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CHRISTIANISING THE SOCIAL ORDER

BY J. V. CHELLIAH, M. A.

The present world crisis is a call and a challenge to the Christian Church. Men are everywhere examining the very foundations of society, and are revising institutions and principles in the light of the world events of the present day. Never was there a more urgent call to the Church to take its rightful place in helping the world to solve the problems that confront it. The supreme task of the Church today is not so much the settlement of questions of forms and rituals, or of Church polity, or even of theology, but the Christianisation of the world. And Christianisation means not only bringing the world to Christ, but putting Christ into the world. Today the Church is being called upon to bring her Lord into the various activities of everyday life: into the drawing rooms, into the business houses, and into the election booths.

It will be helpful for us to understand what is exactly meant by Christianising our social, economic, and political conditions. It is the infusion into society the spirit of the Master. We will consider briefly a few of the principles that animated the life and ministry of our Lord.

One of the most fundamental convictions running through the teachings and life of Jesus Christ was his profound veneration for human life and personality. However deformed a person may be physically, socially, or morally, he saw in him the image of God. The loathsome leper, the greedy publican, and the shameful harlot, were all potentially worthy of sharing in the life of God. Although this realisation of the sacredness of human life has been the foundation of all philanthropic efforts in the past, there is still a great deal of social and economic evil in this world that needs correction. The capitalist uses the workman as a mere pawn in his game of money-making; prostitution regards woman as having no personality, "no soul to save"; the high caste man regards the shadow of the poor pariah as pollution, and millions of precious lives are wasted in war, because the world has not sufficiently realised the sacredness and value of human life.

Another fundamental truth taught by the Master is the brotherhood of man—the social unity of the human race. True, the world is moving towards greater unity and

co-operation; yet a quickening of this sense of solidarity is very necessary at the present day. There is much unbrotherliness and conflict of interests that are rending society into hostile camps. The evils of class, race, and caste divisions, the unhealthy competition in trade, the conflict between the buyer and the seller, between capital and labour, between the rulers and the ruled, the clash of interests among nations—these are examples of unfraternal social cleavages.

A third striking feature in the ministry of the Master is his championship of the poor and the oppressed. In the first sermon that he ever preached, he thus struck the key-note that sounded through his ministry :— "He hath anointed me to proclaim glad tidings to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The only human character he ever held up as an ideal was the Samaritan who helped an injured and suffering fellowman. In the only picture of the Judgment Day he ever portrayed, the test by which the bad and the good are to be separated is the test of philanthropy—feeding the hungry, clothing the naked and the sheltering of the shelterless. It is true that the privileged races and classes are more and more realising their responsibilities to the common people; and yet the exploitation of the weaker races by the stronger ones has not ceased, nor are legislators free from the charge of burdening the poor with a disproportionate share of taxation. Labour is still sweating for the enrichment of capital, and millions of the depressed classes in India suffer unspeakable hardships and disabilities.

The attitude of Jesus towards wealth is another important consideration in the regeneration of society. Our Master did not condemn the acquisition of wealth, as the Parable of the Talents shows; but he *did* condemn the hoarding of wealth, as it resulted in the blight of one's character, and in the oppression and neglect of the poor. The Parable of the Rich Fool teaches us that in hoarding wealth a man may gain the world, but lose his own soul. In the Parable of Lazarus and Dives we learn how wealth breeds lack of sympathy and social cleavage. The incident of the Rich Young Ruler brings out the truth that wealth is frequently a bar to high ideals of life. The great iniquities in society today are connected with wealth. Slums, disease, infant mortality, child labour, and a thousand and one wrongs in modern society are the results of men's desire to hoard up wealth.

We will consider one more guiding principle of our Master. Men love power and leadership, which Christ did not condemn; but he desired that these should be yoked to the service of society. He taught that the greatest man is the servant of all. Power must be attained not by trampling down others but by lifting them up.

The spirit of service is certainly growing in modern society, and yet political, industrial, and social power is very often sought for self-glorification and self-aggrandisement. It seems that there are only two professions whose clear object is service, and not pay or power: ministry and teaching. If society follows the principles of Jesus there is no reason why the lawyer or the doctor, for instance, should not be actuated by the same high motive of serving society and be content with a living wage. When business is Christianised, the motive of gain will be replaced by that of usefulness and service, and business men instead of hoarding wealth for their descendants will hold it in trust for the service of humanity. Then strikes, lock-outs and other industrial troubles will cease, and there will be cordial co-operation between the labourer and the capitalist.

Now, what should the Church do to put these great ideals of the Master into the world? First of all, the Church should have a fuller comprehension and a clearer realisation of the spirit of her Lord. The trouble with us Christians very often is either that we do not fully understand the far-reaching significance of our Lord's teaching and life, or that we do not carry our convictions into actual practice in our lives. Just think of the transformation we would effect in society if, for instance, we showed in the treatment of our servants, our employees, and the poor around us that we recognised the sacredness of their personality and their kinship to us! How far do we go in championing the cause of the poor? Do we help them in their distress, or are we content in seeking our own comfort? If only we Christians showed by our lives that we plied our vocations not for gain or for loading it over others, but for service, what a tremendous effect there would be in society!

In addition to realising and practising the spirit of the Master, the Church should unceasingly teach and emphasise the practical bearing of Christian principles to social life, in the pulpit, the platform, and the press. The best place where these teachings will bear the most abundant fruits, is, of course, the school. After all, it is to the young that we should look for raising the moral standards of society. The old cling to institutions and practices to which they have been wedded all their lives, and reform is well-nigh impossible with them. The establishment of institutions having the clear and definite object of training Christian young men for leadership for service is one of the most important means for spreading Christian ideals in Ceylon. I know of no such school or college in the Island. Such institutions will teach the rising generation of young men the value of investing their lives in service to their fellow-men. The present generation, I am afraid, is growing up, setting the Civil Service above Christian service, and the amassing of money above the

gaining of precious souls. The establishment of such institutions will also help in purifying and elevating the administrative machinery of this land. The bribe-takers in Government service have become such old sinners that it is impossible to cleanse the Augean stables. The only hope is in the rising generation, and if we can drive home the ideal of service into the minds of our youth, the problem will be solved.

There, again, is the caste question. The Church is in a position to take the leadership in the elevation of the depressed classes. An orthodox Hindu told me not long ago in reference to some forward step we intended to take in this matter: "If you fail, we too will fail. We look up to you, Christians, for leadership in this work". A practical suggestion in the work of elevating these classes, socially, morally, and economically, is the establishment of institutions like the Tuskegee Institute founded by the great Negro leader, Booker T., Washington. No Church should consider its activities complete, if it does not have a definite provision for the help of the poor. What did the Church in Ceylon do during the food distress in this country?

Another social problem that confronts us is the dowry system. Because of this pernicious custom a boy is considered an asset, and a girl, a liability in a family. However much we may profess to honour women, this custom of measuring a girl's worth, according to the wealth she brings denies totally the Christian principle of the value and personality of woman.

