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TABLE OF CONTENTS

	Page		Page
1. A Preliminary Analysis of Teaching	1	10. Alumni Notes	22
2. Physical Education at Jaffna College	5	11. College Notes	23
3. The Opportunities of the Ministry	7	12. Scouting	24
4. The Appeal of the Christian Ministry	9	13. The Cubs	25
5. The Upanished	12	14. Morutuwa	25
6. Book Review—Christianity and the Race Problem	14	15. Y. M. C. A.	26
7. Students' Section—Rambles	17	16. The Brotherhood	28
8. An Old School-mate of Mine	20	17. The Forum	28
9. Class-room Humour	22	18. Editor's Page	28
		19. Record of College Events	29

A PRELIMINARY ANALYSIS OF TEACHING

BY

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1. *Instruction and Training*

Teaching is manipulation of the laws of learning in such a manner as to enable the pupil to learn effectively. Effective learning implies the production of the power of dealing with some situation in life. Such power requires two systems of ideas, one which reflects the nature of the material and one which concerns how to act in relation to that material. Thus, to take a simple case, a bootmaker requires to know the nature of his material as well as how to make use of his instruments.

Or again, to use numbers effectively, we require a knowledge of numbers as well as a knowledge of how to use them. Knowledge of material is given by Instruction and knowledge of how to use material, together with the actual use of it, by Training. Teaching thus implies both Instruction and Training. To limit teaching to Instruction — i. e. to giving knowledge of material is to forget the aim of effective learning which is the production of practical power and which cannot be gained without training.

Since both Instruction and Training give knowledge, the three laws of learning apply to both equally, but the kind of knowledge gained through instruction is not the same as that gained by training. The former answers "What is it" and the latter "How am I to act in relation to it". Through instruction we get theoretical knowledge while through training we get practical knowledge.

Another relation between the results of Instruction and Training should be noted. Theoretical knowledge by itself is of little value, but in combination with practical knowledge it is of the greatest importance. To know all about chemistry is of little value if we cannot make some use of it in practical life.

Practical knowledge is not limited to what is narrowly utilitarian, to the means by which we earn our living, but includes all knowledge that can be profitably used whether in comprehension of the universe, in dealing with the physical and the social worlds, or in the appreciation of beauty. In brief, it includes all knowledge that can be used effectively in any situation whatever.

Instruction and Training are not the two parts of teaching. They are rather the constituents of teaching. We do not first instruct and then train. Much more usually we instruct and train concurrently. At any moment to ascertain whether we are instructing or training, all that is necessary is to ask the question "Is the teaching concerned with the nature of

the material or with how to deal with it"? If the former, we are instructing, if the latter we are training.

Although the vital operation in all action is coming to know the nature of the required action, yet actual action has also to take place before the knowledge becomes definite so that training includes the perfection of the action itself. In the same way theoretical knowledge does not become definite until expressed in words.

A new action is generally imperfect and has to be corrected by constant comparison with the action aimed at. Further, at the beginning of action, the pupil has little or no confidence, then follows ups and downs of confidence until a stable state is attained with the perfection of the action. Experiment has also shown that in the course of practice there often occur plateaux or places where no improvement occurs. The form of the practice curve shows a marked improvement at first, but less and less as expert skill is approached. When expert skill is attained action is habitual and subconscious.

The actions to which training applies are of two kinds, physical and mental. Physical actions such as writing involve the use of the body. Mental actions do not involve the use of the body. They consist of what has been called "mental explorations". Examining a poem according to a certain method would be an example of a mental action.

2. *The Kinds of Teaching.*3. *The Stages of Teaching.*

Teaching or the manipulation of the laws of learning may be done in two very different ways. The manipulation may be such as to leave the pupil little or no freedom or much freedom. Direct teaching or the communication of information leaves little or no freedom to the pupil, while indirect teaching aims at making the pupil, to a large extent, a free agent in acquiring knowledge. Thus the teacher may explain a relation to a pupil or elicit it from him by discussion. In the former, he teaches directly and in the latter indirectly. The limits of indirect teaching are set by the capacity and attainments of the pupil, and by the time at the disposal of the teacher. Indirect teaching, or to use another word for it, heuristic teaching, does not imply that the pupil is completely left to his own resources. In that case it does not mean that there is no need of a teacher. It means that only judicious assistance is given to him. In indirect teaching the pupil attains knowledge by trying, in direct teaching, without doing so. Consequently indirect teaching affords a training in thinking which direct teaching does not.

However valuable indirect teaching may be, it has to be remembered that it cannot be used exclusively owing to the limits already mentioned. What the teacher has to do is to combine in a judicious manner both direct and indirect teaching.

In the teaching of any subject there are three stages corresponding to the three stages of learning. In the first stage the crucial operation for the pupil is coming to know the data of the subjects, in the second the methods (or relations) of the subject, and in the third the application of the methods to new material. The stages are distinguished, not by the learning processes that are present, for all three processes are usually present at each stage, but by the process that is crucial or most important at each stage. Thus in the teaching of Arithmetic, at the first stage the pupil comes to know the data of Arithmetic (units, numbers and four rules etc.) at the second stage the methods of Arithmetic (unitary method, proportion etc.) and at the third stage the application of these methods to complex material.

4. *Unsatisfactory Methods of Teaching.*

The most important of the unsatisfactory methods of teaching arises from failure to realise that teaching involves both instruction and training. The first of the unsatisfactory methods is the lecture method in which the teacher aims at instruction alone, and talks throughout the whole lesson.

The second is the exercise method in which the teacher attends to training alone. Thus a teacher

of Mathematics who makes his pupils work numerous exercises, devoting very little time to explanations of principles makes use of this method. The danger in this method is that the less brilliant pupils may not understand the principles involved at all.

A third unsatisfactory method arises from total failure to understand the limits of indirect teaching. It may be called the Testing Method since the teacher's only concern is testing. An example of this type of lesson is where the teacher requires the pupil to learn at home a certain number of pages from a text book and when the pupil comes to school tests him very carefully to see whether what had been set has been learnt. Though successful results may sometimes be attained by this means, it implies shirking of the teacher's duty—viz., to teach. The use of this method may also be unfair to those pupils who have not discovered the best methods of learning or who have no parents to take the place of teachers.

In contrast with these methods is the Piecemeal Method which ignores the stages of teaching. It is generally used in conjunction with a text book and is as follows:—One pupil is asked to read a

paragraph, the teacher makes a few comments and so on ad lib. It is the favourite device of the inexperienced teacher and of the teacher who does not trouble to prepare his lessons. In addition to the fatal objection that insufficient attention is paid to each step, this method has other faults. The lesson is not a logical whole; each pupil is most concerned with the portion he will be asked to read and therefore does not pay attention to what is being said in the class.

5. Summary.

By way of summary the following conclusions may be stated:—

(a) Teaching involves both Instruction and Training. Failure to comprehend this leads to such faulty methods, as the lecture and the exercise method.

(b) Training must be continued until action becomes habitual. Neglect of this leads to imperfect training.

(c) Teaching may be direct or indirect. Misunderstanding of the nature of indirect teaching leads to the Testing Method.

(d) The stages of teaching correspond to the stages of learning. Failure to realise this leads to the Piecemeal method.



PHYSICAL EDUCATION AT JAFFNA COLLEGE

CARL W. PHELPS

For some years, at least, student participation in playground games at Jaffna College has been an optional matter. The result has been that little attention and no training in athletic development has been given to more than about ten percent of the whole enrolment above the First Form. In other words, a relatively small group of boys has received coaching and direction in athletic activities—and these few, those who needed attention least,—while the majority of students have been left to themselves to play in the games of the season or not as their inclinations directed. That the inclination of many was often in the latter direction appears evident from the number of boys to be seen of an afternoon during a cricket season in various attitudes of leisure and repose on the verandah of College House, near the College Offices; or on, or near, the well beside the football field during football practice.

Now it seems only fair that if participation in supervised athletic activities has been beneficial to small groups of students in the past—as it surely has been—the same benefits ought to be extended as far as possible to the entire student body. But, while one group of boys can be trusted to enter of their own accord into all the playground activities desirable, another group (and a larger one) requires some compulsion. Consequently it is now a college re-

quirement that every student above the First Form—unless there are exceptional reasons why he should not do so—shall take active part in some supervised athletic activity for at least one hour on two afternoons a week.

