

Christmas Double Number

Dec. 2



# JAFFNA COLLEGE MISCELLANY





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# Jaffna College Miscellany

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## CHRISTMAS, 1929

Christmas has come again,—the most sacred and beautiful festival of the Christian year. To Christians, Hindus, and Buddhists alike, here in Ceylon, it means a time of festivity, for school holidays, Government holidays, special fares on the railway, special merchandise in shops, are all in order; the air is full of a holiday feeling, and people are in a holiday mood, perhaps partly because of the new year soon to follow. Christmas Day may not have a religious significance to the majority of Ceylonese, and yet we believe that even many non-Christians among them welcome it as Christ's birthday,—as the birthday of one whom they delight to honour, and from whose example they and their leaders have learned much. And what of the peoples outside of Ceylon? In India, China, Japan, too, there are many who do Him honour on His birthday, whether called by His name or not. In the peasant homes of Soviet Russia, where even the strictest propaganda cannot teach people altogether to forget Him, in Europe, Australia, and

the Americas, His day is celebrated,—by cynics and unbelievers, by criminals repentant and unrepentant, by millions of shallow, thoughtless people, to whom it means only on orgy of parties and gifts; but also, we know, by millions of children, and of simple, earnest folk like the first shepherds, who watch the stars on Christmas night with a renewed sense of fellowship with all mankind all over the earth, a new appreciation of the ideals of peace and goodwill which Jesus proclaimed, a new and living communion with the Father of our spirits whose goodness is over all.

To all of its readers whom this Christmas number of the *Miscellany* finds in sorrow or disillusionment, we say, not "Merry Christmas," but "May Christmas renew your courage and your love." May the clouds of disillusionment and doubt vanish: may the sorrow of death, separations and lives gone wrong, be soothed, and the sense be born that all is yet well. How many of our readers in such circumstances know Santayana's beautiful sonnet on "Faith":—

Oh world, thou choos'est not the better part,  
 It is not wisdom only to be wise  
 And on the inner wisdom close the eyes;  
 But it is wisdom to believe the heart.  
 Columbus found a world, and had no chart  
 Save that which faith deciphered in the skies.  
 To trust his soul's invincible surmise  
 Was all his wisdom and his only art!  
 Our knowledge is a torch of smoky pine  
 That lights the pathway just one step ahead  
 Across a void of mystery and dread!  
 Bid, then, the tender light of faith to shine  
 By which alone the heart of man is led  
 Unto the thinking of the thought divine.

And to our younger readers, for whom such meditations seem far too serious, and unfitting the season, we give the time-honoured wish "Merry Christmas"! May your trips be without mishaps, your fire-crackers be numerous, your

Christmas cakes of the sweetest, and your conversations and jokes with friends old and new as merry as you have anticipated! So shall Christmas be, indeed, a time of joy and good-will.



## THE NATIONAL MISSIONARY SOCIETY OF INDIA

(BHARAT KHRISTIYA SEVAK SAMAJ)

The society which is, by the grace of God, the largest indigenous missionary society in India will be celebrating its silver jubilee in the Christmas season of 1930. It will be interesting to the readers of the *Miscellany* to know that the real inspiration and suggestion for starting this society came first from Jaffna College. When Mr. V. S. Azariah (now Bishop Azariah) came to Jaffna to conduct convention meetings he learned that a student mission had been started by the old boys of the College for the definite purpose of carrying the message of the gospel to Thondi in South India. This bold venture on the part of a small

community of students in Jaffna so stirred the heart of Mr. Azariah that he decided not to rest till he had formed a similar organization in India. The result is the National Missionary Society of India. At the inaugural conference of the society there were three delegates from Ceylon, and for some years the Ceylon N. M. S. was a part of the larger body. This continued until the former separated for obvious reasons. Another factor which contributed to the formation of the society was the awakening of the national consciousness and the consequent national movements, religious, social, and political, which marked the closing years of the



last century. The Indian Christian community was not unaffected by the wave of nationalism. The leaders of the Christian community in India availed themselves of this opportunity to conserve all these forces and direct them towards Christian activities. The ideal kept before the minds of the people was that the remote parts of India out of the reach of the missionary should be given the opportunity of hearing the message of the gospel of Christ by means of Indian money, Indian management, and Indian methods.

This society seeks to unite the churches in India in effective missionary service with the saying of William Carey as its motto: "Expect great things from God. Attempt great things for God." A humble beginning was made twenty four years ago with one missionary and no money. The first year's income was not more than Rs. 2,500. With all its discouragements and failures the Society has marched forward in faith, and today we glorify God who has helped the society to maintain a hundred and ten missions and other helpers who proclaim the gospel and carry on charitable activities from forty-eight centres, scattered in eight different provinces of India, among people speaking nine different languages, where they minister to the manifold needs of the people. The annual income of the society is now almost Rs. 75,000, with an equal amount handled by its affiliated institutions. The society now ministers to communities of not less than 7,000 Christians. It has un-

der its management one hospital, one dispensary, one high school hostel, two boarding schools, thirty three primary schools and one printing press. Associated with the society are a large number of honorary workers as provincial and branch secretaries and volunteers organized for various services. They not only collect the required money but also create and keep up the missionary spirit in the respective stations. Some of the full time workers receive no pay and many others receive only living wages. One special feature is the association of ladies' auxiliaries, who hold themselves responsible for collecting large sums and for the maintaining of lady workers in several centres.

The success so far achieved has helped to create a healthy missionary spirit in the Indian Christian community, and to put into the hearts of the Christian people courage, self-confidence and a spirit of self-sacrifice. Several of them have come to be recognized as leaders. It may not be out of place to mention here that the first general secretary was chosen to be the first Indian bishop, and Mr. K. T. Paul, who succeeded him became the "white-turbaned-chief" of the Y. M. C.A. in India, Burma, and Ceylon. The third general secretary, Mr. P. O. Philip, was chosen to be the Indian associate secretary of the National Christian Council of India, Burma and Ceylon. This fact alone proves conclusively that Indians, when given a fair chance and opportunity, have proved to be equal to any task, however high or responsible it may

be, in the administration of Christian institutions.

The society is not only an interdenominational body but also a body under the auspices of which experiments can be made with regard to the question of finding out the most suitable methods of presenting the message of Christ to the Indian people. The Kristakula Ashram at Tirupattur is an affiliated institution of the society, where everything is kept in common and the life and service are ordered according to the apostolic type. The lay workers at Puram have taken up community work and village reconstruction. At Halnaghat all the workers form a brotherhood and the extensive work among the hill tribes there is marked by self-help and self-propagation.

The society also publishes journals in English and several of the vernaculars. "The National Missionary Intelligencer" is the English journal published at the head-

quarters of the society at Vepery, Madras, and is supplied for a nominal subscription of Re. 1. Besides advertising the work of the society, it publishes special articles intended to create missionary enthusiasm and the spirit of self-sacrifice in social and religious work.

In conclusion, let me quote a few lines from a lecture delivered recently by one of the missionaries of the society.

"Thus by teaching children and ministering to the sick, by conveying the Gospel message to people who are in darkness, bound down by the fear of evil spirits and by evil customs, by comforting the sorrowful and by helping the downtrodden and outcast, we seek to manifest the glory of the face of Jesus Christ. By our prayer and service, poverty and sacrificial suffering, we seek to lift up the Son of man before our fellow-countrymen."

T. SUPERAMANIAM  
Lewis



## JOURNALISM AS A PROFESSION

"THE VAST, the UNBOUNDED PROSPECT LIES BEFORE US".

Journalism is a branch of Literature or it may be said to be the step immediately below that of Literature. The function of journalism and what it is, cannot be better stated than in the words of Hazlitt, the great journalist and critic. He says:—"It (journalism) consists in applying the talents and resources of the mind to all that mixed mass of

human affairs. It makes us familiar with the world of men and women, records their actions, assigns their motives, exhibits their whims, characterises their pursuits in all their singular and endless variety, ridicules their absurdities, exposes their inconsistencies. It takes minutes of our dress, air, looks, words, thought and actions; shows us what we are and what we are



not, plays the whole game of human life over before us and makes us enlightened spectators of its many coloured scenes".

Since journalism takes cognisance of varied human activity and brings all other professions and vocations under its searching analysis and study, it may be rightly called the profession of professions. To be a successful journalist, the late William Stead said that one should cultivate and possess *inter alia* (1) the knack of observing the interesting side of things (2) a comprehensive knowledge of literature and history (3) an intellectual balance and moral rectitude (4) the ability to express one's thoughts in arresting and work-a-day language and (5) sparing and cautious use of adjectives.

The vastness of the profession and its unbounded possibilities presuppose the need for good preparation and training for a man or woman who would pursue journalism as a profession. It is often said that the profession of law is an exacting mistress, but one who knows both, would protest that journalism is more exacting than law. It is because the need for training has been realised the world over that seats of learning have recently been provided for the training of journalists. The Universities of America have evinced greater interest than those of any other country in the world in the study and development of journalism as a profession. England has followed suit and the University of London has led the way by founding a Faculty of journalism. The other European countries, too,

are bidding for training. The profession of journalism has come to occupy so prominent a place in society that the press has been raised to the rank and respect of the fourth estate of the realm.

But in the East, the slow moving and unchanging East, the prospects are not so bright as in the West. Though the age-long slumber of the East has received the rude shock of the impact with the West, the newspaper remains an institution quite foreign to the genius of the Asiatic. He with his Arcadian life of simplicity little cares to know what his fellow man beyond his vegetable patch, does. He takes no interest in the social and political tangles which are daily features of modern, organised life. Consequently the appeal of the newspaper in the East is confined to those few who have had their education on the European model. It is true that signs are not wanting which point to a change in the affairs of the Easterner. But as things are now, journalism as a profession in the East has little attraction from the point of view of money, and excepting a few scribes who are more lucky than qualified for the work, those who have taken to journalism in the East are doomed to a life of toil and tribulation.

The journalist in European countries is a power to count with. Even in some of the cities of the East the right type of man has his meed of praise and respect. Journalists have been known to have made and unmade monarchs and ministries. The late Lord Northcliffe wielded such a power, through

the combination of a number of journals in London, in the manipulation of state affairs during the last great war that people said that he was the virtual ruler of England.

Journalism can be an effective instrument of both good and evil. Good or bad journalism depends upon the personality of the man behind it. European history abounds in examples of both. A journalist is capable of rousing up feelings over an innocuous matter. Many a war which has disfigured the fair name of Europe would and could have been averted, but for the acerbities which the journals of contending parties helped to create. It is the opinion of competent men that the last world war was largely brought about by unbalanced journalism in the countries of the various combatants. On the other hand balanced and upright journalism, of which the late William Stead was a happy exponent, has been the torch of peace and social amelioration.

Journalism, if it is to yield the utmost benefit, should be of the nonparty type. That is perhaps not possible and feasible, for society in the West is organised on the basis of competition; and the structure of society in the East is fast being recast after the manner of the West. The conflict of interests results in journalistic wrangling.—

*In hidden mazes running*

*With wanton haste and giddy cunning*

Competition is the thief of peace and probity between man and fellow man. The miasma of hatred and subterfuge in the social and poli-

tical activities of the world is made acute but not allayed by party journalism. Party journalism in the hands of an unscrupulous and unbalanced professional scribe does greater harm than good. It is commonplace to say that opinions of man do differ and would differ to the end of time. But difference of opinion should not breed hatred and contempt. The party journalist with the flair for adjectives renders the already bad situation worse and intolerable. Wisely did Stead say that the journalist should cultivate and possess an intellectual balance and moral rectitude and should be sparing in the use of adjectives.

