

Jaffna College Miscellany

VOLUME XXX

DECEMBER 1920

NUMBER 2.

CHRISTMAS 1920

BY M. H. HARRISON B. A., S. T. M.

"Joy to the world, the Lord is come," so sings one of the most jubilant of our Christmas hymns; and with the returning anniversary of Jesus' birth, we feel again with a freshness that is never old, the joy and the wonder of his coming. It is a joy which can never be exhausted, nor ever completely understood. The angel which brought the message to the shepherds said that his tidings were of great joy, which should be to all the people. Little were the shepherds able to understand all the wealth of meaning of these words. Little could they judge how much this helpless babe would change the course of the world. Little could they imagine how true it would be, that the tidings would be to all people. We never hear of these shepherds as followers of Jesus in later life. Perhaps they came to old age without any opportunity of hearing the matchless words of the one they had seen as an infant. But yet to them too was given a share in the joy and mystery of Christmas. And so we, as we hear the familiar carols sung, as we share in the preparations for the coming holiday, share in the joy of the occasion, although we may not be able to grasp its complete meaning. For who is there who is able to tell all which Christ has meant for the world? Who can make an end of recording all the changes for good which have resulted from his appearance upon earth? But because we cannot explain all the reasons for our joy at Jesus' coming, does not mean that we have no reason. Reason we have in plenty, though we feel with every ensuing year, that we have not before understood it deeply or fully enough. For we see in him the means to recovery from the great diseases in the world, from ignorance and from sin. He was the great physician who cured men's souls of moral disease as easily and as surely as he ministered to their bodies. He was the truth not in the sense of a dictionary or encyclopædia, but a light, a giver of insight, one who enables men to see clearly for themselves. For these reasons especially his com-

ing is a reason for joy at the present time. We now see more clearly than ever before that the great obstacles to human progress are not any difficulties which are inherent in the nature of things, but rather that they are those which lie in imperfections of human character, and in lack of knowledge of, and sympathy with, one's fellowmen. In the unrest which has fallen upon the world in the wake of the great war, we see these as the two predominant factors, the selfishness and sin in nations, in classes and in individuals, and likewise their lack of mutual sympathy and understanding. And since Jesus came in order to remove these very things, since we believe that his spirit is indeed accomplishing these very purposes in the world today, we can hope in the words of that poet who best expressed the joy of the nativity, that the time will speedily come when

Time will run back, and fetch the
age of gold.
And speckled vanity,
Will sicken soon and die,
And leprous sin will melt from
earthly mould.



Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain !
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning !
Gentiles and Jews the blest vision behold.

JESUS AND DEMOCRACY

BY THE LATE REV. G. G. BROWN, B. A., B. D.

Many people think of democracy as a modern product. So it is in the sense that it has come to its fullest expressive development only in modern times. But the seed of democracy was sown in Palestine when the Great Master of Men lived and taught so that the common people heard him gladly. He was the first Great Democrat—a great prophet from among the common people, a great prophet, who stood for the rights of the common people, a great prophet loved and trusted by the common people as no one before or since has been loved and trusted.

"Can any good come out of Nazareth?" The words have in them a taunt as well as a challenge. Yes the greatest product of human life came out of the common life of a very common village of Galilee, and the stream of great men who followed in His train from the common life of hundreds of villages the world over meets the challenge and spurns the taunt. Today throughout Ceylon and India men who pride themselves on their so-called high birth, men of the lowest ranks, men of high education and men of no training, are aspiring to that which we call Democracy, and whether they recognize it or not, their chief, their great leader in this movement that has spread throughout the world, the originator of this great levelling emancipating movement, is that same Prophet of the common man.

Look at his teaching—"By this shall all men know that ye are my disciples if ye have love one to another"—pure democracy. "Thou shalt love thy neighbor as thyself"—pure democracy.—"As ye would that men should do unto you, do ye even so unto them"—democracy again. "He that would be great among you let him be your minister, and he that would be chief let him be servant of all"—no place for special privilege, no place for self-seeking. The great principle underlying the whole of Jesus' life and teaching was a sense of brotherhood, oneness with the human race, all bound to the throne of God. The word "democracy" was not in his vocabulary, but the thing itself was in his heart, his teaching, his life.

Somehow the best in democracy is always found where there is most of the spirit and the teaching of Christ, and, some how or other, the fuller the understanding of the life and teaching of Christ, the greater is the appreciation of democracy and its ideals.

It is true that in these days much that claims to be "democratic" is far, far from the spirit and teaching of Jesus, just as much that claims to be scientific will not stand the test. But that which will stand the test in the individual life, in the life of a nation, in social, political or industrial relations is the spirit, the life, the teaching of the Carpenter whom so many cordially recognise as the Way,

the Truth and the Life, and who said, "Ye shall know the truth, and the truth shall make you free."

Any organization started today is bound to be democratic. No organization which openly stands for the perpetuation of autocracy has the slightest chance of success in this modern world. We know that nations and individuals and communities come to their best only in the atmosphere of freedom. It may be the most difficult, the most thorny

and perilous, and the most expensive way, but it produces the best results in the long run. Where do we find the great leaders today—in democracies or autocracies? No need to answer. What are the defeated nations today? No need for reply.

Now if the Church is to meet modern conditions and needs, it too must be made safe for democracy not for autocracy.



And so the West had breath, and wrought,
With human hands the creed of creeds
In Loveliness of perfect deeds,
More strong than all poetic thought;

Which he may read that binds the sheaf,
Or builds the house, or digs the grave
And these wild eyes that watch the wave
In roarings round the coral reef.

THE FUTURE OF EDUCATION IN CEYLON

BY CHARLES W. MILLER, M. A.

I am speaking this evening to those who will have large opportunities for influencing the educational growth of the future. Political reforms are certainly coming. The responsibility of a modern state is on your shoulders. The educational movement will surely reflect the political, and henceforth you will not be content to receive your educational ideals ready made from elsewhere. You will wish to work out your own problems and guide your own destiny, being capable, as I believe you are, of receiving the best that the world can contribute to your thoughts and ideals on educational matters. I know of no group of men into whose hands I would more confidently place such responsibility than the group gathered here today, the Alumni of Jaffna College. If there be any special advantage which you may feel that you have derived from your training and associations at this institution, I venture to hope that you might find it in a broader mental horizon, a genuine independence of thought and judgment, and the capacity to let out into new channels of activity the resources of soul and heart and brain which you have here gathered.

It is not surprising that there is great confusion of thought and plans as to the future of our education. There are those who consider themselves architects and

builders of our educational structure, but they cannot tell us, and for the life of us we cannot tell, what kind of a building it is, or is going to be. Some tell us that we are laying foundations still, and they must be broad and deep. Others point to a series of structures of heterogenous architecture, and we can discern some rather interesting masonry, abutments to Oxford, Cambridge, London and what not. How horribly artificial it all seems when we try to get a real vision of the future. Our future education must not be like that. Our education must be a living, growing thing vitally connected with the whole life of the people. It must be a noble tree whose roots extend deep, and with a firm grip on the best things of the past, the development and ideals of education in all lands, putting forth from its solid trunk the simple common life of the home and social relations, its great branches to cover all the activities and aspirations of the people, its lofty crown finally disappearing from our vision into the things that are unseen and spiritual. Let us forget the notion that we are architects and builders. Rather we are gardeners to till the soil and nurse the growing thing that God himself has created.