Coming to economic conditions, the Church has a great task in stemming the tide of Western commercialism and worship of mammon that has been imported into this Island. Such principles as "business is business" are un-Christian and ought to give way to the Christian ideals of mercy, charity and service. We know that during the War, when the world was bleeding to death, there was a great deal of profiteering, and some business men are reported to have made fortunes at the expense of their suffering fellow-men. The Christian Church in Ceylon can bring its influence to bear on society to prevent such disgraceful things being repeated in our midst.

Another social reform in which the Church should work vigorously is total abstinence. Only the other day a Buddhist leader in Colombo urged that no Buddhist, Hindu, or Mohamedan should indulge in drink, as their respective religions forbade it. I need not labour the point that the spirit of our religion too forbids it. I am afraid that there are not a few Christians who indulge in drink, or offer it to their friends, and it is no wonder that non-Christians sometimes have the impression that we are free to drink. I maintain that, whatever it may be in the West, temperance means, and ought to mean, in this country total abstinence, and he who causes his weaker brethren to stumble by drinking, temperately or intemperately, disgraces his Master in the eyes of non-Christians. The

Church in Ceylon should unequivocally range itself on the side of total abstinence.

I will conclude with a word on politics. Ceylon is astir with a new spirit of nationalism and a desire for democratic institutions. Here is a chance for us who are the followers of the Great Democrat, the originator of the great levelling, emancipating movement in the world, to infuse into society his great ideals of democracy. The Church can emphasise the truth that democracy consists in the realisation of a sense of brotherhood and is inconsistent with such institutions as caste, and that it demands service on the part of its leaders. Much of the bitterness, lying and scandals connected with elections will disappear, if only the candidates sought not power or prestige, but usefulness and service. As to nationalism, Ceylon, with its various races split up into a number of castes, and with its different creeds, needs a powerful unifying influence for the formation of a nation. The Church ought to realise and teach the truth that in the religion of Jesus Christ alone there is the needed power to unify the various sections of society into a Ceylonese nation.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men ?
And think ye that building shall endure,
Which shelters the noble and crushes the poor ?

With gates of silver and bars of gold,
Ye have fenced my sheep from their Father's fold :
I have heard the dropping of their tears
In heaven these eighteen hundred years."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And as they drew back their garment-hem,
For fear of defilement, 'Lo here', said he,
'The images ye have made of me !'

Lowell

A PLEA FOR VERNACULAR EDUCATION

By A. Abraham, B. A., F. R. A. S.

Complaints are very often made that the educational system obtaining in our country does not produce the desired results. Some criticise the curriculum of studies, and others, the medium of instruction.

There are some who think that the instruction to the Ceylon youth must be imparted "through the medium of the vernacular and on a vernacular basis." There are others who think that, though English might be adopted to some extent in the case of boys, the vernacular must be the medium of instruction of girls. Prof. Karve of Poona, the founder of the Indian Woman's University, has adopted the vernacular as the medium for imparting higher education.

The problem is one of producing maximum results with minimum time and effort. The solution of it depends upon the kind of results we desire to produce. The present system of education as given in our schools aims at enabling our students to pass the Cambridge or London examinations, and thus fitting them for Government Service and the professions, but the real aim must be national utility and national efficiency, and students must be enabled to develop their powers and become useful citizens. No man can become a useful citizen who is not able to understand the thoughts and ideals of his own people and to express his thoughts in the vernacular. Therefore, the system of education followed in our schools must be such as would develop the powers of the students and the resources of the country, and would not denationalize them and cause a cleavage between the educated and the common people. This means the encouragement of the study of the vernacular.

In the first place, the vernacular must be encouraged because it is the national language. It would sound very strange indeed to Europeans and Americans that many educated Tamils are not able to speak and write correctly their own mother tongue. What a shame it is for a Tamil man to be able to address an audience in English quoting freely from Shakespeare, Milton, Wordsworth and Tennyson, but not able to speak in Tamil freely and to quote a line from Thiruvalluvar, Kambar, Avvai or Thayumanavar.

In the second place, as a means of culture the study of the vernacular is necessary. Culture must start with what is already known to the people, and grow by the sifting of the grain from the chaff and the assimilation of foreign matter. It is easier to build upon the foundation already laid. To be sound and lasting and productive of good it must be from the native soil and must have connection with the national surroundings and national literature, and the new knowledge must be correlated to the old. An attempt to produce culture entirely in a foreign language, is, as some one

has well said, like trying to make a flower garden entirely out of flower pots leaving mother earth, which is rich and fertile, to lie rank overgrown with wild grass. "The true gardener," he says, "who wishes to grow sweet-smelling flowers does not go in for flower pots to begin with. He digs up the native soil and grows his flowers there." The tendency of the present system of education is to try to produce a flower garden of culture with borrowed fragrance from flower pots of English and Latin. What is the consequence? A shallow and seemingly attractive culture which is neither deep and lasting, nor productive.

The study of Tamil literature itself is a means of culture. The Tamil language possesses a vast literature of which any language might be proud. Its classics like சிந்தாமணி, சிலப்பதிகாரம், இராமாயணம், பாரதம், நைடதம், its moral poems like திருவள்ளுவர்குறள், ஔவைபாடல், நீதிநெறிவிளக்கம், its philosophical treatises like தத்துவக்கட்டளை, சிவப்பிரகாசம், சிவஞானபோதம், and religious writings like தேவாரம், திருவாசகம், பட்டணத்தார் பாடல், & தாயுமானவர்பாடல் are works worthy of any educated man's perusal. It is a pity that men belonging to the Tamil race born and bred in the Tamil country are unable to enjoy the treasures embodied in their mother tongue.

In the third place, to become a useful citizen, and to do good to the people, one must study the vernacular and be acquainted with the vernacular literature and be able to express his thoughts in the vernacular. It is the educated young men and young women that are expected to carry the torch of knowledge and civilization to the common people. To reach the mass we must make our appeal to them in their own mother tongue, the language of their home, and the language of their daily conversation. Purely English education makes a cleavage between the educated and the uneducated general mass. The new race is unable to understand the thoughts of the old, and it sometimes despises the mother tongue and its literature.

Special efforts are being made in India to teach and popularise the vernacular and its literature. Writing composition in the student's own vernacular is made compulsory even in the Inter-Arts and B. A. examinations of the Indian Universities. The Madura Tamil Sangam with its branches in different towns, Tamil literary magazines and daily and bi-weekly and tri-weekly newspapers are signs of Tamil literary activity. Even the Ceylon Government has taken a forward step in this direction by deciding to give an honorarium, a life bonus of 250 rupees, annually to Mr. A. Coomaraswamy, Pulavar, the well-known Tamil scholar of Jaffna.

I do not say that it is possible to cover the whole realm of Tamil literature, or even a great part of it, in our English schools, but what I say is that the system followed in our schools must be be such as would create a taste for the vernacular and enable the students to continue the study of

its literature. The system followed in the old Batticotta Seminary and in the old Uduvil Girls' school, is very well spoken of everywhere. What is the difference between that and the present day system? In those old schools the teaching of Tamil and English went hand in hand. From the very beginning English and Tamil were taught simultaneously.