Modern journalism in the West is paying, for it has created a clientele which is constantly itching for the sensational. The glaring headlines and the display types used in exhibiting anything obscene and corruptible, are prominent features. Our own local press in Colombo is "heading [for the devil]".

Journalism as a profession, if pursued on the right lines, would be a great power for good. The right type of journalist may not make a fortune out of his work, but he can certainly find a comfortable living. The more precious thing for an honest journalist is the satisfaction and consolation he derives from having moulded and guided public opinion in the path of truth, justice and peace. The attainment of world peace and the brotherhood of man, the dream of poets and philosophers, has no greater enemy than the monster of party journalism. The one great obstacle to international peace and

goodwill is the false patriotism fed and pampered by the "gutter" press in each country. If journalism can be reclaimed from the rut into which it has degenerated, it will be a potent force for the good of mankind. Thinkers and statesmen in various lands should

bestir themselves in this matter of journalistic reform. The world peace they dream of and work for, through the agency of the League of Nations, would then be easier of realisation.

S. A. NATHAN



## THE MYSTICISM OF THE UPANISHADS

As the Upanishads belong to a world of literature and life which may not be equally familiar to all the readers of this magazine it may be worth while to say a little by way of introduction to these writings before we come to consider their definitely mystical tendencies.

The Upanishads are a series of literary works composed by unknown authors at various dates ranging from 500 B. C. or earlier, down to comparatively modern times. According to the Hindu theory of Scriptural inspiration they form the last part of the Hindu sacred scriptures of Vedas. From this point of view they are called in one of the Upanishads the Vedānta, literally, the end of the Veda. This term, Vedānta, however, in modern usage is more frequently applied to the system of Sankara, a philosopher who lived in the 8th century A. D., and who developed a particular phase of the thought of the Upanishads. The number of the Upanishads is indefinite. Indian writers often give

canonical place to one hundred and eight, although there are well over two hundred works to which the name of Upanishad has at some time been given. But even the one hundred and eight are by no means all of high authority. Many of them are little more than the theological manuals of particular Hindu sects, and a few appear to have little to do with either religion or theology. Only the oldest, the number of which is variously reckoned as from ten to fourteen, are of the highest authority, and only these have been extensively studied by modern scholars. In the present paper we shall be concerned with these classical or "principal" Upanishads alone, although the later ones are by no means without interest for the student of mysticism or of Indian religion.

By no means all of the contents of the Upanishads need be described as mystical, although the proportion to which this predicate may be applied will vary according to the degree of elasticity with which we define mysti-



cism. In general, we may agree with the distinction of Indian scholars who describe the earlier portions of the Vedas as the "works-section," while the Upanishads are the "knowledge-section." In other words, in the earlier Vedic literature are found the descriptions of sacrifice and ritual, the forms and ceremonies of religious life, while in the Upanishads we have the expression of the religious life in terms of thought, the theology, so to speak, of Hinduism. But we would err if we proceeded to speak of this thought as a systematic theology. System is not a characteristic of these early writings, and it is worth while emphasizing at the outset that if we wish to understand them, we must not expect to be able to compress their teachings into one consistent system. This unsystematic character of the Upanishads has been well stated by Professor Radhakrishnan.

"The Upanishads had no set theory of philosophy or dogmatic scheme of theology to propound. They hint at the truth in life, but not as yet in science or philosophy. So numerous are their suggestions of truth, so various are their guesses at God, that almost anybody may seek in them what he wants and find what he seeks, and every school of dogmatics may congratulate itself in finding its own doctrine in the sayings of the Upanishads." (Indian Philosophy, p. 140.)

We shall hardly, then, do well in making the element of mysticism the only one in the Upanishads. Further, as we have already stated, the degree in which

mysticism is to be found in them will depend in part upon our understanding of what mysticism is. In the opening chapter of his book on Plotinus, Dean Inge discusses the meanings which have been attached to this word.

"Mysticism," he says, "is a very wide subject, and the name has been used even more loosely than 'Socialism.' We are unable in English to mark that distinction between the higher and the lower kinds of mysticism, which the Germans indicate when they call one *Mystik* and the other *Mysticismus*. To many persons a mystic is a dreamer who takes a detached and unpractical view of life. Others suppose the essence of 'mysticism' to be the search for 'loose types of things through all degrees' as if nature were a divine cryptogram, the key to which is furnished through some kind of occultism." He then reviews more at length the idea of Roman Catholicism that mysticism is to be found specially in the miraculous, although he acknowledges that in the best Catholic writers the word has meant rather a peculiar kind of religious experience. Finally he gives his own view: "Thus it soon became clear to me that mysticism 'involves a philosophy and at bottom is a philosophy.'" (Inge, *The Philosophy of Plotinus*, vol. i. pp. 1, 4-)

Now it may be of interest to point out that all these meanings of mysticism and more may be illustrated from the Upanishads. We do not wish to put an undue emphasis upon what we may call the lower forms of mysticism, but

it may be of value as indicating something of the intellectual environment of the Upanishads to point out the occurrence of certain of these lower forms before we consider the higher stages of mysticism.

In the first place, mysticism is sometimes used to mean simply the mysterious, the occult. This is in accordance with the etymology of the word which connects it closely with the Greek mystery cults. This is illustrated in the name "Upanishad" itself, which in the usage of the books means only "secret instruction" or "secret doctrine." The teachings of the Upanishads were not meant for the world at large but only for those who were initiated pupils of a proper teacher. It is frequently evident that the writers of the Upanishads did not wish their doctrines to be too easy to understand, and in this they are said only to reflect the wishes of the gods. "Him, verily, who is that India people call "Indra" cryptically; for the gods are fond of the cryptic, as it were, and dislike the evident." (Brih. Up. 4. 2. 2.)

Secondly, we consider the idea, mentioned by Dean Inge above, that mysticism provides us with a series of types or correspondences, by which one set of things may be read through another quite different set. Thus we have in the Upanishads frequent equations of the parts of man, the microcosm, with the parts of the universe, the macrocosm. The beginning of what may be the oldest of the Upan-

ishads, the Brihad-Aranyaka, thus identifies the parts of universe with the parts of the horse which was sacrificed in the Asva-medha, one of the most important of the Vedic ceremonies. "Verily, the dawn is the head of the sacrificial horse; the sun, his eye; the wind, his breath; universal fire, his open mouth. The year is the body of the sacrificial horse; the sky, his back; the atmosphere, his belly; the earth, the under part of his belly, etc." (Brih. Up. 1. 1. 1.)

This line of thought probably was influential in suggesting one of the most important teachings of the Upanishads, namely that the soul of man is identical with the soul of the universe.

A third idea, that mysticism is somehow concerned with the miraculous, is not very prominent in the Upanishads, although the Yoga school which developed from one side of their teaching, professed to give its students the power to remain suspended in the air, to be in two places at once, and to do other similar feats. But from such extravagant ideas the earlier Upanishads are free. We do have instances such as that of Patan-  
cala Kapya's daughter (Brih. 3. 4. 1) who is possessed by a spirit, who is able to give through her some information about the invisible world, or that of Satyakama who is instructed about Brahma, the absolute, by a bull, fire, a swan, and a diver-bird, when his human teacher neglects his duty; and in the appendix to the Brihad-Aranyaka we have a collection of magic recipes for obtaining wealth, children, and other desirable ends,



but in none of these cases is the marvellous element to be especially stressed.

But besides these lower forms of mysticism, there are three more or less closely associated ways of regarding mysticism which lie more close to the centre of the Upanishads. I shall consider mysticism as a way of knowing, as a philosophy, and as an experience, and in connection with this last the means by which the experience can be induced.

### 1. MYSTICISM AS A WAY OF KNOWING.

In what sense may it be said that the methods of obtaining knowledge which are found in the Upanishads are mystical? In many cases they are not. The normal way in which those who lack knowledge of the Upanishadic doctrines find it is by going to a teacher and receiving his instruction. Occasionally, as already mentioned, the teachers are not human teachers, but either animals or gods, but that does not specially alter the case. How did the teachers gain the knowledge? By being taught by other teachers, so that the line of tradition is traced back eventually either to the creator God Prajapati, or to the absolute Brahma. But it should be pointed out that the teacher is much more than a mere giver of knowledge. In other respects he is much more like a spiritual director in Roman Catholicism. He would often refuse to give instruction until the mind of his pupil was prepared for it by prolonged meditation. Thus even the God, Indra, was obliged to wait, in all,

one hundred and one years before he was entrusted with the highest knowledge. Sometimes partially incorrect teaching was given at first so as to strengthen the student's power of criticism. But this handing down of authoritative knowledge from teacher to pupil is only one side of the story, and may represent a later understanding of the matter. It is sufficiently clear that some great teachers such as Yajnavalkya or Sandilya were really the originators of much of the doctrine which they propounded. When Yajnavalkya makes known the doctrine of karma, it seems clear that he is announcing something which has not been known before. (See Brih. 3. 2. 13.) But by what method did these teachers gain their insight? Not to any great extent by reasoning, at least so far as the written record of their teaching goes. They merely announce the truth as they see it without much attempt to justify or explain it. Occasionally, Yajnavalkya tells his opponents that their heads will fall off if they fail to accept his teaching, but no great logical power is to be found in this form of argument. Ordinarily, the most amazing or stupid things are said without any attempt at giving an explanation. But this unreasoned thought is not in itself mysticism but merely an elementary stage in the history of thought. It is only when disagreement and doubt arise that the necessity for reasoning is seen. How reasoning followed upon a previous unreflecting stage can be seen in the following passage where Uddalaka is instructing

his son Svetaketu about the origin of the world :

"In the beginning, my dear, this world was just Being, one only, without a second. To be sure some people say : In the beginning this world was just Non-being, one only without a second ; from that Non-beings, Being was produced.

But verily, my dear, whence could this be? said he, How from Non-being could Being be produced? On the contrary, my dear, in the beginning this world was just Being, one only, without a second." (Chand. 6. 2. 1.)

The Upanishads are not without some keen pieces of reasoning as we shall see later, but reasoning is not their characteristic path to knowledge.

But at numerous points the Upanishads go beyond the methods of authority or simple assertion, and it is evident that if they did not put much reliance on learning or reasoning it was largely because they considered them unfitted for the high kind of knowledge which they had in mind. We have several instances of the inadequacy of mere learning where a youth who has had the highest education of the time in the Vedas and sciences shows his complete ignorance and inability when it comes to the supreme questions. In spite of his pride of mind, mere learning is of no avail. Similarly, a childlike state of mind is suggested in words which remind us of the New Testament : "Therefore let a Brahman become disgusted with learning and desire to live as a child." (Brih. 3. 5. 1.) The Absolute is of such a na-

ture that it cannot be comprehended by reasoning, and any efforts to deal with it in such a way must necessarily end in disaster.

"Into blind darkness enter they  
That worship ignorance ;  
Into darkness greater than that.  
as it were, they

That delight in knowledge." (Isa. 9.)

