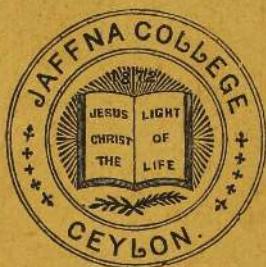


Jaffna College

MISCELLANY



Vol. *XXI*
No. 1

Second Term, 1911

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per annum*

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MISCELLANY

Published by

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A Noteworthy Forward Step

The Story of the Jaffna Teachers' Institute.

The readers of the *Miscellany* are already aware of the existence of an organization called "The Jaffna Teachers' Institute." For several months past allusions to this organization have appeared in the *Miscellany* pages, together with articles which have given a hint at least of the character of this movement. The *Morning Star* for September 28th, 1910, also contained an illuminating article entitled "The History and Aim of the Jaffna Teachers' Institute." Since that date, however, the Institute has been making rapid strides, fulfilling some of the hopes expressed in that article and exceeding others. And since the whole movement touches Jaffna College so intimately, and since it is withal such an important departure in Ceylon educational methods and means, we believe that the Alumni readers of the *Miscellany* will welcome a brief resume of the

history of this organization together with an account of its present standing and promise.

The Jaffna Teachers' Institute was formally organized at a meeting held at Jaffna College on Saturday forenoon, September 17th, 1910, by about thirty-five of the teachers of Jaffna College and the English schools connected with the American Ceylon Mission. A number of members have since joined the Institute, so that its present enrolment is considerably increased. (An earlier meeting, attended by teachers of Jaffna College only, had inaugurated the movement, and had laid plans through a provisional organization; but formal action was first taken and the movement really launched only at the meeting of September 17th.)

Probably no better way can be found for showing the mind of the organizers than that of quoting directly from the constitution adopted by the Institute at this meeting. The name for the organization provoked considerable discussion, some fearing that the comprehensive term "Jaffna" might appear to the public presumptive in an organization embracing at the time only members of the American Mission field. This objection was overruled, however, by the earnestly expressed hope that the Institute would ultimately embrace all Jaffna, resolutions to which effect were latterly passed. Article II of the Constitution has this wish definitely in mind, as the reader will at once recognize.

The Constitution as adopted reads in part as follows:—

Article I,—This organization shall be called "The
Name Jaffna Teachers' Institute."

Article II,—The object of this organization
shall be to raise the quality and
Object efficiency of the teaching in all the
Jaffna schools and institutions of
learning; to form a society for the successful study
of the art and practice of teaching; and to create an
efficient instrument for reaching the very foundations
of our educational structure and making them
stronger.

Article III,—1. Active. Any teacher, missionary, school manager, or other person engaged in educational work, shall be eligible to election as an active member, provided such person possesses a sufficient command of the English language to profit by the papers and discussions.

Articles IV to VIII provide for the election of new members and officers, and for the quorum.

Article IX is important for showing the determination of the charter members not to allow the organization to lose in interest through disuse. It reads simply, "There shall be *not less than six* meetings during any one year." (The italics are ours.)

To guard against burdening the Institute with a membership which is not strictly active in every sense, forfeiture of membership is provided for in Article X,—“Any member who fails to attend three meetings in succession shall forfeit his membership, unless excused by the Executive Committee.”

The final Article,—X,—provides for amendments.

Thus it appears that the Institute is aiming at large results, and is going about its work vigorously and in a practical way.

The success of this movement can be read in the deepening interest which has attended its meetings from the very start. The papers and discussions are becoming more and more valuable as the study progresses and the members become more familiar with the work in hand. In the meetings which have been held at Jaffna College the senior students have evinced a lively interest, and their voluntary attendance has surely helped to contribute to the general success because of the added stimulation. It is evident that the Institute will prove of inestimable value to those who are to take up the teachers' examinations, and the senior classes have included a number of students who have this goal in view.

As to the future, the outlook is bright. We are optimistic that the adage, “Nothing succeeds like success”, will find an apt illustration in the future history of the Jaffna Teachers Institute. The minute

recently passed by the North Ceylon Educational Association, recognizing the Institute and pledging an active co-operation in extending the sphere of its organization throughout the Jaffna peninsula, is an earnest of a wider usefulness to come soon.

Basing faith on these indications, Jaffna College has materially enlarged its Reference Shelf on Education and Pedagogy, until now it is able to offer an admirable equipment for study along these lines. About forty new books have just been added.

For the information of all interested in this undertaking and for the convenience of those making use of this reference library, a bibliography is appended here. As indicated below, this list falls far short of including everything the Jaffna College Library contains relative to these lines, but we believe it is sufficient for all ordinary purposes. For fuller study recourse may be had to the complete card catalogue of the Library.

Bibliography of Books on Educational Subjects to be found in Jaffna College Library.

[*This is by no means exhaustive, but includes those books which it is believed will be found most useful*]

General—Essays on Education, etc.