After a study of several plans now in practice in American Colleges, we have adopted a modification of the plan for physical education in use at Columbia University, New York City, as meeting our needs here at Jaffna College fairly well. By this plan all students above the First Form are placed in one of three groups, A, B, and C, for athletics. Students in group A are the athletes of the college, and are permitted to elect any one of the supervised sports they may prefer, but must choose one. To be admitted to group A, a boy must have passed a satisfactory physical examination, and have reached a certain standard of proficiency in tests of speed, agility, physical co-ordination, and endurance. These tests (see below) are held during the second week of each term.

For admission to group A, a student must gain at least 75 points in the following tests of athletic ability:

100 Yard dash,—15 points for the minimum time of 14 seconds; and 1 point additional for every $\frac{1}{2}$ second better than the minimum.

Standing broad jump,—15 points for the minimum distance of 7 feet; and 1 point additional for

each 2 inches better than the minimum.

Running high jump,—15 points for the minimum height of 4 feet; and 1 point additional for every inch better than the minimum.

Pull Ups,—15 points for the minimum number of times (7); and 2 points additional for every pull up better than the minimum.

Students who have not passed the group A tests are assigned to group B, unless physically defective—in which case they are placed in group C for special attention in physical exercise. Group B, therefore, includes the largest number of students, and is at present divided into eight squads of twenty-five to thirty boys each—besides some fifty boys who are now playing on the first team squads in volley ball and base ball. The first team squads meet for an hour in the afternoon on four days a week, while all other squads meet for an hour on only two days a week. Each squad is under the supervision of one of the College staff, who directs the play in his group. Different games and athletics are provided in season for each of the eight "B" squads and, with the coaching provided, the boys in these squads will have the opportunity to learn to play a number of games.

Exercise and perspiration for all students are by no means the sole aims in this plan—indeed they are less important than several other objectives which, it is hoped, will be attained in increasingly larger measure, and for a greater number of students than has been true

in the past. I do not believe we have as good a place so ready at hand for laying the foundations of character and good citizenship as the playground. Self-control, for example, is a prerequisite for success in any form of athletic competition. But self-control is not quickly or easily gained by most boys. It is not easy for a player in any contest to take the jibes and comments of unfriendly spectators without loss of temper, and a consequent decline in his play. Nor is it easy to take unfair treatment from opponents without trying to pay it back in kind when opportunity occurs. And closely akin to self-control is the persistent spirit of the player who, seeing that the game is going against him and his side, grits his teeth and braces every nerve and force to meet the attack. Where this "Never say die!" spirit is lacking, defeat sets in from the moment the opposing side scores the first goal or gets ahead in the score. Many a game of cricket or football has been lost by our Jaffna College teams when it might just as well have been won if our boys had fought it out doggedly to a finish!

As I sit in my office while groups of boys are playing about, here and there on the playground, an almost ceaseless uproar of criticising comment and disputing din in my ears, particularly from the groups which are playing by themselves without supervision. And frequently a boy comes with the complaint that others are disturbing the game, or not allowing him to play, or to bat, etc., etc. My

reply in the past has been "Go fight your own battles!" But, while I still believe that a boy ought to stand on his own two legs and try to care for himself, this policy when applied to the playground seems to foster disputes, instead of eliminating them. And more than that, it keeps some boys from the games because they are unwilling to assert themselves, and to insist on being allowed to play. We decry the boys' selfishness and their disregard of the rights of others, but after all it is hardly fair to blame boys for having failed to learn lessons which have never been adequately taught them. What is needed is the example and the supervision of an older leader who will guide the boys in play; adjust their disputes; and aid them in maintaining a spirit of fair play, good will, and co-operation in the games.

The importance of mastering these lessons in self-control, stick-to-itiveness, live and let live, re-

gard for the rights of others—which may all be learned in a very practical way on the playground—would appear to be self evident. Unless these qualities are really developed by the boy, the man later on is not likely to get along any better with his fellow citizens than he did with his fellow schoolmates on the playground. And he will be the loser in more important issues than a volley ball game or a cricket match. But we should hardly expect an ordinary group of boys to be able to successfully study history or chemistry very long without an instructor. Why, then, should we expect more of unsupervised groups on the playground? It is because we believe that not only the few boys on the first teams, but that all should learn these lessons in physical education before leaving the College, that we have now made participation in supervised games as much a requirement in the college work as attendance in classes in English or Mathematics.



1. THE OPPORTUNITIES OF THE CHRISTIAN MINISTRY

JAMES S. MATHER

The history of the early church, especially of the first twenty years, clearly demonstrates the great fact that the kind of ministry which was prominent in the apostolic age, and which was also most natural for the Christian religion, is a ministry exercised not by an official class, but by all Christians, who had each re-

ceived some gift from the Divine Spirit, which each one exercises for the benefit of the rest, and of the whole church. In the New Testament there is no class of people mentioned, to whom spiritual functions exclusively belong. The New Testament teaches the universal priesthood of all believers, and every Christian is called to

be a minister of God. True as all this is, the need of a settled order of ministry is very real. There should be certain persons whose business it is to lead the rest, to help and have the oversight of the lives of individual members of a congregation. Without such a class of men the very freedom of the gospel would be defeated. It is quite evident that if everybody discharged the spiritual functions of which they were capable, there would be confusion and lack of harmony. Further, the natural man wants institutions in which he can see a head round whom he can rally, a centre from which light and influence can radiate. For preserving the unity of the church, for developing the true Christian spirit of brotherhood and fellowship among the different members of the church, the Christian ministry is an order of a most helpful character. Students of church history know how in the past centuries the ministry was in various ages regarded as a great and noble profession, so that often it was the men who distinguished themselves most in the university, or who showed signs of possessing extraordinary gifts of every kind, that felt the pressure of the call for the ministry.

The church of Christ in Ceylon at the present time needs in the ministry young men of the greatest strength, intellectual as well as spiritual. The best men are needed today to guide the thinking of the people. In all spheres of life, there are vague and often

wrong ideas among people. If Christian ideas are sown the harvest will be a most wonderful one that will revolutionize society, and the whole country. The influence of Christianity should be brought to bear upon the whole country; on grounds of patriotism it should be to us today a matter of profound concern that the principles taught by Jesus Christ are taught both by word and life to all people so as to determine their civilization, practices and life. It is the writer's firm conviction that the Christian minister as a preacher and teacher can do more than anyone else to influence civilization, ideals, and life. Politically, Ceylon is just now opening to a new page. Foundations are now to be laid for the Island that we all love. The work of Christian foundation-laying is difficult and demands the best men. May a sufficient number of young men come forward for this great work of constructive statesmanship.

Within the church, there was never a period in its past history, when the church faced such momentous and far-reaching problems as at the present time. The Bible was never before so much sought into and studied. Proposals effecting church polity, etc., are in the air. The several questions which are discussed now, demand the very best men among us to enter the Christian ministry, because in the proper handling of the present situation depends to a very large extent not only the future triumphs and progress of

Christianity but the very existence of our religion. Further, as never before, the church in India and Ceylon is now face to face with the problem of church union. For promoting church union, and for realizing the plans that are being made today, we need the best leadership in the ministry.

On the other hand, there are numerous obstacles and discouragements for young men who would

enter the ministry. There is nothing gained by ignoring their existence. Yet in view of the fact that the church is a divine institution and must therefore have the best men as leaders, we should take all difficulties as God's challenge to our faith and character, and take the Christian ministry as the best walk in life for one endowed with God's best gifts, who desires to glorify God and serve his fellow men.



2. THE APPEAL OF THE CHRISTIAN MINISTRY

J. B.

For the following reasons the Christian Ministry should make a tremendous appeal as a calling for young men.

I: In the first place it brings the opportunity of becoming the pastor of a church.

Some may reply that this is just what makes the ministry an unattractive calling. They do not see in the church organization and plan of work the chance they seek for a service that is of any real help in the betterment of their fellow men. This is because they fail to catch the vision of the Christian church that one may find in the epistles of St. Paul; because they have been taking their conception of the church from some organization that has itself failed to catch this vision. Let them see the church as a group of followers of Jesus,

a group of regenerate humanity; not saints, but called to be saints; not themselves having overcome evil, but enlisted in a warfare against all forms of evil within themselves and in society. Let them remember that there is always the ideal church, the very body of Jesus in the world today, back of the church they see. Then let them remember that the church is a plastic thing which a real leader may shape to the carrying out of his noble ends and they will find it appears then as a different thing.

