of these is the Normal School, which is located in Manila. This gives a four years' course, which is open to those who have had already one year in the High School, i. e., who have attained approximately the standard which is represented by the Junior examinations here in Ceylon. The institution is growing very rapidly, so that a new

building is much needed in addition to the fine structure which was erected only a few years ago. The number of students enrolled in 1918, was 668, but the supply is still quite inadequate to meet the demand, and the problem of getting properly trained teachers, especially for the more advanced classes in the Philippine schools is still a difficult one. Besides the Normal School in Manila, there are other teachers' training schools in various parts of the islands, but none of them do work of so high a standard as that attempted in the central institution. Connected with the Normal schools are various other agencies designed to promote the efficiency of the teaching staff. One of these is the model school, to which teachers from other schools may come, in order to observe actual teaching under conditions as near as possible to the ideal. Many of the teachers at this model school are Americans, and it is used for trying out and demonstrating new education methods.

It would be impossible within reasonable limits to follow out all the complex activities of the educational department of the Philippines. But one more point needs to be indicated. Those who are responsible for the education of the Island, are still unsatisfied with many of the conditions which are to be found there. Much progress has been made in the last twenty years. But in many respects, there are still important tasks to be completed. The course of study is constantly being made over, and adjusted more exactly

to the need of the Filipino boy and girl. New text books are being written, which have their specific needs constantly in mind. The work of building permanent school buildings of re-enforced concrete is being continually carried on, and the earlier temporary wooden structures are being discarded. The teachers and the supervising officials, both American and Filipino, are at one in their devotion

to the task of building up a worthy school organization. Although there are still many difficulties in the way, the great task of preparing the rising generation of Filipinos for lives of social usefulness is being successfully carried on, and it is the belief of all, that the coming years will show even more clearly the fundamental importance of this work.



Some men are dead before they are buried. It is a delusion that a man has to wait fifty or sixty years to die. If the spirit of the man—the soul of hope and courage within his breast—has been extinguished, he is as dead as he ever will be, even though his body continues to walk the streets. His relatives and friends might just as well get together and hold a funeral service over him now as at any time. He has allowed his light to flicker out—the vital spark has fled. He has lost the essential quality of life and manhood—**COURAGE**



STUDIES IN BROWNING

II Rabbi Ben Ezra

By J. V. CHELLIAH, M. A.

Rabbi Ben Ezra is one of Browning's masterpieces. The poem is highly popular, and some of its phrases and lines have furnished stock quotations to the platform and the pulpit. And yet, we find evidence of Browning's usual obscurity in this poem; occasionally the language is harsh and involved, and the thought obscure and confused. The very rhyme which may be expected to make the poem attractive, serves rather as a shackle, and involves the poet in harsh inversions. If Browning puzzles us at times, and his language is grating to our ears, we must remember that in him we have a poet who expresses himself exactly as he thought and felt, without his spontaneity and naturalness spoilt by artificial devices

The poem is a monologue. In his monologues, Browning has a wide range of characters into whose feelings and thoughts he enters with rare sympathy, and to whose peculiar points of view he gives admirable expression. So it generally happens that the thoughts and opinions in these monologues are not those of the poet but of the speakers themselves. The present poem, however, is an exception. The speaker is a Jew. Browning has a partiality for Jews, and they form the subject of a number of his poems. However, we may be sure that the sentiments ascribed to the Rabbi are really the poet's own.

Perhaps there is no other poem in which Browning enshrines his philosophy of human life more

fully than in the present one, and nowhere is his cheery optimism more evident. Rabbi Ben Ezra is an old man who glories in his old age. To him old age, instead of being the period of waning powers of body and mind, is really the crowning part of man's life. He says cheerfully:

"Grow old along with me,
The best is yet to be,
The last of life for which the first
was made"

To him, the quiet of old age in which he rests from toil and struggle is the vantage ground from which he is able to survey the past and look forward to the future. First, by reflection on the past he is able to understand the essential significance of life. The Rabbi begins by reviewing his youth and considers how through it he has been wrought for eternity. The regrets and unrealisable ambitions of youth, "the hopes and fears annulling youth's brief years," do not discourage him. In fact, paradoxical though it is, on this imperfection and limitation of man's nature he founds the hope of an infinite life for him.