304. P. PATTON: The New Basis of Civilization. 1907.
 370. D. DEWY: The School and Society. 1899.
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 370. I. H. HARPER: The Trend in Higher Education. 1905.
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 370. I S. SPENCER: Education. 1861.
 824. Ba. BACON: The Advancement of Learning.
 204. Cl. CHANNING: Remarks on Education.
 824. De. DEQUINCEY: Superficial Knowledge.
 507. S94. VIRCHOW: Study and Research. 1892.
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 371. S. SCOTT: Social Education.
 371. 171 H. HYDE: The Teacher's Philosophy. 1910.
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History of Education.

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Lives of Educators.

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Teachers and Teaching Methods-General.

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Teaching Methods-Special Subjects

(a) ENGLISH and READING

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(d) MATHEMATICS.

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372. P. PARRY: Problems of the Elementary School. 1910.
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Deaf Mute Teaching

371. 4 G. GUTZMANN: Facial Speech Reading. 1892.
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Self-Education etc.

373. J. JAMES: Practical Advice to Students (regarding examination).
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The Alumni Day

The Kings' Birthday (June 3rd) was observed as the Alumni Day, and the attendance on the occasion proved to be the largest within our recollection. From 4.30 to 5.30 p. m. the Alumni and a few invited guests were received by Mr. and Mrs. Brown at the Principal's bungalow and were served with cake and tea. After this reception, a football match, between the old boys and the new, was played on the College grounds. The new boys won in spite of the fact that there were four ex-captains playing on the other side.

The Alumni Meeting

began at 6. p. m. with the Principal in the chair. The devotional exercises were led by Rev. J. K. Sinnatamby, B. A., after which the minutes of the Secretary were read and approved. Then an interesting and exhaustive paper on the educational problem was read by Mr. S. M. Thevathasan, M. A., a part of which we reproduce in this issue. After this, the Chairman called upon Mr. M. S. Pinto, District Judge, to make a speech. Mr. Pinto said that he had not expected that the summons would be given to him so soon as that. His friends, the lawyers present, knew how difficult it was to make a short speech and how easy to make a long one. The subject taken up by the lecturer that evening was a thorny one, but at the same time it was the burning question of the day. It was surprising

that the attention given to it was so great that even politics was left in the back-ground. He was gratified to see the people of Jaffna taking so much interest in such serious topics as education. He was also glad to see them following the lead of India in educational matters. Mr. Pinto then spoke a few words on high aims in life. Those who were on the down grade of life were generally discouraged by criticism and were afraid of doing things out of the way. They allowed evolution to have its way. But evolution was not always kind. Consequently, it was the younger generation that took the lead in social movements. That was why Indian and Italian students were so prominent in seditious movements in their countries. The speaker thought that the younger generation should not be allowed to take the lead in social matters. He went on to say that in order that there might be progress in any community, the members of it ought to have a right conception of future generations and an instinct for the welfare of posterity. He regretted that the Jaffnese were going against national tastes, and was afraid that, in a short time, beautiful works of native art would disappear. For instance, such an interesting work of art as the *chempu* was being replaced by ugly tin wares manufactured in the West. The speaker passed on to the subject of right actions and quoted from the *Bahavad Gita* the passage, "Do the right deeds and do not care for the results." In support of this, he quoted from Rudyard Kipling's *Naulakha*, "Do things, do not think them." This led the speaker to dwell on the similarity of Eastern and Western thought and civilization. He contended that there was but one civilization and, as there were no two goodnesses, so there were no two civilizations. Lord Rosebery was wrong in saying that the East was inscrutable. The difficulty of a mutual understanding between the East and the West might be removed by their meeting half-way. Therefore, the Orientals should meet the Westerns half-way by adopting such things from the latter as would be of benefit to them, at the same time retaining the best in their own civilization. The differences due to climatic conditions should not be emphasized,

as they were not important. The speaker then touched upon the subject of contemplation, and quoted from Hindu writings the passage, "Right action is good and contemplation is better." This, the speaker thought, was the Christian ideal also, and referred to the retirement of Tolstoy from society in order to live a life of contemplation just before his death. Here Mr. Pinto brought his speech to a close with the humorous remark that, as at the Central College, the clock there was going too fast.

Proctor S. P. Lawton was the next speaker. He thought that the day was indeed an auspicious one, not only because it was the birthday of the King, but also because of the large Alumni gathering in which they all felt like boys. The speaker then said a few words on the the value of education. The distinctive purpose of education was to make men better and nobler. If a man was dishonest, mean and full of prejudices, education had not done any good to him. The development of character was more important than intellectual ability. The value of education should not be measured by what a man accomplished, but by what was accomplished in him. In conclusion, Mr. Lawton thanked the District Judge on behalf of the Alumni for making the valuable speech he had made on the occasion.