I do not say that the medium of instruction should be the vernacular. To attempt to teach modern science, mathematics, history and philosophy through the vernacular is an impossibility under the present conditions. Some would urge that we must study the English language as the Japanese study it. They study English with the sole aim of obtaining the new ideas found in that language and making them their own. They do not care to speak and write the language correctly. But we are under different conditions. They have a Government of their own and the Government language is Japanese, but we are under the English Government and the language of the Government is English. Therefore we are bound to give a sound education in English and enable our students to take part in the administration of the country. To do this easily some are trying to make English their home language and thus save time and effort, neglecting their own mother tongue. This is neither advisable nor patriotic. This would create a new race which is neither Tamil nor English.

I do not say that English must be taught through the vernacular. English and Tamil are two different languages and must be taught differently. To be sure, in the teaching of English, the direct method ought to be followed. But that must not interfere with the teaching of the vernacular.

What then are the practical suggestions to be followed in our English schools?

The old Batticotta Seminary and the old Uduvil Girls' school were entirely independent of Government grant. We depend upon the Government partly for our support, and therefore are obliged to run in the paths traced by the Government in our system of education. There are three main lines marked by the Government: Vernacular, Anglo-vernacular and English schools. My recommendation to the Boys' English schools is that they might follow the English School Code and supplement it by selections from Tamil literature. The vernacular subjects allowed in the English Code must all be compulsory from the primary to the Senior Certificate and the London Matriculation classes. The course best adapted for Girls' Boarding schools is the Anglo-vernacular School Code.

HIGHER EDUCATION IN AMERICA

By M. H. Harrison, B. A., S. T. M.

I shall attempt in this article to describe some of the characteristics of higher education in America, and to point out some of the peculiar problems which it is meeting at the present time.

In order that we may not be misled in this discussion, it is necessary in the first place to remember that the terms college and university do not have in the United States precisely the meaning which they usually bear in England or in India. There are in America practically no examples of a university as a purely examining institution, as in the familiar type of the Indian university. And moreover, colleges in the United States usually have the power of granting their own degrees, and thus are not dependent upon the universities in any way. In fact the college and the university in America, are simply two types of higher educational institution which have grown up side by side, instead of being set one above the other, as in the British Empire. The American university is usually rather a more important institution than the college, but it has no control over any colleges, and a part of its work is usually the same as that of the college. The fact is, that the American university conforms rather to the Continental type of university, than to that of which Oxford and Cambridge are familiar examples. It consists not of a number of colleges, each of which has more or less the same course of study as the rest, but of a number of schools, the purpose of which may be entirely distinct. One of these schools may be a Liberal Arts college, preparing for the B. A. degree, while the others are professional schools, preparing for the professions of law, medicine, theology, engineering, etc. To these is usually added a Graduate School, in which subjects of research not immediately connected with any profession are pursued. The college, pure and simple, usually limits itself to a course in Arts and Science, not attempting any professional work. While the terms college and university are generally used in the senses just indicated, there are many individual exceptions which must appear quite confusing to the outsider, and in some cases at least, absurd. That a small institution of but little higher rank than a high school should call itself a university, while one of the best educational institutions of New England, which has a well developed professional school under its wing should modestly call itself a college, is obviously a reversal of justice. The explanation of the circumstance is, of course, that in the beginnings of educational development, institutions of all sorts were encouraged pro-

miscuously. Some were founded with hopes of a greater development than was substantiated by their later history. But the name which was originally given them clung to them in spite of their failure to live up to it. Perhaps after a century or so more of educational development the names may be modified to fit the institutions more closely. But judging from the extreme conservatism of academic tradition—there is a building at Harvard called New Lecture Hall for no better reason than that its builders forgot to give it a name some fifty years ago—there seems to be little likelihood of any great improvement in that direction. In the meantime the moral is, for anyone who is interested in study in America, that each institution should be judged solely on an examination of its own merits, and the name should not be taken as determining absolutely the character of the institution.

The higher educational institutions of the United States fall principally into three types—the university established by private endowment; the college, which is supported in the same way, and the State university. Of these, the last is a comparatively recent development, and although many states have established them in only a few instances have they had time or opportunity to develope a very high standard of scholarship. They are, however, of interest for two reasons. In the first place, they illustrate one of the fundamental doctrines of American democracy, that the state is under obligation to its citizens to provide adequate education. The State university is the crown of the educational system provided by the state. Its fees are nominal, and its popularity with large sections of the American people is shown by the large number of students which it is able to attract. In fact, the numbers in many cases have been so great as to be a hindrance to very effective work, for the professors have been so busily occupied in teaching large classes, that they have had little opportunity for research. The popular character of the State universities is also seen in the fact that they have arranged University Extension courses of reading and lectures for those who are unable to take advantage of a regular course. A second development in which the State universities have had a very prominent part is in the study of agriculture. Most of the more important State universities are situated in states having a predominantly agricultural population. In response to the demands for instruction which would be immediately applicable, agriculture has been specially developed, and considerable research has been done which has been of great benefit to the enlightened farmers of the country.

We turn next to the smaller colleges. I speak of them as small because the typical college has a student body which can be counted in hundreds while the state university must nearly always

reckon its students in thousands. The small numbers in the colleges is by no means always due to the inability to secure students, but in a large number of cases, the limitation of numbers is voluntary in order that the peculiar ideal of the college may be served. For the ideal of the small college in America is not to educate all possible students, or to teach all possible subjects, but rather to train up a limited body of men with the highest qualities of intellect and character. While it is not impossible that these qualities may be formed in large universities, yet there are certain decided advantages which the college possesses. Where the numbers are large there is a danger that the individual student may be lost in the crowd, and that his personality, unless he is a very strong and outstanding character, may count for little. Within the limits which the colleges endeavor to observe there is opportunity for every student to become at least casually acquainted with practically every other student in the institution. There is little possibility of what sometimes happens in larger institutions that a student may go through his entire course of study, and yet not form a real friendship with anyone. On the other hand, there is the probability that he will meet with those in college with whom he will be able to form friendships which may last for life. Not only may he form friendships with fellow-students, but there are large possibilities of friendship with the teachers. Where classes are small, it is sometimes possible for a gifted teacher to come into real intimacy with his students in the classroom. I remember my own experience in that respect. The number of students studying Greek, which was not a required subject, was small, only about seven or eight of us, and in the hands of one who was not only a through Greek scholar, but a gifted teacher as well, we not only learned something of the Greek language and literature but we gained a new outlook upon life. While the professors in the smaller colleges necessarily cannot all of them be men of national eminence and fame, yet the majority of them have done some original research in the subjects which they teach, and there are some of them whose work is known and appreciated throughout the country in the best universities as well as in other colleges. Another characteristic of the college is that at least in very many cases, the atmosphere of student life is strongly religious. Many of these smaller colleges were founded by some religious denomination, and while they are now rarely controlled by churches, the religious and moral influences are strong, and prove a valuable aid in forming character. The teachers join freely in the religious life of the students, and through such organizations as the Y. M. C. A. or Social Service Committees, an active religious life of service is formed. It is noteworthy that the number of men volunteering for work which is purely of the na-

ture of service is much larger from the colleges than from the universities, in spite of the much larger number of available students in the latter.

