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EDUCATION FOR REWARDS

CHARLES W. MILLER

These are the days when the prescribed orders of things are constantly being challenged. It is a good thing. There is no more healthy sign in the world than dissatisfaction with things as they are. Some one has called that discontent "divine," and so it is. For never can the laws of growth be utilized until there is an overwhelming impulse to change the present into something better.

It seemed to me that one of the best ways in which I could bring before you the recent progress of educational theory in application to the old order of things was through a discussion of "Education for Rewards." I would invite your attention to certain aspects of educational procedure embodied in the examination, prize, and reward system commonly approved, not only in this land, but generally, wher-

ever educational systems have been set up. Today I would stand as challenger of the prevailing conception of the examination system, the intolerable custom of offering rewards and giving prizes, the endless, wearisome business of giving marks and designating the first pupils of the classes, the daily humiliating and ridiculous search after mere designations, titles, and degrees. Some of you have long been dissatisfied with the examination system. Some of you have already stated in no uncertain terms that it did not produce the best results. I would go still further and assert, that in its present form, it is fundamentally, psychologically and socially, immoral. Not only so, but the whole idea of stimulating what *some people* think to be desirable forms of activity by means of prizes and rewards which are not themselves the natural outcome of the activity itself needs to be analyzed with the utmost care. Upon such a system what kind of a society are we building?

To clear the way, examine the simplest type of reward, that which comes to the cultivator of the soil. He has grown in the atmosphere of truth. He knows that whatever he sows, that will he also reap: his efforts at manuring, watering, and weeding, produce fruit, the natural result of his thought and pains. This fruit is available for his own use or in exchange for other goods of which he stands in need. The reward of his labour is intimately connected with his interest and his effort. If he is a good farmer, he is known as such

in the village; if he is earnest and hardworking, the reward of his labour is conceded by all as the deserved outcome of his intelligence and industry. Moreover, if this farmer goes to the experiment station and learns how to produce a new or a better crop, and if he applies the results of his study to the improvement of his own cultivation, the reward of that learning is intrinsic; the satisfaction he gets out of the better results belongs to the process of working out those better results. It is directly associated with his interest and his effort.

Now take the farmer's boy. *Someone else* needs a certain kind of labour which this boy can give if he can read a little, do some arithmetic, write a legible hand, and can acquire a certain amount of skill in finding out and doing what *someone else* wants done. The reward of this labour is money, cash in hand, perhaps superior to what the farmer can acquire. The process of *acquiring* the necessary skill is a matter of educational drill, the end of which is a certificate which is a sort of passport to the employment. In this case the labour put forth by the boy in his school work is directed toward the one end of passing the examination, obtaining the certificate, and getting the job. The activity engaged in has this primary meaning for the student. The skills acquired in reading, writing, and arithmetic are valued only in so far as they may help the pupil attain the standards set up by others. The miscellaneous information re-

quired in geography, English literature, mathematics, etc., is acquired and poured forth in response to the demands of those who set the standards. The pupil gets his certificate and his job, not as a result of his own estimate and realization of the value of his efforts in making him an efficient clerk, but as a reward for putting himself through more or less disagreeable tasks prescribed by others. The subjects studied are not taken up because of their intrinsic interest, because they are of immediate worth in themselves to the student, but only because by so studying can the prize of the certificate be obtained. Granted that sometimes intrinsic interests do appear, that now and then a student does find mathematics, for instance, an interesting study for its own sake, and that the teachers are sometimes successful in making the subjects interesting to the pupils; the thing fundamentally wrong is the prize system; we have started out wrongly in setting up a reward exterior to the learning itself. Such a reward is essentially different from the one received by the farmer in connection with the learning better methods of cultivation. In the latter case the farmer's purpose is to secure a better crop and all his efforts have a direct bearing on this result; in the former the boy's purpose is to pass someone else's examination and all his efforts are artificially stimulated towards that end. The result is not an educated person. The end may be tragic as even now seems to appear.

The Elementary School Leaving Certificate has been a general passport to minor jobs of a clerical nature. The demand for such clerkships has fallen off. Many boys who can put "E. S. L. C. passed" after their names are loitering about the villages, too proud to engage in cultivation, a burden to themselves and everyone else. The very sad case of two brothers was related to me recently. The family property was sold and mortgaged to pay school expenses with the expectation that clerical jobs would finally make up the expense and put the family on "Easy Street." The boys are now at home with neither the desire nor the opportunity to support themselves by adapting themselves to the situation which keeps them in their own village.

I have stated that the prize and reward system is *immoral*. I think we are all deeply interested in this aspect of the question; for what do our schools amount to unless they can produce boys and girls of good character? That good boys and girls are leaving our schools to enter life each year is the unquestioned fact; but that they are good is not the educational outcome of the academic system under which they have been reared, which, I believe, is fundamentally immoral. It is the undoubted influence of a better-ordered environment and the numerous extra-curricular activities which characterize such a school as Jaffna College. But if we pay some attention to the moral influence of the

classroom activities as well, perhaps we can explain some of the character failures which sometimes surprise us.

An analysis of the psychological basis will be helpful. First let us dispose of the old notion of "mental discipline." It used to be thought that the mind was akin to a muscle and that what was required of the young mind was a constant amount of good exercise by some means or other to prepare it for use in the work of life. Certain subjects, such as arithmetic and grammar, were thought to be especially useful for such exercise. Modern psychology has demonstrated the falsity of such conception. The mind must rather be compared to an immensely intricate inter-communicating telephone system in which new connections are constantly being made, some falling into disuse and others being strengthened through continual use. Each connection is made between a specific situation and a definite response of the body mechanism. What is learned is a reaction, a response to a situation. The mind grows by making more connections; enabling the body to respond more efficiently to a given situation and more capable of some effective response to a brand new situation. The area of connecting links is, through growth in such responsive action, constantly expanded, enabling the individual to see the wider bearing of the particular response, to forecast the probable result of a certain line of action, and to look forwards and backwards to the relations between

cause and effect. In other words, the true growth of the mind is in making more connections,—in thinking. Such a consideration of the structure of the brain and the functioning of the mind makes the old idea of some subjects as being particularly valuable for strengthening the mind untenable; and school can no longer legitimately be held as a place where disagreeable subjects must be studied because of the necessity for developing mental discipline. Rather, school is a place where the inmost needs of the children are continually and progressively met by supplying the opportunities for the satisfaction of those needs with relation to the social environment in which the child lives and grows.

There is an important law of learning known as the Law of Effect. To fully state this would involve a technical explanation which would be out of place here. Suffice it to say that effective learning takes place through satisfaction accompanying the act. It is true that a child can be compelled to repeat a form of words and forced to go through with the semblance of acquiring knowledge. Even here the law of effect holds; for the real thing the child learns in such cases is not the subject matter in hand, but how to please the teacher or how to avoid the displeasure of and possibly the pain caused by outside agents. But this is training in acts mechanically done by the same methods that are used in training animals. The education of an independent, thinking personality is on a different plane. The

child must be responsible for acts following his own thinking and his thinking begins only when he feels his own needs. Learning with satisfaction occurs where the child has his own problem to solve and the activity he engages in produces the solution and advances him one step ahead. My little girl asked me for an account book to write in. I found for her an old book in which some pages had already been covered by script writing. She filled some of the blank pages with her own printing and finally came to me and said that she wanted to learn how to do that other kind of writing which she saw in the book. I showed her how to write her own name and some other words and she was delighted with the ease and rapidity that such writing could be produced in comparison with her former laborious printing. Here was the pupil's own problem, her own purpose to find a solution and the satisfaction resulting from the solution found. This is exactly analagous to our farmer who, taking up the problem of producing better crops, purpose to find the way, secures the information and advice he needs, and has the satisfaction of the better results. What, now, are the things our student learns under the *prize and reward* system?

1. His purpose being to secure the reward, he learns how to put forth the minimum amount of effort to meet that aim. This is the satisfying thing to do where the pupil's own purposes are not immediately con-

nected with the subject matter in hand. This geography lesson is to be acquired, not to answer the student's own problems and meet his own needs and questions but to satisfy the teacher's requirement that this amount of knowledge be acquired so that it can be given out at the time *the teacher*, not the student, requires it.