Mr. T. H. Crossette, M. A., said that there was no higher education worthy of the name in Ceylon. He was afraid that Governor McCallum was trying to commercialise education and was overlooking higher education. Mr. Crossette then outlined the work that was being carried on in St. John's College. He said that there was provision made there for those who intended to take up occupations after a short course, and for those who wished to pursue higher education and betake themselves to professional studies. He thought that the time was ripe for the formation of a University in Ceylon judging from the numbers that take up the Cambridge Local, Medical and Law Examinations. The speaker then laid emphasis on the study of vernacular literature and went on to speak of the growing denation-

alising tendencies in Ceylon, and especially in the South. Although they should meet the West half-way in certain matters of civilization, yet it should be remembered that the people of this country should be mainly Eastern in their ways, customs, etc.

Advocate S. Kanagasabai spoke of the desirability of introducing the lump grant system in Ceylon. As to the question of there being two civilizations, he thought that if the question of externals did not complicate the subject, there was no doubt that there was no difference in the fundamentals in the two civilizations. The speaker thought that there was so much difference in the views on education between the North and the South, that it was necessary that the North Ceylon Educational Association should represent its views clearly to the Secretary of State.

Mr. J. K. Chaumugam, B. A., said that he agreed with the views of the lecturer who had embodied in his paper the views generally held in the North. He agreed with the previous speakers that there was no higher education in Ceylon. But as to His Excellency's attitude to higher education, he thought that although the Governor held out no hopes for a University, yet his promise of decent examinations leading to degrees showed that he was a friend of higher education. He could not follow the lecturer in his statement that the Vernacular should be made the foundation of education in Ceylon. If by that was meant that the Vernacular should be the medium of instruction, he should say that that was impossible. It was possible for the Japanese to impart higher education in their own language, but the circumstances were radically different. The Vernacular should, however, be encouraged for its value as language and literature and not at all as a means of instruction.

The Principal then thanked all present for the encouragement they had given the Association by their presence, and the speakers for their valuable remarks. The meeting came to a close with the singing of the National Anthem.

Alumni Dinner.

Then the Alumni and the guests were taken to the College Dining Hall, which was tastefully decorated with greens, bunting and flags, and con-

spicuous among them were the large Union Jack and the Stars and Stripes side by side covering the south end of the Hall. The decorations were pronounced to be exceptionally brilliant and the success of these was due to Messrs. Brown and York. The company sat down to a dinner, which as a speaker afterwards said, was both Eastern and Western, and about a dozen of the Senior boys of the College helped in serving. After a hearty dinner, the hosts and the guests indulged in post-prandial speeches.

The Chairman (Rev. G. G. Brown) rising amidst applause proposed the health of the King. He said that the toast which was usually the first one proposed on such occasions, was especially appropriate on that day as it was the birthday of King George. He had great pleasure in giving the toast of the King and his Consort. The company drank the toast standing. The second toast was that of the College, and the Chairman called upon Mr. Jacob Thompson, M. A., of St. John's College to propose it.

Mr. Thompson began by chaffing the Chairman on a little slip he had made in substituting the word 'respond' for 'propose.' The reason why the Chairman had mixed up the words was, because he was so sure of the Union College as an accomplished fact, that he had already begun to think of the speaker as a host. The subject of the Union College took the speaker 25 years back to his own union with Mrs. Thompson, and as she was not present there he could speak more freely on the subject. As an undergraduate at Cambridge he offered pujahs to her photograph which he had in his rooms. In order to make the union closer he had to procure an engagement ring which he was unable to do with the allowance given to him by his father. He had to find money for the purpose somewhere else, and the only way open to him was to win a money prize of £20 offered for the best criticism of the educational policy pursued in India. At that time he knew little of the subject, but he was determined to win the prize. He studied up the subject, wrote the essay, won the prize and got an engagement ring by which the union was made closer. In his essay, he criticised the missionary

policy in India in educational work and pointed out the want of co-operation and union there. He held up the Madras Christian College as a model, and attributed the wonderful work done there to its being a Union College.

Talking of union, his mind went back to the Edinburgh Conference held 12 months before. The greatest feature of the Conference was the attempt made to sink all differences between the different denominations. The speaker thought that the best way to deal with differences would be to put them all in a boat, make a hole in it and sink it in the deep sea. Or to put the matter in another way, the differences ought to be relegated to an appendix, and this appendix should be dealt with as Dr. Scott dealt with one in a case of appendicitis. The speaker thought that the problem of union was one of arithmetic. People generally supposed that this problem was one of finding out the Least Common Denominator, but it was one of finding out the Greatest Common Measure. In other words, instead of trying to find out the differences among the sects, an attempt should be made to find out the points in which they agreed and to accentuate these in order to have a common basis. He was glad to say that this was done by the various Christian sects attending the Conference. Young men saw visions, and the one he had seen 25 years before was realised when the three Missionary Societies accepted the proposals for a Union College. When he was busy gathering shekels for this work, he told people in England of the excellent spirit of cordiality existing among the three Missions in Jaffna. He told them of their meeting once a month, not only to sing, pray and confer together, but what was more, to eat an excellent dinner. He was delighted at the prospects of a united Christian College. He was sure that the grafting process would yield excellent results as the branches to be grafted on the stem of Jaffna College, were excellent ones. It was but right that the name of the Union College was to be Jaffna College, as this College had made Jaffna what it is now. To mention only one instance he had six Old Boys of the College in the

St John's College staff. Mr. Thompson ended his most entertaining speech by wishing long life and prosperity to the College.

