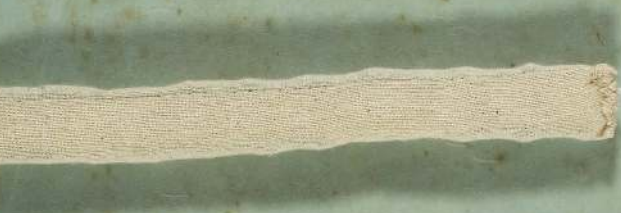


**JAFFNA COLLEGE
MISCELLANY**





• TABLE OF CONTENTS

	PAGE
1. Opportunity	1
2. How Feed India ?	3
3. An Outline of Science of Teaching, Chaps. V-VIII	9
4. Physical and Medical Examination of School Boys	21
5. Athletics during the Second Term, 1928	23
6. The Principal's Notes	25
7. Lassitude	26
8. "Alton Locke" as a Problem Novel	26
9. The Labour Problem in Ceylon	27
10. Our Duty to the Labouring Classes	28
11. Saving the King's English	30
12. Solution of the last Cross-word Puzzle	32



Jaffna College Miscellany

Published once in a Term

VOL. XXXVIII

SEPTEMBER, 1928

No. 2

OPPORTUNITY

BY EDWARD R. SILL

This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Stocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,

And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing!" He snapped and flung it from his hand,
And lowering crept away and left the field.

Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.



HOW FEED INDIA?

BY S. P. HIEB, M. A.

Do not think, gentle reader, that the writer of this paper is one of the numerous breed of wild-eyed visionaries and is going to propose a scheme to be set up over night for the feeding of the people of India. The writer does not believe that the problem of adequately feeding India can be solved in the present decade, or even in the present generation. But he does believe that we can begin now on the solution of the problem. If we consider this problem now in all its gigantic proportions and from all possible angles, carefully evaluating all the possible means of solving it, we may begin doing things which will result at first in a partial solution and eventually in a complete solution of this pressing problem. But if we fail to consider the problem, or confine our view to small portions of it instead of seeing it whole in its awful completeness, or if we confine our consideration of means of solving it to some few for which we have a particular liking, we shall stumble on blindly,—as past generations and centuries have done,—until there comes a generation that will see it whole and attack it from every possible angle.

It has been well said that famine has always been in India: in past centuries it has been spasmodic; under British rule it has been chronic. In the old days before the British rule, famines occurred in various places, at irregular in-

tervals of years, whenever drouth or other adverse conditions caused crop failures. These famines greatly reduced the population in the areas affected at the time so that, after the famine, people had little trouble in finding a living in that area for a number of years. Then the population began to increase and continued to do so until the area became crowded and another famine came to reduce the population once more. However, under British rule there came railways and other improved means of communication, improved irrigation schemes and other means of combatting famine. As a result these spasmodic famines have ceased; people no longer die off by the hundred thousand. But the population, no longer held in check by these spasmodic famines, increased greatly. Between 1872 and 1911 this increase amounted to 109,000,000. The result of this increase has been that, in spite of the greater quantity of food and its more efficient distribution, millions of people have been living with only a fraction of the food that they ought to have. Thus weakened, they fall a prey to any disease very easily. Thus the population of India tends to increase very rapidly but is held in check by the lack of food. This is the 'chronic' state of famine which exists in India today. This is the condition from which Mr. Gandhi and many other men who desire to build up India are trying to find an escape. Every friend

of India, every son of India, must realize that this condition of hunger must be removed before India can rise to be what she ought to be; must yearn in his heart for the millions of his brothers who suffer from continued lack of daily rice.

Before we leave the consideration of what this problem is, let us note that it is the result of two causal factors. The first of these is the limited condition of the economic resources of India, that is, the resources actually made available for human use. The potential resources of India are very great but the amount of them made available for human use, though increased very much in late years, has not been enough to meet the need. The second is the almost unlimited increasing power of the population of India. In spite of the increases that have been made in the available economic resources of India, the population has always kept ahead of these resources; hence the people of India have always had hunger staring them in the face. It is obvious that any solution of the problem of India's food supply must enable the economic resources to catch up with the population. This may be done by sufficiently increasing the available economic resources of the country or sufficiently slowing up the increase of population. The situation is so pressing and the means at hand so pitifully inadequate that it seems obvious that we should use every possible means to do both of these things.

The most conspicuously advertised scheme for increasing India's available economic resources is the *Kadhar* Movement of Mr. Gandhi. Mr. Gandhi is seeking to enlist the people of India in the hand spinning of yarn to be made into cloth. There is much to be said for this movement. It certainly is attacking the problem from one necessary angle in seeking to get people to turn otherwise idle time into useful labour, producing more goods. Moreover, the way in which the movement is helping Indians to gain a consciousness of national unity, cutting across all the barriers of caste and religion, cannot be too highly commended. Its spiritual power is tremendous.

But aside from these things, one may well wish that Mr. Gandhi had chosen a more fit instrument for the use of his great spiritual energy and purpose. The results, that is the economic results, of Mr. Gandhi's movement have been very meager when one considers the immense amount of enthusiasm that has been poured into it. Patriotic young men buy *kadhar* and wear it with gusto, but frugal women observe that they can buy machine made cloth that is better for a lower price and they continue to buy the machine made cloth. For beneath the *Kadhar* Movement is a fundamental economic unsoundness,—the fact that people are being urged to make something by hand power with primitive tools that can be made better and cheaper by power-driven modern machines. Mr. Gandhi can never turn out hand-spun cloth that is as good and as cheap as

the machine made. He must always depend upon people who are patriotic enough to pay more for the hand product. That is not making people economically independent; that is merely getting the wealthier members of the community to give of their wealth to the poorer, using kadhar as a medium of exchange. That may do some good, but when people discover that the Kadhar Movement has not given them economic independence and cannot do so, there may come a revulsion against the high spiritual leadership of Mr. Gandhi. More probably, however, the people will never realize the futility of their efforts until after death has taken the leader and the movement has failed for lack of his magnetic power.

Of course Mr. Gandhi would say that he wants to do away with machine production, to return to the simpler life of earlier centuries. But we could not do that even if we wanted to. All over the world machine production is crowding out hand production because more and better goods can be produced by machines. Neither we nor Mr. Gandhi can reverse that process and crowd out machine production by hand production any more than we can make the Ganges turn about and run from the sea to the Himalayas. Even Mr. Gandhi has to depend on machines to weave much of the product of the charka into cloth and transport it to places where it can be sold. And even if we could return to the days of hand production, we would not want to do so. Take away India's railways

and motors, telephones, telegraphs and newspapers, and what chance is there of a united nation such as we want, such as Mr. Gandhi wants? Take away the printing press so that only rich men may own books and what chance is there of having popular education? Remove India's cotton mills and what choice will the thousands now employed in them have but to starve? Turn back Indian life to what it was in the sixteenth century and will there not come again the spasmodic famines of that period, wiping out half the present population for which there was no provision in those days?

It would be far more profitable if Mr. Gandhi would teach people to make things which cannot be made by machine. The skill and time of the workman can gain adequate reward if they are expressed in brass-work, wood-carving, cabinet work and the like. The long hours of woman's toil can be economically profitable if they are spent in making lace or embroidery. It is taking Mr. Gandhi much effort and expenditure to teach people to make kadhar. Why not spend this effort and money in teaching people to do something they will want to continue doing because of its economic profitability? Such work as has been suggested is not only more profitable, it is more interesting. It is one of the great drawbacks of machine production that it causes the worker to repeat a few simple operations over and over without variation. Such work has no interest, no feeling of creativeness about it. But the same thing

is true of spinning. After the first few days when the work is new and after the patriotic fervour has evaporated in the drudgery of it, nothing remains but repeating over and over the same few simple motions. But wood-carving, embroidery and the like demand infinite variety and creative imagination so that instead of drudgery they may be true expressions of personality.

However, if one compares the amount of wealth that the Kadhar Movement is adding or may add to the income of the Indian people, or the amount that might be obtained by the alternative plan here suggested, with the amount that would be necessary to feed all the half starved people of India and keep up with the probable increase of population, it is obvious that these measures are pitifully inadequate to the situation. Other more effective means must be sought if we are ever to solve our problem.