2. If the teacher is loved and respected, the student under this reward system will learn how to please his teacher. He knows that he must depend on the teacher to drill him sufficiently to enable him to secure the reward. So again his efforts are put forth, not in a purpose which is his own to build up his experience and make himself thoroughly master of a subject, but in making himself subservient to the teacher's purposes. The teacher on his part is subservient to the purpose of the artificial code and the probable demands and criticisms of those in authority above him.
3. Again, the student learns some things about the technique of passing examinations. He will try to forecast what other people are going to require of him. He will study, and indeed be taught, what has been required in previous examinations. Specific forms of questions and answers will be drilled into him so that he can deliver up his goods with slavish rapidity. Since the passing is the important thing, the

- thing upon which those whom he respects are placing high emphasis, and for which he will receive high commendation, he will put forth magnificent efforts in devising cunning schemes of aiding the memory and is sorely tempted to plan a means of getting illicit help during the severe test he is called upon to suffer.
4. Then the student learns a new way of obtaining social respectability. He learns not the secret of growth of personal character and inward achievement, but how to stand well in the eyes of others by meeting their artificial demands. There was no question of the social respectability of our earnest and hard-working farmer. His outward position was the result of inward attainment. With our student the matter stands on a different plane altogether. Artificial requirements are demanded of him which may have little connection with his inward growth. You have seen too many such students to make it necessary for me to enlarge on that point. The evil is that the outward fulfilment of these requirements is actually commended by those whom the pupils love and respect, and gives to the student a social status which at present he can acquire in no other way.
5. There are other things which our student may learn under the reward system. I will deal with one more: the habit of

intellectual dissipation. Since the aim of the pupil is primarily the obtaining of the reward rather than finding the inherent value of the subject matter before him, he tends to acquire the habit of simulating an attention to the matter in hand rather than giving his undivided self to the study. It is not his own problem to which he is obliged, like the farmer, to give his full interest and effort. So his thoughts perforce wander away and he forms habits of divided attention and simulated interest, allowing his imagination to stray in unprofitable fields because the study before him does not seem intrinsically worth while. How can we expect through such methods to train boys and girls of character fit to take up big questions and think them thru?

In all of these cases note where the primary condition for effective learning, i. e., the satisfaction in the learning, is attached. Satisfaction is found, 1. In putting forth the minimum effort; 2. In pleasing superiors; 3. In acquiring the technique of passing examinations; 4. In a hollow form of social respectability; 5. In habits of divided attention and emotional indulgence. We have created and are carrying on a system in which children learn just those things because conditions are such that the satisfaction of the children is found in doing just those things. The morality of the system which encourages this sort of thing I leave to your final judgment.

Now it is of vital concern to us to know what kind of society we are building; for education is the deliberate attempt to build a new society. This reward system penetrates the very marrow of our social structure, not only here but also in many sections of the west. A careful analysis would not fail to point out that many of the widely recognized evils prevalent in all society can be traced to this kind of education, whether it be in the class-room or in the finely wrought-out customs of so-called civilization. Many well-intentioned persons who see a decline in some form of activity which they think is desirable seek to feed the prevalent disease by offering prizes for specified results or attainments. Instead of attacking the trouble at its source, by weighing the inherent interest of the activity for the ones expected to participate in it, artificial interest is stimulated by the prize. What is of interest now, the activity for its own sake, or the prize? It behooves us to examine each proposal of giving rewards and prizes on the above basis. There are some rewards that are legitimate; there are some times when the social need is such for an unrecognized form of activity that a prize is the only if not a good form of stimulation. But in every instance, as in the case of the student in his school, we must look below the

surface to the fundamental moral question involved. Is this prize or reward so intimately connected with the activity itself that it will appear to those engaged in the activity as a natural result of their own interest and undivided effort?

This matter cuts pretty deep in the situation which we find in this land. The full significance of the reward system is likely to be lost sight of when there are plenty of rewards for all. Signs are not wanting that we are on the verge of a new period when the customary rewards will be fewer and harder to get. Then we shall perforce have to come back to consider the question, "What is the matter with the education given to our students?" A part of the answer will be found indicated in the above analysis of the reward system. We shall find that unless our educational system and our method can take children as they are and, by helping them to understand what they are and the environment which produced them, can continually engage them in wholehearted efforts to transform themselves and the environment in which they live, we shall be unable to produce independent single-hearted personalities capable of attacking a new situation and thinking their way out of it. In other words we need an education which will develop genuineness, which is the very essence of morality.



A BRIEF STUDY OF THE BHAGAVAD-GITA

BY G. M. K. RATNAM

The *Bhagavad-Gita* is one of the most popular books in India and Ceylon. Its doctrines are widely read and believed. The Hindus affirm that at each new reading fresh light comes in. They profess to find in it an all-sufficient guide for life. It is therefore a most interesting subject of study not only to Hindus but to all interested in the science of religion and all seekers after truth. The two words *Bhagavad* and *Gita* signify "the song of the Adorable one," and *Bhagavad*, the "Adorable one," is a name applied to Krishna when identified with the Supreme Being.

The *Bhagavad-Gita* is inserted in the *Bhishma Parvam* of the *Mahabharata* and hence is called an episode of the great poem. Scholars are of opinion that the *Gita* was composed probably in the first or second century of the Christian era by a Vaishnava Brahmin, whose name is not known; but he was undoubtedly both a great philosopher and a great poet. This composition he made by making selections from the various schools of rationalistic and dogmatic philosophies,—such as Sankhya, Yoga, and Vedanta—and combining them into a composite system in the *Bhagavad-Gita*.

The theme of the *Mahabharata* is the war which took place between the Kurus and the Pandavas. The author of the *Gita*, in order to insert this poem and make it a part of that great epic,

devotes the first chapter to a description of the battle-field and the warriors. The battle-field was Kurushetra, a vast tract of land east of the Jumna, the capital of which was Hastinapura, which is supposed to have occupied the same site as the modern Delhi. Duryodhna and his brothers were the leaders of the Kurus, and the five Pandava princes the leaders of the Pandavas. The Pandavas were far superior to the Kurus in learning, nobility of character, and manly exercises, hence their cousins (the Kurus) were very jealous of them and tried several times in vain to overthrow them. At last they succeeded in getting them banished from the kingdom for many years. After the completion of the term of banishment, the Pandu brothers collected their friends around them, formed a vast army by the aid of the neighbouring kings, and prepared to attack their cruel oppressors, the Kurus, who had in like manner assembled their forces.

The scene of the *Bhagavad-Gita* now opens, and it remains the same, viz., the field of battle. The challenge is then given by Bhishma, the Kuru general, by blowing his conch shell, and he is seconded by all his followers. It is returned by Arjuna and all the generals of the Pandavas. Krishna declined to take up arms on either side, but in consequence of Arjuna's great misfortunes he consented to act as Arjuna's charioteer and to help him with advice. The battle now

begins with a volley of arrows to learn what the *Gita* teaches on each topic. from both sides, but Arjuna is horror-struck at the idea of fighting his way to a kingdom through the blood of his relatives, and determines to retire from the conflict. Addressing Krishna he says, "Seeing these kinsmen standing here desirous to engage in battle, my limbs droop down, my mouth is parched, my hair stands on end, and the bow slips from my hand; my skin burns intensely; I am unable to stand up; my mind is whirling; I see adverse omens, and I do not perceive any advantage from slaying my kinsmen in battle."

Krishna replies that it is better to perform the duties of one's caste. "It is the duty of every Kshatriya to fight, irrespective of consequence. If he is killed, he will go to heaven; if victorious he will enjoy the earth. Therefore arise, O son of Kunti, make up thy mind for the fight, and thus honour thy caste by fulfilling thy duties." This answer is made the occasion for uttering the *Bhagavad-Gita* in the form of a dialogue between Krishna and Arjuna. The object of the dialogue is to teach the doctrines of the true religion. These doctrines are not classified and treated in separate chapters. Like the herbs in the field, they are scattered throughout the book. Like the botanist, therefore, we must examine, collect, and classify them. I attempt to do so in the following order:— The teaching of the *Gita* about (1) God, (2) the World, (3) Man, and (4) Salvation. Now let us try to learn what the *Gita* teaches on each topic.

(1) God in the *Gita* is spiritual. He is the Supreme Being, not only in the sense that He is above all other gods, such as Brahma, Vishnu, and Siva, but in the sense that He is the only existence; the only real substance of all things visible and invisible. "He is beyond the perishable, and likewise higher than the imperishable." "He is the unborn, the one without beginning, and from him all things proceed." "He it is who at the end of each age makes and moulds nature again; He is immanent in the hearts of all born beings." In the *Gita's* sense of selfless activity, He is the true *Yogin*; for He is the doer of work and yet no worker. "Works defile Him not; He has no longing for fruit of works; on His selfless activity the world depends". In times of special need He appears on earth to succour the right and restrain the wrong. He says, "In my sway over the nature that is mine, I come unto birth by my own magic (*maya*); for whensoever the law fails and lawlessness uprises, then do I bring myself to bodied birth; to guard the righteous, to destroy the evil-doers, to establish the law, I come unto birth age after age." Thus the God of the *Gita* is not the meaningless cipher of the Vedanta, but the Supreme Being who loves men and is known to them. He says, "Exceedingly dear am I to the man of knowledge and he to me." Graciously He bids men come to share His grace and find in Him their refuge.