"—A paradox
Which comforts while it mocks—
Shall life succeed in that it seems to fail;
What I aspired to be,
And was not, comforts me."

Man's limitations, his failure to realise his aspirations and ideals, prevent him from being content with his condition on earth. There is the divine discontent in him which constantly urges him to transcend these limitations. The misery, pain and disappointment of

life ought then to be really welcomed as opening for us a larger life, and make us cheerfully accept toil and strain as conditions of progress towards immortality :

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but
go !

Be our joys three-parts pain !
Strive, and hold cheap the strain ;
Learn, nor account the pang, dare, never
grudge the throe."

Although the old man in his review of the past realises the immortal destiny of the soul, he does not despise his physical gifts. He understands their place in the development of his spiritual nature ; knowledge came to him through the eye and the ear, and the brain treasured up this acquirement.

Old age, besides being a period of reflection on the past for understanding the significance of life, is also the time of meditation on the future for acquiring wisdom for use in the next life. While action belongs to the sphere of youth, judgment is the peculiar function of old age ; while the young man learns "through acts uncouth toward making", the old man "exempt from strife," learns by watching the operations of life and the way in which God works with men. Freed from the passions and follies of youth, the old man is in a position to judge with absolute certainty what is "the Right and Good and Infinite." He is then able to see things in their true proportions and attach the proper value to things. The poet lays a great deal of emphasis on the wisdom of old age which sets up a new and accurate standard for judging work. The "world's coarse

thumb and finger" judges work by what is accomplished and visible. In the poet's opinion, however there are finer aspects of work which the ordinary man is unable to comprehend. What is really important is not success and accomplishment, but noble instincts, high purposes, and generous impulses ; not the material results of work, but its reaction on the character of the worker himself. "All instincts immature, all purposes unsure," and all ideals that could not be translated into action, ought to be taken into account in estimating the worth of a man's work. This is how God judges a man's work :

"Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and
escaped,
All I could never be,
All, men ignored in me,
This I was worth to God, whose wheel the
pitcher shaped".

So far the Rabbi has looked up on life and its future destiny from man's standpoint, man as working out his own salvation. The use of the peculiarly Jewish metaphor of the wheel and the pitcher, suggests to him the over-mastering presence of God in man's life. Man is mere passive clay moulded into shape by the Great Potter. This present life is intended as machinery to mould man according to God's will so that he may fulfil the ultimate purpose of serving Him. The Rabbi feels that he needs the guiding hand of God in his old age, and entrusts himself, with all his faults and defects, into God's keeping, that He may use him according to His will. The poem concludes with the prayer that the wisdom given in his old age may be perfected at his death.

WILSON IN EUROPE

By REV. JOHN BICKNELL B. A., B. D.

"We must never forget that, if the words of Wilson are children of the mountain top, his action takes place upon the earth, and clasps the earth closely." Along with these words from *Le Figaro* of Paris we may put the words of a United States Senator: "He (Mr. Wilson) has accomplished more of that to which he set his hand than any other man in this or any other generation. I think he is the most practical statesman of this or any other age. He knows what he wants and how to get it." The first quotation is from a paper that is full of the characteristic French enthusiasm for its hero; the second is from a political opponent of Mr. Wilson who has, since the President's departure for Europe, tried to embarrass him by introducing a resolution that Congress should send a committee to Paris to observe and report on the doings of the Peace Conference. Both sides appear to agree that here we have an idealist, who is also practical enough to put his ideals into effect; who is so aware of facts that he does not make elaborate theories that will not stand being submitted to the test of application in the world of men. He is too anxious to bring something to pass, to try to do something that cannot be done.