Everyone knows that America is the richest country on earth, but not every one knows why. Not long ago an engineer showed clearly just what the reason was. (*The American Secret*, T. T. Read, in *The Atlantic Monthly*, March 1927.) All wealth is based on production, and America produces more than any other country. The principal reason why America can produce more than any other country is, according to this engineer that "Every person in the United States has 35 invisible slaves working for him, and the most significant thing is that these slaves do not consume anything so that

all the product is available for the 'boss' ". It is not because the people of the United States are stronger or wiser than others that they have become wealthy; it is because they have harnessed the forces of coal, water, electricity, petroleum and the like, and have made these forces do the work that other people do with their arms and legs. That is why the average American produces 25 times as much as the average Indian. India cannot do as much as America in this way because of the lack of petroleum and coal, but there must be much water power going to waste in the Himalayas and fuel can be imported so that there is room for far more development of modern manufacturing than India now has. The day ought not to be far off when all of India's cotton, instead of a third of it as at present will be spun and woven in Indian mills. With plenty of cotton and the world's rubber supply at hand, India should be the logical center for the manufacture of the world's motor tyres. The factories of India are today feeding thousands who left their native villages because they could not get a living. There is no reason why additional millions should not be fed in the same way. This is contrary to Mr. Gandhi's theories, but it is in accordance with the hard facts of economic life the world over.

Of course such industrial development has brought and will bring new problems to be solved, problems of sanitation, housing, hours, wages, unions and the like. However, many of these problems al-

ready exist in rural communities and become conspicuous only when many people are gathered together, and all of these problems have been faced and fairly satisfactory solutions found in western countries that have gone through the same stage of entering industrialism. Whatever these problems may be, we ought to tackle them with cheerfulness, knowing that the people employed will at least be fed.

There are many other ways in which the economic resources of India may be increased and all of them should be explored. Few people realize the possibilities that lie in increased agricultural efficiency. The agricultural methods used in India today are practically the same as those of two thousand years ago. The application of modern scientific methods of agriculture promises to add much actual food to India's resources. It is probable that the careful breeding of cattle and sheep alone would add millions to India's resources. But there are other potential resources of India that are not being used to the utmost. Tea, rubber, spices, hardwood, and many other products may be made to yield more for India than they do today. Every added rupee of wealth although not in the form of food may be used to purchase food from other countries.

Yet another way of increasing India's available economic resources is to stop the drain of wealth from India. *The Review of the Trade of India in 1926-27* presents some very interesting data on this subject. We there dis-

cover (p. 130) that in the four years, April 1923—March 1927, the private merchandize exported from India exceeded that which was imported by an average of Rs. 1,350,000,000 a year. In the last two of these four years (p. 103, data not given for the others) government stores imported exceeded those exported by an average of Rs. 84,500,000 a year. In the same four years the private importation of gold and silver (p. 131) averaged Rs. 581,500,000 a year more than the exports of the same. (Note that in these figures gold and silver are not included merchandize.) That leaves Rs. 684,000,000 per year which represents largely charges for shipping service and insurance, home remittances of Englishmen working in India, and the interest and profit on foreign investments and commercial enterprises. I doubt if Indians can ever go into the shipping business enough to change that item much. The home remittances of Englishmen is an item that may be reduced some by Indian men fitting themselves to take posts now occupied by Englishmen. But by far the largest part of this drain of 68 crores a year is due to the fact that the largest part of the banking, insurance, and large business enterprise of all sorts in India is in the hands of foreigners. This, says the nationalist, is due to the rule of the foreigner. But is it not true that since the long past days of monopolies, the Indian has had just as much opportunity as any other? Why then has the Indian merchant been so far outstripped by the

foreigner? Was it due to the foreign rule? No, it was due to the fact that the people of India prefer to put their surplus wealth into jewelry and hoards rather than banks and business enterprises. The four year average of Rs. 581,500,000 per year for gold and silver was the surplus wealth of India which should have gone for building up India economically, for making India economically independent. And while this four year average is greater than ever before, due to India's greater wealth, it is quite in proportion to the past as from 1864 to 1924 the net imports of treasure into India varied from 10 to 40 crores of rupees a year. (Chart 1, p. vi.) India is the final repository for most of the gold and silver that the mines of the world produce. Of all the countries of the world, India is the one where people are least adequately nourished and where they wear the largest amount of gold and silver jewelry. As long as India clings to the latter distinction, she will doubtless retain the former. The fat thalies and beautiful bracelets are doubtless the gifts of love, but they are also the shackles which are binding India to economic dependence. Let us stop the drain of wealth from India, first by putting those 58 crores a year into factories, plantations and banks, and thus preventing the increase, and gradually causing the decrease, of that other drain of 68 crores a year.

However, no matter what increase of available resources may be made in the ways mentioned,

can that ever catch up with the increase of population? Here we must reckon not only with the increase of population, which is going on now, but with the increase that would occur if all the people of India were properly fed. As we pointed out before, the half-starved condition of a large portion of India's population causes them to fall prey to disease much more readily than they otherwise would. This is especially true of babies. The child of an undernourished mother, receiving insufficient or poor food after birth, has a very poor chance to live. If, then, the people of India were once adequately fed, the death rate would be lowered a great deal and, if the birth rate remained the same, tremendous increases of population would result. Furthermore, the spread of modern hygiene and medical science will serve to increase the population still more. What will happen when, as in many countries, nine out of every ten babies survives its first year? The more one considers such facts as these, the more plain it becomes that as long as the present birth-rate continues, all attempts to adequately feed the population of India are absolutely futile. Just as fast as the food supply increases, the population also increases, and there is just as bad a condition of undernourishment as before. One might cynically advocate the return to the old condition of spasmodic famines: fewer people suffered then, and only at intervals; furthermore there was a period of prosperity and plenty between the famines. Such

a cynical solution, however, would be just as impossible of accomplishment as it is abhorrent to every better instinct of man. We could not turn back the centuries even if we wanted to. We are squarely up against a dilemma that admits of no escape: we must continue to have this condition of chronic famine in India or else we must reduce the birth-rate of India.

We must reduce the birth-rate of India. But can that be done? Yes, if the birth-rate of India can be reduced to approximate that of America or the countries of western Europe, it will solve the problem. It has been done there; it can be done here. Let us consider the means by which it may be done.

A brilliant young Telegu who was studying at Columbia University once said to me, "I am going back to India to preach not only the gospel of Christ but also that of birth-control." At that time I did not understand the fervour for his words, but the more I have pondered the problem of feeding India, the more I have come to share his enthusiasm. The time was, I know, when birth-control was a tabooed subject, and respectable people were not even supposed to know about it. But that time has gone. At present some eminent preachers—Dr. Fosdick and Dean Inge among them—publicly voice their support of it. So conservative an organization as the Y. M. C. A., through the Association Press, is scattering broadcast cheap copies of Dr. Grey's book, *Men Women and God*

which advocates it. People can no longer avoid the question as sheer immorality. Obviously we cannot here consider all the issues at stake in the question of birth-control, but we may note that one of the strongest arguments in its favour is that it is the only means adequate to such a situation as we have here in India. The trouble with birth-control at present is that those who do not need it much, many of whom ought not to practice it, are the only ones who know about it, while those for whom there is desperate need have never heard of it. This situation cannot be remedied by making birth-control a tabooed subject; that will only insure the continuance of the present situation with the children of the poor and ignorant flooding the country and those of the educated decreasing in number. To reverse the process and cause birth-control information to be widely scattered among all the people is the only sane way out of the present difficulty.