(2) *The World.* What is the world? How was it produced, and by whom? These are questions which have been asked by the wise in every age and many conflicting answers have been given to them. Now let us consider the answers given to these questions in the *Bhagavad-Gita*.

According to the *Gita* there is only one real existence, viz., Krishna. When Arjuna asked Him to show His sovereign form, He said, "Here in my body, now behold the whole universe in a collective form with movable and immovable objects."

Non-dualism (*advaita*) is the essential teaching of the *Gita*. The world is not a creation, the result of divine power, but an emanation caused by Krishna from his own nature (*prakriti*). Krishna therefore is both the material and the efficient cause of the universe. He says, "All things exist in me, supported by my material essence; I cause this entire system of existing things to emanate again and again without any power of their own by the power of the material essence." He says, "Earth, water, fire, wind, ether, heart, intellect, and egotism,—into these eight components is my nature divided; this nature is an inferior one, but learn of my superior nature, other than this, of a vital kind, by means of which the universe is sustained; understand that all things are

produced from this latter or higher nature." Here Krishna speaks of two natures,—one superior and the other inferior,—the latter the source from which the former emanates. The superior nature is matter in its essence; the first emanation from the Supreme Being is called "non-developed" (*avyakta*); the inferior nature is called "developed" (*vyakta*) matter, the universe. "All this universe has been created by me", says Krishna.

The author of the *Bhagavad-Gita* adopts the Sankhya doctrine of the three qualities (*gunas*). The Sankhya teaches that the original matter (*prakriti*) from which the world was evolved was composed of three qualities called *sattwa*, *rajas*, and *tamas*, or goodness, passion, and darkness.

Again the *Gita* teaches that the universe is reabsorbed into its original essence at the end of the day of Brahma, remains so during the night of Brahma, and emanates again at the dawn of Brahma's day. In chapter eight we read: "Those men who know the day of Brahma which ends after a thousand ages, know day and night indeed; at the approach of that day, all objects of developed matter come forth from the undeveloped; at the approach of that night they are absorbed into their original essence."

(to be continued.)



FROM THE FRENCH OF LECONTE DE LISLE

Note.—Leconte de Lisle, (1818-1894), the greatest French poet of the latter half of the nineteenth century, was deeply influenced by Indian philosophy. He was the chief figure in a group of writers called the Parnassians because of their "lofty impersonality" and disdain for the life and people about them. The poem here given is not a translation, but a condensed poetic form of the "Bhagavata Purana". Bhagavat is a name of Vishnu. Only the introductory section is here translated. The twelve-syllable line with six iambic feet or three iambs and two anapaests, has been kept in English, but the richly-rhymed couplets of the original cannot easily be reproduced.

E. G. N.

The great River, through forests of a thousand plants,
 Was rolling his slow waves toward the limitless Lake,
 Majestic, rivaling the lotus blue of heaven,
 And mingling every voice in an eternal song;
 Like a crystal without a flaw, more pure and bright
 Than the innocent, open heart of maiden-hood.
 The ever-blessed Gods, who comfort us in pain,
 Like swans with flowery garlands and snowy wings,
 Were guarding Bhagavat's great cup of sapphire clear,
 The sacred River Ganges, resting place of souls.
 At the foot of the jujube-trees which arch above,
 Three sages meditated, seated in the reeds;
 At the cups of the water-lilies broad they gazed;
 Absorbed in thought, they were tasting speechless delights.
 Upon the bamboos nearby, all drowsy with sleep,
 The birds with beaks of gold were glist'ning in the sun,
 Not even deigning to shake off, like sparks of fire,
 The flies that clung close to the purple of their wings.
 The King of the bears, with his shaggy coat of fur,
 With growling fierce and temper quick to rouse, went past
 In search of honey and bananas for his food.
 Suspended from lianas, monkeys leapt about.
 There, couched in the moist grass and curled up in a ball
 The white-bellied tiger with supple streaked back
 Was sleeping; and in places along the green isles,
 Like heavy trunks of trees, were floating crocodiles.

At times, a dreaming elephant, the forests' king,
 Would pass, and then would lose himself in secret paths;
 A huge survivor of races now long extinct,
 He is sad, and thinks to himself of ancient years.
 The restless gazelle, attentive to every noise,
 Approached and disappeared like an arrow in flight;
 The antelope over the cacti bounded off;
 Beneath the black copse-wood whose shade envelops him,
 With nervous, quivering body, wide-open eye,
 The panther on the prowl caught scent of their young blood.
 Great lazy reptiles were hanging from palm-tree tops;
 In subtle and sinuous curves snakes glided by;

And on the silvery lilies and purple flowers,
 Their busy, resonant flight filling all the air,
 Set out on long tours in the bushy forest depths,
 The bees were vibrating, struck by a ray of gold.
 And thus was palpitating Life, immense and grand;
 It beat, it shimmered, it dreamed, it sighed, and it sang;
 Thus buds about to open and forms yet unborn
 Were breaking or stirring the breast of Being wide.
 But, actionless beyond all human powers, there sat
 The Brahmins, silent and laden with many days;
 They were buried while yet alive in thoughts austere,
 And, solitary dwellers 'mid the River's reeds,
 Grown tired of the vain uproar of man and towns,
 They found their pleasures in a world unknown to crowds.
 They chose the best of all the parts that men can play,
 And were fixing their minds upon the Soul within.



NOTHING WOULD BE BETTER THAN THIS

It was one fine morning, long long since the moon was young, that the children of a primary school assembled in a massive building for roll call and chapel exercise. The headmaster was

heard approaching and there was absolute silence. In five minutes the master stood before the young audience and in ten minutes the register was marked. Soon he took a small book and was heard to say, "Let us sing hymn number one," and at the wave of his hand the boys all rose up, sang for another five minutes, and then sat down. Then he opened a big book and read Luke 20: 27-38: "Then came to him certain of the Sadducees who deny that there is any resurrection and they asked him saying, Master, Moses wrote unto us, if any man's brother die having a wife and he die without children, that his brother should take his wife and raise up seed unto his brother," etc. The master then closed the book and ex-

pounded loud and long, and finally offered a fervent prayer to the Almighty. At the close of the devotions the children were dismissed to their class rooms.

Now, reader, my story is over, and I suspect you know the moral of the story, you may also have formed your opinion of the master. But do you, permit me to ask, realise the gravity of the master's blunder of putting a difficult problem before such a young audience? It is nothing but ignorance of children that is at the bottom of the master blunder. I wish that this story were as fabulous as fairy tales. For it is indeed very dangerous for children to be entrusted to masters who are ignorant of the child and its ability. It is better to leave the child alone rather than put it under a blundering master. Therefore I end as I began by saying, "Nothing would be better than this."

A STORY TELLER

THE REIGN OF PEACE

Based on a sermon preached at a College Sunday evening Service

BY J. C. AMARASINGHAM, B. A.

"And they shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it".

Micah 4:3&4.

I

Scholars contend that these words are not genuine in the sense that they are not the words of Micah. But the words are genuine in the sense that they are typically Hebrew. The above was the kind of message which the prophets had been giving to the nation. Unlike the Hindu, with the Hebrew, the golden age was and is in the future. To despondent and captive Israel the prophets spoke of a future leader and a future kingdom. Perhaps they were not clear in their minds as to what would be the exact nature of this kingdom, but most of them looked forward with hope for its advent. Each prophet laid emphasis on a particular aspect of this reign, and as time went on the whole content of the kingdom became more and more spiritualised. For Amos, the earliest of the prophets, this was to be a realm of justice and righteousness. For Hosea it was to be a realm of kindness. Isaiah followed him with an emphasis on humility, while to Jeremiah inward law was to guide the actions of men and women. Ezekiel prophesied that the members of this kingdom would be spirit-led men and women. Jesus embraced this idea of the kingdom of God and purified it. So this passage is typically Hebrew.