It may be well to illustrate what has been said in a general way by reference to one particular college. Naturally, I choose for this purpose the college in which I myself studied, Knox College, situated in Galesburg, Illinois. This college was founded a little more than three quarters of a century ago by a company of Presbyterian immigrants from the state of New York. The country at that time was very sparsely populated by white people, Indians were occasionally to be seen, and life was necessarily lived on a rather primitive scale. The remains of 'Log City' as it was called, a collection of log huts in which the first few years were passed, is still to be seen two or three miles away from the present site of the college. These religious people were far sighted enough to see that the rich farming country in which their settlement was situated would sometime be the seat of a large population, and so they attempted at their first coming to found a college which might serve the needs of the rapidly growing community. At first students supported themselves by working in a carpentry shop run by the college, but after a time this became unnecessary, although the tradition of work still remains, and many students pay their own way through school by means of earnings outside of school hours and in vacations. The college is no longer controlled by any denomination, but a large majority both of students and teachers are active members in Christian churches. The number of students has been limited to five hundred and fifty, although, especially since the war, many more apply each year. Women are admitted to the college on equal terms with men, and the arrangement seems to be entirely satisfactory in every respect, except perhaps, that the women carry off an undue number of the prizes each year. One interesting feature of the college's work is that it maintains an exchange professorship with Harvard. That is, one of its teachers goes to Harvard University each year to take charge of one of the regular classes there, while a Harvard professor comes to lecture at Knox. Thus the best men at Harvard are able to let their light shine to a larger audience than that contained within the walls of their own university, while the Knox professor is able to get into touch with a more stimulating intellectual atmosphere.

It was perhaps due to this latter arrangement that I was led after finishing my B A. studies at Knox, to turn towards Harvard for further training. At any rate, it is convenient to take Harvard as an example of the last type of higher educational institution, the university. I have already explained something of the composition of an American university. It is only necessary to apply what has been said to Harvard. The central part of the university is

what is called Harvard College, that is the body of undergraduates who are preparing for the degrees of B. A. and B. SC. As a continuation of this is what is known as the Graduate School, for entrance to which one must have taken the degree of B. A. from some one of the better class of colleges or universities. Here one may study any of a vast number of subjects, from ancient Sanskrit literature to the technique of the twentieth century drama, or from the theory of functions to the Aztec culture of Central America. Then there are three large professional schools, one of law, one of medicine, and one of dentistry; then there are smaller schools of engineering and of forestry; and then several institutions which exist more for research than for teaching: the astronomical observatory, an institution for the study of meteorology, and one for the study of botany. I have left for mention at the end the schools of theology. For of these there are no less than five which are associated with the university. One of these is actually a part of the university. The others are associated with it in various degrees of closeness, but they are sufficiently connected, so that a student who is studying in any one of them may take any course which is offered in any one of them. Besides these different schools there are a variety of museums, libraries and art galleries attached to the university. The main library, containing over two million volumes, is one of the largest in the United States. As the main emphasis of the college is upon the development of the intellectual and moral character of its students, so the emphasis of the higher departments of the university is upon research, and upon the development of the powers of research in those who study there. The university has the funds which the college cannot hope to secure, for the provision of research laboratories, for the collection of rare and valuable books, and because of the presence of the proper conditions of research, it is able to attract scholars of the greatest reputation. For entrance into most departments of the university, the possession of a B. A. or B. SC. degree is a *sine qua non*, and even that may prove insufficient, if the institution from which it has been obtained is not of sufficiently high standard. The result is that there is an intellectual community, which in itself is no small degree an inspiration to the student, and which contributes much to his development

In conclusion, I wish to speak briefly of two problems which American colleges and universities are meeting. The first is the shortage of funds. Apart from the state universities, higher educational institutions in America receive no aid from the state. Their expenses are met entirely from fees and from the interest on invested funds, most of which have been contributed from former students and well-wishers. Since the cost of living has risen tremendously in the last few years, the

income which was formerly sufficient has recently proved extremely inadequate, so that professors have found it almost impossible to live, unless they possessed abundant private means. The mason or carpenter has often had a larger income than the college professor. But while teachers in primary schools have deserted the teaching profession in large numbers, there would appear to be little inclination to do so on the part of the college teacher, although some who temporarily left their work during the war were able to earn vastly larger salaries than any which they could secure in academic work. The remedy has been a campaign for an increase of endowment, and nearly all the colleges and universities in the country have been working strenuously for that end. In the case of the stronger institutions the campaign has been very successful, although probably some of the weaker schools have fallen out in the race.

Another problem which American colleges and universities are facing is the question of academic freedom of speech. Does a professor have the right to announce to the world, or more particularly, to his own students the results of his thinking and research? This problem arises only in the case of the social and political sciences, and is partly the consequence of the source from which the endowment of the institution is secured. Naturally, much of the endowment must come from the wealthy classes, to whom radical theories of wealth or labor are anathema. These classes are largely represented upon the Boards of Trustees which form the governing bodies of most colleges and universities. When a professor, then, in their institution shows a leaning towards socialistic ideas, it is natural that they should be alarmed. There have been several cases recently where professors have been summarily dismissed for such causes, but the feeling is gaining ground that the control of the teaching of the university or college must be in the hands of the teachers, and not in the hands of business men who may have only a very imperfect idea of the nature of the questions discussed.

The desire for higher education has been steadily on the increase. The numbers of students have been increasing very rapidly, especially since the close of the war. The war proved in a very striking way the value of college education. Almost all of the officers in the army which went to France were college bred men. Wherever there were positions which required special technical skill or scientific knowledge, college men were to be found. It gave to many a new idea of the value of a college education when they found that those who had been in college were obtaining places in the army as captains and lieutenants, while they were obliged to serve as common soldiers. And this enthusiasm for education is remaining in times of peace. It is a good omen for the future that very many of those who in war-

time fought to make the world safe for democracy have returned to the colleges, that they may fit themselves better to serve their country and the world by the arts of peace.

IF YOU WANT TO BE HAPPY—PRACTISE!

By Dr. Frank Crane

in the American Magazine

The point to this piece of writing is that the way to get happiness is by practice. And people turn every other way than that.

There are those who regard it as some sort of a strange, shy thing, like Maeterlinck's Blue Bird—to be caught only by the few and lucky. Some look on it as an endowment of youth, when we have limber legs and unspoiled livers; and others, as an achievement of old age and philosophy.

So it is supposad to be a by-product of money, health, love, success, religion—what not.