When Mr. Wilson regardless of the time-honoured tradition that a President of the United States should stay at home, started abroad—leaving behind him some who declared that he had vacated the

office of President by so doing, others who said he was going to 'be seen', and others who were afraid he might make himself too conspicuous in Paris—he went with the purpose of doing something. He went to 'give of his best to the common settlement'; he went because he could not help going. He went too with a knowledge of the facts; we all see this now, even his opponents see it: they are finding fault with him, and perhaps with some show of justice that he does not let others know all he knows. It is generally recognised that he knows. He knew he would be welcome: he knew that he could help in interpreting the fourteen points: he knew he could help get the League of Nations down from the stars to the earth. In the light of the service he has rendered at the Conference and the helpful part he has played in it, we must admit it would be hard to imagine how it could have been a really satisfactory affair without him. We say this without any intention of assigning him a paramount place in that assembly of great men; we only say he is a valuable man to have there and even an essential part of the assembly; he fills his own place that no one else could fill.

A French writer says: "President Wilson will appear, in the poetry of the coming ages, like unto that Dante whom he resembles in profile: they will see him guiding through the dangers of the infernal world that white-robed Beatrice, whom we call Peace."

If we may substitute the Peace Conference for 'the infernal world', and The League of Nations for Peace we may think that he has had the task of guiding this white-robed Beatrice. He came as the champion of this ideal; he shaped it, and has no doubt, by his speeches and conferences, done much to win others over to his way of thinking about it. He has had great influence, a cordially welcomed influence, in promoting this project so that now it seems probable that it will be something more than many had thought it could be: it is to be not simply an assembly or council, meeting from time to time, as occasion demands, to avert war; it is to have a "vital continuity" and be a force for the promotion of the well-being of mankind through the united action of the nations forming the League. The great achievement in this matter, not, to be sure, our hero's alone, is that those who saw no road out of the maze have come to believe this is the road. 'Those who came to scoff remain to pray': those who saw only a continuance of bitterness with vast burdens of militarism and war at the end, those who felt that after all this war could not end war and that 'never again' was a mirage, a fancy of visionary pacifists, are coming to believe that here is a way, and that this impossible thing from the clouds is really going to prove the thing which will bring hope to this war-ridden world. The League of Nations Covenant is a part of the Peace Treaty itself, and its acceptance is to be the solution of the other problems.

Without the League the disposition of the Colonies taken from Germany would be a bone of contention and a cause for another Alsace Lorraine affair. Given the League of Nations, and their disposition is easy. The same is true of other vital questions.

Mr. Wilson has been accused of going to Europe without taking his country into his confidence as to what he meant to propose and carry out there as a part of the Treaty. It is evident from what he says that he thinks he has gone with the order of the people to do a certain thing. He speaks of going as 'the servant of the nation': he told the people of Europe he "would not dare abate a single item of the programme constituting his instructions." He is under orders. These orders he feels come not simply from the people of the United States of America; they come from the people of the whole of Europe, if not of the world. There is a wave of moral force in the world and no one dare stand in its way. This has been a war of peoples and the peace must be a peace made by the peoples, not by a few men. He must have had this feeling intensified by his reception in Paris, in London, in Milan, where the crowds brought tears to his eyes, because he saw there in their eyes the revelation of the same feeling he had in his heart.

The confidence of the people in Mr. Wilson is partly, if not largely, due to their realization that he is a religious man. He believes in God, and says that in these times one could hardly keep from going

crazy if one does not so believe. He also believes in a God in the world. He believes in the teachings of Jesus as something to be applied to the affairs of life. One English Canon says: "He is a man who lets his religion show on the very front page of his politics." A French writer says: "We have before us a Christian who mounts the pulpit on Sunday and holidays, and vows the rest of his time to hard work and the good fight." This reminds us that *The Happy Warrior* is a favourite poem of his, and the words of Wordsworth may, not inappropriately, be applied to him:

"who, if he be called upon to face
Some awful moment to which heaven
has joined
Great issues, good or bad for human
kind,

Is happy as a lover; and attired
With sudden brightness, like a man
inspired.
And through the heat of conflict,
keeps the law
In calmness made and sees what he
foresees."