What do the words of our text mean? The prophet speaks of a reign of peace. The implements of war shall be turned into implements of peace; the implements of destruction shall be turned into implements of production. Further the text means that this reign of peace shall not

be limited to a few good people scattered over the world. No, it shall cover the whole earth and permeate every section of it. It shall be a substitute for our present political kingdoms. Otherwise, 'nations shall not lift up swords against nations' will not be true.

II

Where are we in relation to this golden age? What is the present condition of the world? Very gloomy, indeed. A few instances may be quoted to show this. The fifth Pan-American Conference which met about the middle of this year at San Francisco for the purpose of bringing about a better and more cordial relationship among the different countries of America was not a great success. In Europe France's insistence for Germany's 'pound of flesh' is not only driving that country (Germany) to the verge of collapse, but also embittering her feelings against France for ever. This feeling of bitterness is further aggravated by France's secret help of the separatist movement in the Rhineland. These are not the only evils Germany is subject to. Bavaria and Saxony, two great states in Germany, have quarrelled with each other and are acting in defiance of the Central Government in Berlin. The new state of Poland, now freed from the tyranny of her former masters, has herself in turn bid for military power. Russia has not emerged out of its chaos; and Bolshevism which was proclaimed to be a panacea for all peasant ills, seems to have made the lot of the peasant worse than it was. In Italy, Mussolini celebrated the anniversary of his military rule the other day. Spain has followed the example of Italy. There seems to be a lull in the Balkan peninsula after the Lausanne Treaty. But no one knows when the Turks and the Christians may fall out. The British Empire seems to be on the point of the parting of ways. While men like Mr. Wells think that In-

dia and the rest of the British Empire cannot be in eternal partnership, the die-hard Tories would seem to suggest that the British Government may even go back on its declared policy of ultimate self-government for India. Moreover, the British Government seems to fear some imaginary or real enemy in having sanctioned to throw away into the sea ten million pounds sterling on building a naval base at Singapore. Coming to our own Asia, China is still in chaos and is unstable. Japan's bid for military power and material prosperity, following the Western nations, has by Providence been considerably checked. It is hoped that this will make her find her soul. What about India? In India the Hindu—Moslem unity is only an ideal and the Brahman and non Brahman political parties have not become extinct. In our own country, the Singhalese-Tamil split is in abeyance, not because the cause for the split has been removed, but because time has had a pacifying influence. Narrowing our field of investigation still further, we come to Jaffna. What do papers say? We read in them that Jaffna, of late, has become notorious for its caste disputes. The world prospect is indeed gloomy.

III

Is the prophet then deceived? Is the ideal impossible of being realised? No, it is possible and probable. A. The reign of peace, is a necessity for various reasons.

(1) 'The increasing destructiveness and the intolerableness of war waged with the new powers of science' show that the world cannot stand another war. Such a war will annihilate the whole world. Peace is thus a necessity if the world is to exist.

(2) The present depression and confusion in the exchange market can be remedied only by a common control of currency, accompanied by safe and uninterrupted communications, and a free movement of goods and peoples by sea and land throughout the whole world. For this, peace is necessary. Of course, we want more than peace to effect this. We want a unified world. We need a single kingdom, with a common interest and common ideals.

(3) People move from place to place much more quickly and more often now than before. They are interested in the health of the places they visit and sojourn in as much as in that of their own towns and villages. Thus a common control of the health of the whole world is a necessity.

(4) The possibilities of aerial traffic are immense. But this cannot be developed unless there be a common control of the air-ways.

These considerations make it imperative that there should be a unified world or a reign of peace. Moreover these are permanent needs and will remain till they are satisfied. The forces fighting against them are not permanent and therefore will cease to exist. They are great no doubt, but mortal; prejudices, passions, animosities, delusions about race and country, egotisms, and such like fluctuating and evanescent things, set up in men's minds by education and suggestion; none of them things that make now for the welfare and survival of the individuals who are under their sway, nor of the states and towns and associations in which they prevail.

B. The reign of peace is a possibility.

(1) The unconscious and indirect movements towards it. The fast means of conveyance and communication have brought people nearer each other. This coming together has indeed made them understand each other better. On understanding each other they have begun to love each other. Again such boundary destroyers as Science, Art, and History have founded a common brotherhood among the Scientists, Artists, and Historians, irrespective of their nationality. A French Scientist has more in common with a German Scientist than with a French statesman. His love for the former may be greater than for the latter. So with the other nationalities.

(2) A conscious and direct movement toward it. In every country there is a desire for peace. In some it may be more, while in some it may be less. But the desire is universal. The number of the pacifists is growing and they are doing what they

can, independently of their Governments, to bring about a better understanding between peoples. The Governments of the world themselves are attempting a world peace. The Washington Disarmament Conference was a partial success. Though a real and an effective League of Nations be a great ideal to be attained hereafter and to be pressed on towards, the present League of Nations may be regarded as a first step on this march. Another sign of this coming Reign of Peace is the spirit of non-violence manifest in some parts of the world. For the first time in the history of the world, non-violence has been attempted on a national scale. It is true that all his followers have not understood the meaning and the implications of the Mahatma's spirit of non-violence, but that cannot be expected at the beginning. The Mahatma himself realised it with very great regret, and used his checks on the rash and impulsive element of his following. And it is one of the tragedies of the world that this man of so great an influence, both inspiring and controlling, was removed from the midst of his followers. But his spirit is present and has travelled beyond the limits of Hindusthan.

IV

How shall we hasten the coming in of this Reign of Peace? What are the forces available to mankind to help to bring in this kingdom? They are mainly two—Education and Religion.

1. Education. Education has a great influence on life. The story is told that Pestalozzi, one day, went to see Napoleon. The great Napoleon could not be bothered with questions of A. B. C. and directed one of his secretaries to grant that great educationalist the desired interview. The Prussians, however, thought otherwise and welcomed Pestalozzi in their country and adopted his system of education in their schools. The nation which was crushed at Jena, triumphed at Gravelotte in 1870 and General von Moltke said that it was the school master who triumphed there. "And was it not a Jesuit who said that if he could supervise the education of a pupil until the age of twelve anyone might control him afterward?" Thus education is a powerful weapon in the hands of those

who use it and therefore is one that ought to be very carefully used. We ought in our educational system by avoiding the war-spirit and fostering the peace-spirit help to bring in this Reign of Peace. With this end in view a few suggestions may be made:

a. Avoid rivalry. This is the most undesirable and at the same time most common spirit seen in our schools. We teach our children that to be applauded they must get the better of their neighbours. Even the standard of proficiency to be attained is not thought of in this rivalry for the first place. Having learnt this in their schools, our children carry it into their lives and use fair and unfair means to supplant their rivals. But certainly encourage ambition, ambition arising not out of personal interest, but out of love for the thing itself. The thing sought for should be desirable in itself.

b. Avoid too much concentration on the past. When we do that we create a mind apathetic to novel ideas. How can such a mind appreciate the idea of a Reign of Peace, which, so far as it has never been experienced before, is a novel idea? But when we study the writings of the Prophets of Israel, we find that they looked forward to a future with hope and confidence. This made them press on. Further, if we look back, we either become too pessimistic or we are tempted to rest satisfied on our oars.

c. But if we look back, the only justification for that is the necessity for passing on the lessons of experience. "The lesson of the futility and horrors of war is one that we have learned through a disastrous experience; yet we do not teach it in our schools. Our scientific inventions, our book-lore we hand down; our hard-earned new convictions we withhold." "It would be considered absurd to withhold from the child all knowledge of scientific and medical discoveries in order to provide greater scope for the training of his powers. Is it not equally absurd to withhold the truth that inter-national rivalries, jealousies, and warfare are the ways of destruction, that the only way of salvation is the way of peace?"

(Continued on p. 24.)

"POEMS BY INDIAN WOMEN"

A REVIEW

This book published in the Heritage of India series, is an attempt by Mrs. Nicol Macnicol of Poona, to give to Englishmen and educated Indians something of the work of Indian poetesses of all generations and sections of India. It includes poems written in Vedic and Buddhist times, as well as the work of the present day. The book, therefore, is exceedingly wide in its range, both geographically and in point of time, and serves as a competent introduction to the literary work of the women of India. The translators, as well as the authors, have been for the most part women, Mrs. Macnicol herself having translated most of the Marathi poems. She has also written an explanatory introduction, with brief notes on the lives of most of the poetesses.

To us in the Tamil country, who are most interested in Tamil poetry, it will be a disappointment that more Tamil poetesses have not been included. This book contains work only of Andal and Avvai. The translations of these two, moreover, have lost much of the poetic beauty of the original, as for instance, the famous one of Avvai translated by the Bishop of Dornakal:—

If the virtuous are ruined, the virtuous are
still virtuous,

If the wicked are ruined, of what use are
they ?