One of the best ways to get a glimpse of the future is to take a long look at the past, to consider the growth of our ideas and

the evolution of educational ideals everywhere. As I was thinking over the matter of this paper, I came across in my reading the following striking summary of the changes that are significant of modern educational development.

1. From being an exclusively ecclesiastical affair, education has become also an affair of the state.

2. It has ceased to be the privilege of certain classes, and has become the right of all the people.

3. Its scope has widened from mere instruction to the training of the whole person — the will, the feelings, and the body as well as the intellect.

4. Instruction has broadened so as to include the study of nature and of man alongside of the merely literary and abstractly logical subjects.

5. The material employed has changed more and more from mere symbols such as books, formulae, etc., towards things which the child can observe for himself.

6. The teacher's point of view has changed from the consideration of the child as a being like himself, a mature person made small, to that of the child and his natural, spontaneous methods of apprehension.

7. The notion of the process has changed from that of bestowing something upon a passive child to that of providing means whereby the child may actively and freely express himself. The child is to develop from within by his own activity.

8. Education has changed from the old individualistic conceptions and is recognized as a social process in aim as well as in origin. The school has become a form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race and to use his own powers for social ends.

These are the changes that inevitably accompany the political movement that has given us the modern state and the intellectual movement that has given us modern

science. In these changes, I believe, will be found indicated what the future holds in store for education in Ceylon. In many of these matters we can hardly begin to see a change now, but I believe the spirit is amongst us and surely and inevitably will the growth be in those directions.

If we conceive our education as a living thing, we shall have to regard its connection with the past. Our roots are deep and draw inspiration from a substratum but little understood today even by the most enthusiastic historian. There is the root of physique, a constitutionally strong race, bodies inured to toil and hardship, made strong in the exacting demands of agriculture in Jaffna. It is a rich inheritance, and one which has enabled the Jaffna man to forge ahead in contrast to other races with which he has often been placed in competition. We may well beware lest we lose this heritage. A race of farmers is rapidly becoming a race of men employed in sedentary occupation as clerks, railway employees, teachers, government officers, who get little outdoor life, who often live in crowded areas breeding germs of disease. As a race we must have physical ideals of fitness which will maintain our minds. It is a personal duty to ourselves for the sake of the unborn; it is a social duty to our children who must be cared for physically so that, the training of the mind may rest on the only possible firm foundation, a strong and healthy body.

We cannot forget our heritage of language. Through it we have some noble expressions of the thought of the past, the thought that has brought us where we are as a race, the common tie that has bound together our people. While giving due reverence to this mother of our ancient culture, let us face calmly the new day when our little area no longer suffices for our ambition and development. We are sent to other peoples to mix with other races, and the medium for it all is providentially also a language of culture in which some of the highest attainments of the human mind have been written and expressed. Thousands of Jaffnese have made the choice deliberately, and in many cases wisely. But I believe this choice can find its true development only as you remember and connect it with the language of your forefathers. Remember, education is a growth and, while a new stock may be grafted on, the roots remain. One could but pity those whose carelessness or wilful neglect would ignore this heritage.

One thing that has impressed me is the ambition that every Jaffna parent has for the education of his children. There is a great desire in the heart of practically every Jaffna parent that his children receive just the best that he can afford to give him. This keenness has largely accounted for the progress of the Jaffnese in the past, and we are certainly going to count on it, in the future. This

desire has expressed itself in the establishment of schools in every small village. Influential men would not be content unless in their own villages, in their own compound, there was a school. Liberality in the way of donating land and buildings or contributing timbers and supplies made it possible for the American Mission from the earliest years to expand its primary educational work to a huge proportion. But we have seen the beginning of a fine spirit here which if developed, will place Jaffna on a lofty pinnacle. Indeed, there are signs now, with the gifts to scholarship funds, endowments and contributions, that the spirit can expand. The education of the future calls on parents to consider the good not merely of their own children and their own village educationally, but the good of all children, the progress of neglected districts as well as those of more fortunately located areas, the welfare of the coolie boy as well as the nurture of the prosperous man's son. Our concern must not be simply our own boys, our own village, or even merely our own college. We must get the larger outlook and be keen for development of all Jaffna, of all Ceylon, and not be satisfied until opportunities are more equally distributed. Let us remember that there are other parents who have equally beloved sons and daughters, and let us try to expand our interest so that we will not be satisfied if other parents are obliged to accept educational opportunities for

their children much inferior to our own. To this end private generosity must co-operate with public endeavour to make education, including the higher branches, free and accessible to all.

As parents we shall increasingly realize that the most important part of the education of children is given in the home. It is there that habits are fixed and character is formed in the early years of child life. We must bring the best knowledge we can gain to bear on problems of child training and consecrate our endeavours, as never before, to the welfare of the next generation. And we shall stand squarely back of advance in the education of women whose position as mothers and makers of the household demands the very best that we can give them of science and culture.

In the coming days we shall give large attention to education as growth and development rather than to the mere acquisition of knowledge and the passing of examinations. You will have noted that of the eight changes significant of educational progress, six of them are concerned directly with the change of attitude on the part of the teachers (and we all belong incidentally, if not professionally, to this class) towards children and all those who are learning. The scientific study of the growth and development of children begun by Rousseau, Pestalozzi, Herbart, and Froebel and continued by an ever-widening circle of great scholars, is the

source of all that is vital in our educational practice today. They have shown us that children grow like all things of nature,—from within. We cannot take adult knowledge and by appropriate small doses gradually fill up the brains of children with a sum of knowledge that will fit them for their work as adults. No stimulus from without contributes to growth except as it is assimilated and connected with what already lies in the child's mind. Such a change of attitude on the part of our teachers and parents will be fundamental to any progress educationally. Natural growth, exercise of the spontaneous impulses familiarizing the child with things, not words, free joyous activity and manual occupations are watch-words of the new education. We have a long way to go before we can get teachers trained who can carry these things out in school practice. But we can adopt that attitude of mind which seeks to encourage development rather than memorizing and imitation. We can use our influence to prevent the senseless beating of instruction into children, the attempt to force through long hours and cramming the work of a year to the last months before examination. We must encourage the employment of more skilled teachers especially in the first years of school life. Applying the same principles higher up, we shall see to it that our children are not sent to a school which has merely the reputation of passing a large per cent in examination. We shall want some-

thing deeper and better than that. We shall want the capacities of our children developed through a wholesome natural growth. We should seek to let their preferences for life-work develop freely and naturally, not forcing any profession on a youth for the sake of money, position or marriage. Freedom to develop a choice for life-work will bring demands for enlarged opportunities for educating those preferences. We shall ask for opportunities of training not merely doctors, lawyers, and teachers; we shall ask for opportunities for engineers, chemists, biologists, architects, journalists, musicians, artists, psychologists, and social workers. This and much else will be the development of the future, and with this the level of life all over our country will advance rapidly.