If one would know what it may be to be the pastor of a church let him read the life of such a pastor as Dr. A. Whyte of Scotland. Enter into the story of that rich life as he for over a generation guided the nurture of the boys and girls; stimulated

the training of the young men and women; ministered to the souls of those in middle life and age and you will come to see what it may mean to be a pastor.

The true pastor meets needy men and women, children and youth on life's highest levels. He forms attachments of the strongest and best. The true pastor enters his pulpit from Sunday to Sunday with a real vital message for those who sit in the pews, sure that there will be there hungry sheep looking up to be fed. Here he finds in parish and pulpit the opportunity to present the truth that he would inculcate; an opportunity that he has in a measure that no other calling presents.

II. In the second place it means that one is to enter a calling which will demand the use and development of every gift and every grace with which he is endowed or which he has acquired through training.

No one should think of the Christian ministry as a sphere in which he will be led to bury any of his talents. There is no talent to which man is heir that may not here be exercised. He must know theology, philosophy, psychology, science, sociology. He must know the thought of man of the past and of his own day. He must be able so to use his knowledge as to meet those who are not of his faith. He must be able to impart to those who are intellectually of low grade as well as those who are of high grade. He must cultivate powers of speech

and be able to turn the minds of men to his way of thinking, in public and in private. These all call for the greatest skill.

Surely no one will think of the Christian ministry as a sphere in which one may have too noble a character or too much grace. Success here depends upon character, and a character which is like that of our Master. Here if one hath not the spirit of Christ he must surely fail. Here if one hath not love naught will avail.

Not only should one have talents and grace as he enter, but he will find that the work of the ministry means a development of all these gifts and graces. The demands of the ministry, met bravely and faithfully and truly, will bring out whatever there is in one that is bright or good. Think of the pastor going about, meeting his people in their needs of the soul, and you cannot but think of growth. Think of a man week by week seeking to prepare some message he may bring his people from his pulpit and you cannot conceive of one who is doing anything but grow. The ministry opens the door to the fullest and largest development of mind and soul.

III. In the third place it means that he will be in a sphere of service where he will have the opportunity of touching every phase of life with a spiritual aspect.

The minister is a specialist in religious things. He should know our faith as others do not know it. He must be a master in things of the Kingdom. This means not

only that he knows creeds and forms and ceremonies, but that he knows what it means to deal justly, to love mercy, and to walk humbly. It means that he sees the spiritual, the religious in all of life. He sees the sacred things, yes, and he sees that everything in life should be made sacred.

Some think of the ministry as limiting one's activities too much. What is there outside his field? Is it politics? No minister should be a politician, but every minister should know politics that he may help to guide those of his congregation who are politicians so they shall carry into their politics the principles of Jesus. He should know enough so he can guide his people that they shall vote for those things that are consistent with our Christian teaching. Is it education? Every minister must be an educator. He should keep himself posted, as a leader in religious education, on the best methods of teaching. Is it business? No minister should be distracted from his spiritual tasks by business interests, yet every minister should know enough of business so as to tell whether the Golden Rule is being applied or whether it can be applied in the business world. There is nothing that pertains to man that the minister is not intensely interested in. If he would have his people led to "seek first the Kingdom of God" he must know the tremendous pull they have to seek other things.

If the minister can get his people, not to keep from the world, but to keep from the evil

that is in the world; further, if he can get them to have a spiritual purpose in their business, their politics, their education; then he will have helped to usher in the Kingdom. To do this calls for skill and invention. There is a rich opportunity in Jaffna for launching out into new lines of social service. Here we need reform, here we need a constructive Social Programme for the church. What a field of endeavour for some young men!

IV. In the fourth place it means that he will be in a field of service that will bring him the greatest satisfaction as he realizes its constant call to what is morally heroic in him.

One can live a life of ease and, in some places, of comfort in the ministry. No true minister can be at ease, at peace with himself, who lives such a life of ease or comfort. No one with the heroic spirit need fear that he will lack opportunity for heroic in the real work of the ministry. To speak the truth at whatever cost to minister to the needs of men whenever the call comes; to play the role of reformer where reform is needed; to think through and work out a social programme that shall Christianize human society, all these will bring forth all the self-sacrificing spirit that is in the sincerest follower of our Lord and Master of Mankind.

These and many other things make an appeal that should lead the choicest of our young men in Jaffna to follow in the footsteps of such men as Pastor Eliatamby.

THE UPANISHADS

BY M. H. HARRISON

The Upanishads are among the latter portions of that ancient literature of India, which has come down to us under the title of Veda. This literature began with the hymns or psalms which have been brought together into four collections known as the Rig Veda, the Sama-Veda, the Yajur-Veda, and the Atharva-Veda. As time went on, prose treatises called the Brahmanas, were written to explain how these hymns should be used in accompanying the sacrifices. Into these treatises crept a good deal which departed from the primary purpose of the books, as for instance, etymologies of important words, interesting stories and legends, which were connected with some subject in the hymns, and finally philosophical speculations, suggested in some cases, at least, by the consideration of points in the sacrificial ritual. These last are for the most part to be found in the books which form a concluding section of the Brahmanas, or a sort of appendix to them, namely the Upanishads.

The literal meaning of the word Upanishads seems to be "Secret instruction." The contents of these books were handed down from father to son, or from teacher to pupil, and except for those who had been prepared by a long course of training, no others were allowed to share in this secret knowledge. In some of the oldest Upanishads, long lists are preserved of the names of those to whom

the Upanishads had been imparted. Sometimes mystic formulæ were devised which might be meaningless to the uninitiated but would sum up some important doctrines to those who were prepared to understand.

The subject matter of the Upanishads is of many different sorts. In places questions of the interpretation of ritual similar to what are found in the Brahmanas appear. Then again, we find stories such as that of the contest among the organs of the body for the first place. The organs of the body, so the story goes, discussed among themselves for a long time which of them was the first in importance, but they were not able to come to any conclusion. At last, they tried to discover the truth by this method: each of them in turn left the body for a year, while the others observed the effect of this departure upon the body. The eye left the body and the man was blind for a year, but the other organs were unaffected. The ear left the body and the man was deaf, but the other organs were unaffected. But when breath left the body, all of the body's other powers were also lost, so that the other organs joined together in asking the breath to return immediately, for they found that without breath they were unable to live. Such stories as this are frequent, but the chief interest of the Upanishads lies in their more truly philosophical sections,

where among other subjects we find the question of the relation of the self (atman) to the supreme reality (brahma), is discussed.

It would be interesting to know when, where, and by whom these books were written. Unfortunately, we are able to answer these questions only in a general and indefinite way, for we have practically no reliable information, except what the books themselves give us. In regard to date, we know that they must have been written after the four hymn-Vedas of which we spoke in the beginning; for not only are these presupposed by the whole course of thought, but they are explicitly referred to as well-known books, in several passages even in the earliest of the Upanishads. On the other hand, some of the Upanishads must have been written before the time of the Buddha, for his teaching makes it clear that the teaching of the Upanishads had previously been known.

We cannot be any more sure of the place in which these books were written. The names of several North Indian peoples are mentioned, from the Madras who were a people probably resident in Kashmir, to the inhabitants of Magadha who lived on the western border of the present Bengal. But the people who seem to form the centre of the world known to the writers of these books are the Kuru Pancalas who lived somewhere in the region of the present Agra and Delhi.

The Upanishads give us little

hint, again, of who the persons were who put them into the form in which they have come down to us. But the names of some of the great teachers, such as Yajnavalkya and Uddalaka, are preserved. It is interesting to notice that not only Brahmins but kings took part in these philosophical discussions, and not only gave large rewards to those who discussed philosophy, but often entered into the debate themselves. Another valuable feature of the intellectual life of this period is the fact that women were in some cases philosophers, and in one passage the most subtle and difficult questions are those proposed by a woman.

The Upanishads have been highly prized by Indians. From them have grown up the systems of Indian philosophy, each of which claims the Upanishads as its starting point. In more modern times the renewed study of the Upanishads by Ram Mohun Roy was one of the Brahmo Samaj movement. In Europe and the West since the introduction of Sanskrit scholarship, the Upanishads have been most highly prized, they are not by any means equal in value, and for the understanding of many of their pages a considerable knowledge of Vedic literature is necessary. But at their best they appeal to the understanding and heart of both the simplest and the most cultured of men. A single quotation from one of the earliest of these books may make clear how spiritual and yet how simple their message is.