But whether you agree with the advocates of birth-control or not, it is certain that much needs to be done in India in showing people their duty toward the coming generation. It seems that the traditional attitude of India on the subject of marriages and homes has been that every man and woman ought to get married and have as many children, especially sons, as possible. That attitude must be modified. Men must be made to realize that they have no right to marry at all unless they have good prospects of providing

adequately for a family. Married couples must be made to realize that they have no right to bring children into the world unless they are able to provide them with food, shelter, clothing and education. All honour to those parents who have brought up and educated six or eight bright healthy children. But it is India's shame and sorrow that there are many families of such numbers where the children are given but a bare subsistence and must begin working for their daily rice as soon as their tiny hands can do the simplest work. Irresponsible parenthood is the real source of India's starvation problem. Responsible parenthood is the only

final solution to India's starvation problem.

To change the attitude of the people of India toward parenthood will require a long and tedious process of education. It will require that teacher, doctor, preacher, priest and politician all take up the cry of fewer and better educated children. It will require heartbreaking struggles before these can be convinced that this is necessary, right, or even proper to talk about at all. But it must be done. Otherwise all the efforts to adequately feed the people of India will be like pushing a boulder up hill only to have its weight so augmented that it immediately rolls back.



AN OUTLINE OF SCIENCE OF TEACHING

BY H. S. PERERA, M. A. (LOND)

Divisional Inspector of Schools Ceylon

CHAPTER 5

THE DIFFICULTIES OF LEARNING

1. *Classification of Difficulties.*

To learn we must make use of the laws of learning but the perfect and smooth working of these laws depends upon the removal of certain difficulties. These difficulties are of two kinds, those arising from the nature of the abilities that have to be acquired and those arising from the nature

of the learner. Thus, one portion of the difficulty of learning to speak a language lies in the number of words, phrases and constructions that have to be learnt, and the other in accurately noting, remembering and understanding these. It is the teacher's duty to remove in a judicious manner both these difficulties. The

first type of difficulties he tries to remove by grading the work to be done into suitable units and the second by such teaching devices as explaining and questioning. In this chapter we shall discuss these types of difficulties and how they are removed with reference to learning taken as a whole.

2. *Difficulties in the Ability that has to be Acquired.*

If we consider learning as a whole, the complexity and vastness of the capacity to deal satisfactorily with life as a whole—the ultimate aim of learning—is the first and most important difficulty that the learner has to face. There are two radically different ways of meeting this difficulty. The first method, which may be called the method of analysis, consists in analysing the complex capacity concerned into its logical constituents and the second method which may be called the sample method which consists in reducing the vastness of the capacity by taking small samples of it, which are in spite of their smallness truly representative of the capacity.

The traditional method of dealing with the complexity and vastness of the ultimate ability is the method of analysis. It has been customary to divide the ultimate ability into the three R's and certain other subjects. The chief advantage of the subject method is the possibility of giving a thorough training in the abilities picked out. The chief disadvantage is its artificiality, which manifests itself in the gap between school learn-

ing and life, in the unpleasantness of school life, in the undue emphasis on examinations, in the tendency of the learner to deceive the teacher or to learn to please the teacher or to get marks rather than to gain an ability which he regards as useful.

An example of the sample method of dealing with the chief difficulty of learning is the Project method. It regards the ultimate ability as "whole-hearted purposeful activity in a social environment" and its unit element "projects or hearty purposeful acts." Under this method the pupil will not learn subjects but carry out projects or purposeful acts. Thus, instead of learning reading, writing, arithmetic and so on, separately, he will, for instance, build a toyhouse and while doing so learn so much of these subjects as is necessary for his purpose. The Project method being much more natural than the subject method does not suffer from the special disadvantages of the latter. It does not make a gap between the school and life. It makes learning pleasant. It does not make the pupil concentrate on the examination nor does it make him want to deceive the teacher or work to please the teacher since he is engaged in a project of his own choice and is pursuing a purpose of his own whole-heartedly. The disadvantages of the Project method spring from regarding the project—the purposeful act—as a true sample of the ultimate ability. Undoubtedly the purposeful act enters largely into the ultimate ability, but the mere cultivation

of the 'problem attitude' will not make men deal successfully with life. He needs in addition a knowledge of principles and these are most economically acquired by systematic study. Concentration on individual problems will not easily lift principles out of the concrete in which they are embedded. Further, the Project method over-emphasizes freedom and to that extent underestimates the importance of obedience as a factor in the ultimate ability. Finally the pupil being absorbed in the problem tends to neglect the drill necessary for acquiring the specific abilities which play such an important part in life.

It is obvious that the subject method and the project method are both necessary and that the curriculum of a school should contain both subjects and projects. Since the Project Plan requires exceptional teachers the core of the educational curriculum in most schools will have to consist of subjects.

The difficulty of realizing the ultimate aim of education is only partly solved when we have analysed it into subjects or chosen samples to represent it. Subjects have to be further analysed and projects graded to suit the age and attainments of the learners. Such analysing and grading yield units of work, which we shall discuss in a later chapter. Now we must turn to the second kind of difficulties; viz: those due to the learner himself.

3. Difficulties in the Learner.

When suitable units of work

have been devised the teacher is ready to bring the laws of learning into operation but the pupil may not want to do the work, may not know how to do it, and may not put in the necessary practice. These are difficulties arising from the learner himself rather than from the nature of the ability aimed at.

In dealing with these difficulties the teacher has to keep two things in mind. He has not only to remove difficulties but also to teach the pupil how to get rid of his own difficulties, for the latter ability is an important constituent in the ultimate ability. Hence the devices he employs will be of two kinds: direct devices for removing difficulties directly and indirect devices for helping the pupil to deal with his own difficulties. An example of the former kind of device is explaining and of the latter questioning. In the past the tendency has been to lay all the stress on the direct devices but the modern tendency is to emphasize the importance of the indirect devices. Since the time at the disposal of the teacher is limited it is obvious he will have to use both kinds of devices. If he relies only on the direct devices he will leave the pupil unable to tackle his own difficulties, while if he uses only indirect devices he will as a rule not find time to give the pupil necessary abilities. The good teacher will have to make judicious use of both kinds of devices. Postponing to a later chapter the detailed discussion of teaching devices, we shall now briefly con-

sider certain plans that have been recently proposed for removing difficulties mentioned in this chapter.

4. Plans for overcoming the Difficulties

From time to time various plans of teaching are devised for removing the difficulties of learning. At the present time three such plans are of special importance. These are the Project Plan, the Dalton Plan and the Mason Plan. The Project Plan we have already discussed. By adopting the sample method of dealing with the ultimate ability it hopes to furnish a curriculum free from the defects of the traditional subject curriculum. The Dalton Plan relies mainly on setting the pupil suitable units of work—called in the Dalton Plan assignments—and attempts to reduce the use of teaching devices to the minimum. It represents a reaction against the excessive use of the direct teaching devices, that is, against “too much teaching.” Similar to the Dalton Plan in the emphasis it puts on the units of work for the pupil and in its reaction against too much direct teaching is the Mason Plan. The chief difference lies in the fact that in the Dalton Plan the unit of work—the assignment—may involve any kind of work, while in the Mason Plan the unit of work is the reading of a text book and the subsequent reproduction of the contents both in writing and speech.

5. Summary.

This chapter may be briefly summarized as follows:—In learn-

ing the pupil is faced with two kinds of difficulties, one due to the extent and complexity of the ability to be acquired and the other due to his imperfections. The first the teacher tries to remove by grading the work necessary into suitable units of work and the second by judiciously using teaching devices, both direct and indirect. When learning as a whole is considered, the vastness and the complexity of the ultimate ability has to be simplified in two ways, by division into subjects or into projects. The Dalton and Mason Plans represent a reaction against too much direct teaching.

TEST PAPER 5.

1. Name some difficulties that have to be removed before the laws of learning can usually operate.
2. Illustrate the method of analysis and the sample methods.
3. What are the defects of a subject curriculum? Underline those you have personally observed.
4. What are the defects of a project curriculum? Underline those you have personally observed.
5. What are teaching devices? Give examples.
6. Do you consider the distinction between direct and indirect teaching devices important? If so, why?
7. What are units of work?
8. Define and illustrate the term ‘project’.

9. Name some plans that have been devised for overcoming the difficulties of learning.
10. What is the meaning of "too much teaching"?

CHAPTER 6.