Or again, the Absolute is "unknown to those who know and known to those who do not know" (Kena 2. 3, Radhakrishnan's translation). The attempt to understand the Absolute by means of the reason leads to sharp contradictions, which it is impossible to solve. In contrast to this attempt of the reason to grasp the real, "wherefrom words turn back, together with the mind, not having attained" (Tait. 2. 4) stands the method of mystic intuition, which may be described as an immediate seeing or awareness of the real. It may be possible to hint at the truth by means of parables or analogies from nature. But a real knowledge of the truth can be gained only by this direct insight. This intuition cannot be taught, it can only be caught, although there are certain preliminary conditions necessary on the part of the one who desires it.

"This Soul (i. e., the Supreme Soul, the Absolute) is not to be obtained by instruction,

Nor by intellect, nor by much learning.

He is to be obtained only by the one whom He chooses ; •

To such a one that Soul reveals his own person." (Katha 2.23)

We postpone a further consideration of the mystic intuition until after we have considered something of the metaphysics of the Upanishads.

## 2. MYSTICISM AS A PHILOSOPHY.

It will already have been noticed that a reason for preferring intuition over intellect lies in the nature of the Absolute which is to be understood. We turn then to consider the metaphysical ideas of the Upanishads. This is a difficult task to perform in any brief compass because of the many different strata of thought which are to be found not only within the compass of the Upanishads as a whole, but often within the limits of a single Upanishad. Thus Pelly finds in the Katha Upanishad alone no less than four conflicting conceptions of God and the world. The prevailing view of the Upanishads may be said to be somehow monistic, but in certain of the later Upanishads traces of the sharply dualistic Sankhya philosophy are to be seen, and in the Svetasvatara there are apparently three independent realities, God, the souls of men, and the material world, although it is once suggested that these three may be ultimately one. Our treatment must necessarily be selective, so we shall endeavor to present only certain ideas which are more or less typical, and at the same time allied with mysticism. This will lead us to consider the teachings which are attributed to the sage Yajñavalkya, and other ideas which are specially allied with these.

Two words were in use in the Upanishads for the supreme reality,

Brahman and Atman. Each of these terms had a long previous history into which it is unnecessary here to enter, except to say that Brahman came to indicate this reality as something unknown, abstract, difficult to understand, while Atman which in ordinary language was merely the reflexive pronoun *self*, or soul, indicated the supreme reality as the World-Soul. The question was often put by students in the early Upanishads as to what the nature of the comparatively unknown Brahman was. Various answers were given. Various thinkers made more or less stumbling attempts to identify it with wind, or water, or fire, or with one of the psychic functions, somewhat in the spirit of the early Greek philosophers. But the thought gradually deepened that the best means of interpreting Brahman was through the self, the Atman, and the phrase "That thou art" in which the word "that" stands for Brahman, represents the identification of the Atman with Brahman which became one of the cornerstones of the philosophy of Upanishads. Henceforth the Absolute is to be interpreted in terms of the self, and the self is to be interpreted in terms of the absolute.

But when we attempt to use this insight for a further description of the Absolute we meet with difficulty. For it proves to be impossible to describe Brahman in any but negative terms. Whatever attribute we may give to it, it is of itself inadequate to reveal its true nature. It cannot be comprehended in terms of space or time or causality. If we attempt



to do so we are involved in insoluble paradox.

"Unmoving, the One is swifter than the mind.

The sense-powers reached not it, speeding on before,

Past others running. This goes standing

It moves. It moves not.

It is far, and it is near.

It is within all this.

And it is outside of all this" (Isa, 4, 5.)

Our highest wisdom about it must be expressed in the words "not thus, not thus" (Brih. 2. 3. 6. etc.) This thought is developed in such verses as the following :

"That, O Gargi, Brahman call the imperishable. It is not coarse, not fine, not short, not long, not glowing like fire, not adhesive like water, without shadow and without darkness, without air and without space, without stickiness, intangible, odourless, tasteless, without eye, without ear, without voice, without wind, without energy, without breath, without mouth, without personal or family name, unaging, undying, without fear, immortal, stainless, not uncovered, not covered, without measure, without inside and without outside. It consumes nothing soever. No one soever consumes it." (Brih. 3. 8. 8.)

If we describe it in positive terms, they will prove contradictory, and must include everything. Thus: "Verily this soul is Brahma, made of knowledge, of mind, of breath, of seeing, of hearing, of earth, of water, of wind, of space, of energy and non-energy, of desire and non desire, of

anger and non anger, of virtuousness, and non virtuousness. It is made of everything" (Brih. 4. 4. 5.)

Now this negative aspect of the Absolute has been a frequent feature of Christian mysticism. But in the teaching of the Upanishads we have a clear reason for it given, which so far as I know does not appear in Christian sources. The Absolute is unknowable because it is the subject in every experience. It cannot itself be known without becoming object and thus other than subject. Ordinary knowledge implies the duality of subject and object, but in the intuition of the supreme reality, all is somehow one.

"Verily, O Gargi, that Imperishable is the unseen Seer, the unheard Hearer, the unthought Thinker, the understood Understander, Other than it there is naught that sees. Other than it there is naught that thinks. Other than it there is naught that understands." (Brih. 3. 8. 11.)

In spite of this theoretic unknowability of Brahman, however, certain more or less positive attributes are nevertheless assigned to it. It is somehow one in contrast to the many gods of popular religion, and to the plurality of ordinary experience. It is the imperishable, the eternally existent, and this permanence gave it a certain excellence and desirability. We may compare in this connection Newman's famous lines :

"Change and decay in all around I see ;

O thou who changest not, abide with me."

This aspect of Brahman became especially important in connection with the teaching of transmigration which was gaining currency about the same time. When it was believed that the natural fate of man was to go through an endless circle of rebirths, the thought of salvation became that of somehow sharing in the imperishability of Brahman. Other attributes frequently given are intelligence and bliss. It may perhaps be pointed out incidentally that moral attributes are not specially given, and from this fact follows the comparative lack of ethical emphasis in the Upanishads.

What is the relation of this absolute to the world of concrete objects? This is a problem of the greatest difficulty for it is here that the diversity of views within the Upanishads becomes most clearly evident. In the thought of the great Vedantist philosopher, Sankara, the world was merely illusion, while Brahman alone was real. With this view he wrote commentaries on the Upanishads interpreting them in the light of his theory. As the earlier Western students of the Upanishads read them with the help of Sankara's interpretations, this was at first believed to be the teaching which they contained. But an unbiased study of the texts themselves showed that there were in them many other conflicting views, although Deussen, who has been until recently the outstanding Western interpreter of the Upanishads, believed that the phase of thought emphasized by Sankara was the fundamental one, from which the

other views were derived, through the inability of men to understand the high teaching of the pure Vedanta. Thus he believed that we have a series of stages, the pure Vedanta, according to which the world is unreal and Brahman alone real, then pantheism, where the world is real and identical with Brahman, cosmogonism in which Brahman is the cause of the world, then theism where Brahman is conceived as entering into personal relations with the souls of men, and finally atheism as in the later Samkhya system where the idea of God is seen to be unnecessary. Each of these stages, he believed, followed logically upon the preceding one. But later interpreters such as Keith and Radhakrishnan disagree with Deussen in giving the Vedanta view even so great a degree of prominence. In fact, they maintain that in its pure form it is hardly to be found in the Upanishads at all. There are passages from which it may be drawn as an inference, but it does not follow that the inference was actually drawn, and the word, *maya*, or illusion, which plays so important a part in Sankara's system does not occur in that sense in the Upanishads. The oldest view of the Upanishads is probably that of cosmogony, that Brahman somehow created the world. A later thought added that after creating it, he entered into it, residing in it as a kind of soul in the world. But there are several passages which declare that only part of Brahman is immanent in the world. One quarter of him is to be found in the world, three quarters are



transcendent. The Vedanta teaching of the illusoriness of the world would seem to be a consistent inference from Yajnavalkya's teaching about the Absolute, but it does not appear that the inference was clearly drawn by him. The later Upanishads, from the Katha onwards describe the Absolute in theistic terms, although traces of earlier theories remain, while in the last of the classical Upanishads we have the beginning of the Samkhya philosophy in which only matter and human souls remain and God disappears.

It may be worth while to emphasize the theistic elements in the Upanishads, for these elements have especially appealed to modern Indian followers of the Upanishads such as Radhakrishnan and Tagore. In the earlier Upanishads, the absolute is referred to in the neuter gender. This is partly the result of the use of the word Brahman, which originally meant only prayer or charm. It may also be due to the attempt to emphasize the contrast between the Absolute and the many gods of polytheism. But it is not entirely removed from the realm of personality. So far as any positive attributes are given to it, they are not inconsistent with personality. It is being, intelligence, bliss, the ultimate subject in experience. But there are other elements which make it difficult to conceive in personal terms. In the later Upanishads the conception of the Absolute is merged with that of one of the personal gods of popular religion. This brings with it a change in the relation of the in-

dividual soul to God. In the older Upanishads the ideal had been one of absolute identity, but in the theistic Upanishads there is room for personal relationships between God and the soul.

### 3. THE MYSTIC EXPERIENCE.

We have already indicated this to some extent in what we have had to say about the mystic way of knowledge. We now come to consider it more fully in the light of the doctrines of the Absolute which we have reviewed. Just as the conception of the atman or self was significant in the interpretation of Brahman, so in turn the conception of Brahman had its effect upon the understanding of the self, and analysis of the states of consciousness were made to find out in what states the identity which had been declared between the self and Brahman was to be found. One of the most instructive attempts of this sort is given almost at the end of the Chandogya, where the creator-god, Prajapati, is described as instructing Indra, one of the highest of the Vedic gods, and Virocana, a devil, about the self. The two have come to Prajapati desiring that he would explain to them "the Self, which is free from evil, ageless, deathless, sorrowless, hungerless, thirstless, whose desire is the Real, whose conception is the Real," in other words, the self which might be regarded as identical with the supreme reality. After thirty two years of waiting, Prajapati gives an evasive answer to their question. He tells them that this Self is the self which can be seen as a reflection in a mir-

ror or in quiet water. He advises them to put on their best clothes and ornaments and look into a pan of water, and they will see the Self for which they had been seeking. They do so, and go away well pleased with the result. Virocana returns to the devils, and proclaims to them the devilish doctrine that the highest self is just to be well-dressed, to be waited upon, to be made happy. But after reflection, Indra is dissatisfied with this doctrine. For if the water reflects a well-dressed, well-ornamented Self, when the body is well-dressed or well-ornamented, it will equally reflect a lame person as lame, or a blind person as blind. This Self then fails to satisfy the conditions which were laid down at the beginning, that it should be free from evil, ageless, sorrowless, etc. He comes back, then, to Prajapati for further instruction. Prajapati now gives a higher but still imperfect teaching. He says that the true self is that which is found in dreams. Here the self is free from the hindrances of the material world, and can roam about as it likes without obstruction. This instruction again proves to be satisfactory only for a short time, for Indra brings up the possibility of bad dreams. Prajapati's next answer is that the true self is to be found in the state of dreamless sleep, for in sound sleep, the plurality of consciousness with its experiences of good and evil is done away. But Indra is not content even with this, for it makes the supreme self equivalent to unconsciousness. "He becomes one who

has gone to destruction" he says. There is above this stage of dreamless sleep a still higher stage which is not at this point very clearly described but in other passages is characterized by being free from the quality of subject and object which belongs to ordinary consciousness. Then Yajñavalkya says: "Verily, while he does not see there with the eyes, he is verily seeing, though he does not see what is usually to be seen; for there is no cessation of the seeing of a seer, because of his imperishability. It is not, however, a second thing, other than himself", and separate, that he may see. (Brih. 4. 3. 23.) These four states of consciousness, the waking state, the state of dreams, sound sleep, and the fourth or mystic state, are frequently mentioned, and the attainment of the last becomes the supreme purpose of men. "An ocean, a seer alone without duality, becomes he whose world is Brahma" says Yajñavalkya (Brih. 4. 3. 32.) "This is man's highest path. This is his highest achievement. This is his highest world. This is his highest bliss." Occasionally this experience is described in forms of sensuous imagery. "As a man, when in the embrace of a beloved wife, knows nothing within or without, so this person, when in the embrace of the intelligent Soul, knows nothing within or without. Verily, that is his true form in which his desire is satisfied, in which the Soul is his desire, in which he is without desire and without sorrow." (Brih. 4. 3. 21.) It appears at first to be thought that the mystic ex-

perience will be known completely only after death. But later it is maintained that it can be achieved in this life by those who are specially fit for it, or who are given it by the grace of God. The joy of the mystic experience seems to be greater when the absolute is conceived in theistic terms, so that some contrast between the absolute and the human soul is possible. We quote the following passage from the Katha :

"The inner Soul of all things,  
the One Controller

Who makes his one form manifold—

The wise who perceive Him, as  
standing in oneself,

They, and no others, have eternal happiness :

Him who is the constant among  
the inconstant, the intelligent among intelligences,

The One among many, who grants desires—

The wise who perceive Him as  
standing in oneself,

They, and no others, have eternal peace:—

'This is it':—thus they recognize

The highest, indescribable happiness . . . .