We are living in a day when the rights of the common man have received recognition. We are entering an era in which a large amount of the control of the destinies of this land is to pass into the hands of the people themselves. This is a world development, it is a world privilege, and the recent cataclysm of a world war and its after effects have shown us more clearly than ever before that no state can long endure where the control of their own affairs is not placed in the hands of the people themselves. This supposes some ideals on the part of people, some inclination to regard their neighbours' good on the same basis as their own. This sort of attitude

is a product of education. The character of the state reflects the character of the education which produces it. We are now too much a spoon-fed people. We have been unwilling to think for ourselves. We have been too willing to accept without digesting the educational pabulum of those placed in authority. It is for you, the voters and moulders of the Ceylon that is to be, to get all the inspiration you can from the rest of the world, but most of all to "think on these things" and to incorporate them in your education, that is to be, as a vital living force.

As the highest expression of our educational life, we are to have a University College. It is a beginning that all must hail with joy, and yet we must not be content to simply accept what has been graciously provided by the authorities. We do not want a wooden imitation of colleges at Oxford or Cambridge. Our university must be our expression, the people's university. Our university must not simply be a far off height to which few attain and which few of the people know anything about. The university must be accessible to the people. Its organization of extension courses, vacation classes, travelling lecture arrangements, bulletins and publications must grip vitally the whole population. I think that the most important professorship in connection with the new University College has not yet been mentioned. We must have a Chair of Education. The most vital need in our educational life will be left un-

filled unless we can secure an expert study of our system. The highest good that has come to educational systems in America has not arisen out of the organization. It has originated in the detached study of the university, and it is the criticism from without the organization itself, that has tended to stimulate growth in the right directions.

We have got to develop some educationalists in the educational future of Ceylon, men who are

teachers, educational administrators, and something more. Such a department of education in the university itself, concerned not with administration, but with study of education itself, would do more than any other one thing to bring the right kind of light to bear on the whole problem. We must have thinkers who approach problems with a scientific attitude and not with ready made solutions brought from another country.



Let Knowledge grow from more, to more,
 But more of reverence in us dwell;
 That mind and soul, according well,
 May make one music as before,
 But vaster.

RELIGIOUS EDUCATION AT SCHOOL

BY S. M. THEVATHASAN, M. A., L. T.

Two glaring examples of apparent apathy to the influence of religion have recently been brought to the writer's attention, and the problem of determining the worth of the religious training they had in their youth—for they come from homes where religious observances were held with great reverence, and from schools which stand mainly for imparting religious instruction—suggests several thoughts which may be set for scrutiny before the many readers of the *Miscellany* who are intensely interested in imparting the best education to our youth, which ought to include religious education.

An American friend, who has just returned from one of the prominent State Universities in the West, has observed that he never before realised so deeply as now the need of religious training in schools and colleges; for the products of godless education there could speak of nothing but rationalism, bundle of nerves, force, and fortuitous concourse of atoms, and these cold formulæ offered no help to the spirit-hungering world, which needs reconstruction based upon faith and spiritual valuation of life. Even the promoters of conscience clause doctrines and champions of religious neutrality in religious contentions ought to be able to see that some kind of religious training, circumscribe it with what precautions you will, must have a place in our schools.

It happens many a time in the history of many good institutions that means are mistaken for ends and by-products are valued higher than the main product aimed at. So it is with religion. Why are we teaching religion at school? Religion is more than piety; religion ought to mean right relation to God and to the World around us. It ought to be the home of spiritual adventurers and the maintainers of spiritual values; "but we find many a time that religious education in our schools is "more concerned with ceremonial duties of religion than its spiritual enthusiasm, more eager about faith in some particular explanation of the past than about faith in a re-creation of the future, more attentive to the machinery of the organisation of the Church than to the words and commands of the Founder." What religious education does our Senior boy carry with him when he leaves school? He may know some facts about the life of Christ as recorded in the Synoptic Gospels with the differences and inconsistencies in the records, some miracles performed by our Lord, some parables of His with really more meaning put into them than was ever intended, the missionary journeys of Saint Paul, failing perhaps to truly appreciate the meaning of the good message which the great Missionary delivered wherever he went. To know a few facts recorded in the Bible is not religious educa-

tion at all. No wonder, our best graduates stagger when confronting the complex problems of life, made many times more difficult by the maze of modern civilisation. "After all, how seldom does Christian education teach one anything worth knowing about Christianity", is the verdict of guilty laid at the door of our religious teachers and schools.

The agent whom the school employs for imparting religious education is the schoolmaster whom it can find. Can it afford to secure the right type of men for this purpose and maintain them? The school authorities feel they can only make the best of a bad situation with the material at their command, and their attitude, sooner or later, resolves into this, that any teacher who professes faith in a particular religion is good enough to teach it. Some one says sneeringly: "Are they not better than some of the Salvationists who claim to be religious teachers?" The Salvation army which has done so much for the betterment of the world has nothing but reverent admiration from the writer for the many philanthropic efforts vigilantly maintained, but it would repay Salvationist leaders to consider the sneering remark mentioned above. Is it not a serious responsibility to assume the role of a religious teacher? "To give expression to one's religious feelings is all right," says a benevolent critic, but let him remember that "religion is to be something more than mere emotion, fitful in its working, liable to succumb to all the stranger emotions with which life attacks

the citadel of the soul." Even assuming that a fairly qualified teacher of religion is secured, let us appraise his difficulties.

In the first place, school has the atmosphere of rational thinking and learning, and wherever possible let the teacher be armed with the knowledge that modern scholarship—higher criticism to boot, if necessary,—can furnish him. Let him be familiar with Harnack and Illingworth, Host and Juge, Beven and Glover, not to keep the pupils awe-struck by his pedantic disquisitions, as many a teacher is tempted to do, but to suggest the line of exploration to the future scholar in the region of religious investigation.

In the second place, the teacher of religion is constantly and searchingly tested by every student in his life in the light of the standards of life he upholds in the school-room. The professor of literature who expatiates on the beauties of literature, but is suspected as having never read the works he commends so enthusiastically is looked upon as a harmless fraud, but the teacher who preaches high standards of living without really attaining them in his life brings discredit and disrespect to the subject which he teaches. The very consciousness on the part of many teachers of their failure to reach up to the height of their professions—for how many saintly men are there who will always be able to exemplify the best Christian virtues in every detail of their life?—has indirectly influenced them to reduce

the level of Christian excellence rendering a great disservice to the very cause which they espouse. The compromise which they effect sometimes has many disastrous results.

In the third place, the high code of morality as evolved from the Sermon on the Mount seems to be so ultra-idealistic in the light of world conditions, whether home, or school or state, that religion, in the mind of the student, cannot be related to life. The very atmosphere of the school seems to breathe the spirit of competition and self-assertion, but not co-operation and self-abnegation. Can a boy see that what Christ teaches about success in this life—lose it to save it—can be reconciled with what the World advises, unless he can solve the apparent conflict by the power of Faith. Herein is the opportunity of the teacher of religion.