THE ANALYSIS OF TEACHING

1. *Instruction and Training.*

The traditional division of teaching is into Instruction and Training.

Instruction is usually defined as building up of knowledge. Comenius describes it as follows:— "The teacher must stand on an elevated platform, and keeping all the scholars in his sight at once, allow none of af them to do anything but attend and look at him. He must imbue them with the notion that the mouth of the teacher is a spring from which streams of knowledge issue and flow over them, and that, whenever they see this spring open, they should place their attention, like a cistern, beneath it and thus allow nothing that flows forth to escape." Here instruction is equal to lecturing and includes the use of such devices as explaining and illustrating, and the object is clearly the imparting of knowledge. Though instruction usually means the imparting of knowledge, the word is sometimes used to cover the acquisition of certain skills such as the ability to read and write.

Training is a word which is often used with special reference to animals. It is the means by which animals are taught to do

tricks or useful forms of work. In text-books on education, the word 'training' usually means moral training and is the means by which character is developed. Thus Raymont² says:—"But instruction alone is notoriously insufficient. It is much to have opened out to the pupil a wide universe of worthy objects of desire and to have shown their worthiness, but these results are not enough.

There falls to us the collateral task of so training him that he may prefer to live in the universe to which we have introduced him. Though he may have acquired as a result of his school career intellectual and scholastic interests that tend to lift his life to an exalted plane, we have yet to reckon with the thousand-fold temptations that inevitably await him to 'reel back into the beast.'" In popular use this word training is not limited to moral training but includes physical training and the acquisition of any kind of skill. It is in this sense that we use the word when we speak, for instance, of giving a pupil a training in hand writing or art.

In spite of the varying meanings of instruction and training it will be generally conceded that

NOTE:—1. Quoted from Woodhouse, A Survey of the History of Education Ch. 8.

2. Raymont, The Principles of Education, Ch. 16.

the everyday distinction between instruction and training depends upon the distinction between knowledge and action. But knowledge and action are not equally important. Knowledge is merely the handmaid of action. William James¹ says:—"The willing department of our nature dominates both the conceiving department and the feeling department; or, in plainer English, perception and thinking are there only for behaviour's sake. I am sure I am not wrong in stating this as one of the fundamental conclusions to which the entire drift of modern psychological investigation sweeps us."

It is undoubtedly the teacher's duty to give the pupil both knowledge and the power of action in their proper relation to each other. But this duty he cannot perform satisfactorily without performing another duty, that of deciding what knowledge and what power of action the pupil should acquire. In teaching the teacher has not only to consider what he should do but also what the pupil is capable of doing and should do. Instruction and training do not indicate the learner's share in the joint learning-teaching process.

2. Units of Work and Teaching Devices.

We have to reject instruction and training as the ultimate elements of teaching because they do not indicate the learner's share in the joint learning-teaching process. A clue to the ultimate elements of teaching is to be found in the discussion we have already

had of the difficulties of the learner. It was there shown that the learner was faced with two kinds of difficulties, the first arising from the vastness and complexity of the ability to be acquired and the second from the learner himself. Clearly the main duty of the teacher is the removal of these two types of difficulties. Therefore the first element in teaching is the selection of suitable units of work for the pupil to do and the second element is that of judiciously helping the pupil to get through the work. The first involves the determination of the responses required from the pupil and the second the selection of suitable stimuli for obtaining the responses. Such stimuli may be called teaching devices. Examples of units of work are such actions as writing an essay, reading a passage, solving a problem in Arithmetic, making a weather observation in Geography, inquiring into the causes of a war in history or carrying out a project such as building a house or making soap. Examples of teaching devices are such actions as explaining, illustrating and questioning.

Teaching devices are of two kinds, those concerned with instruction and those concerned with training. Instructional devices aim at giving the pupil knowledge, while training devices aim at giving him the power to act. (It should be noted that we have here used instruction and training in the definite meaning that popular usage, though not educational usage, ascribes to them.) These two

NOTE.—William James¹, *The Will to Believe*, p. 114

kinds of devices are necessary because the learner must know what to do and do it before he can acquire an ability.

3. Summary.

In the succeeding chapters we shall discuss in detail both units of work and teaching devices but before we conclude this chapter it is well to recapitulate its main points. They are the following:—Instruction and training are not the elements of teaching since they do not indicate the learner's share in the joint learning-teaching process. In the chapter on the difficulties of the learner it was shown that he was faced with two kinds of difficulties, one due to the ability to be acquired and the other due to himself. The teacher removes the first by selecting suitable units of work for the pupil to do and the second by using suitable teaching devices. Therefore the elements of teaching are assigning suitably selected units of work and using teaching devices.

TEST PAPER 6.

1. What do you think of the statement: "The teacher's traditional role is instruction"?
2. Write sentences to illustrate the various meanings of instruction and training.
3. What do you consider to be the ultimate elements of teaching?
4. What is a unit of work? Give examples.
5. What are teaching devices? Why are they necessary?
6. State the relation between units of work and teaching devices.
7. In what sense do educationists use the word training?
8. Must instruction always be given in the way described by Comenius?
9. What aspect of the human being is training concerned with?
10. Have instruction and training definite meanings in popular usage?

CHAPTER 7.

UNITS OF WORK

1. Nature of units of Work.

Since the assigning of suitably selected units of work is one of the main elements of teaching, their nature and classification require careful attention from the teacher. A unit of work may be defined as a piece of work to be done by a pupil for the purpose of gaining an ability. A problem in arithmetic, or an essay in English composition are examples of units of work. These are some of

the responses necessary for acquiring ability at arithmetic or at English composition. For the successful teaching of any ability it is necessary that the teacher should draw up beforehand a scheme of work showing the units of work the pupil should go through for acquiring that ability. For complex abilities schemes have to be drawn for the various forms of work necessary for acquiring these abilities. Thus to learn pronunci-

ation schemes of work are necessary in ear-training and articulation. Forms of work which we shall consider in our next chapter, are the kinds of work necessary for acquiring abilities. Units of work state the amount of work a pupil should do on each occasion in each form of work.

2. *Criteria for Fixing the Amount of Work.*

Since a unit of work fixes the amount of work a pupil should do on each occasion, it is necessary to inquire on what principles the amount of work should be fixed. The first matter to consider is the degree of the ability aimed at. If a high degree of ability is desired more work will have to be put in than if a lesser degree of ability is aimed at within the same time. Thus the aim and the time at the disposal of the learner largely determine how large each unit of work should be, but in no case should a unit of work be larger than what a pupil can do within the time at his disposal. This is determined by the stage of development he has reached and by his attainments. A Kindergarten child has to be given a smaller unit of work on account of his immaturity than a grown up child. One who is advanced in mathematics can do more on each occasion than a beginner in the subject. In brief, it may be said that aim, time, development and attainment are the criteria for determining how large a unit of work should be.

3. KIND OF UNITS.

For two reasons it is necessary that the teacher should under-

stand the classification of units of work. First in order that he may include all the kinds of work in his schemes of work, since the acquiring of most abilities require them, and second in order that he may help the learner judiciously.

We may begin the study of the various kinds of units by noting the distinction between sensory and non-sensory units. A sensory unit is one in which the use of the sense or motor organs is crucial to the successful working of it while a non-sensory unit is one in which the use of the sensory or motor organs is not crucial. The use of the sense organs is essential for observing changes of temperature but not essential for discovering the causes of the distribution of population in a given country. (It should be noted that the use of the sense organs is necessary even for doing non-sensory units. Thus to solve the problem of the distribution of population in a country one must read the geography of the country and express the results of one's thinking in language. Both these processes require the use of the sense organs but such use though necessary is not crucial. The crucial operation here is thinking which in its essence is non-sensory.)

Sensory and non-sensory units may be further divided according to the elementary thought process that is crucial in each. The elementary thought processes or thought responses may be said to be a) apprehending of data, b) the understanding of relations, c) the application of knowledge and d) reproduction.