But the fact is that happiness is not something handed down to you from heaven, nor something you can cozen yourself into by some fanciful cult, making yourself happy as the Irishman who tried to lift himself over the fence by his boot-straps; you can't get it by taking a pill or a drink; nor buy it with money.

It is simpler than all that. Hence so many miss it.

For you get so you can be happy precisely as you get so you can play the violin—by practice.

—*THEREFORE TRY THIS*—

Spend thirty minutes each morning exercising in happiness. During this half hour think of all the agreeable things you can. Recall the pleasant events that have occurred. Look forward to those you expect. Enumerate the many things you like, from buckwheat cakes to Chopin's ballades.

If any fear, or premonition, or other disturber of the peace, intrudes into this practice hour, chase the thought away, as you would shoo away a fly, or drive out a rat.

Do this for thirty days and see what happens.

Let us meet the first and greatest objection right now.

It is: "I can't."

"How," you complain, "can I control my mood? If disaster looms before me, if the memory of unhappy occurrences pesters me, if my rheumatism twinges, or my wages have been cut, or my lady-love returns not my passion, how can I help being distressed?"

In all of which argument you assume that you are the football of

your thoughts, that they control you, and not you, them, that you are a weather vane, and your moods the winds blowing north or south, hot or cold, as the high gods ordain, and not as you decide.

An this is not true. You can direct your thoughts, even as you direct your speech. For thinking is merely talking to yourself. And if you don't want to talk to yourself of one thing—why, talk of another. Take a tip from Lewis Carroll's walrus:

> "The time has, come" the Walrus said,
> "To talk of many things:
> Of shoes—and ships—and sealing wax—
> Of cabbages—and kings—"

"But," you insist, "I can't!"

Of course you can't. Not at first. Not till you have learned how. Not until you have practised. That is precisely what we are urging.

How do you know you can't? A man was asked if he could play the violin. "I don't know," he answered. "I never tried."

Are you not childish? What would you think of the little girl of six who refuses to go to her music lesson because she cannot play the piano? Instead of that being a reason for not practising, it is the very reason why she should practise. And if you *cannot* control your thoughts and tempers, all the more need that you should go to work practising, so that you *can* control them.

By the practice of happiness I mean the training of your mind to think as your will determines, the development of the ability to control your feelings by means of controlling your thoughts.

We need not go to extremes and absurdities.

But the solid fact remains that thought-power has done, and can do, more than we commonly suppose. Its results sometimes seem miraculous.

Why cannot you develop in your self this power as a steady source of daily strength?

How? Let us see. Let us begin at the bottom, begin with the body.

Be a good animal.

Your body is the source of a vast number of satisfactions which you have overlooked, or taken too much for granted, or perhaps affected to despise.

Appreciate more the material pleasures. There's eating, for instance. Do you give it enough attention, enough to make it a considerable factor in your daily contentment? You need not be a glutton to realize that the Creator intended the taking of food and drink to be one of the unfailing springs of delight to feed the river of daily existence. Instead of being very "superior" and "spiritual," it is very foolish to despise the pleasures of the table.

And do you sleep well? If so, do you take it as a matter of course? Why not get into the habit of realizing the value of sleep every night, and of thankfully appreciating it every morning? At least, every minute employed in such pleasurable reflection is a minute saved from thinking of unhappy things.

And exercise. Do you not know that the majority of the human race, the children, get most of their enjoyment from bodily activity? Do you play tennis, or golf? Do you ride horseback, or take long walks, or go swimming? Do you hunt or fish? Or have you let your bodily machine rust and stiffen up? Have you neglected it, until now you rarely think of it unless it hurts?

The surest way to prevent any part of your body from becoming a source of pain is regularly to make it an intelligent source of pleasure.

You have a mind also, as well as a body, and the problem is to increase the sources of happiness here.

Certain thoughts, suggestions, memories or anticipations, distress and unman you; the only way to avoid them is by having on hand other thoughts and interests which are just as fascinating and which give you pleasure and tone you up.

Of course there are times when we ought to be sad. As Hood says in his Ode to Melancholy,

> Oh, give her, then, her tribute just,
> Her sighs and tears and musings holy!
> There is no music in the life
> That sounds with idiot laughter solely.

Very well. If it is time to weep, weep. We cannot evade our share of sorrows. Let us meet our troubles bravely, and play the man.

But the difficulty is that expressed by the old man who was dying, and declared, "I have seen many calamities in my life. And most of them never happened."

We climb hills before we get to them, and are continually crossing bridges before we reach the river.

Don't worry. If a thing can be helped, help it. If not, forget it.

Face the future. Face the sun. Do not let ugly and sceptic thoughts ferment. Do not lie awake all night turning some agonizing incident over in your mind. Call on your resources. Woe to you, if you have none! Find some happy thing that can absorb you, and by it crowd out the unhappy.

If you have an unpleasant thing that you must think over, set a time. Say, "At 6 P. M. I will take this matter up and think hard upon it for an hour." Then quit. Go away from the subject. You will think all the more clearly and effectively if you can lay it aside and return to it again, with perhaps a fresh point of view and a better inspiration than if you allow it to wear you out.

For happiness is essential. It is the best guaranty of good health. It is an asset in business. It makes you an agreeable person in society. Nobody wants a gloom-face around.

There are three weeds of error that ought to be pulled here: three plausible untruths that continually deceive people and lead them into the bogs of misery.

First, there is the idea that Condition, or Circumstances, make happiness. We need not argue this. It has been disprovedby every philosopher since Confucius.

Instead of arguing, look around you. You will find that there are quite as many cheerful souls among the poor as among the rich; there are sunny people in the sanitarium and grouches in the gymnasium.

Happiness is from within. It depends upon you, upon your resources and upon the habits of thought you have formed.

Second, it is often assumed that happiness is a matter of natural disposition, of temperament. This may have something to do with it, but there is no person who cannot cultivate a happy disposition if he determines to do so and persistently practices.

"I have noticed," said Abraham Lincoln, "that a man is usually about as happy as he has made up his mind to be."

A third delusion is that happiness is some kind of a thing someone else can give you.

You imagine you can pray for it, and get it from heaven. But while you may obtain the ingredients of it from heaven, you cannot have a permanent and usable happiness unless you handle those ingredients properly, and unless you perfect yourself in their use by practice.

Or you may imagine that happiness can be found in some philosophic discovery, or in some creed or faith. This, too, may have an element of truth; but it still remains that no matter how beautiful and wonderful the violin may be which is presented to you, you cannot make good music on it unless you can play it, and the only way to learn is to play, and to keep playing.

For happiness is an Art, not a Science. You can learn a science from a book. The only way you can master an art is by practice.

And being happy is like running a farm, or laying brick, or weaving cloth; the way to master it is to work at it.

It implies a continual, set attitude of mind. It means mastering the trick of turning every event so that you see its bright side.

The little girl in the play "Pollyanna," understood; she became an expert in "the glad game."