*The quotation is a prayer of the sacrificer as he begins his sacrifice :

"From the unreal lead me to the real ;
From darkness lead me to light ;
From death lead me to immortality. "



BOOK REVIEW—CHRISTIANITY AND THE RACE PROBLEM

M. I. THOMAS

Christianity and the Race Problem by J. H. Oldham: Mr. J. H. Oldham's book, "Christianity and the Race Problem" is worth the attention of all who have at heart the bringing about of inter-racial harmony and co-operation. He approaches the question from the very outset in two ways: what relative weight should we attach to the political and economic facts of the human race which have created such differences? Secondly, when facts are opposed to what we believe to be the will of God, do we accept them as unalterable and inevitable or set to work with energy and patience to transform them? He traces the root causes of the present discord to biological, political, and economic facts. These facts have resulted in differences in national temperament and civilization, in political and economic subordination, and have thrust to the foreground the question of the status and inherent superiority of the white man. About the claims of the white man to superiority Mr. Oldham states that they are based upon "his marvellous discoveries in science which have transformed the conditions of human life." But there is also the other side of the picture to be reckoned with. While western civilization has quickened and stir-

red up the eastern intellect to activity it is equally true that its political and economic domination has deprived the subject races in some places of opportunities for self-expression whether it be in the fields of literature, science, or art, subjects in which they had already made their mark.

Mr. Oldham in his first elaborate analysis of the causes of racial antagonism comes to the conclusion that dislike and hostility between various communities and races is due to moral rather than racial causes, and states that "nothing like racial antipathy apart from the causes stated above does exist". But it is doubtful whether even if these causes of conflict are removed the races would attain to perfect harmony and co-operation. The truth is that the above causes have led to the creation of a rooted race prejudice and exclusiveness on the part of one of the races and suspicion on the part of the others. This theory is borne out to some extent when Mr. Oldham says, "Feelings of racial dislike may become a permanent element in one's disposition." Mere removal or adjustment of external causes will not take us to the desired end. A complete change in outlook, a transforma-

tion of vision in the case of all races is absolutely necessary.

Mr. Oldham has his fearless fling against western domination when he says in "Ethics of the Empire" that it is an unjustified assumption that western civilization is the standard civilization. He speaks also of the fact that western expansion was based upon the exploitation of the coloured races.

The writer devotes one full chapter to "India and the British Commonwealth". He pertinently remarks that what India most smarts under is the feeling of injured self-respect. In some respects what Easterners are most sensitive about is their dignity, and any wounding of dignity is deeply resented. When the writer dwells at length on the fact that political training and political consciousness are preparatory to self-government he says a valuable truth which Indian politicians must realize. But he does not dwell on the other aspect of the problem, that political training and political consciousness are impossible of realization unless they go hand in hand with a real amount of political control. His analysis of the Indian problem is neither deep nor exhaustive. Probably such an exposition is beyond the compass of his undertaking, but so far as it goes, his treatment is free from bias or prejudice.

On immigration he makes a very clear and honest exposition of the present economic and political problems in South Africa, Canada, the United States, etc. But his suggestions for the removal of these

causes of disquiet are not adequate, and do not give any appreciable lead for the future. However, one has to bear in mind that Mr. Oldham's aim is not that of the politician or statesman whose attention must be engrossed in finding practical solutions for practical problems.

Moreover, there is a deep and noble purpose underlying the whole work, which we should not miss. Mr. Oldham states that in striking contrast to the marvellous discoveries in science which have made the world an economic whole the spiritual and moral unity of the world is not yet attained. Such a unity can never be attained by a mere outward manipulation of things. Discord between races, chiefly between the coloured and the white, will cease only by the practice of Christian ideas. On this crowning point, Mr. Oldham has the approbation of all real followers of Christ, because the appreciation of the uniqueness and value of human personality has its inspiration in the religious faith preached by Christ. The question remains whether we are able to practice these ideals in our relations between individuals and nations. Mr. Oldham answers boldly in the affirmative "All this is possible because God is on our side." The powers with which our work is to be done are not our powers. They are the forces of eternal truth, righteousness, and love, which may work through us."

Mr. Oldham's work is a very valuable contribution, and the present writer is sure that it will

help many in the West as well as the East to set themselves in greater earnestness to remove racial antagonism. Mr. Oldham has brought to bear upon the racial question a detached mind,

impartiality of judgment, and the judicious sifting of facts which is so essential to students of inter-racial and international problems. He treats the subject with courage, frankness, and sincerity.



STUDENTS' SECTION

RAMBLES

Two weeks in Colombo, and I was willing to cry "Enough." To one accustomed to the fresh and homely life at the College, with ripe fields all around, and quiet roads, quite unlike the din and dust of the crowded metropolitan streets, a fortnight at the Capital made me "College-sick". Did I say quiet roads around the College? Yes, they are quiet, or would be if not for the hooting autos from Karainagar, and the not unfrequent howls of the Postmaster's dog.

I was trying to make myself quite comfortable in one of the compartments, (to seat twelve, though in fact there were sixteen), of the train that was just steaming out of Maradana Station to the Hill Capital, Kandy. On the train went, up the famous Kadugannawa incline. Two locomotives, one in the front and the other in the rear, worked heavily. The country through which we passed was beautiful. As the hills faded out of sight, mountains came in view. The valleys between were often narrow but fertile, covered all over with terraced rice-fields. On we went till the rice-fields were no longer to be seen but tea-bushes took their place. The atmosphere was humid and cold. Scarcely four hours were past when the train slowed down into the Kandy Railway Station.

Kandy with its lake and hills and morning mists was quite attractive to me. I looked forward with regret to the day on which I would have to leave the place. The mornings were specially beautiful and serene. At dawn everything was quiet and still. The hills all around were covered with mist and a soft breeze blew sportively into my face. The streets were empty except for the distant rumbling of a cart or a dark figure wrapped in a blanket moving slowly through the mist. The streaks of the rays of the rising sun fell obliquely here and there and played upon the dew-sprinkled hill-tops. An hour later the mist had cleared and the whole city was alive. So much for Kandy.

Now for the Up-country. The train has to do tough up-hill work to get to Nuwara Eliya. We pass through tunnels until we feel that we have had enough of them. The air becomes colder and colder and the ascent gradually increases from station to station. The whole country is full of tea-plantations.

"Tea, tea everywhere,
And not a drop to drink"

seems to be our plight. When we reach Nanu Oya we feel a little relieved. The light rocking narrow-gauge train to Nuwara Eliya makes us feel at ease. We are forced to think that we are in

a 'Garden-train'. Late in the day we reach our destination. Once up there we want everything hot. Just as twilight sets in, there is a slight drizzling of rain, or that is what we thought, but it is only the mist. We went early to bed and late we arose, which quite surprised our host. The park here, with its fine walks and drives, its fountain and beautiful and puzzling maze has its own allurements and fascination, especially for young people. Once in Nuwara Eliya, Mount Pidurutalagala was not far off.

On the next day we arose very early before day-break and got ready for the climb up to Mount Pedro. Our band was rather small but we took a guide with us. Fifteen minutes' walk brought us to the foot of the mountain. The path, to begin with, was broad and gravelled. Up we went winding slowly till the nature of the path changed. It was now an irregular and rough bridle-path. The mist still hung upon the mountain-side and at times our footing was slippery. The first thousand-foot ascent was not difficult and all were in high spirits. As we went on our pace slackened, and the path began to wind up abruptly. The air was thin and our breathing heavy. Except for the cracking of dead twigs under our feet, deep silence reigned. The beasts and birds were still asleep in their abodes. It was not one steep up-hill climb to the summit as we thought. More than twice we walked on level ground, and even as if descending for a few feet, at times. But the last

climb to the summit was really stiff. We trudged along, however, and at last reached the summit. There we stood, 8296 feet above sea-level. It was not a very clear day. The wind went howling across the valleys, sweeping along volumes of mist. At times we were able to see Nuwara Eliya below with its lake close by. Our teeth kept chattering and our knees knocking, so that we wanted to get down as soon as possible. We rested for a short while and refreshed ourselves with cutlets and bread.