The sun shines not there, nor  
the moon and stars,

These lightnings shine not, much  
less this earthly fire :

After Him, as He shines, doth  
everything shine,

This whole world is illumined  
with His light." (Katha. 5. 12-16.)

The meaning of salvation, then, is this knowledge of God. It is true that salvation came to be

thought of as release from the circle of transmigration, but it is doubtful whether this was the original thought. At any rate, if release from transmigration is to be achieved, the means thereto is the knowledge of God. "By knowing God" says the Svetasvatara, "one is released from all fetters" (Svet. 6. 13.) It is the only means of escape from all evil. "When men shall roll up space, as it were a piece of leather," i. e., when the impossible becomes possible, "Then will there be an end of evil apart from knowing God." (Svet. 6. 20.)

How is this supreme experience to be obtained? It has already been mentioned that one conception is that it is the gift of the grace of God, who reveals Himself to him whom He chooses. But certain preliminary conditions are necessary.

"This soul is not to be obtained by one destitute of fortitude.

Nor through heedlessness, nor through a false notion of austerity,

But he who strives by these means, provided he knows—

Into his Brahma-abode this Soul enters". (Mund. 3. 2. 4.)

But moral conditions are also necessary :

"Not he who has not ceased from bad conduct,

Not he who is not tranquil, not he who is not composed,

Not he who is not of peaceful mind

Can obtain Him by intelligence." (Katha. 2. 24.)

Occasionally, explicit moral codes are laid down for students, but



beside what we should consider moral principles, mild asceticism is enjoined and, in the later Upanishads, the principles of meditation which later developed into the Yoga. The asceticism in the early Upanishads seems not to have been severe, and some Upanishads as the *Iśa* definitely react against this, saying that one may gain the knowledge of Brahman even if he lives an ordinary life in the world, so long as he keeps himself free from worldly desire. The Yoga, as it appears in the classical Upanishads, means meditation upon some single thought or the syllable 'Om,' restraint of the breath and the senses. In later times both the ascetic and meditative tendencies in the Upanishads were developed into complex systems of their own, but in the classical Upanishads they remain comparatively moderate and simple.

The Upanishads are of exceptional interest to the student of mysticism in that they are perhaps the oldest source for our knowledge of this movement, and because they embody so many of the tendencies which it has manifested in its later history. Their real significance lies not in their giving a systematic theory of the universe, for in this they were by no means successful, but in their giving witness to a type of experience which is singularly unconfined by barriers of country, race, or even religion. Although attempts have been made to connect the thought of Plotinus historically with the Vedānta of India, such connection appears doubtful. The inference, then, seems clear that mysticism grows not from any accidental circumstances, but from some deep need of the human spirit.

M. H. HARRISON.



## THE BOY SCOUTS' COMING OF AGE

### WORLD JAMBOREE

On Wednesday, the 31st of July, 1929, 50,000 Boy Scouts representing about 2,000,000 members of this great movement scattered all over the globe assembled at Arrowe Park near Birkenhead, England, in a World Jamboree to celebrate the 21st birthday of the Boy Scout movement. What a marvellous gathering this was! They camped there till Aug. 13th forming the greatest international rally and pow-wow that has ever been held since Lord Robert Baden Powell

the Chief Scout founded the movement twenty one years ago. Then he camped with 20 boys on Brownsea Island off the coast of Dorset! The camp in which the idea of the movement first took concrete shape consisted of only four patrols—Curlews, Ravens, Wolves and Bulls. Out of that tiny nucleus has grown the present world-wide Association. In January 1908, it did not exist. Three and a half years later it had spread to all parts of the Empire with a World-

membership of a quarter of a million, and in 1912 it received the grant of a Royal charter. Not many public organisations have attained that dignity at so early a stage in their career. But the Boy Scout movement is something more than an organisation. It is a living organism, the offspring and the constant care of a living man. Its real origin dates far back in the boyhood of Lord Baden Powell of Gillwell, at school and in the holidays. His scouting then actually was boy scouting. Born and bred in the country, at first he began to track small animals, and to learn to hide from possible enemies. By degrees he began to learn in the town as well as in the country, on water as on land, to find for himself, to observe and to make mental note of what he saw, to find out how things were done, and in small ways how to do some of them with his own hands. In later life, the idea came to him that the practical knowledge he had picked up in this way might be used in helping to teach others. Later when he actually started the movement, he put in this idea of the "*Good turn*" the paramount duty of service to others. Without a shadow of doubt, this is the vitalizing spirit of the organism which he had created. The object of the movement is to help the boys of a country to become good and useful citizens. In scout craft, pure and simple, based on his own experiences as boy and man, he found to begin with, ready to his hand, a pursuit or pastime outside the ordinary run of boys, games and work which

appealed to practically every wholesome instinct of the "Eternal Boy". It satisfied their almost universal taste for romance and adventure. The president of the Columbia University, New York, has said that in a bare decade he had done more to vitalize the methods of character training than all the schoolmen in America since the pilgrims landed on the New England Coast. "And so say all of us."

These 50,000 lucky fellows came from all corners of the earth. Twenty-five contingents came from the various parts of the British Empire and forty-two contingents from other countries. Before the Jamboree commenced, (by the 24th of July) all these contingents had arrived in London for sight-seeing, and the Jamboree, though not formally declared open, started with a Festival Service at the famous Westminster Abbey in London. The Scouts Assembled in Dean's Yard and moved to their seats in the Abbey Church by the Great West Doors in a solemn procession in the following order.

The Beadle

The Cross of Westminster

The Precentor

Banner

The Verger

30th West-Minster Troop (The Abbey Choristers)

The Choral Clerks and Lay Vicars

The Scout Flags

The flags of 35 foreign countries from Albania to Yugoslavia,

*The Flags of the Dominions*

Canada

Australia



New Zealand	Union of South Africa
Irish Free State	Newfoundland India.

### *The Flags of Colonies*

Barbados	Ceylon
Cyprus	Fiji
Gambia	Gibraltar
Gold Coast	Granada
British Guiana	Hong-Kong
Jamaica	Kenya
Malta	Nigeria
Palestine	Northern Rhodesia
Southern Rhodesia	St. Helena
St Vincent	Sierra Leone
	Trinidad
Boy Scout	Head quarters' Commissioners
	The Chief Scout
	The Union Jack
	The Cross
	Banners
	The Minor Canons
	The Canons
	The Dean

All were singing "For all the Saints who from their labours rest."

After this the Dean delivered an address of Welcome to the Scouts from abroad and the Service concluded by singing "O God, our help in ages past." One could only realise the mighty music produced by the hundreds of voices by stopping in the middle of the hymn to hear them all singing. The thunderous peal of the mighty organ and the resounding of the hundreds of voices still rings within the memories of those who have had the privilege of attending this wonderful Festival Service. This was the first memorable feature of the Jamboree.

The Jamboree was formally declared open by H. R. H. The Duke of Connaught, the President of the Association a fact which was announced by the Chief Scout blowing a blast on the famous kudu horn used at the Brownsea Island 21 years ago when the First Scout Troop held its first camp.

Never before has a coming of age either of a movement or of an individual, been celebrated in such a triumphant and astonishing fashion. To Arrowe Park came Scouts from 42 different nations and all parts of the British Empire, boys of many languages, creeds, and races, in contingents great and small. They built themselves camps characteristic of their respective countries and within the space of a few hours established no mean city, which, diverse though its citizens were, was ruled by a common law, the law of the Scout, known and obeyed throughout the world.

The entire camp was divided into a series of small communities, and in walking through them one might see with what small differences the general code of conduct and procedure was interpreted by the various families of the world of Scouts. The whole world was in the camp and here the "geographical facts were ignored. If one asked the way to Germany, he was asked to pass through Scotland and then proceed to India; from there to America; and next to this was Germany. The Jamboree Camp was a city by itself having a population of 50,000 resident citizens and hundreds of sojourners. There were a number of shops,

a General Post Office and many Sub-Post Offices, banks, public telephone call offices, laundries, a hospital, dispensaries, and seven big store-depots. In connection with these last, the food supply item was a great one. It is amazing to note that 5 miles of jam rolls, 165 tons of potatoes, 22 tons of cabbage, 13 tons of beans, and 9 tons of onions were used at the camp. And two tons of biscuits, 20,000 gallons of milk, and 30,000 loaves of bread were consumed a day. The Co-operative Wholesale Society at Manchester was the main supplier of all these food stuffs. The Morris Garage, in appreciation of the Scout-Movement, gave free service in the transportation of all food stuffs including 60 tons of fire-wood every day through the mud and mire at Arrowe Park, the result of heavy rainfall during the first few days of rough work and the Jamboree was popularly known as the mudboree!

Time and space would not permit the writer to describe in detail all the programme of amusements that were gone through.

The "Daily Arrowe" the newspaper of the camp had correspondence on a grand scale with lots of illustrated pictures of the various activities. The weather was not kind and a night of showers and gusty wind was followed by a morning in which a deluge of rain fell. But one could only admire the spunk of these Scouts who cooked their own breakfast in the open with wet bread and stew diluted with rain-water, who slept a comfortable sleep on moist ground under a wet canvas! Per-

haps this was a test of endurance and cheerfulness under all circumstances, for the life of the camp was gone through as it would have gone if the sun had been shining all the time.