And why not? You can't change the things that happen to you, nor the people you meet. But you can, if you try, learn to find something amusing or bright in every one of them.

The practical value of religion is that it is a way of escape. That is why religion has always had such a powerful hold upon men's minds. It is really "a shelter in the time of storm."

Who can measure the immense contribution to contentment that has been brought to human beings by a sincere faith?

Happiness is a good thing. And, like every other good thing, if you have to work for it.

It is not at the end of the rainbow.

It is not over in the next country.

You cannot find it by getting new furniture, nor another diamond

necklace; no, nor by marrying the girl you love, nor by succeeding in business.

Unless you know how to get it right where you are, with what is in your hand, you cannot get it elsewhere nor with other equipment.

It is nothing in the world but a good habit. Cultivate it.

It is an accomplishment, like wood carving. Learn it.

It is a certain skill of mind, whereby you adroitly adjust yourself to what destiny gives you,

And you get it by practice.

If the reader will pardon a personal reference, I will adduce my own case as an example.

I am in the fifties. I have to work for a living, There are many things I want and can't get. There are surroundings I would like to change, but cannot. My health is not robust. Yet I am happy. Every day, from the time I get out of bed until I return thereto, I am contented.

Yet I can remember very well that when I was in my twenties, and full of vigor and youth, I was miserable most of the time

I was naturally morbid. I brooded habitually. I was subject to long fits of depression. I was sensitive and suspicious. I was always having premonitions. Altogether, I was gloomy and unhappy.

Gradually, I do not know why or how, I grew out of this. I had common sense enough left to see the folly of it all. I made up my mind I would be happy. I persistently resisted the upsetting and annoying thoughts, which I had always assumed I could not prevent. I began to practise happiness.

Now when my hands become dirty I wash them; and when I have an unpleasant thing to do, I do it, and then put it aside and think of something pleasant.

It may not be a very wonderful and lofty and noble idea. But it works. I commend it to you.

THE COLLEGE

EDITORIAL NOTES

Our Articles

The first article is an address prepared for the Workers' Conference held in Colombo during the first of March by the Representative Council of Missions on the subject, "What can the Church do to Christianise social, economic and political conditions." The second is an address delivered before the Round Table of the College. The article on "Higher Education in America" is especially interesting now when there is a great deal of discussion in India and Ceylon about what a university education ought to be. The article on "Happiness" is so striking that we need make no apology in including a reprint in this number.

Au Revoir

Mr. C. W. Miller and family left for America during the second week of March. They expect to be away for two years and hope to return to do missionary work. Mr. Miller came out to Jaffna in 1914, after graduating as Master of Arts and receiving a training in teaching in the Columbia University. A good part of 1914 was taken up in the study of Tamil. Mr. Miller fell ill during the latter part of the year and had to be operated upon for appendicitis. At the beginning of 1915 he became Acting Principal of the College and continued in this work till the end of the year, when Mr. Bicknell relieved him. Mr. Miller married Miss Edith Gates of the Marathi Mission in 1916. In addition to his other work in the College, he superintended the Lower School and the English Schools affiliated to Jaffna College. In 1918 he was appointed to do Mission work and took up his residence in Manipay, his chief work being to manage and co-ordinate the work of the vernacular schools in the American Mission.

Mr. Miller was highly popular as the Acting Principal of the College and gained the esteem and love of the staff. He was the founder of the "Round Table" in which educational and literary subjects are discussed by the teachers of the College. His knowledge of up-to-date methods in education was of great use to the College and the affiliated schools. As a missionary, he was very successful, and became immensely popular for his aggressive temperance work. Mrs. Miller was very useful in the College in training the boys in singing, and she took a kindly interest in them. Mr. and Mrs. Miller have made many warm friends in Jaffna and it is hoped that they would return to Jaffna after their furlough and devote themselves to missionary work in our midst. Mr. Miller has secured a scholarship in the Union Theological Seminary of New York and intends going through a theological course. We wish Mr. and Mrs. Miller and little Frances, *bon voyage*, a pleasant stay in their homeland, and a safe return to this land.

COLLEGE NOTES

—*Mr. J. S. Navaratnam* B. A. who had been expected to rejoin the staff, was appointed Headmaster, Manipay Memorial School and assumed duties at the beginning of the year.

—*Mr. Seevaratnam* who holds a third class certificate, and a Training School certificate was appointed to a position in the Lower School in January.

—The Atchuvaly, Udupiddy and Chavakachcherri English Schools have been accepted as branch schools of the College.

—The Hunt Building is now ready for occupation. The upper floor will be used as a dormitory.

—*Mr. J. V. Gunaratnam* (Inter B. D) who had been working under the Danish Mission in South India, was appointed teacher at the beginning of the term.

—We are glad to report that Mrs. Bicknell, who was ill during last term, has recovered, and has gone to the Hills. Although we were sorry to hear that Master John Bicknell was down with enteric fever, it is a relief to know that he is all right now.

—*Mr. Bicknell*, our Principal, had to accompany his family to Kodaikanal earlier than usual. Mr. M. H. Harrison has been acting for him.

—*Mr. Moody Arianayagam*, one of our teachers, left us at the beginning of the term. He will be enrolled Proctor of the Supreme Court in a few weeks, and is intending to practise in Colombo in partnership with another Proctor.

—*Mr. D. S. Sanders*, B. A. has gone to the Training College for a year's course. He is also taking courses in English and Philosophy at the University College.

—*Mr. T. P. H. Arulampalam* who has a diploma in manual training, has been appointed instructor. Classes in manual training will be started shortly.

—*Mr. George*, our Drawing Master, who expected to leave at the end of last term, we are glad to say, has returned to work with us.

Mr. Samarasinghe, Inspector of Drill, visited us on the 3rd March. He expressed his pleasure at the gymnastic performances which he witnessed.

—A batch of Agricultural students, and an Instructor of the Peradeniya Agricultural School accompanied by Maniagars Sandrasegara and Muttucumaru visited the College.

ALUMNI NOTES

By C. H. Cooke

Mr. T. H. Crossette, M. A. has rejoined the St. John's College, Jaffna, as Vice-Principal.

Mr. M. Sabaratnasinghe, B. A. of the Jaffna Hindu College has joined the Training and University Colleges to qualify himself for the Diploma of Education.

Mr. M. Muttucumaraswamy, Mudaliyar, Maniagar of Tenmaradchy, is retiring owing to age limit.

Dr. S. Somasundram, who recently qualified himself in Tropical Medicine, has taken up duties at Hambantota.

Dr. E. T. Sivavanamuttu has returned from England after obtaining L. R. C. P., (Lond.) M. R. C. S. (Eng.) and D. T. M.

Mr. A. S. Arulampalam of the Sanganai Church has given up his connection with it as Preacher, and has accepted the Managership of the vernacular schools of the Western Districts, belonging to the A. C. M.

Mr. V. A. Varilamby has succeeded Mr. Arulampalam, as Preacher at Sanganai.