The Chairman responded to this toast. He thanked the proposer on behalf of the College for his kind words and good wishes. He also thanked the Alumni for their presence and was gratified that the attendance was larger than he had expected. It was cheering to have so many there and to hear from them expressions of loyalty to the College. Then the speaker referred to a question put to him that evening as to the abolition of Jaffna College. The College, far from being abolished, was going to be continued in a more developed and vigorous condition. He assured the Alumni that, as the name of the new College indicated, the old College was to be continued. The speaker proceeded to inform those present what was being done in the matter of union. They, he hoped, might be aware of the fact that His Excellency the Governor had sanctioned the new constitution of the College. The old one was excellent in its own way, and its excellence was acknowledged in a practical way by the authorities of the Hindu College who had used it as a model in framing their own constitution. But the old constitution was not adequate for present needs and had to be revised especially with a view to unite the three Mission bodies. He hoped to publish all the negotiations carried on for the union in a future number of the Miscellany. He assured the Alumni that the new Jaffna College would continue to be the people's college, and a Christian college whose greatest object would be the development of Christian character. As to the location, no one yet knew where the new College was to be built, but he was sure that no pains would be spared to locate the College in a place most fitted to meet the educational requirements of the country. He would not object to its being located on one of the horns of the moon if that would most fully meet the situation. As to the future work in the College also, he was in the dark as it would to a great extent depend upon what the Government was likely to allow them to do. He, however, knew what was wanted. It was

higher education leading to a degree. The country could not be satisfied with a pass in the Senior Local. The speaker was glad to find the spirit of unity not only among Christians, but between the Christians and Hindus also. He was glad to know that the Hindus wished well of the Christians in their undertaking. Both the sections were seeking and working for the best things, and there was no reason in the world why they should not work in a friendly spirit. The chairman closed his speech by once more thanking the proposer of the toast.

Then Mr. T. P. Hudson, B. A., proposed the toast of the Sister Colleges. He was glad to see all the six Sisters represented there, even St. Patrick's, which showed the cordiality that existed between the College and its Sisters. In a sense, Jaffna College was a Mother College, as it had on the staff of the other Colleges its alumni, two of them being the headmasters of Colleges. The speaker was not sure that the existence of so many colleges was beneficial for the cause of education. The speaker compared the slight misunderstandings that occur now and then between the Colleges to the petty jealousies and quarrels of sisters in this country, who in spite of these, had warm affection for one another and could not bear to see one another's ruin. He hoped that in future the Colleges would come together more often. He wished prosperity to the Sister Colleges.

Rev. W. M. P. Wilkes, B. A., who was called upon to respond to the toast said that although he doubted his capacity for representing six Colleges, yet he could speak for them as he was able to represent them thoroughly in their ideas. He thanked the proposer of the toast for the cordial words he spoke in reference to the Colleges. Mr. Wilkes then spoke of the position which the Tamil Language should occupy in the curriculum of studies in Jaffna. He thought that it was impossible to make Tamil the medium of instruction in higher studies, especially in science, as the language was not developed enough to supply a vocabulary suitable for the purpose. Tamil, then, must occupy the position of a second language. He was surprised to see the members of the South Ceylon Educational Asso-

ciation holding up their hands in holy horror at the prospect of the Vernacular taking the place of Latin and Greek. They were afraid that culture would disappear. He had no doubt that Latin and Greek were admirable instruments of culture. But the mistake of the Southern educationists lay in their insisting upon the subjects that gave them their culture, as the only ones for the purpose to students in Ceylon. The speaker contended that the Tamil language also was an instrument of culture. He proceeded to make this statement clear by comparing Tamil with Latin. The first reason why Latin was considered an instrument of culture was that it introduced the student to a great literature. He had no doubt that Tamil also possessed a great literature. He was aware that there were two charges laid against Tamil literature. The one was that certain portions in it were objectionable and unsuited to class-room use. But then, there were also similar passages in Latin, as can be seen from the fact that expurgated editions were in use in schools. The other objection to Tamil literature was that its extent was small. This at least might be said, that the Tamil language had literature sufficient for their purpose. If boys were said to have acquired culture by the study of half a dozen text books in Latin he would say that there was more than enough for the purpose in Tamil. The second value of Latin lay in its power to cultivate and till the mind. It was a language different from English, as the latter is analytic and the former synthetic. The Tamil language, it must be remembered, is also a synthetic language. The third value of Latin was due to its being an exact language, having an elaborate syntax, and fit for accurate thinking. He could say the same of Tamil on very good authority. The fourth excellence of Latin consisted in its extensive vocabulary sufficient for all purposes. Tamil similarly was possessed of a large vocabulary forceful and expressive. The speaker in conclusion said that, in his opinion, Tamil could take the place of a classical language for the purpose of culture.