What are the means that the school employs for imparting religious education?

In the first place, there is the Scripture lesson. Examinations have their place in the scheme of our educational institutions, but at least the Scripture lesson teacher ought to be able to forget the examination requirements as the ultimate goal. The wise teacher would not conceal from his pupils the difficulties that must be faced in the solution of problems connected with the Bible and Church history. Times are changing for the better when the timidity shown by our grand-fathers and even some of our fathers is yielding to

the frankness with which opinions are expressed with regard to several fictitious, nevertheless real, characters and stories in the Bible, conveying splendid spiritual truths, which would have shocked an old-time teacher as nothing less than blasphemous heresy. The problems of the Old Testament and the old duel between Science and Religion have vanished before such searchlights as Driver's Genesis. But what about New Testament problems? Some one has remarked that the high standard of the Sermon on the Mount has scared away more people from the Church than the miracles of Christ. It is not altogether true. "Unless I see I won't believe", is the rationalistic attitude of the doubters, but Faith, Love, and Sacrifice are not rational, but belong to a higher plane of spiritual verities. Again, the old vicious circle of the ideals of home, school, state, and religion, reacting and inter-acting, is found to create problems which to a pessimist, appear insuperable. The only solution lies in breaking the circle by the touch of a magnetic personality—an Arnold has the force to start; can't others keep it up?—and it is well to admit at once that our Lord did not prescribe a panacea for all moral ills that flesh is heir to, but merely pointed out some of the fundamental principles of life, emphasising the changes necessary for securing a proper basis of life—a pure heart. He preached only to a small circle of Jews and shed there the radiance of his personal sweetness. He little attempted to give man-

kind a detailed code of conduct or happiness. Many a follower of Christ has misunderstood and misinterpreted the Master's attitude towards the subordinate provinces of life, e. g., the true and the beautiful. One wishes that the Puritan, while conscious of the beauty of holiness, were also able to appreciate the holiness of beauty. The Scriptural test is a wonderful literature, capable of satisfying the artistic or poetic emotions of the best type.

In the second place, the Chapel Service. It is remarked that Chapel services ought not to be compulsory, and there is already too much of it, so that a boy cares little to go to Church when he leaves school. This contention is not proved, and yet it may be partially true, because there is reaction in some cases which is very distinctive in its nature. Shall we make chapel services then optional? It may be tried if not for two formidable objections. 1st. The power of fashion. It may become fashionable in some schools not to attend chapel—can you trace it?—and then chapel will have to be closed. 2nd. The sensitiveness of the boy to refrain from claiming merit by attending chapel. Let there be then no special recognition of righteousness accorded to chapel-attending pupils. After all, it would be profitable to have a compulsory chapel service in which all pupils shall be physically present, and some mentally too, and though oft-repeated hymns and frequently heard Scriptural classics may not produce an impression,

the chapel habit is good, and the "thread of natural piety, binding man to man, and man to God, is strengthened, as fresh strands are added."

In the third place, the personal work is specially concerned with the special urging or preparing of the boy to join the Church. The activities of the Inquirer's Class and of a special evangelistic campaign may come under this head. The tendency is to bring home to the pupil the seriousness of his sinful habits and to point to Salvation—a gift of grace—as the remedy for this forlorn condition. Many a time the pupil is urged to confess his sin which he is most reluctant to do, and many a time issues are mixed up, and in the heat of evangelistic fervour, a much misunderstood preacher on the question of purity elicits a heart-rending confession from a boy who passes from adolescence to manhood, and hence goes through the physical changes natural to sex development. Instead of lingering long in emphasising the subject of over-coming evil, point to the earnest inquirer the good to which he should cling; point to him the all-sufficient Lord who is Good. A boy who does not come to a decision to become a citizen of the Kingdom of God while at school seldom has similar opportunities to do so. Here is the opportunity of the earnest teacher.

In the fourth place, the most important but most neglected means at the disposal of the school to impart religious instruction is to uphold in practice the Christian

virtues in the conduct of the school activities. Whether construing Latin prose or analysing a complex sentence, whether proving a geometrical rider or expressing a scientific truth by means of a formula, whether debating in a Literary Society or meeting an opponent in the football field, in the give and take, in the pains and pleasures of life, "industry and obedience, truthfulness and fidelity to duty, unselfishness and thoroughness" must be upheld by a student. In such a soil will the plant of religion assuredly grow.

These opportunities are great but one gains by being an intelligent pessimist rather than a careless optimist. What is the situation in the world today? Religion and life defy any man to show the line of relationship. The ideals of this world, the growing tendencies of commercialism (competition rather than co-operation) consciously or unconsciously have raised a long wall of partition, and that "business is business" and religion is religion, and the twain shall never meet, seems to sum up the attitude of the world. If there is a place where the partition wall can be broken, it is the school, not the complex arena of business life. The only solution is to spiritualise education which alone can stem the tide of materialism. Don't spoil the effort by over-emphasising

the exterior, the ceremonial, nay, the piety that shows, but create, by your spiritual enthusiasm, "spiritual adventurers, and maintainers of spiritual values." Look forward, not backward, on hope, rather than on repentance.

The teacher of religion who is a believer in spiritual values and is a spiritual enthusiast, will not fail to lead his pupils to the mountain top whence he may be able to catch and transmit a glimpse of "that great city, the holy Jerusalem," and "close his task with the prayer that the Glory of God may shine more brightly and more continuously on the new comer, than it shone on him."

The writer would not add the greater complexities consequent on dealing with pupils of different faiths to the already seriously complex question of religious training at school. "*Divide et impera*" is sometimes a good rule. The ultimate question, after all, is not how many have been baptized nor even how many have continued to grow along the recognised lines of piety, but to what extent has the leavening influence of a truly spiritual life permeated to the inner soul of the young man that will enable him to live nearer to God and closer to us fellowman so that it may be said of him, "The Kingdom of God is within you."



THE HARD-EARNED CASH

A CHRISTMAS STORY

By Miss Alice N. Vogt, M. A.

"No, I shall not use a cent of her favourite sweets when she had my hard-earned cash," declared Lizzie Martin. "That is the money Mrs. Brown gave me for caring for her baby last summer, and I shall keep it till Christmas. Then I can go to visit Aunt Sarah. The railroad fare will be three dollars and twenty-five cents, and I shall have a dollar and a quarter left for streetcar rides, candies, and a new book. It is my hard-earned cash and I expect to spend every cent of it for my own pleasure. Let somebody else pay the bills for the little orphans this year."

This reply to Mrs. Martin's suggestion for philanthropy was a repetition of the one she had received from her daughter on every similar occasion since Lizzie had received the money. Mrs. Martin was distressed to think that her daughter—fourteen years old—almost a woman—exhibited so much selfishness. But with the wisdom of a mother she refrained from further comment, deciding not to antagonize the child in the future by further solicitations for generosity.