The visit of Mr. Wilson to Europe has driven us to think of him and estimate him, now. We cannot well estimate a man while he lives; but we may get some inspiration from him for noble action, and, as the people of France have sought fit to foster this by naming a great street of Paris and a famous bridge after him, we may also not be too afraid of our enthusiasm and let ourselves admire one whom we believe to be "a man, every inch a man"—as a leader in the Free Church of England has said,—even while he is alive.



ATTENTION AS A FACTOR IN EDUCATION

BY S. M. TRAVATHASAN M. A. L. T.

Sense-impressions form the starting point in the acquisition of knowledge. An accurate interpretation of sense experiences implies two mental processes, namely attention and retention. In order to identify a certain experience in the present as similar to one in the past, or discriminate it from unlike ones, it is necessary that one should have attended to the past and present experiences and should have retained the former. Hence the great place assigned to attention in the process of acquiring and imparting knowledge.

Attention is the active self-direction of the mind to an object, idea or feeling, or whatever else occupies for the time being most of our mental energy. What occupies our attention is said to be in the centre of the field of consciousness. In the activity of attention we select a single impression from a variety of simultaneously-presented impressions and bring it to the centre of our field of consciousness. Attention then is an active process of selection. The attitude of attention is not, therefore, the normal feature of mental life, but needs careful training.

Four distinct stages may be marked in the process of progressive development of attention. The first is the case of quite a dull level of simultaneously occurring sense-impressions. This mental state is usually known by the name distraction, just the opposite of attention. The second is the case of being compelled involuntarily

to attend to some sense-impressions because of the intensity of perception, e. g. a bright light, a brilliant colour, a loud explosion. This is known as passive involuntary or non-voluntary attention. One who witnesses a bioscopic show is in this mental attitude. The third is the case of consciously fixing our mind upon an object with a deliberate will of our own. Here the surroundings do not control us, but we the surroundings just to suit our purposes. Active attention implies a great deal of self-control. The fourth is the case of an expert or enthusiast or genius being buried in his perception, utterly unmindful of what goes on outside of him. He may need to be told that he had his dinner already. Archimedes solving a rider in Geometry when the Roman soldiers raided his country and were at the point of killing him is a case in point. This highest state of attention is called "secondary passive attention." It is this that has contributed much to human progress. Children as a rule are capable of stage No. 2, passive involuntary attention. Hence the necessity for the instructor to present things in a fascinating and attractive manner. That is why books in the earliest stages need to be printed in attractive types with pictures and illustrations in abundance. Children's non-voluntary attention is induced not so much by objects as by movements. The teacher may be sure that his class will attend more keenly to the description of a tiger-hunt than

to that of the tiger itself. Direct the child's attention to some form of activity either real or feigned, and there is every chance of developing the higher stage of active attention. A sense of having something to do induces the child to pass on from dreamy reverie to active mental grasp.

There are two main conditions of attention : 1st, purpose ; 2nd, interest. Where there is no purpose there is no activity, and no aspiration. Interest is the name given to that mental attitude in which one's attention is ready to be awakened. The strength of a sense impression, its suddenness, its novelty, these develop interest. Interest usually implies a pleasurable mental state; this is not however always true. A child who laboriously goes through the process of constructing his toy man-of-war is undergoing a series of painful efforts, but he is intensely interested in it. Interest then, does not imply pleasantness or unpleasantness, but a readiness to put forth efforts. Interest is of two kinds: direct, and indirect. Where on account of the intensity of sense-impressions, or their novelty or suddenness, one's interest is aroused, it is direct interest ; but an object which is not capable of exciting interest may be associated with another that can directly develop interest, and hence may be invested with a borrowed or indirect interest. The Herbartian method of association of new knowledge with the old becomes very effective for a teacher to remember.