Sensory units may be divided from this point of view as follows:—

(a) Units involving observation. In these the apprehending of sensory data is crucial. Thus, examining various articles in local shops is an observation unit of work in Geography in which the apprehending of sensory data is crucial. (b). Units involving comparison in which understanding of relations is crucial. An ear training exercise in which the pupil has to distinguish between the 's' and 'z' sounds is an example of a comparison unit of work involving noting the relation between two sensory objects. (c) Units in which knowledge has to be applied to concrete situations may be called practical problems. A 'project' for making soap is a practical problem since it involves the application of knowledge to a real situation. (d) Units involving reproduction of sensory data, which may be called imitation exercises. Thus imitating a speech sound is an imitation unit since it involves nothing but reproducing a sound made by another.

Non-sensory units may be similarly divided as follows:—a) Units involving the gathering of information in which the apprehending of data alone is crucial. Thus, acquiring information from a book about the physical features of a country is a geographical information unit of work. It is non-sensory since the facts are not directly observed by the pupil. b) Units involving systematizing in which the understanding of relations is

crucial. Understanding the relations between the natural resources of a country and the distribution of its population is an example of a systematizing unit of work in geography. c) Units involving the application of knowledge to theoretical situations which may be called theoretical problems. Thus, problems on the unitary method extracted from the text-books are examples of theoretical problems since they do not involve the application of knowledge to any situation real to the pupil. d) Units involving memorizing in which the pupil has to reproduce the ideas of others. Thus, memorizing the dates of the chief events in the reign of Queen Victoria is an example of a memorizing unit of work.

4. Summary.

A unit of work is a piece of work to be done by a pupil for the purpose of acquiring an ability. It is an important part of the teacher's work to draw up schemes showing the units of work in the different forms of work necessary for acquiring an ability. The criteria for fixing the amount of work in each unit are the aim of the learner, the time at his disposal, his stage of development and his attainments. Units of work may be either sensory or non-sensory. They may involve any of the following thought processes:—the apprehending of data, the understanding of relations, the application of knowledge or reproduction.

TEST PAPER 7.

1. Define the term unit of work. Give examples.

1. For a full exposition see Spearman, *The nature of Intelligence and the Principles of Cogitation*.

2. What is the scheme of work?
3. What are the criteria for fixing the amount of work in each unit?
4. Distinguish between sensory and non-sensory units of work, giving examples.
5. Give examples of the apprehending of data.
6. Give examples of the understanding of relations.
7. What are problems?
8. Give examples of units of work in which reproduction is crucial.
9. To what class of units of work do projects belong?
10. What is the meaning of 'crucial'?

CHAPTER 8.

FORMS OF WORK

1. *Nature of Forms of Work.*

In the previous chapter dealing with Units of Work reference was made several times to Forms of Work. In this chapter we shall briefly explain and illustrate them. Forms of Work are the different kinds of work that a pupil has to do in order to acquire an ability. Thus in order to learn a foreign language he must do pronunciation exercises. A Unit of work on the other hand expresses the amount of work that a pupil should do in a particular kind of work. Thus, reading a particular passage and answering questions on it may be a Unit of Work in the Form of Work known as Silent Reading. Advance in the method of teaching a subject consists very often in the discovery of more and more suitable Forms of Work for mastering it.

2. *Criteria for Choosing Forms of Work.*

In selecting Forms of Work for teaching any ability the teacher should keep in mind the following maxims:—(a) the Forms of work chosen should together constitute

the entire ability aimed at. To omit pronunciation and to include the systematic study of grammar (not its practical use) are violations of this principle if the ability aimed at is that of speaking a modern language. (b) Each Form of work should be an actual part of the ability, thus, answering questions is a part of speech though translation is not. c) Each Form of Work should be adapted to the stage of development of the learner. The earlier Forms of Work have to be simple while the later ones should be more complex. Thus essay-writing is not a suitable Form of Work for a beginner in language. To these three maxims some would add a fourth maxim that each Form of Work should be interesting in itself. Such people would not allow the reading of letters to be a separate Form of Work in learning reading.

3. *Synopsis of the Forms of Work for Teaching a Modern Language.*

To illustrate Forms of Work we give below a synopsis of the principal forms of work available for

teaching a modern language. The teacher should work out similar synopses for all the subjects he teaches.

A. SPEECH EXERCISE

a. Exercises in pronunciation. Exercises in training the ear and the speech organs.

1. Exercises in Speech Sounds.
2. Exercises in Rhythm.
3. Exercises in Intonation.
4. Exercises in Reciting.

b. Imperative Drill Exercises.

1. Carrying out single actions.
2. Carrying out action chains.

c. Exercises in Conventional Conversation.

1. Questions and answers.
2. Commands and answers.
3. Completion of statements.

d. Exercises in Substitution and Conversion.

e. Exercises in Free Conversation and Speech-making.

B. READING EXERCISES

a. Eye-training Exercises.

1. Reading of letters printed on flash-cards.
2. Reading of words printed on flash-cards.
3. Carrying out orders printed on flash-cards.
4. Answering questions printed on flash-cards.
5. Supplying missing word in sentences printed on flash-cards.

b. Exercises in Listening to the Teacher Reading.

c. Exercises in Silent Reading.

1. With questions given before Silent Reading.
2. With questions given after Silent Reading.
3. With no questions.

d. Exercise in Oral Reading.

1. Systematic reading through of lessons.

2. Reading aloud of passages in answer to questions.

e. Exercises in Reading Manuscript.

f. Exercises in reading Number Symbols.

C. WRITING EXERCISE

a. Exercises in handwriting and Spelling.

1. Copying from the black-board.

2. Copying from printed headings.

3. Transcribing.

4. Writing to dictation.

5. Exercises in punctuation.

6. Exercises in writing number symbols.

b. Exercises in Controlled Writing

1. Writing answers to question.

2. Filling in blanks.

3. Making sentences with given words.

4. Substituting and converting.

5. Writing sentences illustrating idioms and correcting Ceylonisms.

c. Exercises in free writing.

1. Writing letters.

2. Writing telegrams.

3. Writing accounts of how the school day is spent.

4. Writing accounts of school functions.

5. Writing descriptions.

6. Writing short stories.

7. Writing short plays.

8. Finding answers to questions by reference to books

9. Writing summaries of lessons and stories read.

10. Writing essays after group discussions and discussion with the teacher.

4. *Kinds of Forms of Work.*

Forms of Work may involve one subject at a time or more than one subject. To the former kind belong Forms of Work in subjects like Language, Arithmetic, Geography, History and so on: to the latter belong Project work. Forms of Work may also be classified as manual, oral and written. Manual Forms of Work require the use of the hands while oral and written forms require oral and written language.

The class teacher has to divide Forms of Work from still another point of view. He has to find out what forms are most suitable for class use and what are not. When he examines Forms of Work from his point of view he finds that there are some forms that all the members of the class can do at the same time, some that only one pupil can do at a time and still others that require groups in which each member has his own part to do. Work which all the members of the class can do at the same time may be called class-work. Writing to dictation is a form of class work since all the pupils can write at the same time. Making small baskets is also class-work. In general it may be said that written and manual forms of work are suitable for class-work. They may also, as we shall see later, be suitable for group work. Work which only one pupil can do at a time satisfactorily may be called individual work. Oral reading is an example of an individual form of work. In general oral forms of work except

perhaps singing, are only suitable for individual work and group work. Group work is work that several do together each taking his own part. Thus in a team game like football all take part but each has his own part to do. In class work on the other hand each member acts in the same way as the others.

Mass work is the work that is most suitable for class use but the other forms have also to be used. When one pupil is engaged in doing individual oral work, the rest of the class should, as a rule, be occupied with mass work. Except for very complicated group work a group should not consist of more than five or six pupils. Ordinarily it is a mistake to keep the rest of the class as spectators while a portion of the class is doing group work. Those who are not taking part in the group work should be busy with some kind of mass work.

5. *Summary.*

Forms of Work are the kinds of work a pupil should do for acquiring abilities. The criteria for choosing them are:—(a) The forms should together lead to the ability and no form of work necessary for acquiring the ability should be omitted. (b) Each form should be an actual part of the ability aimed at. (c) Each form should be adapted to the stage of development of the pupil. Success in teaching, depends largely on the discovery, often by experiment, of suitable Forms of work. Forms of Work may involve one subject or many subjects. They may also be manual, oral or written. Some Forms of Work are suitable for mass work

others for individual work and still others for group work.