Mr. J. S. Navaratnam B. A. has been appointed Headmaster, Manippay, Memorial English School.

Mr. C. H. Cathiravelpillai, who recently retired from Indian Service, has joined the teaching staff of the St. John's College, Jaffna.

Mr. R. M. Thevathasan, B. A. of the Puttalam Kachcheri, has been transferred to the Land's Office, Jaffna.

Mr. S. W. S. Cooke was married at the Sandirupai Church to Miss Mabel T. Francis on the 17th November, 1920.

Mr. John Worthington was married to Grace N. Stephen at the Araly Church on the 4th February, 1921.

Advocate W. Duraiswamy is a candidate for the Northern Province seat in the Legislative Council.

Mr. S. K. Rasiah of the Tellipalai English School has secured a scholarship in the Training College.

Messrs K. Thiruchittampalam, V. Nagalingam and M. Rajaratnam came out successful in the first and Mr. S. R. Arianayagam Mudaliyar in the Final Proctor's Examinations held in August 1920.

Mr. J. S. Lewis has been transferred from Poona to Postal Accounts office, Madras.

Dr. E. V. Ratnam has been elected a member of the Ceylon Medical Council.

Mr William John of the Manipay Memorial School passed away on the 26th November, 1920.

Mr. S. Chinniah of the Manipay Hindu College has joined the teaching staff of the Memorial School.

ATHLETIC NOTES

1921 promises to be a fairly prosperous year for athletics.

The cricket eleven is making steady progress. Regular practice will do much to improve the team much more. We have a really good fielding team, but there is much to be desired in the batting. We think that less of "rockets" and more of "ground drives" will be good.

Volley ball appeals very much to a great number of students. We hope to provide two more courts next term.

Tennis has also been revived. Last year the game received a damping check by the departure of many of the players, but this year we are much better.

At present we have only one court available, but the Principal has very kindly promised to supply us with a second court from May.

Practice for the King's Birthday Sports has just begun and we hope the team will do credit to the training it receives.

V. Karalakutasinghe.
Supt. of Games.

A Cricket Match

A very interesting day was spent on Saturday the 12th instant at Jaffna College when the college cricket team met the St. Patrick's team at a friendly match. The match began at 1.30 a. m., when the home team winning the toss, sent in their opponents to bat. Nearly the whole of the forenoon was taken up with the batting of the visitors, who scored 208 runs, almost all entering into double figures. The captain, Mr. Sivasubramaniam, contributed 53 to the score, playing a very neat and steady game. The home team had rather a bad luck in their first innings, for they were able to put up only a score of 82 runs, the chief contributors being Messrs. A. P. T. Winslow—17, R. C. S. Cooke—15, and S. V. Vyramuttu—14. Martin, for the visitors, captured most of the wickets for a few runs. At the close of the 1st innings a most enjoyable hour was spent, when the visitors were entertained by the students of the college at the gymnasium Hall, where many interesting Gymnastic beats were gone through by Mr. K. V. George and his disciples. A few musical items contributed by the visitors and the students of the college made the occasion still more

lively. After a hearty and much enjoyble breakfast, the 2nd innings was begun in a most exciting manner, as the visitors had declared their innings closed. The home team fared much better in their second essay putting up a score of 182 runs. The captain, Mr. R. C. S. Cooke, knocked up a score of 78 runs in an easy style treating the spectators to a good game consisting of many boundaries, thus breaking the record score of the College. The other builders of the score were, Messrs A. T. Vethaparanam—46 and A. Meadows—30. At the end of this innings the visitors with only a few minutes before them to make up 57 runs to win sent in their men to bat. The visitors fared badly being able to raise a score of 40 runs for the loss of six wickets. Messrs. A. T. Vethaparanam and A. P. T. Winslow were responsible for capturing the wicket for a very few runs. Mr. Winslow, a chip of the old block, is to be congratulated for his bowling in both the innings and for his excellent fielding. The name of Mr. S. V. Vyramuttu is worthy of mention for his most excellent and daring fielding. The match thus ended in a draw in favour of the visitors. After the match, Father Mathews, Rector of St. Patrick's College, with a few other Fathers sat down for tea with both the teams. A few words were spoken by Mr. R. C. S. Cooke in appreciation of the most cordial feelings that have been existing between both the Colleges for the last six years. At the end of his speech he urged that this spirit should go on forever. Mr. A.S. Pillai replying for St. Patrick's testified to the words spoken by the captain and thanked the home team for having made them enjoy such a day. Mr. M. H. Harrison, the Acting Principal of Jaffna College, speaking next wished that the colleges should be as closely connected as possible. The most enjoyable and interesting day ended with brotherly feelings created in the hearts of the students of both the colleges.

L. Kulatungam

Y. M. C. A.

The Eluvaitive Expedition

Every reader of the *Miscellany* expects to see an account of our annual Expedition to Eluvaitive in the first number of the year. We will not break the good old custom this year, though we have to say practically the same thing year after year. This year a party of about 50 students and seven teachers set out for the Island at about 2. P. M. on Friday, February 8. The boat which took us to the Island was smaller than the one we had on previous occasions and we had to squeeze ourselves into every available nook. But we did not mind it. The wind was very favourable and we reached Kayts in good time. There we regaled ourselves with tea and light refreshments. After a stay of about 45 minutes at Kayts we again got into the boat and set sail for our Island destination. From far off we were able to see huge bonfires blazing on the beach. As we came nearer, by means of the moonlight and the light shed by these bonfires we were able to distinguish the tiny figures of the children who had assembled on the beach to welcome their benefactors. We landed when there was still daylight. As soon as all waded to the beach we offered prayer to the Almighty for having enabled us to see our little island again. After this the children were dismissed to go and call the older people for our sunset meeting. Some of us also went into the village and busied ourselves in exploring the place. Others were helping the cook to prepare dinner. At about 8 o'clock the school building was crowded to overflowing with people. Messrs J. C. Amerasingam and K. T. Chinniah addressed the gathering. After this we dispersed to the open in front of the school and whiled away our time in several ways till dinner was ready. We took our dinner in the good old fashion in *thadduwams* (vessels made out of palmyrah leaves). The sea-breeze had shar-

pened our appetite and every one of us did ample justice to the food set before us. Dinner over, all repaired to the beach and spent their time in strolling and chatting and building bonfires with the firewood which is perhaps the only thing they have in abundance in the Island.