If the golden pot is broken, it is still gold,
If the earthen pot is broken, of what use
will it be ?

The Tamil poem which is most poetically rendered in English, is perhaps the following from Andal:—

Is it not true that black birds in innumerable flight wake up the dawn, sing the praises of the God, and greet the coming of the sun ?

They sing the words of the great God whose bed is the banyan leaf and who lives in the forest-clad hills,

As Mrs. Macnicol points out in her introduction, the poems are on many themes. In early and mediaeval India, they are for the most part religious, whether the exultation of the Buddhist nuns at attaining 'release', or the passionate longing for the knowledge of God in the bhakti singers of the 14th and 15th centuries. Later on, the poems written during the Mohammedan supremacy are sometimes of earthly love,—the love of wife for husband. When we come to the poems of Modern India,—from 1800 to the present day,—we find a new note,—due partly no doubt, to Christian influence,—the desire to serve, the sympathy for the poor and outcaste. The best exponent of this feeling is Mrs. Kanmini Roy, a living Bengali poetess:—

When they saw him on the road, many in scorn passed by on the other side, some mocking pushed him with their foot and went their way, others came near and poured out abuse, and departed, having added pain to pain.

What! is there not in this world one sorrowing heart,—a tear or two, for a human being fallen?—Will you not look back?—Let him kindle his light from your own lights, let him go forward holding your hands.

This sympathy, however, is by no means the only theme of the modern period. We are glad that Mrs. Macnicol has included the work of some Indian women who have written in English,—Toru Dutt, Aru Dutt, and Mrs. Sarojini Naidu.

This book like all of those in this series, is published by the

Association Press, at a price of only Rs. 1-8. It is to be hoped that many Indian women as well as men, will add it to their private libraries, learn from it something of the richness of India's heritage, and thus enhance their joy and pride in the lyrical gift of their own country-women.



THE ORIGIN OF THE TAMIL RACE

The Bharata Land, or Dravidian India. A Lecture by V. Sithamparapillai, Engineer, Kurunegala. Navalar Press, Jaffna, 1923. 22 pp.

One of our alumni has published this little pamphlet containing an interesting mixture of quoted scholarship, Hindu mythology, and wild surmises. His thesis is that before the Aryan invasions of India the whole country was inhabited by Tamilians or Bharatas from southern Mesopotamia. This seems likely from the features of the typical Tamil head, which bears a very striking resemblance to the Caucasian type, and none at all to the Mongoloid type of Central Asia which some scholars have supposed was the home of the Dravidians before the dawn of history. Most of the author's arguments, however, are from the comparative study of languages. He says that Tamil and Pali were the southern and northern dialects respectively of the ancient tongue of the Bharatas, and that Sanskrit owes its greatness to the

assimilation of much from Pali, and hence from Tamil culture. The Aryans thus are made to appear a rude tribe of invaders who took up some of the civilization that they found in India.

We fear that the writer belongs to "the New School of Tamil Research whose love of their language is more than their regard for historic truth", in the words of Mr. M. Srinivasa Aiyangar. To all readers of this little pamphlet we would commend a careful perusal of the scholarly collection of evidence made in M. Srinivasa Aiyangar's *Tamil Studies*, where the Babylonian origin of the Dravidians is maintained, but the direct sea route and lack of early contact with the Aryans are disproved. Mr. Sithamparapillai is correct, however, in calling attention to the fact that most of the early historians of India have by neglecting Tamil cut off from their use a large source of information about a race which is entitled to attention. N.

REPORT OF JAFFNA COLLEGE LIBRARY

NUMBER OF BOOKS DRAWN, 1923, 10 MONTHS

Classes	Jan.	Feb.	Mar.	May	June	July	Aug.	Sep.	Oct.	Total
Inter	18	25	60	16	24	19	19	15	14	210
Matric.	35	33	43	15	17	10	9	15	8	185
Senior A.	36	19	27	14	21	14	5	8	6	150
Senior B.	25	11	21	16	17	21	6	11	17	145
V A.	23	16	27	25	24	33	7	26	23	204
V B.	11	18	34	19	30	34	9	19	8	182
IV A.	12	17	14	10	8	20	6	4	7	98
IV B.	24	12	8	20	22	17	6	12	6	127
III A.	10	5	9	34	12	22	8	3	3	106
III B.	27	20	8	8	26	21	3	17	9	139
III C.	14	3	11	4	4	22	6	9	4	77
II A.	16	8	18	19	12	30	9	13	11	136
II B.	15	23	15	11	10	11	2	10	9	106
II C.	—	—	—	—	—	9	5	3	2	19
Teachers	60	45	51	37	21	24	6	49	53	346
Others	3	—	3	5	2	1	1	3	1	20
Totals	329	255	349	253	250	309	107	217	181	2250

Total for 10 months, 2250 Vols.



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| Barnard. Every Man His Own Mechanic. | Games for the Playground, Home, School and Gymnasium. |
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 John Wesley's Journal.



GAMES AT JAFFNA COLLEGE

It is a couple of months since the beginning of the football season and the intercollegiate championship matches are nearly half through. Jaffna College has lost against Hartley College (Point Pedro) by two goals to four, won from Central College by two goals to nil, and lost to Jaffna Hindu by two to one. Owing to the obnoxious age restriction Jaffna College could not send up her best footballers for the matches. Consequently the show in the matches was rather poor and the standard of the game did not bring credit to Jaffna College; nor would anyone who knows our first team expect anything better from a team of novices. But I am certain that

the team has done its best, and it has shown improvement from game to game.

Perhaps the reader may also like to know what the boys of Jaffna College do during play time. The College campus is most lively between 4 and 5.30 p. m., when football is played on three grounds, basketball on another near the graveyard, volleyball in a corner near the post-office, and tennis hard by the road. The boys, except those of the first eleven, arrange themselves in teams as they please and are busy or idle as they choose. There is absolute freedom during the time. There are nearly two hundred boarders, out of whom the maximum number that can daily take part in games is one hundred. The rest are engaged either in watching the games or in wandering aimlessly in and out of the premises, or maybe busy abusing their freedom.

So I feel that games ought to be made compulsory and that there should be a system and organization of games. I would suggest that the whole lot of the boys should be graded into teams, and each team carefully trained. It will be best if every two teams have a trainer; but the trainers may be grown-up students of the upper classes. Secondly, it is essential that the boys should concentrate attention on a few games, say on

two or three such as cricket, football, and volleyball, which are popular and in which schools compete one with another. Surely it is better for a boy to be skilled in a few games and know a little of other games, than to be a jack of all games and master of none.

These suggestions are not at all impractical. Try these and satisfy yourselves if you have any doubt. For unless there are organized games, unless there are compulsory games, and unless there is concentration on football, cricket, and volleyball, there is no hope of Jaffna College ever coming off successful in the championship competitions.

By an Alumnus.

(Editor's Note: Our difficulty with organized compulsory games in 1922 was that they did not run themselves, but required a responsible man's entire time every afternoon. We should like to find the man to carry them on. As to concentration, it surely leads to the production of winning teams, but that is not the main object of athletics. Furthermore, to provide all our boarders with space to play football or cricket all at once will hardly be possible even when our new fields are filled and ready for use. Other games take up less room and give just as much fun and exercise.)



After being displaced from its proper position in the propitious month of August and then postponed from one date to another because of conflicting activities, the annual alumni day was celebrated on Saturday, September 29th. Even then, it was only possible to sandwich in half a day. It was a threatening day of showers, but fortunately the evening was fine and about forty old boys turned out to the tea, annual meeting, and dinner. The tea was served on the verandah of the old College House. After about an hour of reminiscing, retelling old yarns, and spinning some new ones, most of the old-timers roamed around the Quadrangle. Not many tears were shed over the departure of the old cadjan roofs, but there was much emphatic approval of the neat rows of class-rooms which fill their place. The smells of the chem. laboratory, the shiny new physics apparatus, the forest of carpentry benches, and the army of beds in the dormitories furnished material for contrast with the "good old days".

As college boys have done for the past ninety years, everyone eventually gravitated toward Otley Hall, and the business meeting began at 5-40 p. m., with the President in the chair. After a short period of devotions conducted by the chairman, Mr. Chelliah H. Cooke read the minutes. The most important items of business were various proposals for the revision of the Constitution of the Alumni Association in order to make it

conform more closely with the practice of recent years. The changes are three in number:

1. An 'alumnus' is re-defined. Anyone who has appeared for a public examination from Jaffna College is entitled to membership in the Association. And, those who have not sat for any public examination but who have studied in the Upper School for not less than two years may become Associate Members after passing the age of twenty-one.