Mr. Chelliah H. Cooke, who proposed the toast of the Guests, thanked the distinguished guests occupying various important positions, for responding

to the invitation of the Alumni Association. He would not praise them to their faces as they would object to such a thing. The Association claimed the sympathy and support of men like the distinguished guests present. He hoped that the gathering would be the precursor of many such in future. He once more heartily thanked the guests for their presence.

Advocate W. D. Niles, B. A., responded. He said that in the Alumni meeting, the learned District Judge had said that there were not two civilizations. In confirmation of this, they had had an excellent dinner which was neither Eastern nor Western but was both. It was possible to extend the same thing to all departments, so that the East and the West might meet together. He thanked the hosts for the magnificent hospitality shown to the guests and was impressed with the excellent spirit that prevailed in the gathering which consisted of various classes of men. The College was interesting to him as the place where his ancestors had received their education. For the education imparted in the Batticotta Seminary, they were indebted to the philanthropists of America. As to the education given there, there was one thing which was particularly striking. The students there were taught the essential lesson of self-reliance. There was a large library where the students were allowed to roam at will and ransack the volumes for information. The work of the teachers was only directive and the students were not given ready-made pills or merely stuffed with information, but were taught the habit of application and self-dependence in order that their mental nerves might be toned for hard work. The speaker to illustrate his remarks, referred to Mr. Wyman Kathiraveluppillai who was engaged in literary work till his death, and to Rao Bahadur Thamotherampillai who rendered valuable services to Tamil Literature by rescuing manuscripts from obscurity and editing and publishing them. Jaffna College was the lineal successor of the Seminary and had continued the same principle in its educational work. Another feature that distinguished Jaffna College from other institutions, was its residential system which the other Colleges were beginning to follow. He congratulated the College

on possessing so enthusiastic an educationist as Mr. Brown as Principal. He closed his speech with the hope that the teachers sent by the different Colleges to the new Jaffna College would feel at home in their new sphere of work.

The proceeding came to an end at 9.30 p. m.



What Should Our Educational Policy Be ?

[For want of space we are obliged to publish only a part of the long and interesting paper read before the Alumni Association. Ed.]

By S. M. Thevathasan, M. A.

It is highly gratifying to see our well-meaning Governor coming up to our rescue and proposing changes which are calculated to set our educational machine on a surer and a higher footing. Before we attempt to offer suggestions for improvement, it is worth while to consider proposals brought forward by His Excellency the Governor and his able Lieutenant, and see whether they actually deserve the high-handed and unwarranted criticism of the South Ceylon Educational Association. What are the Governor's plans ?

In the first place, he believes that the trend of education has to be changed from literary to technical and scientific. He takes the most commonsense view of education, and says that, if education means preparation for life, surely technical or practical education meets the needs and requirements much more readily than literary education, considering the intolerable congestion of the learned professions in the island. Proposals are made to increase the quality and number of agricultural institutions and to train up instructors in Coimbatore Agricultural College, and to introduce carpentry, smithy, and such like manual education into our secondary schools.

In the second place, he is right in proposing to revise and amend the scheme for secondary and

higher education in the Colony, and the matter is to be referred to a committee in which an Inspector, appointed by the Imperial Board of Education, who is specially qualified to advise in point of English University requirements, will have a seat. Further, he is careful to state that the policy of the Government in educational matters is not retrenchment but liberal improvement, no matter how much the treasury may be taxed, for the Colony is rich and the sons of the soil should enjoy it more than anybody else. An initial step of Government encouragement to general education is taken in the establishment of 30 scholarships at the Royal College, 15 of which are open to all colleges and schools in Ceylon for competition.

In the third place, moral training is so emphasised that it looks almost revolutionary. Of course, in the matter of religion, Government professes to be neutral, but emphatically maintains its position that [some how] moral training should be given, if the young men should develop to be honest citizens.

In the fourth place, recognising the real lack of a Technical College, His Excellency proposes to rectify matters by sending students with scholarships to Madras Colleges for special training in Engineering or Surveying, besides providing for departmental training which should be carried on here, if hands should be kept ready to fill up vacancies as they may occur from time to time in departments like the postal and the telegraphic.

The Governor's scheme of reform and improvement goes along two important lines of necessary changes, which should make any man stop and think. First: The Purpose of Education. Different educationists define the purpose of education in ever so many different ways. Herein we see our thoroughly practical Governor, true to his convictions, strikes out a new path which is out and out practical. It is a fact which everybody should admit that just as, in the life of an individual, a sound physical substrate is absolutely necessary for the higher intellectual and moral growth, so in the life of a nation, a solid material development is unavoidably necessary for its onward growth and liberal progress. How can a half-starving man be expected