We shall recount here a few practical points which shall be

of help to a teacher in the class room.

1. Favourable hygienic conditions should be secured, among which special mention may be made of proper lighting, ventilation, convenient accommodation, attractive surroundings, freedom from distractions, proper length of periods of class lessons, alternation of difficult and easy lessons, and intervals for recreations. Also the teacher should see to it that students do not suffer from boredom, drudgery or fatigue. Where the teacher lacks enthusiasm and fails to make the pupils appreciate the value of the lesson, the pupils are sure to be bored. If in addition to boredom the lesson is felt to be very heavy, there is developed a case of drudgery. If such conditions should continue for any length of time, the result is fatigue.

2. To be able to attend one should have time enough to make the necessary adjustments. Young teachers are apt to indulge in a stream of talk little ascertaining whether they are followed by pupils or not. Lecturing, therefore, has no place in a class-room.

3. The teacher should prepare the minds of his pupils to be in a state of expectancy. Where the minds is preoccupied with some other subject it is very difficult to call attention to the subject in hand. The preparation step in the Herbartian scheme is very helpful ; for, it helps the pupils to be in the attitude of expectant attention.

4. The lessons should be brief and varied ; otherwise fatigue will result. If one can be said to attend to a particular subject

for any length of time it only means that the subject is considered in its various aspects.

5. Instruction should, in the earlier stages, be in the concrete. The pupils should be actually introduced to the things talked about by models or pictures or diagrams.

6. Even more than objects themselves, activities and movements should be introduced in a lesson; for children naturally delight in actions. Hence the value of kindergarten games and occupations, for dramatization and narration of lively anecdotes. As children are quick to be attracted to movements, the teacher should take care to avoid oddities of gesture or manner; for the chances are that the class will have its attention drawn to the odd movements, while the teacher may glow with the conviction that the pupils follow him with rapt attention.

7. Natural movements do not necessarily imply inattentiveness.

Attention no doubt implies self-control which is attended by some physical accompaniments, e. g. the head held steady, breathing unregulated and almost suspended. This has led some teachers to hold the mistaken theory that to secure attention pupils should sit still and motionless. Natural movements should never be suppressed which might directly contribute to drawing away of attention from the lesson itself.

8. The purpose of the lesson should be definitely stated by the teacher. It is already noted that purpose is the main condition of attention.

9. The teacher should strive to rouse up interest in the pupil's mind in the lesson given. If direct interest is impossible, secure at least indirect or associated interest. A teacher, who is an enthusiast, filled with exalted notions about the subject he handles, rarely fails to rouse up interest in the pupil's minds.



THE COLLEGE

THE PRINCIPAL'S NOTES

Our New Professor

In the last number of the Miscellany we announced that Mr. Max Hunter Harrison B. A., S. T. M. was on his way towards Vaddukoddai. We now have the very great pleasure of announcing that he has reached his destination and has been at work for some weeks. He took his courses at Knox College, Andover and Harvard Theological Schools; four years at the former and five at the latter two institutions. He was led to come this way by an Indian student of Harvard and was familiar with many Tamil roots through the study of Sanskrit before he smelted the spicy isle. The heat does not bother him, and curry is to his taste; so we look forward to a prolonging of the three years which is the avowed period for which he comes.

Visitors

We have been fortunate this calendar year in having visits from our new Governor Sir William Manning, accompanied by the Government Agent, and from our Director of Education, Mr. E. B. Denham, accompanied by Fraser of Trinity: Rev. A. G. Fraser. Both these visits were very profitable and greatly appreciated by the whole College. The Governor gave us a good speech in which he spoke encouraging words to those who are faithful plodders though not able to lead their classes, and emphasized the importance of character as the greatest product of a school. He surprised the boys by trying a stunt on the parallel bars in his visit to the gymnasium, thus showing that he was at home in such an institution. Mr. Denham made us a visit, largely for the purpose of bringing Mr. Fraser who is just back from very active service as a Chaplain of British troops in France. It was the first chance many of the boys had had of hearing the story from one fresh from the field, and they were fortunate in having that first vivid impression from so good a soldier. When he told them how the bombardment of Belgium had been so terrific that no rivers flowed in their beds because all these beds had been blown up,

it opened their eyes to what a titanic thing this has been.