Three weeks had passed since Lizzie had heard of any "splendid opportunities for self-sacrifice." She could scarcely realize that it was only three days till Christmas and her hard-earned cash was still securely tucked away in her dresser drawer. She was astonished at her own ability to abstain from

her favourite sweets when she had five dollars at her disposal; she was more astonished at her persistence in refusing to help by Christmas presents for the orphanage children, for the poverty-stricken families in the town, or for the French orphans, and even to contribute to the fund for furnishing medicine for the Children's Ward in a Mission Hospital in China.

"People will learn, some day, that I can keep money if I want to," she thought. "Any other girl in our class would have spent the whole amount long ago and not have anything to show for it either."

Mentally she listed the girls' names and the things for which they would have spent the precious, hard-earned cash." Clara would have attended the theatre every night so long as the money lasted; Nan would have bought chocolates to treat the other girls; Annabelle would have counted out the pennies and put a whole tenth of it into the Missionary collection box at Sunday School; and Martha—poor, freckle-faced, homely, awkward, shabby Martha Cline—would have bought a pair of woolen stockings for the baby, a new dress for her mother, and a pair of mittens for her brother Jimmie.—Well, two generous saints in one class are enough for this year," she said to herself in consolation. "I mean to have a good time for once."

Lizzie retired as early as usual that evening, but she heard the clock strike twelve before she drifted away from the memory of Jimmie Cline rubbing his numb hands together in vain attempts to keep them warm. The agony written on his face haunted her and startled her whenever she closed her eyes.

The ensuing days were full of excitement in the Elindale school, for each class was to have a special programme and Christmas tree. In her enthusiasm for the celebration Lizzie seemed to have forgotten the thrilling visit she was to have with Aunt Sarah the next week. That she came home from school later than usual was attributed to the need of practice and decoration for the programme; consequently, it passed without notice.

When Mrs. Martin inquired, "Have you written to Aunt Sarah to tell her when you expect to come?" Lizzie answered in the negative and stated calmly that she would write immediately.

"Shall I tell her to expect me on the 4.30 train Monday evening to remain until Saturday evening?" asked the girl turning away to hide a smile.

"Do as you like", answered the mother, "remember it is your hard-earned cash you are to spend and you are to have a week to do as you please." She also turned away, but it was a sigh instead of a smile she wished to hide.

The next day was Friday, Christmas Eve, and the day of the school programmes. In her excitement

Lizzie forgot to mail her letter to Aunt Sarah until the last mail train had already gone east. But she had no thought of worry because of the message it contained.

That evening among the various parcels, that came in the mail, was an anonymous box for Mr. and Mrs. Martin. With the others it was placed on the table in the drawing room to be opened on Christmas day.

When the first pink glow appeared in the east, Lizzie bounded out of bed to be ready to help open the Christmas boxes as her mother and father were ready. There were small gifts and remembrances from aunts, uncles, cousins, friends and neighbours. But who could have sent this odd-shaped package? It contained a pair of warm house slippers for Mr. Martin and a simple but beautiful plate for Mrs. Martin.

"Well," laughed Lizzie, "it must have been some one who knows the conditions of the family quite well; for, this very minute, father's toe is peeping through the end of his slipper, and your best cake plate was seriously injured the last time I had to dry the dishes.—But look what a lovely box of hand-made handkerchiefs my cousins have sent me."

Mr. and Mrs. Martin had decided that their anonymous gifts must have come from Aunt Mary who had been visiting them the day Lizzie broke the cake plate. But the morning mail brought a parcel from her. At dinner each aunt, uncle, cousin, friend, neighbour and

acquaintance was discussed with reference to these anonymous gifts. Lizzie contributed her suggestions as to the possible donor. Once she found it necessary to force a generous portion of her napkin into her mouth to suppress a chuckle.

When a telegram came in the afternoon stating that Aunt Sarah had been called to the bedside of a dear friend and asking Lizzie to postpone her visit, Mrs. Martin was astonished that the daughter was able to bear the disappointment so calmly.

On Monday morning while Lizzie washed the dishes and put the kitchen in order, Mrs. Martin collected the clothes for the laundry. When she shook out the blouse Lizzie had worn to school on Thursday, a crumpled piece of paper fell on the floor. Mrs. Martin was in the act of tossing it into the

waste basket but hesitated as she caught a glimpse of a queer-looking list of objects. She spread out the worn, ragged scraps of paper and read it:

Slippers	(for father)	\$1.00
Plate	(for mother)	1.00
Mittens	(for Jimmie Cline)	.35
Stockings	(for baby Cline)	.54
Scarf	(for Martha Cline)	1.00
Ribbon	(for crippled Della)	.60
	Total	\$4.49
	Balance	.51

(to be put into the missionary box next Sunday.)

"My visit has gone up in smoke ;
Doing as you please is a great big joke ;
Mother would think it quite funny
If she knew about my hard earned money."



THE COLLEGE

EDITORIAL NOTES

—It is usual for us to ask one of our American friends to write the Christmas Message, and Prof. M. H. Harrison has kindly taken his turn this time.

—We are happy to give the new American lady teacher at Uduvil the opportunity to make her literary *debut* in our columns. Miss Vogt is a graduate and has made a special study of mental development of children. We thank her for her original story, and take this opportunity of welcoming her in our midst.

—Mr. Miller's address before the Alumni is so excellent that we give it in full. Western educationalists, and especially the powers-that-be in Ceylon, are casting our education in a western mould. It is therefore refreshing and encouraging to see an American educationalist of the training and experience of Mr. Miller, taking the point of view of the people, that suitability should not be sacrificed at the altar of Western superiority and prestige. We invite the attention of our readers who are teachers to the remarks in the lecture of the changed attitude in the educational world in dealing with children, and recommend them to study the subject in greater detail.

—Mr. Thevathasan, we are glad to say, is with us in spirit, although absent in flesh; for he has had the thoughtfulness to send us a valuable contribution on a subject which commands great attention just at present.

—The article by our beloved missionary and former Principal, Rev. G. G. Brown, will be welcomed by all. We invited Mr. Brown just a year ago to write on Jesus and Democracy and he seems to have made a rough copy of the article, when he fell ill. Mrs. Brown found it among his papers and kindly forwarded it to us. This unfinished article will read like a voice from the grave, giving us a message. One of

the outstanding characteristics of Mr. Brown was his democratic spirit, and an article on this subject from his pen is, therefore, very welcome and appropriate. It is the fashion nowadays to indulge in the sweeping generalisation that the East is spiritual while the West is materialistic. The Hindu Editor of the *Indian Social Reformer* of Bombay not long ago pointed out that one of the prominent traits of the West is its democratic spirit, and that it is altogether spiritual. It is very often forgotten that the West owes this democratic spirit to Jesus Christ. If there is one thing more than another which we in the East should learn from the West, it is this spirit. The article is especially appropriate in this season when we celebrate the birth of Him who was the helper of the lowly and the depressed, and the friend of publicans and sinners.