to educate his son in philosophy and science, for the pursuit of which absence of other cares would form a necessary condition? Our Governor puts first things first, and he is not alone in this position. In his inaugural address to the students at St. Andrews, James Anthony Froude, that faithful disciple of Carlyle, that ardent admirer of Goethe, that world-famed historian and scholar, observes that every boy born in this world is expected to earn his livelihood in honest independence. There are but three ways of living: by working, by begging, and by stealing. Whoever does not work, however rich and respectable looking he may be, lives either by begging or by stealing. These two ways are certainly beyond the respectability of any man, and more so, an educated man. *He must work.* We say that education is to supply "light" and the best light it can give is to open the way of honest livelihood. At a time when the learned professions are so densely overcrowded, and agriculture is not considered very honourable and paying, surely, it is a very sensible, nay, necessary scheme that practical education should be imparted in the secondary schools. Instances after instances of very learned men having been forced to be failures in life are cited from Oxford and Cambridge. With all that the University had to offer them, with all their best and honorary diplomas, men were seen breaking stones upon roads in Australia. Ceylon, though it cannot at present dream of boasting even a fraction of such University education, is in the same predicament, for even a secondary school graduate looks for a prospective, lucrative, Government post, and no wonder; for a billet hundreds of applicants are seen in a crowd in the departmental office waiting in person. Surely the Governor's plan of giving practical education, say in carpentry, blacksmithy etc., is just right, and it opens a large opportunity for our youth to become skilled labourers. The South Ceylon Educational Association memorialists refer to the prejudices of the Orient against manual labour, and want to make a big case out of a trivial matter. True, time was when our forefathers thought that dignity was lost in condescending to apply their hands to manual labour, and that farming was the only occupation for the

twice-born high caste fellow. Times have changed, and I fancy that, were the great grandfather of one of our elderly men here today, he would not be able to recognise that this is the same old Jaffna. We can experimentally see with what success the simple, honest, attempt of the American Mission to recommend manual labour at the Tellippalai Industrial School was crowned. I am very thankful to the Training and Industrial School for the two years I spent there, and today I am able to repair all my worn-out books and bind all my blank copy books provided I have the necessary leisure for it. In Jaffna College, the attitude of the students towards manual labour has greatly changed for the better, and the Principal will testify to the fact that today over a dozen boys are ready to do any manual work which may be imposed upon them. We Orientals, friends, are changing. Whatever you might say about the denationalising and other baneful influences coming from the contact with Westerners, I declare that the Orient has learnt a great many invaluable lessons from the Occident for which it cannot feel too thankful.

And again, if the question of honest independent livelihood is settled, what is the next purpose of education? They say that education is imparted with a view of securing culture. When a modern march-of-intellect man was approached on this question, he said: "An educated man is one whose intelligence has been cultivated, who knows something of the world he lives in, the different races of men, their languages, their histories, and the books that they have written; and again, modern science, astronomy, geology, physiology, political economy, mathematics, mechanics—in short, all history, all languages, and all sciences." Well, gentlemen, under the present baneful examination system wherein cram plays a very important part, and determines the destiny of all concerned, irrespective of all gradations of intelligence and genius, you can easily see how much room there is for real culture, taking it for granted that one has the time and means to go into so many branches of study. Culture is possible, gentlemen, apart from the so-called "humaniores literæ," humane studies

mentioned above. Coleridge says: "One must have two versions of the Bible: one the book that he reads and the other the trade that he pursues, where he would find perpetual illustrations of every Bible truth in the thoughts which his occupation might open to him." Less fancifully, it may be stated that every honest occupation to which a man sets his hand would raise him into a philosopher if he mastered all the knowledge that belonged to his craft.

Secondly, gentlemen, His Excellency quite boldly presents his proposal to encourage the Vernacular, which alone is rightly pitched upon as the best means of imparting knowledge to most of the natives with the greatest ease and success. He has not lost sight of the fact that a certain amount of literary education is necessary for all citizens, and more so for those that qualify for the learned professions. But in his scheme Latin, Greek, and French are to be sent to the background; especially the last two. There are some people who hysterically see in the new scheme an entire abolition of culture, supposed to be due to a knowledge of classics, and entertain an unauthenticated belief that a knowledge of English is entirely impossible without a working knowledge of the classics. Well, gentlemen, when we propose to educate a Tamil or a Singhalese, what should be the natural method? Is it through the Vernacular or English? Do we want to teach them ideas or language? Which first? I am one who strongly believes in founding a native boy in the elementary subjects like Arithmetic in the Vernacular. Is it not reasonably true that ideas are many times more easily understood in the Vernacular? The Governor is further to be commended for proposing to open for us a way of fostering our mother-tongue, in the continuity of which an indissoluble bond of the Tamil nationality can be secured and perpetuated. Some of us dress up like the Europeans and ape indiscriminately their ways and manners as if salvation rested therein and nowhere else. Therefore it seems that it is imperatively necessary to check this process of denationalisation and disintegration by strongly championing the cause of our mother tongue, the sweetness of