TEST PAGE 8.

1. Distinguish between forms of work and units of work.
2. Can you state any form of work in arithmetic which is not a necessary part of arithmetical ability as conceived now?
3. Why do modern language teachers wish to exclude the systematic study of grammar from their courses in the early stages?
4. How does the maxim—from

the simple to the complex—apply to forms of work.

5. How far should an ability be analysed? Can you suggest a suitable maxim?
6. What are the criteria for choosing forms of work?
7. Distinguish between mass work and group work.
8. What precautions must you take in using individual and group work in classes?
9. Give examples of group work.
10. Enumerate the chief forms of work for teaching speech.



PHYSICAL AND MEDICAL EXAMINATION OF SCHOOL BOYS

BY J. C. ARULAMPALAM.

"As the twig is bent, the tree is inclined." So a careful examination of the twig is very necessary to prevent bending the tree. Yet a careful examination of the twig will not do any good unless some kind of curative measures are taken. The curative measures are to set right the bends. The bends can be cured in various ways. If remedies are delayed they may not cure at all or only cure partially.

All this is true of the human twig. Why is it that the average length of life in India is only 23 while in England it is 46 and in America 56 years? The answer is very obvious. The bends of the twig such as mal-nutrition, under-nourishment, bad sanitation, unhealthy environment, lack of pro-

per exercise, early marriage and a host of other evils, are as chains binding the full growth of the future generations. All these curves and bends must be straightened that they may be able to fight the battle of the strenuous life, that they may live long and serve best.

I have gone aside a little from the subject and have been saying that the care of children is as important as that of any other stage of man. Now, coming to the subject,—physical and medical examination of school boys,—such examination enables us first to keep out of school boys who would be a health menace to the other students, and secondly to select remedial cases. In many cases it is very difficult for the boy to

find out the bends in his twig. So it is very necessary for all boys to be examined by a doctor or a trained physical director, at least once in six months. The following is a summary of such an examination held recently.

Total number of boys examined	218
Under normal weight. (By Western table)	151
Over normal weight, (By Western table)	7
Number of boys having flat chests	58
Having chest and waist girths almost the same	28
Number with very low lung capacity	59
Number having heart rate of 80 per minute and above	57
Recommended to consult a doctor for their eyes	46
Recommended to consult a doctor for their teeth	25
Recommended to consult a doctor for ear trouble	2
Number suffering from some skin disease	5
Number who had had enteric, pneumonia or other serious illness	18
Number who are suffering from asthma	2
Number whose parents are suffering from asthma	10
Number whose parents are suffering from consumption	4
Number whose parents are suffering from rheumatism	3
Number whose tonsils have been removed	2
Number of decayed teeth	57
Number of missing teeth	8

Many of the above facts show that the boys are ignorant of their defects and yet struggling hard to live a healthy life. In this connection I wish to draw your attention to the number of boys who want to have education, really mental training, at the expense of their physiques. What is the aim and purpose of a college education? Is it to produce mental skeletons who will walk on the public road with cigarettes in their mouths and their hands in their trouser pockets? The purpose of education is to fit men for life, physically, mentally and morally. Just think of parents who allow their sons to eat rice in tea boutiques in an unhealthy environment and under drawbacks, and blame the

educational authorities for their son's conduct. The parents give them money every day and know not how it is spent. They think that their boys are getting nourishing food, but they learn to smoke cigars and cigarettes and study street loafer's language and habits. As my pen moved along in this direction, I received from the Principal the following note: "The uncle of—of the Jr. B. Class reports that he is spending too much money at the boutique. Do you know anything of this?" If all the interested uncles make complaints like this, is the Principal answerable to all of them? They themselves are responsible for these habits. In my recent investigation I found more than sixty parents

allowing their boys to take their meals outside in boutiques. If parents or guardians want their children to be educated in the proper channel, they should make arrangements by which they can know the whereabouts of the boys and the money they spend.

In conclusion, I wish to urge the heads of the Educational Department to hold, at least once in six months, a thoroughly planned physical and medical examination

for all educational institutions, and to arrange for free treatment for school boys. This will not only give us a chance to study the children of this Island and to compare them with those of other countries, but will increase the average length of healthy life and improve the national vitality. Leaders of Lanka, wake up and do something for our twigs so that they may grow strong and straight enough to combat physical and social evils.



ATHLETICS DURING SECOND TERM, 1928.

Within two weeks of the reopening of school we were faced with the annual inter-collegiate sports meet. Our accomplishment this year was not as good as those in the past, but we may derive consolation from the fact that we did quite well for the material we had. We were pushed out of the third place, which till the very end looked like ours, by St. John's who beat us by one point. We don't grudge them their place, for they thoroughly deserved it for the excellent team work they displayed in the Tug-of-war. Visuvalingam's first place in the shot-put and Thurairajah's first in the quarter mile were two events we could very well be proud of. Kandasamy's third place in the 100 yards augurs well for him, this being his first year in the senior. We were gratified to see our long distance runners and the relay teams scoring

each a place. This year is something like a transition period for us. Some of our star athletes—Muttu in particular—were overaged for the meet and others passed from a lower division to a higher one. We are passing through an inevitable period which, however, means that one or two years hence we will top the list.

After this sports' meet, we settled down to normal working and there was a seven-weeks period of practice in cricket, Paddle-Tennis and Volley Ball. As usual keen interest was evinced in Paddle Tennis. On the 16th of July the Crimson-Gold competition in these three games commenced. Three rounds of matches were scheduled and two are just over. The first team matches are keenly contested.

The score up to date is as follows:—

	SENIOR DIVISION			JUNIOR DIVISION			Total
	Cr.	V. B.	P. T.	Cr.	V. P.	P. T.	
CRIMSON	11	10	2	2	2	6	33
GOLD	5	8	14	14	10	4	55

Cricket has been revived in a way though our policy with regard to it is not settled. The students exhibited very keen interest in the game and turned up conscientiously for practice. In order not to damp their enthusiasm a match was arranged with St. John's which is still a stronghold of cricket. St. John's went in to bat first and our team did well to get the whole side out for 39. Our team then replied with 77 by uniform batting. St. John's however put up 150 in their second attempt which itself was not anything more than what they deserved. Our team then collapsed for 37 chiefly owing to lack of confidence. It must be said to the credit of our team that they did very well for the practice they had.

A few of our athletes are practising for the A. A. A. meet, which is to come off during the latter part of September, under the diligent coaching of Mr. Hieb. Muttu has cleared 10 ft. 2 ins. in the pole-vault and looks a sure winner. He does fairly well in the Javelin and the Cricket Ball throw and should be placed in these two if

all goes well. The others have not reached quite the required standard, but it is hoped they would do so with some more training.

Mr. K. S. Saravanamuttu has been in charge of the varsity Volley Ball squad. We played Hartley early this term at Pt. Pedro and suffered defeat at their hands by three games to nil.

Mr. J. C. Arulampalam joined the Physical Department at the beginning of this term and has done some useful work. Boys now look livelier than in the past during drill periods and the whole school has improved in this direction. Boxing has been introduced and it is yet to be seen whether the novelty or the intrinsic merit of the sport has been attracting our boys. A physical examination, to which students were asked to submit themselves, was held during the term with a view to getting some data for our use and to detect and report some common diseases such as those of the tooth and the eye, which are generally overlooked with bad results in the end. Reports of this ex-

amination have been sent to the parents or guardians concerned and it is sincerely hoped that they will cooperate with us in removing such obvious ills.

I. P. THURAIRATNAM,
Physical Director.



PRINCIPAL'S NOTES

Miss Grace Vining and Mr. Edward G. Nichols were married in the church at Ridgeview, New York, on June 23. The best man was Lewis Ward, son of Mr. and Mrs. Ward of the A. C. M. Mr. Nichols has just graduated from Union Theological Seminary and has accepted the pastorate of the First Congregational church in Rensselaer, New York.