Soon we were rushing down hill so fast that sometimes we nearly slipped and toppled over. The mist was fast clearing and we had a fine view of the sunlit valley below. After we had gone a thousand feet down, we met a couple of poor Sinhalese women going up. Our guide told us that these women went up to collect dry twigs and wood, which they brought down and sold as firewood. This was their only livelihood. Theirs was a hard and rough life, but the fresh air and hard exercise had made them into fine healthy robust women. They looked quite cheerful and smiled as they saw us hot with perspiration and panting for breath.

We had only fifteen hundred feet still to go down. Somewhere here we saw an old tree hanging over the path. Our guide who was all this while taciturn now called us to mark well the tree and related the following story.

"Mathia," he said, "it was on my third trip to Mount Pedro,

(this is my fifteenth.) that I met with an exciting accident or rather adventure. There was a party of ten, and I was their guide, I was going in advance of the rest, and I had just come beneath that tree I showed you just now, when the rest of the company were coming up slowly fifteen feet below me. On the lowest branch of the tree there lay a young cheetah stealthily watching me. There he sat with glistening eyes slowly curling his tail, crouching to pounce upon me, his unsuspecting victim. One from the company saw the beast and shouted out to me. But the word of warning came too late. The beast leapt down and fell heavily on my shoulders. The whole weight did not fall upon me but any way the beast pulled me down with him. I grappled his neck with my hands and tightened my grip. Then we, the beast and myself, were rolling head long down the hill. Some of the gentlemen were just in time to step back and leave us free on our way down. One of those who stood close by caught the cheetah by the tail and tried to pull him off. But this attempt was futile. The others were too horrified even to raise their hands. But, Mathia, I would not be here now to tell you this had it not been for this tree." Our guide then showed us another tree, that was dead which stood just on the verge of the mountain path. We peered over and saw the frightful abyss below.

He now resumed his story. "As the beast and myself came rolling down, I felt its front paws slipping away from my shoulders. At the same time we dashed right against this tree. The shock sent the cheetah headlong into the abyss below. But what became of me? I clung to the trunk of the tree though my head had struck so forcibly against it that it stunned me. When regained consciousness, I was lying in hospital with heavy bandages all over my head and neck. I was later told that I had been carried down the hill and that the claws of the beast had torn my neck. As for what became of the cheetah nothing was known, except that as the beast fell below they heard a snarling growl and then all was silent."

Our guide thus wound up his story and then pulled over his shirt and showed us the scars on his neck. He was a brave man and we had to believe his story. "But Sir, now," he began again, "no animals or snakes touch me. See this wonderful charm," he said, as he rolled up his sleeve and showed us a small talisman he had tied round his arm.

We were soon back at the bottom and hastened back to our residence not long afterwards. We left Newera Eliya for home again far from Pedro and its surprises.

A. W. NADARAJAH,
Inter-Arts.



ONE OF MY OLD SCHOOLMATES

Once there lived a boy at Elanaukar, whose name was Alugaiyah. His parents had died before he was seven years old. His only grandfather who was a well-to-do tobacco merchant was a very stingy old man of about seventy five years of age. He had already amassed a large sum of money by hook or by crook before the death of his daughter and son-in-law. Now that Alugaiyah's parents were dead, it was arranged that the boy should live with his grandfather. The characteristics of this old man were so very delightful and peculiar that they deserve special attention. He was very fond of relating stories of his early childhood to his neighbours and his fellow-countrymen who used to go to his house. And the first story which he would tell them ran as follows: "We of the olden days were very hospitable and friendly and we would entertain anybody that came to our house by giving them either tobacco to smoke or betel to chew. Once it happened that a certain one of my friends who was of our own country came to our house. I gave him a piece of the finest tobacco that I had, but he refused to take it, saying 'Thank you very much. I do not need it at present'. From that day onwards I determined never to give anything to anybody but to a foreigner, and as a matter of fact, to teach them a lesson, I have also made up my mind to receive whatever is given to me, even by a foreign mendicant".

Whenever any foreigner visited him in his house, he would at once ask his servant boy to prepare just a tumbler full of hot coffee and tell the visitor that as he had to attend to some affairs of business he had only five minutes to talk with him, but after five minutes the servant boy was sure to say always, "Iyah, Iyah, the tumbler was so very hot that I let it drop and it is broken." Then the old man would order a cup of milk, and the servant boy would reply, trembling with affected fear, "My gracious Iyah, the cat has drunk the milk". The one waiting to drink coffee was bound to say "That's all right, do not bother yourself, I took tea only a little while ago." But the stratagem in it was that whenever the order was given for preparing tea or coffee for a visitor the servant boy would always tell five minutes after the order was given that he had broken the tumbler and the generous, venerable old man would always tell him "Do not repeat it again I forgive you this time also".

Alugaiyah only knew how to play and eat, and his only friend, was a girl, Rasu, of about his own age and temperament. Now it happened that the girl, was the daughter of a certain teacher, who was very strict and severe with his pupils. Whenever he found that one of his pupils was whispering in the class or made the slightest mistake he would

thrash that pupil without mercy. This frightened the pupils so much that they were forced to devise a plan by which they would be free from this punishment. It was to keep themselves absent from school, not by staying at home, but by hiding themselves in bushes on their way to school.

When Alugaiyah was seven years old he and Rasu were both sent to the school. Rasu was very careful in her studies, and as she found that Alugaiyah was a careless boy she carried all his books and kept them safe for him. Soon it happened that owing to some ill-feeling between the old man and the teacher, the two children were compelled not to see each other. The boy had now no companion, and he would go to school one day about an hour too early and another day about an hour later than the usual time, one day with a big bundle of his father's books from which he could show the pictures to his classmates, and on the next with no book at all. On the whole it was found that he was very irregular. The teacher after two or three days warning one day got hold of the boy, and gave him six cuts on the back. The boy, as had never experienced pain before this, was so very much overawed that the next day he refused to go to school at all. His grandfather found it very difficult to persuade him to go to school any longer but the old man knew that the boy loved his mother and Rasu much better

than anyone else, and so he said to the boy, "Today your mother will come for you to your school. She will bring Rasu with her and also sweets and toys. So you had better go and meet her." The boy thought to himself that he would go to school but only after seeing them.

So he hid himself in one of the bushes and was there for about an hour. But no mother went by, and to his great dismay he saw only the downfall of a very big storm of rain. The poor boy could not go anywhere. He was there till the rain ceased, and then he began to shiver and lay on the ground quite senseless. But even then he was murmuring to himself "I want to see my mother and Rasu, and then go to school".

The old man finding that the boy did not go home as usual began to search for him and picked him up from where he lay. The boy seemed to tell his grandfather something which the old man was eager to hear, and he finally made out the words, "I want to see my mother and Rasu, and then go to school". He was very soon removed to his grandfather's house and a native physician was called upon to attend him. The Physician felt the boy's pulse and said that there was very little hope of recovery. Then he asked the boy "Alugu, how do you feel?" The boy said once more very softly, his tone latering at every word, "I want to see my mother and Rasu and then go to school".

BY V. R. MURUGESU, SENIOR

CLASS-ROOM HUMOUR

Teacher.—Boys, send an order to Ismail and Sons for the Cambridge Senior text books.

Student.—We are not sure whether they have all the text books, Sir.

Teacher.—Then write for a catalogue, today.

Student.—How many cents will it cost?

Teacher.—Boys, remember that you have only two weeks before the Senior Examination, so pay particular attention to your writing.

Student.—Sir, can we use a fountain pen?

Teacher.—Did any of you travel during your last vacation?

Student.—Yes, Sir.

Teacher.—Where did you go?

Student.—To Kandy, Sir.

Another Student.—No, Sir; He got down at Polgahawela.

Teacher.—Is Malaria prevalent in Jaffna?

Student.—Yes, Sir.

Teacher.—To what does it develop?

Student.—To Pneumonia, Sir.

Teacher.—Now, boy, what is Pneumonia?

Student.—An island to the South of Tasmania!

Teacher.—Boys, don't fail to look over synonyms.

Alt.—Yes, Sir.

Teacher.—Where is K?

A Student.—He is not here, Sir.

Teacher.—Don't be silly, Boy.

Another Student.—He is a sagacious fool, Sir.

Teacher.—How many here took up the last clerical examination?