At noons the camp was opened to the public who came in great numbers to study scout craft, to wish—many of them—that they were young enough to share in the fun and to see the program of entertainments. This began with a "march past" of colour parties of standard bearers, bearing flags of all nations represented at the Jamboree and giving the salute to the Chief Scout. These parades, though episodes and spectacles were repeated in them, never lost their force or their emotional appeal. National pride, rightly enough, was symbolized as flag after flag, held high, passed round the arena and was dipped at the saluting base, but insistence on nationality began and ended there. There was no challenge in the gesture, and the spirit of brotherhood suffered no violence. Each country marched each day with something characteristic of itself. The Americans, with their stars and stripes, had one day a real red-Indian leading them in his national costume, who led the whole procession of the march Past. The Australians had their boomerangs, the Albanians were in their national costumes, the Czechoslovakians came with some of their Girl Guides in their pretty costumes. The Danes with snow white caps, bare bodies and white pants, exhibited their gymnastic feats. The Hungarians had their numerous musical instruments

which were more weighty than their camp kit. The Canadians were in their golden coloured jumpers with green leaves, the Norwegians were in full grey with bare calves and deck shoes, the Africans had all kinds of animal skins and wonderfully pretty looking plumes. The Icelanders were in their Eskimo dress, the various English countries depicted their past origin by various totems, the scouts in their frilled kilts marching to the tune of their bag pipes like brave young Loch-invar. Ceylon in its own way exhibited the various peoples in their various walks of life from the Vedda in the Jungle to the European Police in Colombo Fort.

Every afternoon there was either folk dancing from the various countries, acting, exhibitions of gymnastic feats, or pageants of all kinds in the arena after the march past. Among the pageants "Joan of Arc" acted by the French and the fight of St. George against the Dragon, acted by the English, are worthy of special mention.

Among the distinguished visitors H. R. H. the Prince of Wales was one. He brought a message of welcome from the King of England and conveyed the happy news of his Majesty the King George V, honoring the Scout-movement by conferring a Peerage on the Chief Scout. He then added the following: "Scouting breeds true sportsmanship. But sportsmanship is not an easy word to define. It means straight dealing and playing the game. It means self-reliance, and at the same time team work, playing for your side and not for yourself, winning without swank,

losing without bad temper. It also means thoughtfulness and allowances for others. It is an idea of loyalty and service. The one thing it hates like poison is selfishness. And the spirit of comradeship is the world's best safeguard for peace." The evenings though wet and chilly made no difference to the Scouts, who entertained the visitors at the Camp Fires. There was a theatre hall which was temporarily put up in the latest modern design and each country contributed items in turn. Ceylon contributed the Singhalese warriors dance. But there was nothing to beat the Red Indian Dance by the Canadians or the rope slinging by Don Potter and Gillwell. Tastes differ and so one should not be accused of giving special prominence to these two items in particular.

Another honor which came to the Chief Scout was the doctorate conferred on him by Liverpool University. But perhaps even more appreciated by him was the gift of the beautiful motor caravan, equipped completely in every modern detail, presented to him by all the Scouts of the world, each of whom contributed one penny to its cost. It is also of interest that the Ceylon Scouts on the occasion of his visit to their camp, presented him with an ebony elephant and lacquer thumbstick.

The Sundays were profitably spent in the various types of religious places of worship and on the second Sunday evening a representative gathering of the Jamboree Scouts attended the Thanks



giving service at the Liverpool Cathedral.

Another main feature of the Jamboree was a sight seeing programme arranged for the Scouts from abroad by Head Quarters in char-a-bancs,—a novel experience to a Ceylon Scout. The Ceylon contingent was fortunate in the fact that it was scheduled to visit Langollen in Wales, the Liverpool Docks and the soap factory at Brighton. It would be a tremendous task, if one were to attempt relating what each contingent did during this busy and pleasant fortnight when no Scout went to bed

before it was 1 A. M. though the rule of the Camp was lights out at 10.30 P. M. Each Scout had at least five friends from the various other countries, and supper parties were not an uncommon item in the daily programme. If such fun and good-spirit could exist for ever, people would not worry about the heaven which is the dream of every aspiring soul. Kings may come and kings may go and even friends may come and friends may go, but we believe the spirit of fellowship inculcated in the minds of the 50,000 strong will never die.

R. C. S. COOKE.



## LOOKING AHEAD IN PHYSICAL EDUCATION AT JAFFNA COLLEGE

As the old year draws to a close one naturally begins to look forward, with new plans for the new year ahead. And so it is in our work in physical education, a number of ideas are formulating in the minds of various members of the staff, which, if successfully developed and put into practice, have every promise of achieving a real advance in this department of our work at the College. We broadcast some of these ideas while still in their embryonic stage in the hope that they may provoke some thought and so result in useful suggestions.

### (1) *Student Leadership of Class Groups in Games,—*

Our present provision of one teacher as the leader and coach of a whole form of fifty to sixty boys does not appear to provide

adequate leadership for so many. Some of the senior boys have done such useful work as squad and drill leaders this year that we should like to try the experiment of giving them more responsibility along similar lines next year. Incidentally, the experience in the leadership of playground activities thus gained might very possibly prove very useful to the boys concerned, after leaving college. The plan in mind involves the formation of a training group for senior leaders, and placing each of these leaders in charge of the playground activities of one of the fourteen or more class divisions. The teachers who are now engaged in the direction of the class playground work would then act as coaches in the different sports

in season, and be assisted in the handling of the several class groups by their respective senior leaders.

(2) *Physical Examinations,—*

It is planned to continue the present plan with regard to physical examinations, namely, to examine only three groups of boys, as follows,—(1) all members of first team squads in track and field athletics, cricket, volleyball, football and basketball; (2) all boys who ask to be excused from games on the ground of physical disability; and (3) any other boys who may desire an examination. In addition to the examination of the physical condition of these groups, various tests of athletic achievement, and of motor ability will be given to all classes from time to time during the year.

(3) *Coaching of First Teams,—*

It is hoped that 1930 will see a marked raising of the quality of the coaching of all of our first team squads. A very good beginning in this respect has been made already during the football season just over. But it is always a pleasure to better one's performance. Let us expect that our first team coaches for the coming year will plan their coaching program in detail before their respective seasons begin, and then carefully develop their squads in their mastery of the fundamentals of individual and team play.

(4) *Inter-Class Competitions,—*

In late years we have carried on two inter-class competitions

per year,—one in the second term in cricket, volleyball, and paddle tennis; and the other in the third term, in football, basketball, and thatchie. In 1930 it is proposed to carry on a third inter-class competition, in the first term, including track and field athletics, group games requiring little or no equipment (e. g. the "hopping game", dodge ball, etc.), and playground baseball.

(5) *Development of the Physical Education Program in the Lower School,—*

It seems hardly fair that so many of the good things in play should be provided for the boys of the upper school, without giving some thought to the matter of sharing our equipment and resources with the lower school. And so we want to work out a program for 1930 providing for more cooperation with and assistance in the development of the physical education in the lower school.

(6) *Jaffna College Crests,—*

This is a matter which comes up every so often for discussion, but which for one reason or another has not received much favourable attention for some time. A plan now being considered with a view to possible adoption from January 1, 1930 is this. A Jaffna College crest will be given to every boy who has shown all round merit along lines of athletic ability, scholarship, and character. Precisely how a boy is to qualify in each of these directions has not been



fully worked out as yet. The athletic requirement will probably consist of a record of participation in a certain number of first team matches. Probably participation in all our intercollegiate sports will be recognized, but in the case of minor sports such as basketball, volleyball, and thatchie (if and when thatchie becomes an intercollegiate sport, as we hope it may) participation in a greater proportion of matches will be required. It is expected also that a higher standard of regularity of attendance for daily practice will be necessary hereafter to qualify a boy for a position on any first team.

The minimum scholarship requirement may be the passing of the Cambridge Junior Examination. And the character qualification may very possibly be determined by the spirit and attitudes shown by a boy in his daily contact with his associates.

With such an all round requirement as the basis for winning a crest, this symbol of achievement will certainly be worthy of effort on the part of every boy to seek to deserve it. And we hope many will earn them.

C. W. PHELPS.



## STUDENTS' SECTION

### WHITHER ARE WE DRIFTING?

The philosophers and scientists are never tired of telling us that the world is ever changing and everything is transient. Yesterday has taken flight on its wings; today follows with all its speed, only to give place to tomorrow. Kingdoms have been and kingdoms are no more, cities have risen and cities have fallen, proud powerful Rome is no more the mistress of the world. Daily scientific inventions and discoveries, eclipsing one another in their importance baffle our imagination. Every day, every hour, every minute brings a change with it so that Rip Van Winkle awaking from his slumber is hardly able to recognise his dear old world. Our fathers mourn their good old days. Should we also raise our hands in despair and weep for all the good things that have been? Should we also in all places, "change and decay around us see?" Jaffna too, is not behind the other countries in advancing with the rest of the world. Are these changes for the better or for the worse? Are we on the right track to our set goal or are we drifting? If it is the latter, whither are we drifting?

In the field of education the time hallowed much treasured methods of the popular village school master have given place to scientific methods like the Dalton plan, Montessori system, Project method—

all very imposing grandiloquent terms. The ancient schools where the Guru exercised his balmy influence over his disciples are gone, and in their places are transplanted models of English and American Grammar schools where perfect freedom reigns and where students move with their masters as their equals. Every school is a small democracy by itself. Whither, I pray, are we drifting? Where, I ask, is our innate respect for our Guru which is our heritage and which is a part and parcel of our very frames. Liberty and license are two very different things. True Liberty demands obedience to our superiors and respect for our Gurus. English, more English, better English, is the slogan of many an Educationist. "Let Vernacular be the medium of instruction" is the cry of another party. Compromisers say that the time is not yet ripe for introducing the Vernacular as the medium of instruction. Whither are we drifting? Yes, the Vernacular cannot be immediately made the medium of instruction. But attempts must gradually be made to bring about the final result. As things now stand, our originality is killed and we have utterly lost our ancient national heritage in spite of the ambitious attempts of a few enthusiasts in writing verses in English and producing

works in the same language. This is only revelling in borrowed plumes. Works of any importance have not been produced in recent years in our own language. Yet signs are not wanting that a revival is about to take place. Still whither are drifting?

We have made ourselves to be a race of clever imitators. Foreign customs and manners have usurped the place of our own. We are speedily but surely being denationalised. Our people have borrowed many English customs and so much so that if we could now enter a Tamil home the old equipments that furnished a Tamil home are all gone and instead we find tables, chairs, and couches, and other pieces and furniture of problematical use. European fancies and customs have denationalised and seduced our people to such an extent that they take a very great pride in their position and are proud as the sandy deserts are proud of their glitter. This is how civilization is advancing. And moreover this aping after foreign customs and manners have made us hanker after luxuries which have steeped us in debt. The introduction of motor car is one of the chief factors that has brought us into such a sad plight. Motor cars have increased our wants. If our neighbour has one, we speedily go in for another regardless of the strength of our purse. Our rich friend rides in it and we hurry to imitate him unmindful altogether of the misery which the car bills will be causing us at the end of the month. The luxury of yesterday has become the necessity of today. We

shall soon be a race of paupers—not to speak of the frail, effeminate men we are becoming. In olden days our fathers and grandfathers minded not but really enjoyed a long trudge of fifteen to twenty miles at a stretch. But now even young men need a car for a mile. We think it a shame to be seen walking even a short distance with an umbrella in our hand or our faces bedimmed with sweat or our hair dishevelled by the blowing of the wind. The simple nutritious food of our ancestors has given place to foreign delicacies, besides the foreign liquors which are wholly unsuitable to our tropical climate. Tropical climate! Scorching sun! Yes! These are not any obstacles to our men who go into trousers, make themselves uncomfortable with stiff collars and other such accoutrements, burdening themselves with heavy boots and shoes. Under these circumstances, whither are we drifting?