which has no parallel, at least according to our tastes and judgment, and the literature of which is so rich that any nation might reasonably be proud of it. If accidentals and externals like dress and certain manners should change with the change of times, at least let our Tamil language remain to safeguard our national unity and solidarity. I believe that the Singhalese man, who traces his language from Pali, that again from the most cultured of languages, Sanskrit, will have every reason to be proud of his tongue, and want to stop it from disintegration, however quick he may be to lose his nationality, ways, and customs adopting those of Burghers and Europeans. The contention of the Educational Association in behalf of the classical education and their unfortunate comparison of the highly-cultured Indian "Babu" with the Ceylon "Pigmi" in the matter of English knowledge have been so ably dealt with and so pertinently criticised in the local press recently that it is entirely unnecessary to refer to that question here in detail. From my own personal knowledge of the Madras Brahman or Mudaliar, I can boldly testify, however rough his pronunciation, and however vernacularised his enunciation may be, owing to circumstances over which he has no control, he easily excels the average Ceylonese in information and knowledge of English Literature. He writes English just as well as, if not better than, most of us. I am glad that I can claim certain native friends in Madras of whose knowledge of English literature any average educated Englishman might be proud. The Bengalee "Babu" is reported to be more of an English scholar than the Southern Brahman—you have not forgotten the memorable saying of Lord Curzon about the torrents of oratory poured forth in the viceregal council, and the words of one of the Haskell Lecturers who remarked that Indians speak English like Macaulay and Burke; and hence, it follows that the case of English culture and knowledge is none the worse in India for the absence of the much-vaunted Latin and Greek in her curriculum. I know of a distinguished graduate of the Madras University who obtained the covetable distinction of Triple First Class honours, passing the whole examination in the same year. His second language

was Latin. Two or three years were spent without once opening a Latin book, and when he took up a higher course, he was required to pass an examination in Latin composition, and he fared so badly in it that I am sorry that I have to refer to the case to illustrate my point. Be out of touch with your Latin or Greek or French or whatever foreign language you like just for a couple of years, and you are as much a stranger to it as if you never before had had it in your course. Why then spend such a lot of time and energy over such an easily forgotten and practically useless subject as this? It is sometimes argued that there comes to the student a certain amount of culture and mental discipline from the study of the classics. True that from a regular system of conjugation and declension, and from the observance of the rules of concord and other regulative syntactical rules, a certain amount of mental training necessarily follows and also a knowledge of Latin Literature adds to one's information. But the question is: Is the game worth the candle? Are there not subjects which will be useful and at the same time of a cultural value? What is our present need? If we want to improve our material prospects, how much time should we devote to the study of science and its application? How much time then can be spared for the study of classics, when almost all our time and energy is spent over the study of the English language and science, besides our Vernacular? If our mother country India can very well get along without classics, and if, as we are so well aware, our tastes and their needs are so very identical both in quality and in quantity, it goes without saying that we can safely cast our lot with the Indian Brother and rest satisfied with the culture accruing from his system. His Excellency does not propose to do away with Western classics without compensating for their absence. He proposes to encourage the study of Sanskrit, which should rightly form our national classic. I plan to attempt a study of Sanskrit if time and opportunity will permit, with a view to reading the Hindu Sastras and Agamas so that I may understand at first-hand the treasures of thought, religious and otherwise, contained therein, and present the truth before our country-men in

such an authoritative, first-hand way that they will have no occasion to say that the Westerner, who cannot understand and sympathise with our habits of thought, has perverted their religious truths through prejudice. One of our educational leaders in this country, whose presence in our midst we hail with all joy and pride, once remarked: "If I should be born again, I shall make haste to study Sanskrit in order to read Kalidasa's works in Sanskrit". Don't you think, gentlemen, that a remarkable scheme has been set on foot to meet our own tastes and requirements.

Well, then, gentlemen, what should be the policy of our Government towards education? The determining of the policy should be guided by two principles: First: Education must be such as would easily open the way of living. To prepare our young men for an honest independent livelihood is the first need of our country. Secondly: Training should be given along lines of national tastes and requirements—not through the painful servitude to the much vaunted classics, but through the natural and easy means of the Vernacular. Of course, the important position of English in the scheme of our education is necessarily fully recognised. To codify and centralise and unify all these educational activities, there should be established a local University which bids fair to prosper well under the fostering care of the Government, and the intelligent support of the people in general. Also the educationists of the Island should see that the dignity of the Teacher's profession, whether in Arts schools or Colleges, or in Agricultural, Industrial, or Technical institutes, is strictly maintained and its prospects enhanced, and that inducements are given to attract men of the best talent to offer their services to schools and colleges.



College Notes

—Daniel Arulanantham Esq., for many years the college accountant, has been called to Uduvil as Tamil munshi for Mr. and Mrs. Ward and Miss Book-walter. He is very much missed at the College.

—An ample supply of cricket and football material has been purchased, so that several games may be going on at once in different parts of the grounds.

—In the preliminary contest for the coronation sports held in town on Wednesday, June 21, our boys won a number of points, and were much disappointed to be refused admission to the competition by the ruling of the committee that only Colleges within the town limits should have the right to compete.