(One hand is raised.)

Teacher.—What will you do if you fail?

Student.—I don't mind, Sir. Failures are the success of pillars.

E. A. D.



ALUMNI NOTES

BY C. H. COOKE

Rev. James S. Mather, Superintendent of the Vannarponnai and Murunkan Circuits of the Wesleyan Mission, has proceeded to England for further theological studies.

Mr. T. Buell, Principal, American Mission High School, has been made a Justice of the Peace for Bombay.

Mr. E. Ariam Williams, B. D., B. E., who has been travelling under the auspices of the Canadian Student Movement, has left America, and has returned to Ceylon via Japan, China, and the Straits Settlements.

Mr. W. P. Amirtham Cooke, M. Sc., who proceeded to California on a Government scholarship in June, 1923, to study Agriculture, has returned. He has been appointed to take charge of the Northern Division of the Agricultural Department.

Mr. M. Sabaratnasinghe, B. A., has been appointed Editor of the "Hindu Organ."

He is also acting as Principal, Hindu College, Vannarponnai.

Dr. K. Poothathamby, has been transferred from Chavagachcheri to Mulhalukelle as D. M. O.

Mr. C. Arumugam, Proprietor of the Indo Ceylon Trading Company, has been appointed Shroff of the National Bank, India Ltd. Colombo.

Mr. S. W. Coomaraswamy, Chief Clerk of the Jaffna Police Office, has been transferred to the Police Office, Colombo.

Mr. A. R. Joshua, of the F. M. S. Railway Medical Department, has been transferred from Kuala Lumpur to Johore.

Mr. N. R. Manikkavasagar of the C. G. R. Kandy has been transferred to Jaffna as Travelling Clerk.

Mr. T. C. Rajaratnam, Proctor, S. C., is leaving Avisawella for Jaffna where he intends settling down in practise.

Mr. Henry Hoisington, Vice-Principal of the Anglo-Chinese School, Singapore, has been made a Justice of the Peace.

Dr. Isaac Thambyah, who has been practising law in the Straits Settlements for the last fifteen years, has retired from the law to enter the ministry.

The following Old Boys have visited Jaffna lately. Messrs T. Buell, American Mission High School, Bombay, I. S. Charles of the Paris Mission, Upper Burma, C. S. Rajasingam, B. A., Headmaster Government High School, Thayetmyo, Burma, Daniel Eliatamby, of Bishop's College, Calcutta, and J. R. Thuraisingham, A. M. I. C. E., Sanitary Engineer, Madras Presidency.

Matrimonial.

Mr. Charles Paul, of the Anglo-Chinese School at Singapore was married on April 15th, at Changanai Church to Miss Lizzie Joseph.

Mr. F. S. John of the Newera Eliya Post-Office, was married to Miss T. Philips at St. Peter's Church, Jaffna, on the 20th of April.

On the 23rd of April, Mr. S. T. Jeeva-

ratnam, B. Sc., of Hartley College, was married to Miss Puranam Levins at the Chavagachcheri Church.

On the 24th of April Mr. Navaratnam Hitchcock, Preacher in charge of the Atchuvally Church, was married to Miss Ponnammah Clarence at Uduppity.

The marriage took place on the 18th of April at the Navaly Church, of Miss M. Gnanamma with Mr. John Sinnappah, Clerk Jaffna College.

The marriage took place on the 4th of May, at Navaly, according to Hindu rites, of Mr. S. Sabarettnam with Miss K. Ratnam.

Mr. Samuel Supramaniam, teacher Memorial School Manepay, was married on May 13th at Uduvil Church to Miss Grace M. Joshua.

On the 23rd of May, the wedding took place according to Hindu rites at Vaddukkoddai, of Mr. S. Sinnatamby, Clerk, Forest Department, Kandy, with Miss Sellammah Sellappah.

Obituary.

The death of Mudaliyar M. Muttukumaraswamy, retired Maniagar of Tenmarachy, took place on May 22nd.



COLLEGE NOTES

The most startling fact in the present sextant, May 20 to July 3, has been the unexpected and enforced absence of Mr. Bicknell from the College owing to Mrs. Bicknell's serious illness. We are glad to record that Mrs. Bicknell is now on the road to recovery, and that she and Mr. Bicknell will probably both be with us again before the term closes. Their thoughts, we are sure, have been very much with us, as ours have been with them in the last six weeks.

The London Inter Arts and Inter Science classes continue to flourish. Three of our Intermediate students of 1923 are now taking their B. A. and B. Sc. examinations. Four of this year's Arts students and two science students leave soon after we go to Press for Colombo to take up their examination, which begin July 6th. There will still remain in the present Inter Arts class

twelve students for next year, and in the Inter Science class three. These fifteen Intermediate students have an important part as leaders in various College activities. At the same time they have many special activities of their own, as befits those at the top of the school. Badminton has become this year the popular Intermediate game, and is enthusiastically contested every afternoon in the court next to the Intermediate Hostel. There is a rumour that the missionaries, playing in answer to a challenge, went down to ignominious defeat at the hands of the Inter Hostelites, though the staff was much more successful, wresting from the students not a victory, but at least a respectable defeat. We congratulate the Inter students on their prowess.

The College has started building again, — in a modest way. The walls of the sanitary block are beginning to rise, albeit

after the fashion of Jaffna buildings, rather slowly. We think the Governor must have noticed our crying need for a new Assembly Hall, since it is so conspicuous an example of over crowding. A generous grant from Government and the prompt payment of their Jubilee subscriptions, on the part of our Alumni, will enable us to continue our building operations as extensively as there is need.

A few changes in our staff should be chronicled. Mr. C. Kathiravelpillai, B. A.

has joined our staff from St. John's, and is teaching Tamil to the Intermediate and other upper classes. Mr. R. C. S. Cooke, who has been teaching here and at the Manepay Memorial School for the past year has joined the Intermediate class. We are glad still to have his good services with the Cubs. Mrs. J. C. Amerasingham, is in charge of the Kindergarten instead of Miss Chelliah, who has again joined the ranks of students. Other additions to the staff will be chronicled in the next Miscellany.



SCOUTING

This term was begun in the most scout-like manner by holding a Camp before the re opening of College. Our Camp began on Saturday, the 16th of May and lasted five days. Though we were handicapped very much by the absence of the Scout-master who joined us only after the first two days were over, and also of the Troop leader, yet it will be far from the truth to say that the Camp was unsuccessful. One of the Patrol leaders who was present took up the responsibility and conducted the Camp. The Scouts who were present did much of Pioneering, and a little of Signalling and of Ambulance work. We did all the cooking by ourselves, so that many Scouts are now ready for their Cook's Badge tests. On the night of Monday, the 18th. we had a very interesting Camp-fire, where the Old Wolf of the Cubs also took a very important part, and provided us with some very comic items and songs. Since the success of the Camp-fire is largely due to him, we owe him our hearty thanks.

When the camp was over our attention was drawn to something else. It was announced to us that there would be a scout Rally and Sports in honour of the King's Birthday. There were altogether six items open to us, and we were so bold as to compete for all these items, but we lost two of them. One of the prizes that we lost was the tug of war but I think our team deserves congratulations because, although it was composed of very small boys, yet it did the best it could

and gained the applause of the audience for its perseverance, even to the very last one tenth of an inch. We secured five prizes in all, won by the following Scouts:

<i>Obstacle Race :</i>	P. S. Rajaratnam
<i>Fireman's Lift Race :</i>	J. C. Arulampalam
<i>Signalling :</i>	G. George.
	I. R. Muttiah
	V. R. Murugesu
<i>Ambulance :</i>	J. C. Arulampalam
	I. R. Muttiah
	E. C. Rajaratnam
	S. Duraisamy
	T. Arumainayagam
	V. R. Murugesu,

In connection with the Ambulance tests, I must not forget to congratulate our brother Troop at Manepay Memorial, who won the first prize in Ambulance over all the other troops in Jaffna. We hope they will keep up this spirit and prove to be an ideal troop. We also take this opportunity to congratulate all our other brother scouts who were successful in gaining prizes, and for those who were so unlucky as not to gain any prize, we can only remind them of that good old saying "Failures are pillars of Success."