Pardon me giving expression, in passing, to a few stray thoughts on the state of our political affairs. The Donoughmore commission has issued its report—people have spoken both in support of it and against it. It is receiving the attention of the members of Parliaments now and soon we suspect, from the signs already evident that the Labour Parliament will sanction it for our adoption. Is it really an advance upon our present position? As far as the number of seats and extension of the franchise are concerned, it is an advance. But are we to be deceived by such shows? The power of certification granted to the Governor over matters

of paramount importance weakens the whole constitution. We had but recently an example and experience of what the autocratic powers of the Governor can mean. Are we going to submit? Are we advancing towards real democracy? Whither are we drifting?

Have we healed the differences that existed between the major races of Ceylon? I refer to the breach between the Sinhalese and the Tamil over a petty scramble for seats. Signs are already appearing that the cleavage between the Singhalese and the Tamils is beginning to widen. Whosoever

fault it may be, whether it be due to the thoughtless Act of the Secretary of the Tamil League or the hasty decision of a few Singhalese, the unfortunate, unhappy past has been raked up. Whither are we drifting?

Above all, friends and gentlemen, are we placing first things first? The greatest Guru has said, "Seek ye first the Kingdom of God and all these things shall be added unto you". Are we striving towards this object? Is religion our chief thing in life? If not whither are we drifting?

C. E. RAJASINGAM.

Senior A.



## A CHRISTMAS STORY

Raju was a little boy who lived with his grand-mother in a neat little cottage. He had lost both his parents when yet a baby and from that time was brought up by his grandmother. Raju was the only son of his parents. They were Christians and from the time he knew his letters, Raju was taught to repeat passages from the Bible. Though he had a good memory and could memorise Bible passages quite easily, he cared little for serious study. He would rather go out and enjoy a game of "thachi," "hide and seek" or such games which village children love to play.

He had a very bad temper and would strike anyone who called him "cheat" or "foundling." But for all that he was a good little fel-

low, willing to do a good turn. He was poor, and owing to his poverty he had to suffer several inconveniences. At times he was stubborn and would cry all the morning if his grandmother refused to give him money to buy a slate pencil.

Christmas was approaching and there was a bustle of preparations in the neighbourhood. One day Raju, returning from school, said to his grandmother, "Grandma! Can't I have a new shawl for Christmas? Rasiah's father has promised him a silk shawl and shirt. Can't I have an ordinary cotton shawl?" At this the poor old lady could not help crying, "Raju! how can you ask for a new shawl? I myself have nothing to wear this Christmas. Don't you know that I often starve



to provide your meals when you return home tired and hungry?" At this the boy too began to cry. Raju could not help thinking of the fine presents and fun the other boys were going to enjoy.

He did not have the heart to go and play with the other boys that day, for that would be adding to his sorrow. The boys would ask him, "Raju, what presents will you have for Christmas?" He spoke little with his grandmother that night, and ate less. When he stretched himself on his mat to sleep that night, the dear old lady called and said, "Raju, don't be grieving, my child; pray to God, and he will surely send us some presents." Accordingly he prayed saying, "Oh God! if you truly love me, send me a silk shawl tomorrow morning; just like the one Rasiah has". Tired and sad, he soon fell fast asleep. He dreamt of cakes and silk shawls, and his grandma all gay and smiling, dressed in a beautiful green saree, and himself, in a neat little striped shirt and a lovely silk shawl to match.

When morning dawned, his dreams vanishing like mist, he found himself face to face with realities. Slowly he got up and knelt down to pray, but had not the heart to do so. He was even more sad than on the day before. Suddenly he heard the gate creak, and a young man of about thirty, with a pale but dignified face entered. Raju had never seen the man before. For

awhile neither spoke. The stranger was the first to break silence and in a tender and beseeching voice asked where his grandmother was. Before Raju could reply the old lady herself appeared, and as soon as she spied the stranger she cried aloud, "My son, is it really you? When did you come back?" She could speak no more. They clasped each other and shed tears of joy. The boy stood lost in wonder. The old lady seeing his perplexity explained that the stranger was no other than his uncle, his father's only brother. He had been employed in Malaya for several years, but for some years past had not written to them. He had gone to Malaya when Raju was but a year old, and now he had returned home to see his mother and nephew. He had brought with him a steel trunk and a nice little hand box the contents of which Raju was very curious to know. And what do you think he found inside? Why! a striped shirt, a lovely silk shawl and a beautiful green silk saree just like those he had dreamt of. With a cry of joy beyond the power of words to tell, he ran with the things to his grandmother. The dear old lady knelt down beside the boy and both gave thanks to their Master. Shall we not join them here, in giving thanks to God and wish them,

"A very Merry Christmas."

A. RAJARATNAM,  
Senior A.



**A MOTOR TOUR ROUND CEYLON**

It is very necessary that one should go round Ceylon for he will feel proud of his own country. The happiest thing a man can have is a motor tour round Ceylon. Before starting on a tour round Ceylon you must be acquainted with the geography and history of the place so that you may see the things of interest on the way.

Very recently about ten months back I accompanied an uncle of mine on a tour round Ceylon. He brought with him a suit-case only. We took with us money sufficient for the tour.

We started from Jaffna on the 13th December at about 1 p. m. While we were travelling across the wild jungle of Vanny our car ran short of petrol midway between Vavuniya and Mankulam. We waited there for about half an hour and at last saw a bus coming from Mankulam. We stopped it and asked the driver if he had enough petrol to spare. We were lucky for he had a tin of two gallons extra. After paying for it and thanking him for the favour we resumed our journey. As to the description of this jungle the human habitation were few and far between. There are vast lands for cultivation. They use buffaloes instead of bulls for working in the fields.

We reached Anuradhapura and stayed in the Rest house that night. The next day we got hold of a native who knew English and who was acquainted with the important places. He took us to the

important places and showed us everything in detail. He showed as also the sacred bo-tree planted many centuries ago and we were surprised to find it as young in appearance as if it was planted only about twenty years ago.

We started to Puttalam and this time we were careful to carry enough petrol for the journey. The jungle on the way to Puttalam is the most dangerous one I have ever seen. About thirty miles off from Anuradhapura we found some overseers constructing a bridge. We reached Puttalam in time for our evening tea.

We started from Puttalam after tea and went through Chilaw and Negombo. Along Chilaw and Negombo we observed that the natives were mostly fishermen. We entered the metropolis of Ceylon, that is Colombo, at about 7 p.m. We stayed in a hotel which is considered to be the coolest spot in Colombo, that is, the Galle Face Hotel, for two days. During this time we revisited the famous Buddhist temples, and the museum. One day was devoted for shopping. The third day we started on towards Galle and Matara. In Galle the chief occupation of the people was coir rope making and brass work and in Matara the people were engaged in the citronella fields for preparing citronella oil.

We made our way to Hambantota and Batticaloa of which I need not tell anything except that Batticaloa was inhabited by the Moors.

We proceeded to Trincomalie and the harbour which is considered to

be one of the finest and best natural harbours of the world. We also went to see the hot water springs of Keniyai but unfortunately it was enclosed with walls and locked up. So, we were not able to see it. We came to Mihintale which is only eight miles from Anuradhapura where we saw the dagobas, some relics of ancient kings

preserved. When we came back home we were full of knowledge and felt very proud of our Island.

This we were able to do because we knew the geography and history of Ceylon and had our motor map to lead us.

C. A. ARUNASALAM,  
Third Form A.



## TO—

Oh young! Oh fair! Oh master mind! Oh mighty soul!  
When thou upon thy country's is altar laid thy all,  
And braved a starveling's awesome, tardy, tortured death;  
When every fleeting moment made the laboured breath  
Yet laboured more; increased the pangs of hunger e'er,  
And fed the ever-flaring flames of thirst fore'er,  
When every rising sun and every dying day,  
Brought death yet near;—and when within thy prison's walls,  
Thou lay confronted by the dread unknown, O say  
Whence thy comfort? Whence thy wondrous strength and power,  
The manhood of thy father's wise, the dharma of thy race,  
Thine ancient race,—thy lofty love of liberty  
Thy worship of thy mother-land,—by these, by these,  
Upon the instant marshalled, thou upheld, sustained,  
Consoled thy tortured soul in every dreadful hour,  
In which the warring woes with father want arrayed,  
In battle order, stood against thy noble self,  
Intense and bright the beacon light of thy glory be!  
And guide our fallen race unto the realms of the free,  
And lead our wayward youth (misguided all)  
Unto the "mountain shrines" of the graceful goddess liberty.

K. S. SINGARATNAM,  
Pre-Senior.



## DEPARTMENTS

## ALUMNI ASSOCIATION JUBILEE

Latin terms, maxims and quotations were much in fashion during the past generation and fifty years ago what was born as the Alumni Association would be better understood as the O. B. A. today. The O. B. A., still young in some of our sister institutions, has been existing for fifty years in Jaffna College. This is not to be taken so much as a natural consequence of her age as that the oldest educational institution of the North has been justifying its existence by its leadership on several matters of educational and public interest and by the institution of useful associations like the O. B. A.

The Old Boys of Jaffna College are thankful to those pioneers who made the association possible, for their thought of such an association and still more for their organising it on their own initiative. Mr. W. E. Hitchcock who was connected with the association for a number of years in his letter to the old boys gives the credit of the organisation of the association to Mr. R. O. D. Asbury. The purpose of the association as found in the preamble read by him at the inaugural meeting was the desire to create a high class Improvement Society for the old boys of the College and to expel the callous indifference of the graduates of the College towards social and public questions. How far they succeeded in accomplishing this can be seen from the

variety of subjects discussed at its meetings to suit the men of different professions, lawyers, teachers, pastors, doctors and businessmen and also from the number of members present who answered the roll call according to their year of graduation.

Two years before the inaugural meeting at the College, the Association was existing and meetings were held at Manipay, Pandateruppu and Kankesanturai often during the year. Their contributions were not large and their membership fee was only fifty cents as it is today, but still they founded the Hastings, Howland, Hitchcock prize funds and presented a spectroscope worth six dollars to the College in the eighties of the last century. The association had two representatives of the old boys on the Board of Directors of the College and was responsible for the "Miscellany" of the College whose age is well-known in Jaffna.

As was decided at the Annual Meeting last year the jubilee celebrations came off on the 2nd Friday and 3rd Saturday of August. On Friday afternoon a cricket match between the old boys captained by P. Sris Kantha Rajah and the College eleven captained by S. C. Vijayaratham was played which resulted in a win for the present boys the following morning. On Friday evening there was the preliminary Oratorical and singing contest in which many



students of the College took part. Recent old boys of the College and sportsmen stayed over night for the next day which was a cause of envy to those who could not do so.

At 10 a. m. on Saturday the old boys had mustered strong from all parts of Jaffna for the thanksgiving service. The late Rev. F. Anketel began the service with Bible reading and prayer and Revs. S. Somasundram and Bicknell preached to the large congregation of the old boys. Singing was ably rendered by the College choir with Mr. M. H. Harrison at the organ. Rev. I. Paul pronounced the benediction.

There were more old boys at breakfast than the usual number seen there and the spacious dining room was filled by a happy crowd, who once again at the same tables recounted their tales of College days. This was a pleasant sight, but we fear five marks all round would not have been adequate for the noise they made.