—The College was closed for several days for the coronation festivities, and the boarders almost all went to their homes. The few who remained hoisted the large Union Jack and put up other flags and decorations, some of which remain permanently on the walls of Otley Hall.

—On Sunday, May 28th, Miss Emily Reeve, B. D., addressed the students in the Principal's parlour on the character and work of the American Marathi Mission High School at Bombay, in which school she is a teacher. As that is a large and successful industrial school, it was very interesting to hear of the work done by the boys there.

—On Wednesday, May 31, Jaffna College had a celebration in honour of the tercentenary of King James' Version of the Bible. The closing hour of the afternoon was given up to the programme of Bible Day. A number of recitations and readings were given by the students, all together bringing out many interesting facts as to the contents and history of the Bible and the marvelous extent of its circulation. Many testimonies were read as to its value and influence. Bibles were presented to one hundred and fifteen of the older boys, and each boy was given his choice of an English or Tamil Bible large or small. All seemed to feel that they had received a treasure.

—The Y. M. C. A. expedition to Eluvaitivu took place last term, and as usual the delegation examined the work done at the school, distributed gifts to the children and brought back a very encouraging report.

—By a recent vote all funds of the Y. M. C. Association have been placed in the hands of the President of the association, who is henceforth to act as custodian.



Alumni Notes

Mr. S. Alala Sentharam has been nominated as a candidate for the Local Division, Civil Service examination, to be held in October. He has come out successful in English and Latin, in the last B. A. examination of the Madras University.

Mr. S. Thambiah has creditably passed the Intermediate examination of the Madras University. He took up Physical and Natural Sciences as his optional subject.

Mr. Albert Chellappah who came out successful in the last Clerical examination has received an appointment in the Batticaloa Kachcheri.

Dr. S. F. G. Danforth of the Poly Hospital has been transferred to Kalmunai Hospital.

Messrs R. Dharmalingam and V. Ponnusamy has passed the first advocates' examination.

Mr. C. H. Kathiravel Pillai has been promoted to be Thasildar, First Grade.

Mr. A. C. Lawton has been appointed to act for some time as Secretary for Ceylon to the Oriental Government Security Life Assurance Company.

Mr. Champoo Hemphill, Proctor S. C. and Notary Public, passed away on the 29th of May at the Manipay Hospital. He graduated from the College in the year 1884 and passed the Proctor's examination in 1891. The best period of his professional career was spent in Mannar. Ten years ago he returned to Jaffna, owing to ill health, and settled down at Mallagam. He married a daughter of the late Mr. E. A. Kingsbury, a former instructor of the College.

Mr. R. S. Edwards, who was Postmaster at Jaffna has been transferred to the Central Telegraph office, Colombo.

Messrs. W. P. A. Cooke, E. T. Hitchcock, T. C. Rasaratnam, D. H. Selgamanikam, who passed the Senior Local in the last examination have been employed as teachers in the Eng-

glish schools at Vaddukkoddai, Karadive, Manippay, and Chundieully.

Mr. Vethamanikam Daniel, B. A., won his bachelor's degree in the last B. A. examination of the Madras University. He took Philosophy as the optional subject.

Mr. A. Rajakariar, Irrigation Sub-Inspector, has been transferred from Iranaimadu to Amparai, Kalmunai District. On the eve of his departure to the new station, he was given a good send-off by the officers and workmen at Iranaimadu.

Mr. S. Arumugam of the Vaddukkoddai Hindu English school has passed in English in the last B. A. examination of the Madras University.

Mr. J. P. Subramaniam, who passed the final examination of the Ceylon Medical College, has been appointed as House Officer to the General Hospital, Colombo.

Mr. S. H. S. Jacob, of the Railway Departments, Kota Bharu, has been transferred to Menglembu, Perak.

Mr. S. Sabaratnam was married to Miss Emily Nallammah on the 19th April at the Tellippalai Church.

Mr. A. Kulasingham, who stood first in the Jaffna list in the last Senior Local examination, was married to Miss Thampu of Karadive a month ago. He is now a teacher in the Karadive Hindu English school.

Mr. S. Kanapathippillai, of Vaddukkoddai, who passed the last Senior Local examination, has joined the staff of the Victoria College.

Mr. V. Arumugam, a member of the last Senior Local class, is a teacher in the Hindu College.

Mr. B. K. Vijaya Ratnam, the brother of Rev. J. K. Chin-natamby has returned from Burmah.

Mr. V. S. Sabaratnam, who passed in Latin from the College in the B. A. examination, has gone to Madras to continue his studies.

Mr. M. Arumugam, of the B. A. class of 1909 has gone to Madras to continue his studies there.

Rev. E. R. Fitch, of the Etawah Mission, Northern India, is on a visit to Jaffna.

Mr. S. Thyagarajah, of Walker Sons, Colombo, is in Jaffna on sick leave.

Miscellany Receipts

C. Ponnampalam Esq.,	-	-	2.50
A. S. Snell Esq.,	-	-	1.00