On the 11th of June we had the honour of receiving His Excellency the Acting Governor of Ceylon in our midst. The Scouts were asked by the Principal to receive His Excellency who it must be remembered is the Chief Scout of Ceylon. So it was decided that we should form

the Guard of Honour, together with the Cubs. His Excellency was very much pleased with the Scouts and the Cubs and asked the Scout-master several questions about them. The Chief Scout, after visiting the class-rooms, the laboratory, library, reading room and dormitories, congratulated the College on its equipment and on the kind of work that it is doing. He also asked the Principal in honour of his visit to grant us a holiday. His Excellency left the grounds amidst the great applause and cheers of the College students.

I must also say a word about the present condition of the Scout garden. One of the Ceylon Agricultural Inspectors paid a visit to the garden and has made a satisfactory report and we hope that very soon we will get a grant from Government. The plans are very promising. So far the

best remark which we have heard from outsiders is "See how the boys have played, and wait to see how the plantains will pay." We have planned to cultivate onions and ground nuts also during this term and we hope that our experiment will be a success.

Our expected All Ceylon Rally at the North Camp which usually comes in June has been postponed to August, as the Chief Commissioner is expected to be in Ceylon by the 18th of June with a patrol of English Scouts. There is a rumour that we will entertain those scouts for some days at least. May every Scout follow the Golden Rule and the only Scout mantram, "Be prepared."

V. R. MURUGESU.

B. P. Leader



WOLF-CUBS 1st JAFFNA PACK

The Pack is progressing steadily. Last year, there was only one Cub who won the 2nd Star Badge. Now there are five who have already won it and there are another four who are almost ready for their examination. Two sixers have won three proficiency badges and two other Cubs have won each a proficiency badge. At the Northern Province Rally held on the King's Birthday, on the Jaffna Esplanade, our Cubs acquitted themselves satisfactorily. Out of the five items they won prizes in three.

We are in need of a club room, and we hope we will have the chance of having one soon. Our thanks are due to Mrs. Harrison for having kindly consented to form a *club* for the Pack. While we are getting a fairly good number of recruits, a good number who are above twelve are sent to add to the strength of the Scout Troop.

"The Cub gives unto the Old Wolf,

The Cub does not give to himself,"

SILVARATNAM COOKE

A. Kela



MORATUWA

One sunny April evening a third class compartment of the much criticized Ceylon Government Railway carried a group of us, all Christians, active members of the Christian Student Y. M. C. A., to the premises of the Prince of Wales College, Moratuwa. The extensive premises and fine buildings of this College had been kindly lent for the use of the Ceylon Christian Student Movement for

the holding of its 14th annual camp. Since our College Student Y. M. C. A. is affiliated to the above-mentioned Movement, thirteen of us were chosen as delegates to represent the Association at the camp.

After a sleepless night in the unusually crowded compartment, we left the train at Moratuwa station, and soon made our way to the College premises, where we

found a hearty welcome awaiting us. As evening drew near, about forty delegates assembled together to meet one another with open hearts. To us Tamils, mingling in the frank talk of our southern brethren, 'seemed like wedding a foreigner without knowing his tongue. However, in the course of a day, we had become the best of friends, and the frank and jolly talk of our Sinhalese brothers made them all the more agreeable. The beauty of our natural surroundings added to the richness of our spiritual experiences. In all our deliberations we sought the guidance of our master. As we began our camp we sang thus:

"Almighty God of the camp of thy people of old,

Be thou here with the sons of Ceylon;
In the tent of our meeting, oh may we behold

Living fires of the fathers that shone."

Prominent men from the different parts of the Island gave us very thoughtful addresses on such problems as "The Christian Attitude toward Drink and Gambling" "The Guidance of the Holy Spirit" and others of vital interest. We tried to solve international problems, such as racial prejudice and whenever we found ourselves helpless, we besought the Almighty to give us help and strength. We were fortunate enough to have with us the Dean of Bristol who was spending a few days in Kandy and Colombo. He addressed us on "The Message of the Incarnation". We congratulated ourselves on seeing a Dean in the flesh at last!

At the time when communal problems were discussed, the Sinhalese and the Tamils told each other their faults and gave quite practical suggestions for correcting them. We plainly told them that we looked to India, the

home of our fathers, our literature, culture and civilization, as our ideal. We also told them that they were more westernized than we, and urged them to look up to India more and more. When racial problems were discussed, some gave their bitter experiences on board the steamers to and from England, and told how our white brothers had treated them. Some thought that this was due to colour, while the majority thought that such prejudice was due to economic conditions. I must not forget to tell how the Travelling Secretary of the Indian Student Movement Rev. P. Rangaramanujam, gave us a series of inspiring addresses on "What does allegiance to Christ involve?"

At least one thing we have gained is a message of love and friendship from our Singhalese brothers. Owing to the petty quarrels in the Council Chamber, the gulf between the Sinhalese and ourselves seemed to be unbridgeable. But when such an inter-communal movement as the Student Christian Movement exists, union is bound to come, though it may not be in the near future. Councillors may spend their lifetime in quarreling, but we students are bound together by the bands of love, and we hope that this chain may hold together the hearts of two communities without whose union Lanka cannot be happy. Whenever we went out, the Singhalese received us so very cordially that we felt entirely at home. The next camp is to be held in Galle, and we hope that as many as possible from our College will go, and bring back to Jaffna, the land of prejudice, a cordial message of love and friendship from our southern brothers.

T. CANAGARATNAM CURTIS, VI B



JAFFNA COLLEGE Y. M. C. A.

The work done by the different committees during last term was satisfactory. Though the Chairmen of the Committees were new to their work and less was thus expected of them, yet they entered into their duties with such zeal that they

have done good work. Our special compliments should go to the Sunday School, Garden and Missionary Committees.

Our annual expedition to Eluvative came off on the 6th of March and was carried out successfully by the Missionary Com-

mittee. Altogether forty-two students with six visitors made the trip. We had two public meetings in the school, and many of the inhabitants of the island attended them eagerly. Prizes were distributed to the children of the school according to their merits. Missionary work was carried on by four groups of students, who visited all the houses of the inhabitants. Our work on this island may be the means of bringing the islanders to see the true Light.

On our return from the expedition we had the privilege of having Rev. W. R. Maltby in our midst. His presence and his special talks enlightened us. He had a public meeting in Ottley Hall which was attended by members of the Central College Christian Union also.

During the Easter Holidays the fourteenth Conference of the Ceylon Christian Student Movement was held at Morutwa for about a week and we had the opportunity of sending thirteen of our members. After the re-opening of the College they gave their experience of the Conference to their brethren in one of the Association meetings.

When comparing last term's work with what is being done this term, it seems that the officers are trying to do better work now. The Programme Committee Chairman has already drawn up a list of speakers for the Wednesday and Saturday night meetings. Senior and Junior members of the Association meet in different halls and talks are given on different subjects. We were fortunate enough to have several visitors from outside during the term. Our first visitor was Mr. Richard Hitchcock, son of our former Acting-Principal, Mr. W. E. Hitchcock, who came to see his birth place once again before he took his parents to America. He was kind enough to give us a talk about his experiences in the Philippine Islands, where he has been spending the last two years in teaching. Our next visitor was Professor Angus of Serampore.

We were glad to hear him, especially because of the connection which we have with Serampore College through our students who have studied theology there. Mr. Murray Brooks of the Colombo Y. M. C. A. also gave us a hurried farewell visit. He gave two talks, one to the executive committee, and one to all the students of the College on the subject, "The Essence of Christ." We hope to have other prominent visitors later in the term.

The Missionary Committee is holding outdoor meetings in the neighbouring villages. The Sunday School Committee is carrying on its work regularly in six different Sunday Schools. We owe our thanks to Mrs. Brown for the Bible pictures which attract the children very much, and to Mr. C. O. Elias for his instructions to the students who act as teachers before they go to the different schools. Two plots planted with plantain trees and other vegetables are looked after by the Garden Committee. The Membership Committee is trying to bring new members into the Association, and is always on the lookout.

The Study Circle Committee hopes to reorganize in some way the study circles which completed their courses last term.

The Personal Piety Committee has prayer meetings on Sunday evenings among Christian students. Subjects such as prayer, and the Christian life are talked over. We owe our thanks to Rev. G. D. Thomas for his kindness in leading us in our personal piety meetings. The Y. M. C. A. Notice Board attracts the attention of many a student and teacher to current topics and subjects, and to the interesting pictures cut from different magazines which are posted by the chairman of the Publicity Committee. May Jesus Christ, our Master, lead us in the right path, so that our endeavours will be a true success.