Indigenous Games

We have been favoured with good speeches recently. At the Garden Party given by the Committee on Indigenous Games, when the Kanapathipillai Memorial Cup was presented to the London Matriculation Class for winning in the game of 'Thaadchi', we were treated to two speeches of unusual excellence by our senior teacher, Mr. Allen Abraham, and the wife of our former Principal, Mrs. Clara P. Brown. Mr. Abraham told us how he had given up his national Arithmetic, his national Astronomy, his national dress, and his national Religion, to accept those of the West, and then briefly gave his philosophy of proving all things and holding fast to what was good, showing that in this process one is often led to give up national things for better things, though one may be even more of a patriot for doing this very thing. Mrs. Brown spoke of the exemplary character and Christian spirit of the one in whose honour and memory the cup was given. We were all able to see the lithe-limbed athlete and the enthusiastic, cheerful teacher as he once went in and out among us and were reminded afresh of our immense loss in being deprived of his further services. It ought to be added, while we are speaking of this function, that it may be doubted whether there was a function in the College with more tasty decorations; it shows that there is a wealth of material at hand far superior to the too often used artificial papers.

The Alumni Day

Last year our Alumni day was postponed from our regulation date, June 3, and held July 20. This year it seems that we are again led to set a later date; this time it is owing, partly, to the holding of the Vernacular Teachers' Conference under

the supervision of Mr. Tillainayagam, the new Inspector, and partly, to the after-thought that our Old Boys would like to see something produced by the boys of today and that we might, by putting the date later, be able to stage *Sakuntalai* of Kalidasa. The date we have in mind for these events is the 12th of July. We want a large attendance and hope to present this beautiful play worthily.

In Memoriam

Rev. S. Veeragatty

The College and community have suffered a severe loss by the passing from this life, of our beloved pastor, Rev. S. Veeragatty. He has been pastor here for the past eight years and has been a most faithful servant of his Master. I feel that the word which it is fitting to apply to him is, 'Minister'. He was a real minister: he ministered to the spiritual life of his congregation, giving them something week by week that, to borrow Mr. Wilson's expression, irrigated or fertilized the conscience of man.

Religious Work

Fourteen of our boys have united with the church during the past few months, some of them from Hindu homes. We pray they may be kept in the true way and find Him the 'True Light'.

Prize-Giving

In line with the practice of other schools we have omitted our Prize-Givings of late having held none since October 1916, when we had the Director to Preside and the audience of the Centenary Celebration to grace the occasion. We are planning to give prizes for the work of this school year, from Nov. 1918 to Nov. 1919, sometime in January next. There will be prizes for general proficiency, regularity, neatness, handwriting, speaking, drill, gymnastics, athletics and for special excellence in any subjects of the curriculum. In addition to the prizes offered in the past by the College from its prize funds in honour of certain individuals, and certain prizes awarded year by year by certain people, like the Bartlett prize and the Dr. Paul prize, we have this year a prize offered by Mr. Thambyrajah Hudson for the best oration delivered by a member of the Senior classes.

Our Intermediate Class

Our Intermediate Class is at work on its course of English, Mathematics, Latin, History, Constitutional History of Great Britain, and Chemistry.

A Worthy Example

In the report of the Unveiling Ceremony of the statue of the late great philanthropist, Mr. C. H. De Soysa, among the list of his benefactions we find Rs. 2000 to Jaffna College. This was given early in the history of the College, at its founding. Here was one who did what our Governor is urging the rich men of Ceylon to do today: give money for educational purposes. We wish his example might quicken some of our own people to follow it.