2. The Executive Committee is enlarged so that there are four vice-presidents and four members in addition to the officers.

3. The yearly membership fee is raised to Rs. 2.

Next came the election of officers for the coming year. The following were chosen:

<i>President</i>	The Principal
<i>Vice-Presidents</i>	Hon. W. Duraisamy
	Mr. J. V. Chelliah
	" W. E. Hitchcock
	" G. Crossette
	Thambiah
<i>Secretary</i>	" D. S. Sanders
<i>Treasurer</i>	" C. H. Cooke

Other members of the Executive Committee,

Mr. L. S. Ponniah
" T. Arumainayagam
" S. R. Rajaratnam
" A. R. Subramaniam.

Questions were then brought up by various alumni, and several suggestions were made as to how Alumni Day could be improved next year. The Executive Com-

mittee was urged to put on its thinking cap and turn out a real live celebration next August for the whole college, past and present. This year most of the boys had gone off to Point Pedro to see the football team in action in its first match.

Mr. Harrison then gave an informal report of the difficulties the College had experienced in assimilating a twenty per cent increase in nine months. He spoke of the race between buildings and numbers, in which the former were always lagging.

Then followed the meat of the meeting, Mr. Miller's paper which we present in somewhat revised form in another place. In spite of the dignity of his newly-acquired Ph. D., some of the alumni had the audacity to disagree with the speaker on a few points. Some pointed out that increasing the liberty of the pupil might mean wasting his effort on things that he would not need later in life. A greater emphasis on individuality would also demand of the teacher more individual attention than it is possible for him to give with large classes. Advocate Rasaratnam tried to divert the argument when he attacked the foreign medium of instruction as the root of Jaffna's intellectual sterility. His own fluency and fertility cast a doubt upon his argument, however.

About eight, the company adjourned to the yard behind the Principal's Bungalow where more weighty matters were discussed in

several well-cooked and tempting courses. Though Mrs. Harrison was unfortunately not able to attend, the dinner was perfectly managed by Henry Chelliah, who deserves the thanks of all present. After dinner came the inevitable speeches, which were in a more serious vein than usual. Mr. Crossette Thambiah said that since Jaffna College was the foremost exponent of learning in the North, he hoped that it would not stop short of the full college course, thus providing higher education in Jaffna for our Jaffna boys. Mr. A. Barnabas followed. He said that some of the Rip Van Winkles from the Straits ought to come back now and see what changes the past twenty years have made. The next speaker, Mr. S. Naganather of Vaddukodai, had the audience laughing with him. Dr. Jameson of Manipay then threatened to sing, but on further consideration decided to make a serious speech. He thereupon did so, much to the surprise of all. Mr. J. V. Chelliah wound up the evening with quite an address on higher education. He favoured the development of the College department of Jaffna College, as distinct from the high school. Coming to the Ceylon University, he hoped it would not be imitative of the English universities but would be unique and adapted to the needs of the country. Finally, he suggested that the best way to get our education on a firm basis was to send Ceylonese men to England and America to study education.

The party broke up in good humour at a late hour, and every one felt that the trip out to Vadukoddai was well worth while. We all hope and expect that next year's meeting will be better planned and advertised, and we are sure that J. C. Alumnus, Esq. will arrange to come and will find all his old classmates there.



ALUMNI NOTES

BY C. H. COOKE

R. C. Proctor, Mudaliyar, Tamil Interpreter to His Excellency the Governor, has been appointed a Deputy Registrar of the Supreme Court.

Mr. A. Ponniah of the Education Department has been appointed superintendent of the Jaffna Training College for Tamil vernacular teachers. He will also hold the appointment of Inspector of Training Schools, a post newly created.

Mr. R. A. Nakanather, Pensioner, who recently returned from Kuala Lumpur, has made Vaddukoddai his permanent residence.

Messrs. J. V. Lambert, V. Ponnampalam, and T. P. Chinniah, who came from the F. M. S. on a visit, have gone back.

Mr. T. Buell, who has long been connected with educational work in Bombay, has been appointed President of the Bombay Indian Christian Association.

Revs. G. D. Thomas and R. C. Welch have gone to Bangalore to attend a course of lectures in the Theological College there.

Rev. E. R. Fitch, who was for many years connected with the American Presbyterian Mission in North India as a missionary, has severed his connection and will return to Jaffna about the middle of November.

Mr. V. Nagalingam, who recently passed the Proctor's final examination, has taken his oaths to practise his profession in Jaffna. He has also been appointed a Notary Public in English.

Mr. J. Subramaniam Lewis of the Madras Accountants' Department has been holding meetings in various centres in Jaffna to

interest our Christians in the National Missionary Society's work in India. He is the treasurer of the N. M. S.

Mr. N. Sinnathamby, who passed the Matric, in 1922, after a year's study at the University College, has gone to St. Anthony's, Kandy, as a teacher.

Mr. K. T. Sinniah of the 1922 Senior B, is teaching with success at the C. M. S. English School, Urumpirai.

Mr. E. Venasithamby, retired colporteur of Manipay, was struck by a motor-car on Oct. 10th and sent to Green Hospital. He is now out of the hospital.

Dr. C. S. Ratnam, who has been acting as Provincial Surgeon at Anuradhapura, is confirmed in his appointment.

Messrs. J. P. Hensman and R. Kanagaratnam have joined the Forest Department as Rangers.

Mr. K. E. Thambirajah has joined the United Theological College at Bangalore.

Mr. S. V. Vyramuttu has joined the Serampore Theological College.

Mr. C. Nagalingam has come out successful in this year's Inter-Arts examination as a private student. He is at present employed in the P. W. D. Colombo.

Mr. P. Somashanther is a student at law pursuing a Proctor's Course.

Mr. S. W. S. Cooke, has been transferred from Keygalle as Postmaster of Pandateruppu.

Dr. S. L. Navaratnam of Puttalam who went to England recently to obtain British Qualifications passed his L. R. C. P. and S. examinations last month. He intends visiting

the various hospitals on the continent before he returns.

Mr. R. A. Asbury is employed as a store-keeper in Messrs Thomson Tetley & Co., Colombo.

Mr. K. Navaratnam is employed in the Master Attendant's Office, Colombo.

Mr. A. G. Canagaratnam, has been transferred from the Land Registry, Puttalam, to the Registrar General's Office, Colombo.

Matrimonial.

Rev. James S. Mather was married to Miss Pakiaratnammah Curtis on the 31st of October, at the Manipay Church.



THE REIGN OF PEACE

(Continued from page 13.)

2. Religion. Herbert Spencer says"—

"Education alone never makes a man better. Creeds pasted on the memory, good principles learned by rote, lessons in right and wrong will not eradicate vicious propensities. All history, both of race and individual goes to prove that in a majority of cases precepts do not act at all. Golden conduct does not proceed from leaden instincts."

Education alone without religion cannot bring about the Reign of Peace. In the 19th century Europe attempted this sort of thing and the early 20th century saw the result of it in the great conflagration of the last war. Nothing can take the place of religion in the lives of people, is the contention of many educationalists and religious leaders. Therefore the present project of the Ceylon Government to secularise education is bound to react very unfavourably on the future generation, unless the religious bodies of the island become alive to the dangerous situation and do what they can to supply this very important need of religious education. It is doubtful, however, whether this will be enough. An hour's instruction on religious subject is not what a growing child wants. What he wants is a religious atmosphere, which no Government can give and which no Government proposes to give. Under these circumstances, the strong protest made by the Roman Catholics against the Government's proposals is highly to be commended and one that ought to be followed by other bodies. The Government ought to allow all *bona fide* religious bodies to conduct schools and give the necessary help for such schools, irrespective

of the number of children attending them.