S. T. ASERVATHAM, HON. SEC.



THE JAFFNA COLLEGE BROTHERHOOD

Year by year, the number of the members has been increasing, and now the Brotherhood roll is able to boast of sixty-eight members. There has been a slight change in the procedure of the Tamil meetings. Every month a Tamil meeting has been held, in which the whole business of the meeting has been conducted in Tamil. This was done with the purpose that the members might learn to speak their mother-tongue well.

Two of the subjects discussed since our last report were:

The League of Nations has failed.

Mr. C. Subraniam proposed; Mr. A. Nadasarajah opposed.

வாக்கிரியஸ்துகள் இலங்கையிலிருந்து முற்புறப் தீர்க்குமுடவென்றும்.

Mr. A. Kanagasabai proposed; Mr. A. Kanagasabai opposed.

V. KANDASWAMY.

Hon. Secretary.



THE FORUM

Last year when the secretary read his annual report before the audience which was assembled on the day of the first anniversary celebration, he struck a note of hope and expectation when he prophesied that the Forum would go through another year of satisfactory and useful work. Although he might have expected very much then, yet I will make bold to say that the Forum has lived up to his expectations.

We began our work under Mr. E. G. Nichols as our esteemed patron. On account of his going home he had to sever his connection with us. Mr. M. I. Thomas succeeded him, and is giving untiring help to the members of the association. Regular meetings have been held every week, and matters have been discussed in the most lively manner possible.

At the end of last term the Forum celebrated its second anniversary. The programme for the day of the celebration was a varied one. Its most important items were a Tamil and an English play. The English drama was a part of Sheridan's "Rivals" and proved successful. The Tamil one was from Savitri and Sattivan and was very much appreciated by the audience. On the whole the celebration was a remarkable success. This was due to the untiring energy of the boys, also to Mr. S. Visuvalingam, Mr. R. C. S. Cooke and the patron who were unremitting in their efforts to make the function a success.

S. V. SOMASUNDRAM,

Hon. Sec.



THE EDITOR'S PAGE

This number of the Miscellany, appearing as it does in the middle rather than the end of a College term, has fewer records of student activities than most. The various College organizations have barely been fully launched after the long holidays. We hope, however, that the deficiencies of the reports of students' organizations may be offset by the articles in this number designed to be of a special interest to students. We refer particularly to Mr. Mather's and Mr. Bicknell's articles on the

opportunities in the ministry. These are, we hope, the first of a series of articles which will be written by various ones of our Alumni who have been successful in their different professions. So often it seems as if our young men chose their callings in life with no special sense of vocation, or with no very clear self-analysis, such as would help them to determine for what work their talents are best fitted. We believe that there is usually only one calling for every young man which

will demand all his best powers, and make him of the most possible service to his generation. What that calling is should be determined only after the most careful thought. It is an often observed tragedy that so many lives are lived at less than their best, and that so many of the high ideals and ambitions of youth should descend to a dull level of routine because the place does not fit man, nor the man the place.

His Excellency the Acting Governor of Ceylon, whose visit is chronicled in another department, was apparently much interested in the Jaffna College Library. A new mahogany case with glass top has recently been added to its equipment; in it may be seen some of the special treasures of the College. The latest addition to these is a copy of Baldaeus's Ceylon, with engravings of the churches at "Oodoovil," "Batticotta" and other parts of the American Mission districts. The book has also very graphic illustrations of

the punishments meted out to the Portuguese by the Dutch on their conquest of "Jaffnapatam." This book was presented to the library by Mr. E. G. Nichols on his departure to America in January. Another interesting feature of the Library, of which we may remind our readers, is a subscription list of the old Batticotta Seminary, bearing among others, the signature of the famous Ram Mohun Roy, the great Bengali Reformer. We are glad to think that our College is connected even in this remote way with so great a leader and thinker.

We must congratulate S. T. Thuraiajahsingam, or Bharata Nesan as he chooses to call himself, for the attractive little pamphlet entitled Gandhi, the Smiling One, which he has just published. The article is in the main a reprint of the paper he contributed to the last issue of the Miscellany in its students' section. In addition, it has as its frontispiece a portrait of Mr. Gandhi.



RECORD OF COLLEGE EVENTS

FEBRUARY

Rev. M. H. Harrison was the preacher at the Sunday evening service on February 22nd.

At a meeting of the Round Table, held on the 25th, Miss Grace Vining of Uduvil spoke on "The Qualifications of a Good Teacher."

MARCH

Rev. W. R. Maltby, of the British Student Movement, visited the College on March 1st, speaking to the Christian students of the College in the morning, to the members of Christian Unions in Jaffna in Ottley Hall in the afternoon, and at the Sunday evening service.

The Principal and Mrs. Bicknell entertained the Senior Intermediate students at dinner on March 4th.

Mr. A. S. Sundrampillai preached at the Sunday evening service on the 8th.

Miss Grace Paul M.A. spoke on the "Teaching of Geography and History" at

the meeting of the Round Table on March 14th.

On the 14th, a cricket match was played against Central College on their grounds. The match resulted in a draw in favour of Central.

On the same day, Professor and Mrs. Porter of Yale University, U. S. A., Mr. Bicknell's Alma Mater, visited the College, and spoke to the older students informally in the Principal's bungalow.

The preacher at the Sunday evening service on the 15th, was Mr. D. S. Sanders.

Term examinations began on the 23rd.

The Forum celebrated its second anniversary on the 26th.

College closed for the long holidays on the 27th. The Principal and Mrs. Bicknell left for India the same evening. The Vice Principal, Mr. J. V. Chelliah, left Colombo for the F. M. S. on the 28th, and spent the holidays visiting the Old Boys of the College, the object of his visit being to bring them into closer relations with their Alma Mater.

APRIL

Twelve active members of the College Y. M. C. A. attended the annual Camp of the Ceylon Student Movement at Morutua.

MAY

College re-opened for the second term on the 20th.

Mr. Richard Hitchcock, a son of W. E. Hitchcock, formerly Professor at the College, visited the College on the 23rd, and spoke to the Y. M. C. A. at its evening meeting on his experiences in the Philippine Islands.

On Sunday, the 24th, Rev. M. H. Harrison preached at the evening service on "The Gospel of Faith."

On Saturday, the 30th, Prof. Angus of Serampore visited the College and addressed the Y. M. C. A.

Rev. John Bicknell preached on Sunday evening the 31st, on "The Gospel of Love."

JUNE

There was a holiday on Wednesday the third in honour of the King's birthday. Our Scouts and Cubs took part in the sports in town.

On Thursday, the 4th, at a meeting of the Round Table a discussion took place on the subject of marks. The discussion was opened by Mr. Bicknell.

On the same day, and on Friday the 5th, Dr. R. H. Leembruggen, Health Inspector of the Schools of the Northern Division, paid his first visit to the College.

Mr. J. V. Chelliah preached on the evening on the 7th on "The Gospel of Service."

Mr. Bicknell left suddenly for Kodaikanal owing to the illness of Mrs. Bicknell on Monday the 8th.

The new scheme for compulsory games for our students was put in operation by Mr. Phelps on the 9th.

At the usual Wednesday evening meeting of the Y. M. C. A. on the 10th Dr. Isaac Thambiah gave an address on "The Deity of Christ."

On the 11th the College was honoured by the visit of H. E. Cecil Clementi, Acting Governor of Ceylon. The day was a holiday as a mark of His Excellency's visit.

Mr. Murray Brooks of the Colombo Y. M. C. A. visited the College and addressed the students on the 12th.

On Saturday the 13th a friendly cricket match was played against St. Patrick's College on our grounds. The game ended in a victory for St. Patrick's.

Mr. J. C. Amerasingham was the preacher on Sunday the 14th. His subject was "The Gospel of Redemption."

Mr. H. S. Perera, Divisional Inspector of Schools, paid a visit to the College on the 15th.

Mr. Thambirajah of the Bangalore Theological College addressed the students at the meeting of the Y. M. C. A. on the 17th.

Rev. M. H. Harrison was the preacher on the 21st, his subject being "The Gospel of Atonement."

Mr. J. V. Chelliah preached on "A Gospel for This Life" on Sunday the 28th.