Dr. Barton

Dr. James L. Barton, who is so much interested in this institution and has done so much for it, is now working as Chairman of the great Relief Committee which is to help reconstruct Turkey. It is probable, as indicated by news by letter from America, that Rev. T. E. Elmer who passed through Jaffna on his way to Persia last October is aiding in that work in Turkey now.

A New Exchange

A new magazine, The American College Magazine printed by the American College in Madura, has just issued its second number which we have been grateful to receive. It is worthy of that very strong institution. How strong the College is may be seen by the report of the Principals: it has 318 B. A. and Intermediate students; a staff of thoroughly qualified Indian and Foreign teachers; a library of about 7,000 volumes and is showing healthy activity in the all-round development of its students and ministry to the community.

'Native'

"Breathes there a man with soul so dead,

Who never to himself hath said,

This is my own my indigenous land."

This is the way we must read Burns' famous lines now. We do not speak of one's native tongue, native customs, native plants, native games; but of indigenous tongue, indigenous customs, indigenous plants, indigenous games. This is quite awkward for our boys as they find indigenous so hard to spell. Would it not be possible to taboo the noun and make it permissible to use the adjective in the sense of that which belongs to a place or country by origin?

OUR ALUMNI

By C. H. COOKE

Messrs A. V. Kulasingam, and W. Selvadurai, were successful in the last Proctor's Final Examination.

Mr. S. N. Eliatamby, B. A. B. T. has been appointed to the Provincial Educational Service in Central India.

Mr. P. Rajaratnam, who recently graduated from the Training College, Colombo has joined the teaching staff of the Manipay Memorial School.

Mr. A. Somasundram, Notary Public, has been appointed to be a Notary throughout Valigamam North.

Mr. R. C. Proctor, Tamil Interpreter Muddaliyar, Supreme Court has been promoted to the First Class of the Clerical Service.

Rev. James Mather has been recommended for ordination by the Wesleyan Synod and is now stationed at Vannarponnai.

Messrs A. Visvalingam, and K. Dharmaratnam passed the last Clerical Examination.

Dr. G. S. Mather M. R. C. S., L. R. C. P. has opened a private hospital at Chundikuli.

Mr. W. T. Aseervatham of the Driberg English School, Chavagacheri, has joined the Atchuvally English School as its Head Master.

Rev. E. S. McLelland has been appointed Minister of the Jampettah Church, Colombo.

Mr. Goss, Paul of the Anglo-Chinese School, Singapore, has passed the Senior Normal Examination of the Straits Settlements.

Dr. E. T. Saravanamuttoo, who recently completed his course in the Madras Medical College, has proceeded to England for higher qualifications.

Mr. N. Coomarasamy took his oaths as a Proctor of the Supreme Court on April 16.

Mr. Samuel K. Rasiab was married to Miss Emily Chellammah Chinnatamby on April 21st at the Tellippalai Church.

The marriage of Mr. James C. Sabaratnam to Miss Roseline Nallammah Kanagaratnam took place on April 21st at the Tellippalai Church.

The marriage of Mr. Alfred Mather to Miss Roslyn Thavamani Samuel took place at Jampettah Church on the 21st of February 1919.

The wedding of Mr. Reginald Carpenter Canagasasingam to Miss Lily Nallammah Payson took place on January 20th at Sandilippay Church

The marriage of Mr. J. T. Bartlett, Proctor, to Miss Florence Alagamma Niles was solemnized on May 9th at the Wesleyan Methodist Church, Wellawetta.

Mr. J. M. Dharmaratnam, Master of Method of the Kopai United Normal Training School, was married to Miss Nasammah Arianayagam on May 9 at the Udupitty Church.

Obituary. We regret to record the death of Mr. Eliatamby Buell B. A. on April 11 at Uduvil. He practised as an Advocate in the Jaffna Courts.

Mr. A. M. Kandasamy of Vaddukkoddal passed away on February 6, 1919. He was for some time connected with the P. W. D.