But are all religions capable of leading to our desired goal—the Reign of Peace? Though we cannot here make a comparative statement of the worth of the various religions of the world, we should surely recognise the great difference between a religion of the Mexican type which enjoins human sacrifice and another which preaches and practices *ahimsa* or non-violence. Mr. W. H. G. Wells goes further and prophesies that in the coming world state there will be a common religion, very much simplified and universalised and better understood. This will not be Christianity nor Islam nor Buddhism nor any such specialized form of religion, but religion itself pure and undefiled; the Eightfold Way, the Kingdom of Heaven, brotherhood, creative service and self-forgetfulness.' Certainly so. Take Christianity. Can a religion whose followers, bishops, and archbishops thought it part of their religious duty during the late war to anathemalise the Germans, and to glorify their own soldiers for their butchering trade, become universal? Can a religion some of whose high ecclesiastical officials approve the non-admission of the coloured men into the churches of the whites, be a religion of the Reign of Peace? But we contend that the religion of Christ is capable of becoming universal. The religion of Christ is the religion of Love. The prophet Micah one of the fore-runners of Christ defines what true religion is, "O Man, what is good, and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?" And what does St. James, one of

the followers of Christ say, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and keep himself unspotted from the world." Yes, the religion of Christ is not only the simplified and universalized religion of the coming world state, but one which can lead to that world-state. For what is Christ come into this world for? The angels on His birth sang, 'Peace on earth amongst men of good will'. That is the reign of peace and that is the message of the season which we are now approaching—Christmas.

+ III (1) See Mr. Wells's 'The Outline of the History of the World,' last chapter.



NOTES FROM OUR AFFILIATED SCHOOLS

Kankasanturai

In the Kankasanturai American Mission English School, which is one of the feeders of Jaffna College, there is an increase in the number of pupils when compared with that of last year. The annual Government examination was held in May last. The inspectors went into the work and made helpful suggestions. Although we have no certificated teacher in Drawing, our boys did well in this subject at the last examination. The needle-work classes also did well, and we expect better results this year.

Our staff has been strengthened by the addition of Mr. H. F. Johnpulle, a second-class certificated teacher, who joined us in July. We have the Sixth Standard also now.

A literary union in connexion with the school has been formed.

Of the personal and moral character of the pupils who are coming to us we have no complaint. We think that our pupils are well up to the average or above it, as regards these qualities. Great attention is paid to religious and physical training. Volley-ball and

native games are carried on, and they attract a good number of students.

An institution like this is very necessary. Though it is intended for the purpose of giving the Christian children a Christian education, it provides a secular education for a large number of non-Christian children whose parents do not object to the Christian atmosphere pervading it.

James C. Sabaratnam.

Tellippalai

It is very encouraging to report that this school has been steadily flourishing. The number of pupils receiving instruction at present is 231. The Vernacular Department attached to this school is doing useful work. The staff has been strengthened by the appointment of a Trained Teacher in January and a Drawing Master in August last. The school at present fulfils all conditions required of a Grade I school.

In addition to the good work done in the class-room, other organizations have been started with a view to improving the literary

and athletic activities of the boys. Two Literary Associations—one for the Upper School and the other for the Lower School have been formed and the students are not slow to appreciate and enjoy the value of these meetings.

Physical drill and games are taught regularly. Volley-ball seems to be their favourite game. We have in view the idea of joining the Elementary Schools Volley Ball League next year.

There are a few things which we desire to have as early as possible. First and foremost is a well-equipped Art Room, without which Drawing cannot be satisfactorily taught. Nothing will give

us greater pleasure than to see our library supplied with a larger number of books.

J. V. Chellappah.

Karadive

The number on roll is about 100. A Seventh Standard was added to the number of classes in August last. A literary association is conducted weekly and its chief aim is the improvement of the elocution of the boys. An attempt is made to improve the games of the school by the addition of volley-ball. It is intended to have libraries for each class during the next term.

M. Scudder.



EDITORIALLY SPEAKING

Sportsmanship. This subject was assigned for the essay competition in the upper classes. We are not publishing any of the essays submitted, because none of them were adequate. One essayist distorted the subject and it emerged as self-sacrifice. One writer came near hitting the point, but unfortunately his English is too muddled to bear printing. This writer speaks of football, and traces the places where a sporting spirit is needed by the teams. Before the match, he says, the arrangement of grounds and sides should be made with the best interests of the game in mind; each side should have regard for the wishes of its opponents. During the match it should not be the aim of the players to take the advantage that sometimes comes to the more aggressive team through the weakness of a referee. Nor should there be any ill-feeling between the sides on account of the result of a contest. The Golden Rule should be the first rule for the player of any game.

One more thing that ought to be said to the spectators is this: Cheer your team in success or failure; but do *not* cheer when your side receives an advantage because of some accident to the other side, when a foul is called on your opponents, or when the latter fail to score. Conversely, do *not* jeer or hoot when a player on the opponents' side forgets that he is a gentleman, when a foul

is called on your side, or when your opponents make a poor play. Several months ago a certain Englishman witnessing a cricket match at Jaffna College remarked, "There is no sportsmanship in Jaffna." His condemnation was provoked by the behaviour of the crowd which cheered the visitors' mishaps more than the good playing of their own team. When such a spirit prevails along the sidelines, an intercollegiate contest always leads to hard feeling, this hard feeling communicates itself to the players on the field, and the whole affair descends to the level of a gladiatorial contest. We do not believe our critic's statement is true, but it should make us think. Our older students can do much to prevent any visitors from making such remarks about Jaffna College spirit during the next cricket season.

Be Specific. While I often urge students to write for the "*Miscellany*," it is necessary each time to disappoint many of our budding literati. I admire the persistence of several of those whose work has been often rejected. Instead of an apology for the rejections, a word as to the editor's policy may be more valuable.

A favourite teacher used to put down at the top of most of my best essays, "Be specific" or "Too vague". He thought that broad and abstract ideas should come to a boy only as a result of very wide experience with concrete examples. If they come without experience, they sound hollow, and a reader senses at once that they are only a faint echo of what some

one else has thought out. Here in Jaffna College, Mr. Perera tells us, we have no geniuses. Only a genius can imitate and make his imitation interesting. Most of us must be content to stick to the narrow limits of our own experience if we want to write anything worth while. We can be specific and original only by doing this.

Lest I be accused of vagueness let me give you an example. When we want to stretch a two-minute idea over forty-five minutes' worth of essay, most of us begin like this:—

All of us realize that the purpose of education is to give training to all sides of a boy's character, bodily, mental, and spiritual. The spiritual training is given in many ways, such as Bible classes, etc. The mental training is given in many subjects, such as, history, and many other subjects. Both these parts are important, but they are not sufficient for a complete and generous education. Something more is needed to develop all sides of a person's character. Jaffna College, I am glad to say, pays a good deal of attention to spiritual and mental training and also to the third branch of education, namely, physical training. Not only are drill classes held every morning, but also many games are encouraged and much money is spent in providing material for them. One of the most popular of these games is football. This brings me to my subject, which is:—
"Last Saturday's Football Match."

Due to lack of practice I have failed to spin it out as long as it might be. I know of boys who could take two pages to say as much as is contained in the above paragraph. On the other hand, if we really wanted to give some information to a friend on the same subject, we might say:—

We beat—last Saturday, two to nothing. They were disappointed, and were forced

to carry their crackers home without firing them. It had rained all morning, and the wetness of the grounds made the players slip and the spectators laugh at them.

Essay Contest. The results of the contest that closed November 1st, 1923 are as follows:—

"The Sporting Spirit". Honourable mention to S. ThuraiRaja-Singam, Senior A.

"A Christmas Story." First prize to S. Sangarappillai, V A.
Honourable mention to S. K. Abraham, IV B.

"Our Friends, the Trees." First prize to A. Rajathurai, III A.

Honourable mention to K. R. Subramaniam, III C.

The next contest will close on February 10th, 1924. The subjects are as follows:—

Second and Third Forms—"The Rainy Season in Jaffna."

Fourth and Fifth Forms—"My Hobby."

Above the Fifth—"Co-operative Credit Societies."

Our new cover design is the work of J. C. Arulampalam, V A.



ACTING PRINCIPAL'S NOTES

The Triennial Inspection.

Under the new regulations of the Education Department, the more important Colleges in Ceylon are to be given a regular inspection only once in three years. We are glad to say that Jaffna College has been put upon this list, as it is a mark of the confidence of the Department in us to direct our own course. Inspectors will still continue to pay incidental visits to the College, and will give us the benefit of their criticism and advice. Returns will have to be made out yearly as to numbers, etc., in order to give data for calculating grant. But complete examinations of the work of the school will be made only once in three years. The first of these triennial inspections for Jaffna College was held in October of this year. An interesting part of the inspection was an intelligence test which was given to all the members of the school in the second form and upwards. The great majority of our boys proved, as we expected, to be normal, a few were deficient, and a few were, according to the test,

on the borders of genius, although we had no one who actually achieved that distinction. The standing of the boys in the highest classes was distinctly good.

Results of July Examinations.