After this most of us went to bed. There were some who thought that it was yet too early to retire to bed although it was one o'clock. These did everything in their power to disturb our well-earned repose. Nature at last prevailed over these and they too went to bed; when we got up in the morning we felt refreshed and were ready for the work before us. We had our early morning *kunjee* and went out into the Island in 5 groups under the leadership of Messrs Arulampalam, Kathiravelu, Jeevaratnam, Gunaratnam and Karalakulasingham. We were given a cordial reception by every one in the Island including the Catholics whose reception to us during the past had been far from cordial. We returned to the school building after a fatiguing walk in the hot sun over the sandy paths. After the parties had gone out those that stayed in the school tested the ability of the students in Arithmetic, Religious knowledge, singing and Geography. When the parties returned from their house to house visits we had field sports for the school children. This over, we had our big general meeting when Messrs A. Kathiravelu, V. K. Nawasivayam and K. T. Chinniah addressed the gathering. Mr. J. V. Gunaratnam presided over both the meetings. When the addresses were over, we had the prize giving. Mr. Arulampalam who was our teacher in the island almost from the beginning, gave away the prizes. When this was over, we distributed rice to the islanders. Those that received rice were about 60 besides the school children. Rice distribution over, we sat down to our breakfast. It was now about 2 o'clock. The boatman told us that the wind was favourable just then and it might become adverse, if we delayed. We made all haste and hurried to the boat. We embarked at about 2.30 and before we reached Kayts the wind had fallen, the sails were empty, and we had to depend upon the muscles of our boatmen to take us to Kayts. We landed at Karadive and trudged our weary way home. Our impedimenta were sent in a cart and we reached College at about 11.30 P. M. Special mention must be made of Mr V. K. Namasivayam, the Missionary Committee Chairman and Mr. E. T. Joseph, the Treasurer, who were mainly responsible for the success of our expedition.

S. Handy Parinpanayagam,
Secretary, Y. M. C. A.

LITERARY SOCIETIES

I. BROTHERHOOD

The following subjects were discussed this sextant in the Brotherhood.

1. A man entering any legislative assembly should give up his professional duties.

(Prop.) L. S. Kulathungam. (Opp.) S. Kanapathipillai (Carried)

2. The Ceylon University College was based on right lines.

(Prop.) S. V. Vyramuttu. (Opp.) S. ThangaRajah. (Lost)

3. All the Protestant Churches should unite together under one Episcopacy.

(Prop.) E T. Joseph. (Opp.) J. C. Arumanayagam. (Lost)

4. A solider is more useful to a country than a statesman.

(Prop.) T. Thiruvilankam. (Opp.) C. Nagalingam (Lost.)

5. The residental qualification for membership in the Legislative Council should be retained

(Prop.) J. P. Hensman. (Opp.) A. M. Winslow. (Carried.)

ThangaRajah Saravanamuttu,
Secretary.

II. LYCEUM

Topics Discussed:—

(1) "Country life is better than town life."
(Prop.) A. Ponniah (Opp) M. Ramalingam. (Carried.)

(2) "To be a boarder is better than to be a day scholar."
(Prop.) R. C. ThuraiRatnam (Opp.) M. SabaRatnam. (Lost.)

(3) "Eastern dress is preferable to the Western."
(Prop.) T. Sivagurunather (Opp.) T. Velupillai. (Carried.)

(4) "Farming is better than trading."
(Prop.) D. S. Vairamuttoo (Opp.) M. Ramalingam. (Carried.)

R. Sellaiah,
Secretary

IN MEMORIAM

DANIEL RAJAH SANDERS

The death of Mr Daniel Rajah Sanders removes one of the most useful members of the College staff. Besides his work in the class-room, he was dormitory master, scout master, superintendent of games, leader of the Church choir, and Y. M. C. A. worker. Much was expected of him, and his loss has been keenly felt by both teachers and students alike.

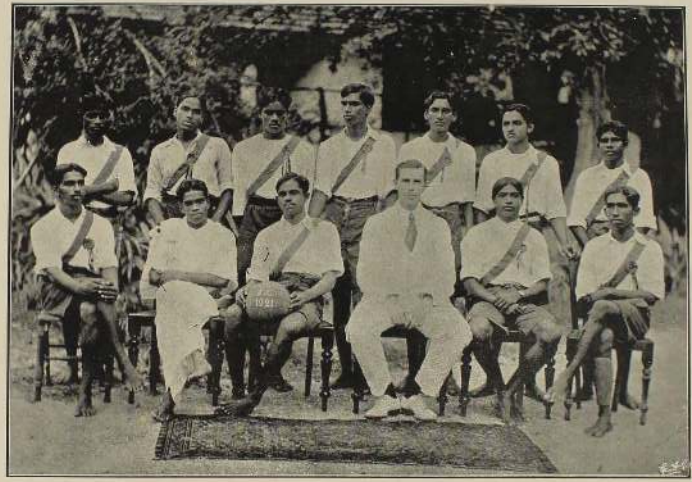
Daniel Sanders was born on 21st October, 1895 and was the youngest son of the late Rev. J. M. Sanders, Pastor of the Atchuvelly Church. He entered the College in 1909, and passed his Senior Cambridge in 1913, after which he took a course in Science in Trinity College, Kandy. He then returned to Jaffna College and passed the London Matriculation Examination in the first division, and studied for the Inter Arts for two years. As a student, he was keen, and loved knowledge for its own sake. As three of his teachers testified at the funeral, he was always eager to learn more than he was expected to prepare. As a teacher, he was able to hold the attention of his classes and make them take an interest in their work. As a dormitory master, he was kind and helpful but at the same time he was a good disciplinarian. He showed the same qualities in the play ground. One of his great achievements in this direction was the raising of the standard of cricket in the College. It was a coincidence that only the day previous to his death a team which was trained by him from the start played a match and surpassed all previous records. His moral and religious influence among the students was noteworthy. As his teachers testified the other day, he

was an incurable optimist, and always looked at the bright side of things. In the face of discouragement and failures he ever looked cheerful, and said that things would turn out well. He always respected the personality of his pupils, and put the best construction on their acts, and was never known to speak ill of them.

His death took place on Sunday the 13th of March and the funeral took place the next day, and was attended by a large number of students, teachers and friends. A choir of small boys sang a song specially composed for the occasion. The service was conducted by Rev. R. Hitchcock, and Rev. M. H. Harrison, Mr Allen Abraham, Mr. J. V. Chelliah, and Rev. S. Eliatamby spoke in appreciation of the deceased.

It may appear inexplicable that so promising and useful a life should be cut off in the bloom of youth. We men can only see the arc and not the "perfect round," and so fail to understand the purpose of Him who holds our destinies in His hands. "We have but faith, we cannot know." It is a comforting thought that men are to be judged, not according to their calendar years. "We live in deeds not years." And judged by this standard, Mr. Sanders may be said to have lived long, for he has crowded into his short span of life a work of many years. May God comfort the sorrowing mother, brothers and sisters.

NORTH CEYLON FOOTBALL CHAMPIONS, 1921.



Back row, standing, from left to right.

K. KUMARASAMY, J. C. ARUMAINAYAGAM, S. RASANAYAGAM, J. A. THURAISINGHAM, T. BALASINGAM, S. KANAGANAYAGAMPILLAI, S. V. VYRAMUTTU.

Front row, seated.

J. P. HENSMAN, Mr. S. T. JEEVARATNAM (Supt. of Games), S. SABARATNAM (Capt.), Rev. J. BICKNELL (Principal) A. P. T. WINSLOW, A. R. KANAGARATNAM.