—In this season when we celebrate the birth of the Prince of Peace, we cannot but think of the unrest and war that are clouding the life of nations. Two years ago we hailed the end of the Great War as the end of all wars. "The war-drum" still continues to beat and "the battle-flags are still unfurled in some countries, and "the Parliament of man and the federation of the world" which we considered was accomplished in the League of Nations, is still in a struggling state. A new kind of warfare the industrial, is taking place everywhere. England is grappling with the terrible situation in Ireland, where horrible murders and destruction of property are reported day by day. There is considerable unrest in the political world, and India is seething with discontent. Still we need not despair. The Great War has changed the ideals and the outlook of men and nations, the scale of values is being altered, and the world is being stirred with a new spirit. There cannot but be unrest

in these circumstances. In the midst of all this mist we can still discern the dawning of a happier and brighter day for the world.

—Christmas should be the festive season not only of Christians but of all

men, because of the great beneficent influences that have come to mankind from the Great Teacher. We wish, therefore, all the readers of the Miscellany

A very Merry Christmas



COLLEGE NOTES

BY THE PRINCIPAL

IN MEMORIAM

J. Alagaratnam (L. M.)
 S. K. Ratnasar (Sr. A.)
 S. Kumarasingham (L. M.)
 M. Kumarasamy (Sr. A.)
 P. Ratnayake (III B.)

—The College was much saddened by the death during the August vacation and early part of this term of the five students whose names appear above. All were victims of enteric fever. Alagaratnam and Ratnasar were sons of Christian workers in our Mission and had climbed from the bottom of the educational ladder here in the College. Kumarasingham was also the son of a Bible Woman, but had been in attendance here only one year. Kumarasamy came to us from the Straits a year ago. Ratnayake had been here for some two years and a half. We expected the Christian boys to continue the work of their parents by teaching, and the two Hindu boys had won the esteem of all. So their going is a loss. We feel keenly with their families and friends.

—There were about fifteen boys in addition to the five mentioned who were ill with enteric fever. Some of them had very severe attacks and are only now regaining their strength. The source of this epidemic is not yet surely known but from the fact that among its victims were some non-boarders, and several here

in Vaddukoddai not connected with the College, we feel sure it could be nothing about the boarding other than the water. As the water supply for the College and community is common, that would explain all the cases, or nearly all. However, with enteric so prevalent, as it has been throughout Ceylon we need not be at a loss to explain, how it may come to us at most any time. So long as people are going to and from Colombo and our boys go to and from the homes where these people visit we shall be liable to this disease. We are doing what we can to keep it away and have eliminated the possibility of contamination from drinking water by having it all boiled.

—In addition to the two who died, two other Seniors are prevented by sickness from entering for the Cambridge examination that comes on December 13; the same number of Juniors are kept out for the same reason; this makes the numbers entering 14 and 26 respectively.

—Last October when the Eighth standard students appeared for E. S. L. C. examination our Elementary School ceased to

exist as the sixth and seventh standards had been discontinued, the former in 1918 and the latter in 1919. The paucity of candidates together with the practical elimination of the difference between the course of study in the Elementary and Secondary Departments has led to this step.

—The coming year it is expected that Latin will be begun only in the Third Form instead of the second as now, and will be studied more intensively. This will relieve the congestion of new subjects that the Second Form boys have been suffering under. Another change will be the placing of Tamil in all the classes of the school.

—Daniel R. Sanders, V. K. Namasivayam, and A. Kathiravalu appeared for the Interarts Examination last July. The results are not yet known. Now they are on the staff of the College. Mr. Sanders is at present kept from his work through illness.

—Mr. J. S. Navaratnam is just about to finish his course in the Government Training College and Mr. D. S. Sanders is about to join that institution. We have on our roll now over 400.

—The upper floor of cement concrete in the Hunt Building is nearing completion. So after a long delay we hope soon to have the full use of that structure. It will mean much for us in improving our Dormitory and Laboratory quarters.

—During the past term the Round Table has had its attention directed to the Ceylon Reforms and the Stars. Mr. J. V. Chelliah took up the former subject and Mr. A. Abraham the latter. Their students will readily understand that each treated his subject in a way that quickened interest.

—Mr. William John, an old boy of the College and a teacher for a long time in the Manepay Memorial School, died at Manepay November 27 and we were thus deprived of a loyal alumnus, and the school, a faithful teacher.

—Mr. T. G. Thomas, B. A., after three years of hard, efficient work as headmaster of the Manepay Memorial School is severing his connection with that school to return to his own people, the Syrian Christians of India. Mr. K. V. George, our Drawing Master, is leaving at the same time for the same purpose. We shall find it difficult to fill their places, and regret their departure.



THE ALUMNI DAY

This year the Alumni Day could not be held at the usual time and had to be postponed to August 14th. There was a garden party from 4 to 5 p. m. After this the alumni adjourned to the Ottley Hall, where the annual meeting of the Alumni Association was held. The President, Rev. J. Bicknell, was in the chair. The minutes of the previous annual meeting were read and approved. After the Treasurer's report the following were elected office-bearers of the Association:

<i>President:</i> —	The Principal
<i>Vice Presidents:</i> —	Mr. J. V. Chelliah and Mr. A. R. Supramaniam
<i>Secretary:</i>	Mr. C. H. Cooke
<i>Treasurer:</i>	Rev. G. D. Thomas
<i>Auditors:</i>	Mr. A. Abraham and Mr. P. Vytialingam

The Executive

Committee: The Officers and Mr. S. C. Arnold and Mr. T. Arumanayagam

The following resolution was moved by the Hon. K. Balasingham in a speech:

"That the Alumni of Jaffna College assembled at the annual meeting of the Alumni Association wish to place on record their sense of the sad loss sustained by the people of Jaffna in the death of Rev. G. G. Brown, and their appreciation of his service to the cause of education as Principal of Jaffna College, and also of his invaluable work and influence as a Missionary and Christian gentleman. That a copy of this resolution be sent to Mrs. Brown." Mr. Balasingham spoke of the great qualities of Mr. Brown and especial

ly touched on his broad outlook. He described Mr. Brown's scheme of a Union College for the different Protestant denominations of Jaffna as a statesman-like proposition, and regretted that it was found impossible to put it through.

This resolution was seconded by Advocate S. Rajaratnam, B.A. He said that the death of Mr. Brown was a loss to all sections of people. He regretted that Mr. Brown was not living then, as the necessity for a Union College was greater than ever.

The resolution was supported by Proctor A. V. Kulasingham. He said he had the privilege of being Mr. Brown's student. He spoke of the great service to education rendered by Mr. Brown and especially commended his scheme of a Union College. In this connection Mr. Kulasingham spoke of the Government's parsimony in educational matters and deplored the want of facilities in Ceylon for higher education. Mr. Kulasingham described from his personal experience the courage of Mr. Brown in combatting evils, his large-heartedness, sincerity of purpose, sympathy, transparent nobility, and tolerance. In short he said that Mr. Brown was the *beau ideal* of a Christian gentleman.

The President remarked that it was sometimes the lot of great men that their schemes did not succeed, as in the case of President Wilson in regard to the League of Nations, and the failure of a Union College was not the fault of Mr. Brown, but of those who could not sympathise with his great object.