The Phelps family which left the college at the end of March has safely arrived in America and was, when last heard from, in a summer camp where Mr. Phelps is helping to supervise the boys. He expects to take a course in the Y. M. C. A. College in Springfield, Mass. They are already missing some of the pleasant things and conveniences in the life of Vaddukodai.

Mr. and Mrs. Harrison and their son, Richard Hastings Harrison, are scheduled to arrive in Ceylon about the middle of November. Mr. Harrison expected to finish his course of study at Union Seminary with the end of their school year, in June. The name of the new member of the family will insure him a warm welcome upon his arrival at Jaffna College

where his name sake was a beloved principal and teacher of many of our Old Boys a generation back.

Ottley Hall looks as if some Chicago thug had been dropping bombs in and about it. But those to whom it is dear will be pleased to know that the lower floor remains intact. The changes are to take place in the upper floor which is to be used for the Assembly Hall and administration rooms. Down stairs will be used for the Library, Reading Room, Teachers' Common Room and other purposes. Even parts of Ottley Hall that have been removed are not to disappear from the college grounds for some of the stone will be built into the remodelled Hall, the old chunam will serve to fill in ground on which we are to erect a building that will be used at the beginning for a dormitory. For this building the old pillars of the Ottley Hall veranda will be used to support the roof that will be composed of timbers and tiles taken from the old hall. Thus through the destruction of one Ottley Hall we produce two. We are in need of money for the building that is going on. In fact

we are building in the faith that the money will come. There are many subscriptions to the Jubilee Fund not yet paid. Will you not sit down and send on to the principal at least a part of your subscription. The other day the principal visited the spot where Mr. Allen Abraham is buried. He was pleased to find the grave marked by a very simple tomb. There are

many who would like to have some more enduring and fitting memorial to him. Shall we not make the new Assembly Hall or the new Library rooms a memorial to one who did so much for the college and for you who have studied here. Your gift may be set apart for this purpose if you wish. Let us hear your views on the subject.



LASSITUDE

My mind, oppressed by something indefinable,

Exalts no more in fancy flights through fruitful lands.

Unknown to vice and all the arts of darkness that

Debase mankind; no longer doth indulge in dreams

Of future fame and power. My wearied limbs are numb

And cold, and I, a prey to lassitude, sit, stiff

And motionless, devoid of any thought or dream.

The busy day hath fled and night hath come; the sun

Is gone unto the pastures of the west; the moon

And all her retinue of stars are in the sky—

And now farewell to lassitude because the breeze,

The cooling breeze of eve, drives lassitude away.

K S. SINGARATNAM, JUNIOR CLASS.



"ALTON LOCKE" AS A PROBLEM NOVEL

In the literature of the Victorian Era there are several instances of books which were written to effect a particular purpose or to proclaim a definite message to the people. In this category may be placed Charles Reade's "It's Never too Late to Mend" which was written to expose the iniquities of the prison customs which then existed. So also his "Hard Cash" which denounced the private asylums of the time. In "Oliver Twist", Dickens

exposed the glaring abuses of the poor law system. Thus we see that novels are one of the best instruments of reform.

Kingsley had a message to deliver to the people and this he conveyed through "Yeast" and "Alton Locke", both of which describe the political problems that existed at that time. The main subject of "Alton Locke" is Chartism which was one of the great political movements that existed in the early part of the nineteenth century. It

was due to the social and industrial evils and the resulting discontent among the labouring classes. Kingsley deals at length with the weak points of the social and industrial systems of his day. He goes down to the very roots of these great social and economic problems.

Tracing the events of history, we find that when the Reform Bill of 1832 was passed it was anticipated that many of the existing social and industrial evils would be remedied. But the Reform Bill, although a landmark in the political history of the country, did not go far enough and a large part of the industrial and labouring classes were left unrepresented in Parliament. Depression in cultivation and trade resulted in the enforced idleness of many workers and extreme poverty. The extension of the use of machinery in various directions increased the social and economic difficulties of the time. A growing discontent prevailed amongst the labouring classes and ultimately there came an ever increasing enmity between rich and poor.

To understand clearly the widespread distress of the labouring class, one must go through the twenty-eighth chapter of the book. The snub-nosed shoemaker, who

greeted Alton, gave a bitter account of the wrongs and sufferings of the labourers and attacked the custom of letting the cottages with their farms for the mere sake of saving themselves trouble. He said that the labourers were robbed of their gardens and the slightest rebellion lost them not only work, but shelter from the elements. The slavery under which they groaned penetrated even to the fireside and bedroom where they ought to have been happy. The seven or eight speeches given by some of the insulted respectabilities show very clearly the very many social, economic and political problems that existed at that time. It is with no uncertain pen that Kingsley denounces the monstrous evils of the sweating system.

Finally, "Alton Locke" expresses the writer's view of a broader Christianity that should supersede the narrow Calvinistic doctrines prevailing in the early part of the nineteenth century. He believes with Carlyle in saying that the masses could be converted, "not by noisy, theoretic laudation of the Church, but by silent, practical demonstration of the Church".

A. THALAYASINGHAM,

Senior Class.



THE LABOUR PROBLEM IN CEYLON

Ceylon being such a small dot on the map of the world and its population being proportionately small when compared with the starving millions of India and other thickly populated countries, the labour problem is not here so pressing and does not necessitate such immediate solution. Yet the labour problem in Ceylon is a long standing affair and, if not for present welfare, yet for the prosperity of future generations, the labour problem, even here has to be solved.

The labourers in Ceylon can be divided into four classes, factory labourers, harbour

or shipping labourers, estate labourers, and the ordinary day labourers who work wherever they find work. Each of these four classes has its own grievences and for the last few years had been striving hard to improve the labour system, but with very little success.

We are familiar with the occasional strikes of which we frequently read in the papers. Because of these strikes the labour system in the estates and in the shipping is much improved. Yet there are more improvements to be made. The pay of the estate or shipping cooly is about sixty

cents a day, which is just enough for him and his family for that day's food. If it is just enough for food, what are they to do for clothing? What are they to do when they are unable to work? What are they to do when there is a famine in the country? You may say, Why not strike? But if they strike, what are they to eat during those days when they do not work? These are problems which are to be solved. The government has solved them partly.

At present the labourers, especially the Indian coolies, have the Hon. Mr. Nadasapillai to represent them in the Council and, if they have any grievance, they are to report it to their representative and he remedies it himself or takes it to the Council, and sees that it is remedied.

The Colombo labourers have a leader who is ready to help them in Mr. Gunasingha, who is now invited by the Labour Union in England to represent the labourers in Ceylon. When there is any grievance he tries to make it right, but if the managers of the firms or the shipping companies refuse to accept his measures, he asks the coolies to strike. As this may mean great loss to the company as well

as the Government, the company or the Government is sure to remedy the matter.

Although these are good reforms and have improved the labour system a great deal, these improvements do not help the poor labourers in times of famine or ill health. Some more improvements should be made so that the labour system may be perfect. There should be poor houses established in each town so that the poor people of the neighbouring villages who are unable to work may go there and have food and clothing free of charge. There also the labourers who have no work and those who are unable to do the hard tasks outside may find work. Furthermore, the rate of pay should be raised a little so that the labourers may save at least a few cents a day which will help them when they are in evil times. Work by machinery should be reduced and more of hand labour practised so that all labourers may find work. If these reforms are made, then our labour problem will be solved and our labour system will become one of the best in the world.

T. KIRUPAINAYAGAM,
Senior.



OUR DUTY TO THE LABOURING CLASSES

Those people that lead a hand to mouth living are called labourers. Most of these people are uneducated; they cannot even write their own signatures. They do not know what is going on in the world. They live among us and they need our help. Our Saviour Jesus told the rich young ruler that those who need our help are our neighbours and that we must love our neighbours as we love ourselves. Have we ever stopped to think what our duty to these labouring classes is? Many of us are indifferent about it. We think that our duty at college is only to study to pass examinations and get into some high profession or other. We are satisfied as long as we led a smooth and happy life. This is a very wrong and selfish notion.