The oratorical and singing contests were held at 2 p. m. with Mr. C. H. Kadirvelpillai presiding. There were two prizes for each of the three divisions in English, and two for each of the two divisions in Tamil for orations; two prizes for Tamil singing and a banner for English class singing. These prizes were awarded by the old boys. May we here put in a request every year as the season comes around that the old boys of the College subscribe liberally as did for example, Mr. H. V

Ponniah of the Victoria Institution F. M. S.

The following were the prize winners:—

English Oration Senior: 1st C. Rajasingham and 2nd G. Samuel. Intermediate:—1st K. Rajaratnam and 2nd L. S. Williams. Junior: 1st V. S. Williams and 2nd Miss M. Appaduray.

Tamil Oration Senior: 1st T. Venayagamoorthy and 2nd S. Subramaniam.

Junior 1st V. Sabanayagam and 2nd K. V. Kandiah.

Tamil Singing T. Pararajasingham and K. Rajaratnam.

English Singing—Second Form A

As usual, Mr. and Mrs. Bicknell were At Home to the Old Boys in the afternoon and the gathering overflowed the bungalow. Next the College Volley Ball Team met the combined teams of the affiliated schools, and the affiliated school teams played matches against one another. Messrs. Rock and Jeffery met two teams of the Old Boys in tennis at the new court and helped very much in the registration of members present at the celebration, besides affording an occasion for merriment even to those whose joints were "loose in their locks".

The business meeting of the Alumni Association was held at 6.30 p. m. with the Principal in the chair. It was desired that Old Boys would register themselves and pay an annual subscription of fifty cents, for this will be sufficient to keep one in touch with his Alma Mater in whatever part of

the world he may be. The following officers were elected.

*President:* The Principal (ex-officio)

*Vice-Presidents:* Hon. K. Balasingham, J. V. Chelliah, Esq. M. A.

*Vice-Principal:* C. H. Cooke, Esq. J. P.

*Auditors:* Messrs. A. C. Sundrampillai, B. Sc. and S. C. Arnold.

*Secretary:* Mr. T. Arumainayagam.

*Treasurer:* Mr. J. M. T. Cooke.

*Executive Committee:* These officers and Rev. J. K. Sinnathamby B. A. and Messrs D. S. Sanders, B. A., V. C. Kathiravelu, S. H. Parinpanayam B. A.

The Public meeting followed and was presided over by the Vice-Principal. The Secretary read a letter from Mr. W. E. Hitchcock with messages of good wishes for the Association from various old boys. The Principal gave a short report of the college and Old Boys were especially proud and were loud in applause to hear him say that Jaffna College produced the best results at the Cambridge Examination held in Dec. 1928, in Ceylon. Mrs. Lyall Grant distributed the prizes for orations and singing.

It was fortunate that the speakers of that night were a Scotchman—Justice Lyall Grant, who owned to his kinship with the Jaffna man in his industry and intelligence, Dr. Isaac Tambyah, who was for a long time on the Board of Directors of the college and Messrs S. D. Thamboe and A. M. Nathaniel B. A., all of whom kindled ambition in the hearts of the youthful Alumni and roused the old from their lethargy to a sense of hope and usefulness. The College song and the National Anthem closed the programme.

There were ninety present at dinner. The College Dining room was tastefully decorated by the Inter and Senior Students of the College who also served an excellent menu to equal even the variety of the after dinner speeches. These were made by Messrs. P. W. Thambiah; A. M. Kulasingham and V. Kandiah representing three different ages of the College and the Association. The gathering dispersed at a late hour with a sense of renewed loyalty on the part of all present.

D. S. SANDERS.



## ALUMNI NOTES

On Saturday the 31st August, the marriage of Mr. A. T. Vethaparanam of the Staff of the College with Miss J. N. Gnana muttu was solemnised at the Vaddukoddai Church.

The marriage of Mr. R. T. Chelliah of Araly East with Miss R. T. Vythilingam of Manepay took place on the 8th August.

The marriage of Mr. K. C. Ratnam of Colombo Commercial Co., Badulla with Miss T. Muthuk was solemnised at the Atchuvally Church on Friday the 13th Sept.

Mr. S. N. Kathambay B. A. R. T. Rajpur has proceeded to Europe and America to study the educational systems of those countries.

Mr. K. Visuvalingam of Vaddukoddai has proceeded to England to prosecute his studies.

Mr. J. S. Rasanayagam is a Demonstrator in Physics at the University College in Colombo.

The untimely death of Mr. S. J. Jesuraman occurred at the early age of twenty five on Wednesday 2nd Oct. The remains were interred at the Chavakachcheri Burial Grounds. The service rendered by him to the sick, and the enthusiasm

with which he led the Junior Y. M. C. A. while he was in College will be more in our memory even than the decorations and pictures he created.

The Old Boys will be sorry to hear of the death of Rev. F. Ankeel who was among the pioneers who organized the Alumni Association. He passed away peacefully without any illness, having served the Lord faithfully by serving the Christian and Hindu communities of many villages in Jaffna.



## THE 20TH ANNIVERSARY CELEBRATION OF THE JAFFNA COLLEGE BROTHERHOOD

The celebration of the Brotherhood came off on the 10th August. The celebration had been long expected and during the preceding night some of the enthusiasts were up betimes to forecast how fine the day would be for the long expected and the long delayed celebration.

The celebration had caused a great deal of hurry and worry to many in and out of the Brotherhood and notably among these to Messrs L. S. Kulathungam and A. T. Vethaparanam. To these we take this opportunity of extending our most heartfelt thanks. Speaking of the hurry and worry the celebration had caused to many, we offer as a consolation to those concerned the general remark that it is always so; that one suffers that another may enjoy. We consider this as a consolation for is it not true that when we find we are not the only sufferers, our burden somehow seems to be lighter?

Yes, what we enjoy now, we or some others have toiled for previously. "Our sincerest laughter with some pain is fraught; our sweetest songs are those that tell of saddest thought." Yet we are convinced that it would not have been all suffering to these or others, for they evidently took pleasure in their work and the outcome of their labours was indeed successful.

And now to the celebration itself. First there was a public meeting at 6.30 in the evening, where after the usual Secretary's Report, and the English and Tamil papers, selected scenes from "Julius Caesar" were acted by the members of the Brotherhood. Their acting if we take into account the little time they had for preparation, reflected great credit on them and on those who trained them. The Cast of Characters was as follows:

Julius Caesar	S. C. Vyjaratnam
Brutus	P. R. Rajendra

Cassius	A. E. Ratnasamy
Casca	S. H. K. Morrison
Mark Antony	C. E. Rajasingam
Cinna	N. R. Subramaniam
Tribonius	T. Selliah
Decius Brutus	} K. Kandiah
Metellus Cimber	
Cinna the Poet	N. Ramachandran
Artemidorus	} Sithamparapillai
the Soothsayer	
Lucius	A. R. Rajanayagam
Popilis Lena	E. Sivasambo

Then came the most important and substantial item,—a substantial dinner of 7 courses. Those who spoke at the dinner were:—

Mr. S. J. Gunasegaram, B. A. Mr. Veerasingham, B. A., Dr. Buell, Mr. W. Vijayaratnam, Rev. John Bicknell, Mr. J. V. Chelliah, M. A., Mr. W. P. A. Cooke, M. Sc, Mr. S. K. Sabaratnam, Mr. C. E. Rajasingham, Mr. E. A. Ratnasamy, Mr. Rajindra.

All those who came, after enjoying themselves at the public meeting and the dinner, went away with a full feeling, both in heart and stomach.

EDDIE A. RATNASAMY  
Hony. Secretary.



## THE LIBRARY

The following books have been recently added to the Library ;  
Ceylon and the Portuguese 1505-1658 by Pieris, P. E.  
Ceylon and the Hollanders 1658-1796 by Pieris, P. E.  
Whitaker's Almanack 1929.  
English Idioms and How to use Them by McMordie, J.  
Ethics of India by Hopkins E. W.  
Hindu Ethics by Mchenzie J.  
The Hindu View of Life by Radhakrishnan.  
Wonders of Science in Modern Life by Smith, Henry, 10 Vols.  
Tamil Classical Dictionary, அறிந் தகோசம் by Mootuthampillai.  
கம். நாமநாயனம், அறிவத்தியாகாண்டம்.  
Lord Minto, a memoir, by Buchan, John.  
The Story of Christ by Papini, G.  
My Journey to Lasha by Neel, A. D.

Yusuf Khan, the Rebel Commandant, by Hill S. C.  
The Teaching of Algebra by Nunn, Percy T.  
The Tamil Essays, Pt. III. மருங்கு மொகுட்டிபாட்டு.  
Advice to Young Men by Cobbett, Wm.  
The Son of Man, by Ludurg Emil  
An Indian approach to India Ed. by Stauffer, Milton  
Later Essays 1917-1920 by Dobson, Austin.  
Venizelos by Adams Herbert.  
The Library and school, by Bostwich, Arthur E.  
Contemporary Portraits, Men of My Days in Public Life by West Sir Algernon.  
Questions of the Home, by Milner, Viscount.  
Italian Characters by Mastinengo, The Countess Evelyn



Shakespeare's Mystery Play, a study of the Tempest. by Still, Colin. (Presented by Mr. A. M. Brodie)  
 Legal Aspects of Social Reforms by Appasamy Paul.  
 Beliefs that Matter by Brown Wm. Adams.

மனிதவழக்கையும் காத்தி அடிநிலை நலி  
 யானை சுந்தரமுதலியார் இயற்றியது.  
 நனவென்பா.

The Life of Shivaji Maharaj Memorial Ed. by Tabkakkar T. S  
 Galaxy of Tamil Poets, பாவலர் தனித்  
 இசைபம், by Arnold S. (Pre-  
 sented by Mr. S. C. Arnold.)

Rubaiyat of Omar Khayyam.  
 Essays and addresses by Murray, Prof. Gilbert.  
 Some Early Impressions, Stephen, Leslie  
 Shakespeare by Raleigh, Walter.  
 The Renaissance in India, Its Missionary Aspects by Andrews C. F.  
 A Tamil Poetical Anthology by Dr. Pope (Presented by Miss Howland.)

K. SELLIAH  
 Librarian.



## WANTED

1. The Tamils Eighteen Hundred Years Ago by Kanagasabai V.
2. Thirukkural, திருக்குறள், with Dr. Pope's translation.
3. வீரசோழியம், by Thamotharampillai C. W.
4. தொன்னூல் விளக்கம், (2) தேம்பாவணி, by Rev. Beschi, (வீரநா  
முனிவர்)
5. Tamil Studies or Essays by Sirnivasa Ayangar.

Those willing to sell either the above books or any other valuable old books in Tamil Literature especially written by Jaffna men, are kindly requested to communicate to:—

The Librarian,  
 Jaffna College,  
 Vaddukoddai,  
 Ceylon.