In the last London Matriculation examination Brown Somasundaram secured a pass. Curiously enough, before the results arrived, he discovered that he had gained exemption from this examination in the Cambridge the preceding year. In the Inter Arts, W. W. Mutturajah passed and in the Inter Science, K. Chelliah. This year's Inter class is of good quality and is hard at work.

Jubilee and Subscriptions.

Many subscriptions for the Jubilee Fund were taken with the understanding that the full amount was to be paid in three annual instalments. We take this opportunity of reminding our readers that the second instalment is due on January 1st 1924.

Jaffna College Miscellany
Students' Section

A CHRISTMAS STORY

One cold rainy night, after dinner little Ratnam and his brothers were clamouring around their mother for a story.

Then, the mother with an expression in her face partly of kindness and partly of sorrow began her tale:

"It was on a Christmas Eve that a sad little poor girl shabbily dressed was sitting by the side of a lotus pond at sunset. The air was filled with the twittering of birds and the hum of insects; the little drops of water on the lotus leaves were just like pearls lying on the bosom of the Indian Royal bride in your picture book; the gentle breeze that blew over the pond was laden with the sweet mild scent that was given out by the flowers as they were folding up their petals, and the breeze was shaking the leaves and flowers of the shrubs standing by; everything was prosperous and happy.

To return to the poor girl—;

"What though the spicy breezes
 Blow soft o'er Ceylon's isle
 Though every prospect pleases

....."

And only she was sad.

She was six years old; and the poor girl could scarcely remember her parents. The little child was often sad, and more than once she hid herself where she could not be seen, and cried as though her heart would break.

This time, when she went to a neighbouring house with the thought that she would get a pot of "cunjee" she was mercilessly driven out.

Driven by sorrow and hunger, she came up to this pond and gave vent to all her sorrow, while all the other children were firing crackers and talking of their toys and the fine things that were going to be done in their homes on the morrow. The eyes of these children were dancing with joy as they thought of their bags of candy apples, dolls, toy guns, and toy motor cars but the poor girl had never handled a toy in her life.

By this time, the sun had quite set, and the moon rose in his stead. The girl heard the Christmas carol-singing far away, and the crackers crackling; the child wept and wept till she could weep no more.

She suddenly looked up and saw a carriage driven by a gentleman approaching her. The gentleman, hearing a low moaning cry, stopped the carriage and got down. He wore a turban, a long satin close coat that reached his knees, and a pair of long baggy trousers that came down to the heels of his boots. He walked up to the place from where he heard the noise. To his great amazement, he found a poor, half-naked child, sitting on the ground and looking at him with interest. He took up the child gently by the hands and asked her kindly, "Who are you, little girl?"

The girl speaking with great difficulty said, "I have no father or mother; I live with my poor old aunt who often ill-treats me. She earns her bread by sweeping the gardens of her neighbours. In the morning, she gives me pottage made from palmyra roots"—what we children call "අඹ මුදු" — and in the night a little rice that will not even satisfy my appetite. Today she would not give me even that. I cried out of hunger, and she drove me out of her hut, as I seemed a great nuisance to her. I went to a neighbouring house to get "cunjee"; but I was driven out with a stick. Being unable to bear my sorrow, I came up to this pond and and wept bitterly. This is my story, sir."

"Poor little thing", said the gentleman whose heart was touched very much, "come with me. I have no children and you shall be my daughter."

He took her to the carriage and drove home. His wife was very glad to see the child. She washed the child's face, gave her good food and put her to sleep on a comfortable bed. While the husband

and the wife were at dinner, the child was the subject of their conversation.

The generous lady said, "We must place fine Christmas toys by the side of her pillow. Tomorrow, at Church, she should be given some toy. She must have a beautiful Christmas dress. So, dear, I wish that you would go to Machado's just after dinner and buy nice toys and clothes for her."

Next morning, when the child got up she found herself in a strange room on a clean bed. Around her were some pretty little dolls. She took them and kissed them. This was the first time that she ever handled a toy in her life. Then the lady came in, kissed the child, and dress-

ed her in the new clothes. That morning the child went to church with her adopted parents. There she received another fine rosy-cheeked doll.

The rest of her life was very happy. She was sent to a good school and afterwards married to a wealthy engineer."

Then the mother turning to her eldest daughter said, "Ranee, dear, do you know who the little girl was?"

Ranee with tears trickling down her face kissed her mother and said, "Yes, mammy."

The mother then kissed her children, "Good night," and I bid my readers good bye.

S. SANGARAPPILLAI, V. A.



OUR FRIENDS THE TREES

Friends help us in our needs, comfort us when we are in sorrow, and always try to make us happy by their dealings with us, and so do the trees help us. We take the leaves of the trees and feed our animals. We eat the fruits of the trees, and when the trees are dead we make chairs, tables, and other furniture for ourselves. The roots and the leaves are dug up by native physicians for certain medicines, and they cure many diseases wonderfully. The wood of the dead trees is used for firewood, mostly for cooking purposes. These facts prove to us that trees help us in our needs. We in return help them in many ways. We give them water which they need badly for their growth. We manure the spot in which they are planted, and much of the strength in manure is taken by the hairy roots and passed by and by to different parts of the tree. We breathe out carbon dioxide, which is breathed in by them. They breathe out oxygen, which is breathed in by us. By this we help each other to live. The above mentioned fact proves very clearly that trees are our friends. As friends exchange things among themselves, so also the trees ex-

change with us. In this manner they help us in our needs.

When we are in sorrow, the beautiful flowers of some trees make us forget our sorrows entirely, when we look at them and when we smell their scent.

Once I was in the house of one of my relations at Chavakachcheri. I was out for a walk on a fine morning with three of my friends of Chavakachcheri who were not promoted to the upper class. I finding them very sorry because of their failure took them up to a garden near the railway station. On the way to this garden we were talking of their failure. When we were about twenty-five yards from the garden, a friend of mine pointed out a beautiful flower in the garden and began to praise its beauty. All of us were taken up by the beauty of the flower, as King James I of Scotland was taken up with the beauty of Jane Beaufort. So we hurried up to the garden where we saw many flowers of the same kind. My friends were delighted by them. This proves that trees comfort us when we are in sorrow.

A. Rajathurai, III A.

Y. M. C. A. NOTES.

This time, unlike other years, we have had a second expedition to the island of Eluvative. It was not like our usual expeditions but a real evangelical campaign for three days. A small band of teachers and students accompanied by the missionary ladies, representatives of the Jaffna Women's Board, and a minister set off with the intention of doing personal work in the island. Good work was done among the people. We are thankful to the ladies

and to Rev. Williams who gladly helped us in this campaign.

We were late in holding our village Sunday school prize giving this year. The children of all the five schools were present at the function, and they took part in songs, recitations, and dialogues. In a competitive test on the Bible stories a student of the Thunaivy school won the prize. Prizes were distributed by Mrs. Brown.

BONNEY KANAGATHUNGAM.



THE FORUM

As mentioned in the report of the Brotherhood in the last "Miscellany," the Forum is an association of the students from the Senior B, Fifth Form A, and Fifth Form B classes. Mr. Nichols is the patron.

Meetings are regularly held on Saturday morning and are usually presided over by the students. The programme of the meeting consists of songs, reading of the paper, and the debates. Once a month we have a Tamil debate. Two papers are edited: one English, "The Forum Leader"; and one Tamil, "மெருஞ்சாண்டோ தினி."

The following are among the subjects discussed:

The study of literature is better than the study of science.

(Prop.) S. T. Aseervatham. (Opp.) Devasagayam. Lost.

Girls spend their leisure hours more usefully than boys.

(Prop.) M. Kathiravelu. (Opp.) A. Vythilgam. Carried.

The great war did more harm to the world than good.

(Prop.) H. Rajaratnam. (Opp.) N. Jesuratnam. Carried.

Co-education should be introduced in the Colleges of Jaffna.

(Prop.) M. Kathiravelu. (Opp.) Solomon. Carried.

Mahatma Gandhi in prison is more dangerous than Mahatma Gandhi out of prison.

(Prop.) P. T. Bonney. (Opp.) S. P. Chelliah. Carried.

To be a nationalist is better than to be an internationalist.

(Prop.) T. Gnanamuttu. (Opp.) S. T. Poor. Carried.

Ceylon should have a university before 1924.

(Prop.) Sangarapillai. (Opp.) Devasagayam. Carried.

Sanskrit should take the place of Latin in Colleges.

(Prop.) A. Krishnasamy. (Opp.) T. Selvarajah. Carried.

T. ETHIRVEERASINGHAM,
Secretary.