LITERARY

THE ROUND TABLE

In the first meeting, Mr. Max Hunter Harrison B. A. S. T. M. our new professor gave an interesting talk, on the system of education in the Philippine Islands.

A paper on "Home Work" was presented by Mr. J. P. Chelliah in the second meeting. In his paper, Mr. Chelliah mentioned:—

1. Home lessons are of two kinds; oral and written.

2. The following rules should be borne in mind in setting home work in oral lessons: (1) assign no parts of the text to be got by heart except those that are valuable to be remembered in the

very words: (2) never give tasks which the children cannot easily get off and you cannot easily examine; (3) never let them get by heart anything that they do not understand.

3. Exercises prepared on paper constitute the second kind of home work. They are transcriptions of the ordinary reading lesson, solution of arithmetical questions, grammatical exercises, geographical plans and map drawing, summary notes on topics selected in History and Literature, essays, and letter writing.

C. H. COOKE,
SECRETARY.



Y. M. C. A.

The Expedition to the Island of Eluvaitivu

The annual Y. M. C. A. expedition to the Island of Eluvaitivu is in no way inferior to the many interesting events in the life in Jaffna College. Although Eluvaitivu is entirely destitute of either natural or artificial beauty, yet the occasion is looked forward to with so much eagerness and enthusiasm by the boys, that they often appeal to the office-bearers of the Y. M. C. A., to arrange a second expedition during the same year.

One important opportunity afforded by this expedition is that the boys get a training in organizing and arranging things for themselves. Jaffna College has always had a reputation for sending out men with the powers of initiative and organisation developed in them. Again, by donating prizes for the poor school children at Eluvaitivu the college students feel a sense of duty to others, and thus are trained in social service work. They say that a man who sets foot on the English soil becomes free. The boys of Jaffna College think that they are free, when they cross the College gates and step on the road for the expedition.

At about 2.30 p. m. on Friday the 21st of February 60 students and 5 young teachers left College towards Araly ferry and took boat from there to Eluvaitivu. The journey was pleasant. After 45 minutes we landed at Kayts and saw the place. After spending a few minutes, we again

started and disembarked at 5.45 p. m. The school children gave their benefactors a hearty welcome. With a word of prayer by Mr. D. R. Sanders, the Vice-President of the Y. M. C. A., some proceeded to the school with the things, while others wandered here and there to have a glimpse of the place before sunset. At 7.15 p. m. the villagers and the school children gathered for a good evangelistic meeting. Mr. D. R. Sanders, the vice-President of the Y. M. C. A., Mr. Laurence, V. Chinnatamby, and the Chairman of this Committee took part in the meeting. After the close of the meeting, we had our dinner by the help of camp-fire, owing to the late rising of the moon. After some fun and frolic, we had a good sleep. Early morning *conjee* was served to all. Afterwards different groups were sent to visit the houses under 5 leaders, and to preach the Message of Love and Peace. The message was preached in a simple and convincing manner.

The people discussed with us freely. It is evident that the islanders have an increasing knowledge of Christianity as years go by. Then the school children were examined in the different-school subjects, sports, songs, and religious lessons. Next followed the general meeting, which was well attended. Messrs Daniel, R. Sanders, George, M. Kanagaratnam, Alfred R. Arudpiragasam, Thevasagayam K. Chinniah and the Chairman of this Committee partook in the

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meeting. Then the prizes for the winners, and cloth to all school children were given. *Kadolay* and *Aval* were distributed lavishly to all. Then the school children, and a number of the island people, were fed. One of the chief characteristics of this year's expedition is the large quantity of rice distributed. After a good meal we took boat at

3 p. m. Owing to adverse winds we were unable to visit Fort Hammenhiel. We landed at Karadive, and plodded our weary way home, to be once more folded in the arms of our "Dear Mother."

VICTOR K. NAMASIVAYAM,
(Treasurer, Y. M. C. A. and Chairman of
the Missionary Committee.)