## FORUM CELEBRATIONS

It was on the lovely evening of the 18th October 1929 that the prattling infant of seven years, namely, the Forum, celebrated its seventh anniversary. The busy arrangements for the day were all made in the morning and the day previous to the celebrations. The anxious hearts of the boys longed to see the evening of this busy, merry and happy day. Every hour of the day seemed to be a month. But at last the college clock struck the long expected 4.30 P. M. and the celebrations started. A small space on the football field was beautifully decorated before hand, with flags and festoons. This was meant for the garden-party. Refreshments were served. Native music was played. But what was this music when compared to the melody poured forth by Mr. Periathamby! He pleased the audience with more than one new song. Really speaking, this evening was happier than any other festive occasion we have had before. Then as the evening slowly and steadily faded away, the night, its successor, crept in. At 6.30 the public meeting started. The audience gathered under the roof of the "Old Ottley Hall," which makes the "New Ottley Hall." First came the welcome song which was followed by the Secretary's report. Then the English editor read his paper which was followed by the remarks by the Chairman. The de-

bate followed with the president of the Forum in the chair. Three for the affirmative, and three for the negative side spoke on the subject, "Franchise should be extended to women in Ceylon on the same basis as to men." The debate reached a high standard when T. Sabaratnam of the Junior A class stood up to speak. Not a single member was inattentive to him. When the votes on the merits of the subject were taken, the negative carried the day. This was followed by choir singing. Then H. S. Hoare, Esq. C. C. S. gave a very stimulating lecture on "The Monotony of Change," which was appreciated by all. He dealt with the paradoxical subject in a humorous way. After another song the Tamil editor read his paper, and when this was over, Rev. Father T. Long, B. A. (Cantab) M. I. read a paper of great brilliance on the subject, "The Seriousness of Flippancy." The article was original and interesting. The clock chimed ten, when the Patron, the president of the day, stood up for his remarks. The college song brought the meeting to an end. Thus the merry day ended, and glided away.

We thank sincerely all those who made the celebrations a real success.

S. JEYASINGAM.

Hon. Secy.



## PRINCIPAL'S NOTES

All connected with Jaffna College will rejoice in the election of our Vice-Principal as the President of the Assembly of the South Indian United Church. This is a very marked honour, especially for a layman. It is an honour to which Mr Chelliah comes rightfully and naturally because of his long years of service to the Assembly of which he has been for some years Vice-president. As president of this influential body at this time he will have an opportunity, not only to keep the ecclesiastical machinery well oiled; but to further the cause of union; in which he takes much interest, and for which he has already done much, as a member of the Union Committee of the Assembly.

While in the business of extending congratulations we must remember those who have been passing examinations. Kulatungam Lyman, P. W. Muttiah, S. Rasamayagam and Pooranasatkunam have added their names to the fairly long list of Jaffna College students and teachers who have joined the ranks of the graduates. All of which is an added evidence that we are succeeding in our aim to stimulate our boys with the purpose to go up higher in their educational attainments. The crop promises to be still larger in the years to come.

Another triennial inspection is a matter of history. For two days the work of the school was under critical review with teachers and pupils undergoing various tests

of faithfulness and efficiency. The inspectors included Chief Inspector Vanderwall, Acting Divisional Inspector Kandiah, Mr. Perera, Divisional Inspector of the Colombo area, Mr. Watson, just back from study in England, and four sub-inspectors; Messrs Kandiah, Thuraiajah, Kathirevalu, Krishnerpillai. The test for promotion this year was given to the Fifth Standard instead of the Second Year Special Class, as formerly. In this case a really modern test, an ability and achievement test, was given. There was no examination for passes in Tamil as Tamil has now been wisely put on the same basis as other subjects. As a consequence no result grant will be given for this subject. As usual the inspection showed weak and strong points. One thing much stressed was the desirability of setting a high standard in our work. The inspectors have faith that our boys are capable of doing excellent work. They do not have faith that this will result without most faithful, painstaking, prepared work by the staff.

As we write the roof of the new Ottley Hall is receiving the finishing touches preparatory to the placing of the tiles. This leads to a sigh of relief as it means the roof will be on before the downpour of the monsoon and thus the way opened for the completion of the interior work within a short time. It also gives the building some form and comeliness indicating what we may expect when all is completed. All Old

Boys should be making plans to attend the opening.

At two public functions of the college recently, outside speakers have seized the opportunity to speak on the value of humour. One went so far as to suggest a 'chair' of humour. Having recently read that Chauncy Depew was kept out of the presidency of the United States because his joking kept people from taking him seriously, we have been a bit alarmed thinking that joking is a serious matter. Perhaps the child was right who responded to his father's rebuke, "Don't joke about serious things;" with the question, "What then can I joke about"? There is nothing left. Levity is unpardonable with regard to anything in life. But humour is not levity. Helen Keller has just reminded us that Mark Twain was most serious, even sad. We all know the background of Lincoln's life though he was a consummate artist in wit. There is little danger that our boys will be found deficient in

humour. It bubbles forth at every pore. There is enough of it to keep them serious.

The report of the Commission on education, that has been sitting for some two years, is now getting out to the light. Its chief features are the emphasis placed on the Bi-lingual School, and free education in all schools through the Primary Standards. It also calls for the positive permission of parents for the teaching of a religion other than that of the parents. If adopted by the Legislative Council these changes are likely to be far-reaching. Bi-lingualism, rather than un-lingualism seems to be the need of Ceylon. The extension of the free education to the English and Bi-lingual schools, as well as the "Mother Tongue Schools", is in line with the first recommendation. Any other course would be inconsistent. If the provision regarding religious instruction should result in shutting out religious instruction it would de-Indianise education.



## COLLEGE NOTES

The Principal and various members of the staff were busy during the August holidays with the Annual Christian Convention at the historic Fort Church, and with the three days, Jaffna Council meeting following the Convention, at Vaddukoddai. Many of our students also attended these meetings. As usual, the holidays were also the time for weddings! The wedding of Mr. A. T. Vethapara-

nam of our Staff to Miss Gnana muttu on August 31st was largely attended by Staff and students. A second wedding in which several of our Staff showed their interest by attendance was that of John Suppan of our College Tuck Shop on the Island of Pungudutive.

On August 18th, Mr. and Mrs. C. W. Phelps with their daughter Ruth, of the American Staff of the College, returned after a year and



a half furlough. Mr. Phelps has again taken charge of the Science Department, and of the Physical Education and Athletics of the College. Staff and students were delighted to welcome them back on September 10th, when college re-opened again after three and a half weeks' holiday.

On the first Sunday of the new term, Rev. A. Lockwood of the Wesleyan Mission preached at the Sunday evening service. Other preachers on Sunday evenings of this term have been Mr. T. Buell, an Old Boy of the eighties, now principal of the Jewish High School in Bombay. Col. Blayden of the Salvation Army, Mr. Chelliah, Mr. Amerasingam and others of our Staff.

Jaffna College met St. Patrick's College in Football on September 28th. The game resulted in a tie, neither side scoring. On October 5th, Jaffna College played Hartley College at Point Pedro. Score 2 to nil in favour of Hartley. Central College and Jaffna College played on our grounds on October 11th. A sharply contested game resulted in a score of 3 to 2 in our favour. On October 19th, Jaffna College and \* Manipal Hindu met on the Police Grounds, Jaffna, and played another tie game. Score 1 to 1. On October 26th, we played St. John's on our own grounds, the game resulting in a Score of 3 to 2 in our favour. The captain of our Football team this year is M. Seevaratnam of the Senior A. class.

Mr. J. Superamaniam Lewis of Calcutta spoke to the Y. M. C. A.

at its midweek meeting on October 9th. Two weeks previously Mr. J. V. Mendis, Secretary of the All Ceylon Sunday School Union was the speaker. Mr. Mendis also spoke to the College at Chapel on the same morning. During Children's Week Uduvil girls and teachers staged a very successful pageant in Vaddukoddai Church, which many of our students attended. Several of the members of our staff gave their services during the same week by exhibiting magic lantern films, etc. in various places; also by talks to parents and teachers. At the last meeting in November Bharata Soma-sundaram spoke.

The annual prize-giving and treat for the members of the eight village Sunday-Schools, carried on by Y. M. C. A., took place in October. The entertainment was, as usual, undertaken by the Sunday-School Committee, of which S. Selvadurai of the Inter Science class is chairman.

Mr. J. V. Chelliah was absent from the College for one week during October to attend the bi-annual meeting of the Assembly of the S. I. U. C. Our congratulations on the office of Moderator, to which he was elected during these meetings.

Our congratulations, too, are extended to Mr. L. Kulatungam of our Staff; to Mr. P. Muttiah, until January last of our Staff, and two other of our Old Boys, S. Rajanayagam and S. Poornasatkunam, all of whom passed the London B. A. or B. Sc. examinations \*held at the University College last July.

Of these, S. Rajanayagam also obtained a First Class, and has now been appointed a demonstrator in Physics at the University College. All four passed their Intermediate examination from Jaffna College. We also congratulate Mr. P. Ariaratnam of our staff on his scholarship in the Training College for 1930-1931.

The Round Table met on September 18th at the Principal's Bungalow to hear Mr. J. C. Amerasingam of our Staff who read a paper on "New Methods in Education." As usual the paper was followed by a discussion. The Round Table met again on October 3rd with Mr. Watson, Inspector of Science and Mathematics, who spoke on his own subject.

During the early part of October, beside the Inspectors of ordinary academic subjects, Mr. Winzer and Mr. Samarasinghe also paid us visits, to notice our progress in Drawing and in Drill and Physical Education respectively.

On the evening of October 11th, twelve boys from the Jaffna College choir with Mr. Harrison of the Staff, went to Jaffna town, to take part in the English Schools' Concert, given under the aus-

pices of the Department of Education. Our boys sang two selections: "Drink to me Only with Thine Eyes," and an old sea chantey "Fire Down Below."

The annual meeting and entertainment of the Forum took place in the Senior Dormitory on the evening of October 19th. The meeting was preceded by a very pleasant garden party on the College Football field.

The Inter Arts and Inter Science results arrived at the very end of October. From this year's class, S. K. Abraham passed in Arts, and M. Selvadurai in Science. D. C. Arulanthan was referred in Physics, and S. Canagalingam in Pure Mathematics. From previous classes, A. Katheravelu, P. Sathasivam and A. Kandasamy all passed their referred subjects, completing the examination in Arts.

During November, Inter-class matches in football, in the Junior and Senior divisions, occupied several afternoons a week, and were enthusiastically attended. The Third Form A were successful in the Junior division and the Senior A in the Senior. To these two classes, therefore, the shields will be awarded.



## THE EDITOR'S PAGE

Our contributors in this number include Mr. J. Superamaniam Lewis, an Old Boy who entered the college in 1898, Mr. S. Na-

than who was in the college between 1904 and 1914, Mr. R. C. S. Cooke, who left in 1927, and Messrs. C. W. Phelps and M. H.

Harrison of the American Staff. As subscribers to the "Miscellany" may have noticed, there have been only three issues this year, instead of four, as is the intention of the college authorities. This is due in part, to the change of editors which took place after Mr. Hieb's departure last March. We hope that the present double Christmas Number may make up for this deficiency. But we make a plea again that our Old Boys of every generation, will send us contributions on any subject that they would like to see discussed in their magazine: The wider the range of contributors, both as regards time and space, the more interesting will the "Miscellany" be to its

subscribers. Especially do we write our Old Boys who live outside of Jaffna, to send us accounts which will interest those of us who are settled in little Jaffna. Contributions need only to be addressed "The Editor, The Miscellany."

We would call the attention of our readers to the article by C. Rajasingam in the Students' Section. This won the prize in oratory in the Senior division on Old Boys' Day. In this division, in contrast to the Junior and Intermediate contests, the subject matter of the oration must be original. This is also true in the Senior division in Tamil. We congratulate the winners in both.