Mr. C. W. Miller, M. A., then delivered an interesting lecture, which we give in full in this number.

The Hon. K. Balasingham then addressed the gathering. He commended the ideas of Mr. Miller on education and especially his opinion that education should suit the needs of the country. He contended that higher education was not overdone

in India, as some had thought. Although the number in colleges in Bengal, for instance, was 26,00 only one in ten was literate there. If education created unrest there it should be remembered that unrest was the condition of progress. At one time Oxford and Cambridge served the classes and not the masses. But this idea had now been changed and the great Northern universities had been established in England for the purpose of mass education. He regretted that it was proposed to centralise education in one College and that the curriculum was drafted on English lines making it a hybrid of London and Oxford. He said that a hundred years before higher education had been started in the place where he was speaking and how broad had been the spirit in which it had been established, and quoted Sir Emerson Tennent in support of it. The centre of gravity in education was shifted to Colombo, and consequently Jaffna boys had to go there for higher education, which they would not be able to do owing to prohibitive expense. As pioneers of education those connected with the college ought to put up a fight for a University College in Jaffna.

Mr. Thavathason who happened to be present at the meeting spoke of the establishment of a branch of the Alumni Association in Kuala Lumpur, and of the enthusiasm possessed by Old Boys in F. M. S. for the college.

Then the following resolution moved by the Hon. K. Balasingham and seconded by Mr. Rajaratnam was passed: "That a memorial fund be established to commemorate the name of Mr. Brown in a suitable way". The following were appointed a committee to carry out the object of the resolution: The Hon. K. Balasingham, Messrs A. Abraham, J. V. Chelliah, S. M. Thavathason, A. R. Supramaniam, C. H. Cooke and the Principal.

The meeting was followed by a dinner after which Messrs. Peto, Lewis Supramaniam and Charles Champion spoke.



ALUMNI NOTES

BY C. H. COOKE

- Mr. Edward Mather*, Assistant Managing Director, the Jaffna Commercial Corporation Ltd., has been appointed Managing Director in succession to his father, the late Mr. William Mather.
- Mr. Charles Rainesar* who has been in charge of the Sandilippay Church for over 23 years retired from service on June 30th.
- Mr. J. Subramaniam Lewis* of the Finance Department, Poona has been spending his holidays on deputation work for the National Missionary Society of India.
- Mr. J. R. Mann*, has been transferred from Colombo to the Fiscal's Office, Jaffna.
- Mr. N. S. Sanders*, Assistant Superintendent of Excise, Chilaw circle, has been appointed to the Distillery Circle.
- Messrs. S. Kanagasabai and G. C. Tambiah*, Advocates, acted as Police Magistrates, Jaffna, for some time.
- Dr. W. Veltwala*, Medical Officer, Chavagachcheri, and *Dr. W. Ratnam* of Colombo have proceeded to England for obtaining higher qualifications.
- Visitors*: *Mr. Tampoo Buell*, Headmaster Sassoon High School, Bombay.
- Mr. K. Siri Sundramoorthy*, touring agent of Messrs. Bastian and Co. of Madras.
- Mr. Hudson Tambirajah*, M. L. B., Proctor and Notary, Hatton.
- Mr. S. M. Thevathasan*, M. A., L. T. of the Anglo-Chinese College, Singapore.
- Mr. K. Veeravagoo*, S. Joseph's Institution, Singapore.
- Mr. Samuel Eliyatamby*, B. A., B. T., of the Education Department of the Central Provinces, India.
- Mr. K. V. Singham*, Co-Editor, Ceylon Economist, Colombo.
- Rev. F. Anketell* of the Varany Church has been transferred to Sandiruppay as pastor of that Church.
- Mr. C. K. Tambe* who has been practising at Rangoon as a second grade pleader for the last eight years has now passed the first grade pleadership examination.
- Mr. V. K. Singham*, Co-Editor, Ceylon Economist, has invented a process for extracting oil from fresh coconuts. He has, we understand, sold out the patent rights for Rs. 100,000.
- Mr. P. S. Saravanamuttu* of the Master attendant's Office, Colombo, died at Nuwera Eliya.
- Mr. D. S. Nelson* who was an Assistant teacher, S. P. G. School, Colombo, has joined the teaching Staff at Tellippalai English School.
- Mr. K. Murugappah* who was teaching at Victoria College, Chulipuram, has joined the Central and Kalner Colleges as a teacher under the Wesleyan Mission.
- Mr. K. Parinpanayagam* has come out successful in the last Railway Clerical Examination.
- Mr. K. Veeravagu* has joined the teaching St. Joseph Institution, Singapore.
- Matrimonial*. The marriage of *Mr. J. M. Kathirgamer*, Clerk P. W. D. Colombo, to *Miss Annammah Sapapathippilla* Newton took place at Araly on the 3rd of July.
- Mr. Stickney Alfred Rasanayagam*, Govt. Surveyor, Anuradhapura, was married to *Miss Emily Ponnammah Beadle*, on the 12th of July at Vaddukkoddai Church.
- Mr. S. Alalasundram*, B. A., Advocate, Chilaw, was married to *Miss Cheffammah ThirugnanaSambanther* on the 26th August.
- The marriage of *Mr. C. C. Kanapathippillai*, Student, Training College, Colombo, to *Miss Lily Rasammah Hitchcock* took place at Chavagachcheri Church on the 13th August.
- Mr. Dutton Kanagasundram* of the General Post Office, Jaffna, was married at the Tellippalai Church to *Miss Caroline Gnanapuram Kumarakulasinghe* on the 20th August.
- On the 9th of September *Mr. R. K. Arulampalam*, Clerk, Land Registry, Jaffna, was married to *Miss Anna Annammah Amarasingham* at the Uduvil Church.
- Obituary*. The death of *Mr. Charles Gnanamuttu*, Postmaster, Vaddukkoddai, occurred on May 18th.
- The death took place at Calcutta on July 21st, of *Dr. S. H. Gnanamuttu*, Medical Officer, Vangallai.
- The death of *Mr. K. Thambaiya*, Retired Shroff of the General Treasury, took place at Maviddapuram on August 28th.

Y. M. C. A. NOTES

—On the 6th September Mr. S. Muttukumarasamy, Head Master, Victoria College, Chulipuram, died at Vaddukkodai.

Rao Sahib J. I. Christmasspillai, B. A., who was Dewan of Sengampetty, Tinnevely District, India, died in October suddenly.

—Though we had troubles and difficulties in our Y. M. C. A. work this year, owing to the departure, sickness, and deaths of our office-bearers, yet Mr. M. H. Harrison, B. A., S. T. M., the President, and Mr. D. S. Sanders, B. A., the vice-President, have been doing their best to adjust the work.

—We are very sorry to mention the sad and untimely death of Joshua Alagaratnam the Treasurer of the Y. M. C. A. He contracted fever while attending the Student Camp of the Y. M. C. A. at Negombo, and was removed to the General Hospital Colombo, where he passed away peacefully. He was a promising young man with powers of organization and leadership. It was His will to take him for another sphere of work. We have lost another worker by the death of S. Kumarasingham at the general hospital Colombo, some five days before the death of Alagaratnam Joshua. Both were members of the London Matriculation Class. They are sleeping side by side in the Borella Cemetery.—We have lost two of our social service workers by the sad deaths of S. Ratnasan and P. Ratnayaga.