Let us now consider in what way the labouring classes need our help and what our duty to them is. In the first place we find, as I mentioned before, that most of the labouring people are unable to write even their own signatures. Their children, although there is a rule that all children above eight and under fourteen years of age should attend some school or other, do not go to school but go out in search of work to earn their daily bread. How can we students help these people to learn to read and write? I think we can do one thing, that is hold night schools for these people. Some may object, saying that we cannot afford to absent ourselves from the night study hours, while others may say that the College authorities would

not allow the boys to go out at night to hold night schools. One need not go out every night to teach. We can take classes by turns. Cannot we afford to spend half an hour or an hour say once in a fortnight? As regards getting permission from the authorities of the College I can assure you that our Vice Principal would most gladly grant us permission to do such a noble social service as this. Excuse me for going a little out of the subject. We all know that there is a "Social Service Committee" (in name only) in our College Y. M. C. A. What social service is it doing? Is it not a capital idea for the members of this committee to hold night schools at the adjoining villages and teach these labouring classes, which are mostly composed of illiterate ignorant people of the so called low castes?

Teaching them to read and write is not the only service we can render them. When we are free during Saturdays and Sundays we can go to their houses and talk to them kindly and thus find out what their needs are. We can tell them something about our Creator. If we find them untidy, as most of them are we can explain that various diseases are due to untidiness. Mere telling them will not do. We ourselves must clear their houses and compounds, and bury deep in the ground the unnecessary broken pots and pans, the empty tins, that are found in their compounds, and explain to them that if these empty vessels are left in their compounds during the rainy season, water stays in them and leads to the breeding of malarial mosquitoes. Seeing us clean their compounds they would try to keep them neat, at least for the sake of paying us respect by not giving us the chance to repeat our cleaning. We can not only teach them thus to have their houses and compounds neat, but also help them to have their bodies and souls clean.

Today the British Government has granted to us Ceylonese manhood suffrage.

Every man above twenty-one and every woman above thirty years of age, has the power to vote, irrespective of caste or creed. We are very glad and proud of it for every one has a hand in the government. But the question is how to use this power rightly. We educated folks know how to send in the right member to represent us, but what are these ignorant people from the labouring classes to do? Some of them do not even know what they are in need of, while others do not know the right person to represent them and fight for their causes and needs. They may vote without thinking for an influential man who bribes them but may be utterly useless in the Council. How can we students of Jaffna College prevent such unfit persons from getting into the Council by unfair means? We can very well call together all the labourers of our villages and tell them what their needs are, explain to them that such and such evils will happen to them if they do not send the right person to represent them and also if possible suggest to them someone who would be the best and fittest person to present them.

Last, but of great importance, is to remember, when we go out into life, not to rob the labouring classes, not to become rich by reducing their wages. Most of the so called rich men do not realize that they are rich at the expense of the poor labouring classes. For example take the case of the P. W. D. overseers. They supposed to be the richest men of the present day. How can they be rich men drawing a salary of Rs. 50 to Rs. 60 per month? Is it not by robbing these poor labourers?

If we take to heart all these points which I have brought forward and put them into practice, we can do an immense amount of good in raising the standard of the labouring classes.

S. H. T. WINSLOW,

Senior A.



SAVING THE KING'S ENGLISH

BY THE IDOMAT

In these days of railways and autos, not to mention aeroplanes, it has come to be the custom to emphasize the necessity and value of "SAFETY FIRST." Therefore, I the Idiomat, do feel that I am wholly in accord with the trend of the times when I inaugurate a safety campaign. I desire to enlist all the students and friends of Jaffna College in a movement to ensure grammar against breakage and idioms against misuse, in a word to keep the King's English from being foully murdered.

With this high and noble purpose in view, I hope to explain the various most common ways of committing linguistic homicide, and also to show the redoubtable defenders how they may ward off these dastardly attacks. The Editor of the Miscellany will not let me have space enough to take up even all the types of murderous attack that are so common that they come readily to mind, so that I shall have to confine myself to a few, hoping to consider others in later numbers of the Miscellany. In the mean time, if any one has any questions about the important matter of defending the King's English, they may be sent me in care of the Editor, and I shall do my best to give them adequate treatment in later issues.

One of the most numerous and vicious of the attacks we have to deal with is the use of the future tense for general statements. The reason for this is that such statements are properly made in the future tense in Tamil so that the person who literally translates his thought from Tamil into English cannot avoid this mistake unless he watches himself very closely and learns to carefully distinguish between a plain future statement, which has to do with what is going to happen, and a general statement which tells something which both has been and will be true. For example learn to say:—

"He receives a salary of Rs. 50."

"Buildings cost more in Colombo than in Jaffna."

The greatest difficulties of this kind come where there are condition sentences. Some

people seem to think that the conclusion of a condition sentence must be in the future tense, when as a matter of fact it may be in any tense. Moreover, the condition sentence which deals with a general truth should have its conclusion put in the present tense because it is a general statement. For Example:—

"If a mixture of hydrogen and oxygen is ignited an explosion results."

"If a boy is absent from games he is fined."

Note that these are general statements, concerning any mixture of hydrogen and oxygen and any boy. If, however, one is talking about one particular mixture or one particular boy, the conclusion of the condition is no longer a general truth, but a predication of a particular event so that the future may be properly used.

"If you ignite that mixture of gases it will explode."

"If you you are absent from games today, you will be fined."

Many other vicious attacks on the King's English are made by the misusers of the word "by". This word is properly used in several ways:

- (1) In denoting place, meaning "at the side of."
"There is a tree by the house."
- (2) In taking an oath. "Swear not by heaven nor by earth."
- (3) In indicating either the vehicle or the route of travel.
"You may go by car or by train, by this road or that, by land or by sea."
- (4) In indicating manner or means, *but not instrument*, especially used with participles and verbal nouns.
"He escaped by climbing the wall."
"He made the boat go faster by the use of the sail."
"He will do it by fair means or foul."
- (5) To indicate extent of differences.
"He won the race by five yards."
"He escaped by the skin of his teeth."
(That is, with practically no margin at all.)

(6) With verbs in the passive voice, to indicate the agent.

"He was saved by the dog."

Although there are these many uses of the one word, nay, rather because of these many uses of the one word, many people use it in still other ways that are not right. That is because of the fact that "by" does give the equivalent of several of the uses of the Ablative in Tamil. These people get so used to using "by" to translate that case in Tamil that they use it for meanings that are not properly expressed by "by" at all, but should be indicated by the use of other words. One such meaning is the expression of the

instrument. In English, "with" is regularly used to denote the instrument with which an action is done. "This man is working with a spade, that one with a hoe." Another such error is often made by using "by" to express cause. That is regularly expressed in English by the use of "because" with clauses and "because of" or "on account of" with phrases.

He ran away because they were cruel to him."

"He went to that man because of his wealth."

"He could not retire on account of the needs of his family."



SOLUTION OF THE LAST CROSS-WORD PUZZLE

We regret to state that no one submitted a solution for this puzzle, so that no prize was given.

T	A	C	I	T	×	L	×	C	O	N	D	E
U	N	I	T	×	P	A	C	×	F	L	E	A
R	N	×	S	I	R	×	H	O	T	×	N	G
T	O	P	×	C	O	O	R	G	×	O	I	L
L	Y	R	A	×	L	E	I	×	S	A	M	E
E	×	I	N	T	E	R	S	E	C	T	×	T
×	I	N	G	O	T	×	T	E	R	M	S	×
I	×	P	A	R	A	B	O	L	A	E	×	I
T	I	E	D	×	R	A	L	×	P	A	L	M
H	O	D	×	B	I	G	O	T	×	L	O	P
A	N	×	L	E	A	×	G	I	N	×	W	E
C	I	T	Y	×	T	O	Y	×	A	B	E	D
A	C	R	E	S	×	F	×	S	T	A	R	E

ANSWERS OF THE RIDDLES IN THE LAST ISSUE

- I. Woman's tears.
- II. A hole.
- III. When.
- IV. A coffin.
- V. A mirror, or U.