—The Secretary Handy Perinpanayagam and J. P. Hensman, the Chairman of the Garden Committee, are absent from August owing to fever. We are deprived of the enthusiastic work and advice of Mr. D. R. Sanders our ex-vice-President, owing to illness. Mr. S. W. Ratnasan, who was our Chairman of the Missionary Committee, left us in March. He was always helpful in our arrangements for the annual expeditions to Eluvaitive.

—Mr. S. T. Jeevaratnam has been appointed Treasurer of the Y. M. C. A. and V. Williams is acting for the Secretary. Mr. Peter Chelliah, the Chairman of the Personal Piety Committee, is doing good work. Though the Chairman of the Prayer Meeting Committee is absent the work has been done by Messrs. A. Kathiravelu, and V. K. Namasivayam. The Sunday School teachers are sent regularly to the different schools. Before their departure, they are instructed by Rev. John Bicknell, our Principal.

—The work in the island of Eluvaitive is progressing well, if not for some children leaving the place in search of work owing to hard times. We very much desire if something could be done to relieve the distressed families, but the treasury according to the present financial position is unable to do anything towards relief. It should be noted with pleasure that we have been successful in getting the toddy tavern in the island abolished. A receiving Post Office has been established in the island and we must not fail to mention that the Y. M. C. A. was instrumental in getting it. Pasupathy, the student of Eluvaitive who is supported by the Y. M. C. A. has finished his course at Tellippalai and is now at the Copay Training School. Another man of the island has given his son in our charge. He is now left under the guardianship of our teachers at Eluvaitive owing to the lack of funds to support him at Tellippalai. A Committee has been appointed to hurry as soon as possible the building of the school in the island. Students of Jaffna College both past and present may have pleasant memories of the island, and we would be very much obliged if one or many of them could make a contribution large enough to meet the expenses. We close our notes with this appeal.

V. K. Namasivayam,



ATHLETIC NOTES

We are quite satisfied with the achievements of our teams this year both in cricket and in football. We are usually stronger in football than in cricket. We were never pushed down to the last place in the Inter Collegiate matches. At least we occupied the middle position in football in times when our teams were weak. Usually we are in the front ranks. This year is chiefly noted for the good record of our Cricket team. Our team defeated the St. John's College Eleven by 9 wickets and 8 runs.

The Jaffna Hindu College received a crushing defeat from our hands by an innings and 32 runs. Though we were defeated by the Jaffna Central and St. Patrick's Colleges, yet it was only by narrow margins of 25 and 40 runs respectively.

In the two club matches, we drew one, and won the other. The credit of the success is chiefly due to our enthusiastic athletic superintendent, Mr. D. R. Sanders. From the time he took charge of our athletics, his chief aim has been to raise the standard of cricket in the College.

We are glad to note that he has succeeded in his aim. Although he is absent owing to illness to help for our Football Eleven, yet Mr. S. T. Jeevaratnam, the acting superintendent of games, has done his best for our team. We are handicapped this year by the absence of four of our best players, the three owing to severe sickness, and the other owing to the loss of his father.

Again we are greatly disabled by the death of Joshua Alagaratnam, who was our goal-keeper for the last five years. He was the best goal-keeper of his time in the colleges in the north.

In spite of these inconveniences, our football team has done well this year. In

the first match against St. John's College we won by four goals to nil. In the second match St. Patrick's College defeated us by one to nil. We defeated the Jaffna Hindu College by two to one.

All these matches were played in the grounds of our opponents. We would have done better had not these inconveniences crippled our team. Owing to these disabilities, we were compelled to use many new boys in our team. The Jaffna Central College has postponed our fixture. We are planning to close our football season and to begin our Volley.

The Interclass Competition which was started by Mr. D. R. Sanders in 1918, was carried on by Mr. S. T. Jeevaratnam. The usual enthusiasm and rivalry prevailed in these matches. The various classes are divided into two. The lower classes down to the IVth Form are allowed to compete for the championship. These matches are not yet over. The final match is to be played between the Second Form B and Third Form A.

The higher classes from the IVth Form and upwards compete for the shield presented by the College. The shield has been won this year by the Senior A. We must not fail to mention the hard struggle put up by the Juniors to retain the shield for this year also.

The Interclass competition in *Thatchy* for the Kanapathippillai Memorial Trophy has been revived by Mr. J. C. Amarasingam. The Juniors are the winners of the cup.

In conclusion, we wish Mr. D. R. Sanders, our superintendent of games, a speedy recovery from his illness.

K V N.



BROTHERHOOD

- The following subjects were discussed in the Brotherhood:—
1. War is justifiable.
(Prop.) P. Thurai Ratnam (Opp.) T. Thiruvilankam.
Lost.
 2. Nelson is greater than Wellington.
(Prop.) V. R. Raja Ratnam (Opp.) K. T. Edward.
Lost.
 3. Franchise should be extended to Indian women.
(Prop.) K. T. Seeva Ratnam (Opp.) M. Kumaraswamy.
Carried.
 4. The reforms proposed to Ceylon by the British Parliament are adequate.
(Prop.) K. T. Edward (Opp.) Chellappah V.
 5. Territorial representation is better than racial.
(Prop.) V. R. RajaRatnam (Opp.) A. R. Kanagaratnam.
Carried.
 6. A railway line joining Kayts with the present Northern line should be constructed.
(Prop.) S. Kanapathippillai (Opp.) T. Thiruvilankam.
Lost.
 7. The headman system should be abolished.
(Prop.) A. T. Vethaparanam (Opp.) L. S. Kulathungam.
Carried.
 8. The execution of Charles I was justifiable.
(Prop.) A. T. Vethaparanam (Opp.) V. William.
Carried.
 9. The Ceylonese should not send their representative to the Legislative Council according to the new reform scheme.
(Prop.) A. R. Kanagaratnam (Opp.) V. R. RajaRatnam.
Carried.
 10. Latin should be preferred to Tamil as a second language to English.
(Prop.) R. T. SeevaRatnam (Opp.) T. Thiruvilankam.
Lost.

S. NAGALINGAM, Secy.



LYCEUM

Topics discussed:

- (1) Farming is better than trading.
(Prop.) V. Murugasapillai (Opp.) S. Vijayaratnam.
Carried.
- (2) Cremation is better than burying.
(Prop.) S. Navaratnam, (Opp.) R. Thurai-rajah.
Carried.
- (3) The Principal should be a native of Ceylon.
(Prop.) C. Thuraiatnam, (Opp.) P. Subramaniam.
Carried.
- (4) Western civilization is preferable to Eastern (Prop.) D. Palanathan (Opp.) S. Navaratnam. Lost.
- (5) Government Service is better than farming. (Prop.) Vijaratnam, (Opp.) V. Murugasapillai. Lost.

W. K. Bonney,
Secretary.