Jaffna College Miscellany

Published Once in a Quarter

VOL. XXXV MARCH, 1925 No. 1

TABLE OF CONTENTS

THE PROJECT PLAN OF EDUCATION

Its Psychological Aspects in the Light of the Modern Study of the Mental Life

By Rev. John Bicknell, B. A., B. D., Ed. M.

It is the opinion of some of the advocates of the Project Plan of Education that the introduction of that plan will mean little less than the making of all things new in the educational world. It will lead, so they think, to a scrapping of the old subject matter and methods, and to replacing them with something that will be far more effective in helping the youth of our land in 'man's greatest project, his struggle with his environment.' Others do not feel it is to effect quite so great a change, but, having a feeling of distinct dissatisfaction with things as they are, hope it will be at least revolutionary. There seems no reason to doubt that its whole-hearted adoption would mean a marked transformation. It behooves, then, all students of education to acquaint themselves with this movement, and especially with its psychological aspects, to determine whether it really breaks with outworn ideas and makes full use of the well established conclusions of today.

At the outset we run into very distinct difficulties in that there are so many varying, not to say

conflicting, notions that come under the category, project. The idea may be very definite in the minds of its promoters, but the general notion in the mind of one who listens to them all is bound to be somewhat vague. Perhaps it is inevitable that should be its condition at this stage of its evolution. Many other great movements have been vague at certain stages and have become clarified only through time and their general application. At any rate we may state that we point out this vagueness in no spirit of hostile criticism, but simply to make clear the necessity in this paper for some general exposition of the system as we understand it.

This vagueness may, perhaps, be better described as nebulosity, in that it has definiteness in form at one time, although its boundaries may not be very definitely marked, but is constantly changing its contour. The cloud variations that the mentally 'sore' Hamlet noted in his conversation with Polonius are hardly greater than those we may note in the minds of the Projectists with regard to their plans. To some it is a sort of a synthesis of all educational truths discovered in modern times. W. B. Owen in the Journal of Educational Method for January, 1922, says, "The Problem—Project Method is the formulation and application of results gained in five fields of modern thought," viz. philosophy, logic, psychology, science and industry. A bit more contracted than this is the statement of Stockton, "The Project Method is nothing more nor less than the natural concrete expression of modern principles of education in action." 'Tis, indeed, something like a camel. The head and tail of it are not very clear but it is evidently going in the right direction in seeking to make use of the results of study. There is no 'back to normalcy' cry here but a clear expression of the progressive, forward-looking spirit. With regard to the extent of its application we have Miss Margaret Wells who applies it thoroughly throughout her school in Trenton, New Jersey. All subjects, as such, are done away with in the curriculum and each class is given one subject for a year's work. One class has the project, 'The Fair'; another, 'The Family'; a third, 'The Store.' In each case all the work of the year is involved in the carrying out of this particular project. One of these may be said to be something like a whale though we ought not to be so irreverent to it, perhaps, as to say, "that seems 'a whale' of a project." Then there are others who would keep many, perhaps all, the subjects we now find in the curriculum, and introduce the project method into the teaching of these subjects. Still others would introduce it only into certain subjects, subjects that are better adapted than others for it. Bagley and the Wilsons, for instance, think History not a good project subject. Again there are those who would employ it in only part of any subject and some who would use it only in a part of a few subjects. The whole course would not be thrown into project

form but there would be certain problems used for this method. Their aim seems to be to get the 'project effect' by this project treatment, through the spread into the rest of the course. The whole of a subject may be correlated about this core or centre, or the whole of a curriculum may be correlated about certain subjects project-treated. Another variation is brought in by Stockton who insists that we should be very careful "to distinguish between a project method and the project method." He gives one chapter in his book to an exposition and illustration of this project subject. Possibly this may reduce itself to the idea that some subjects are more suited to the project method than others. Any way the whole scheme seems more like a weasel, at least in size, than when presented by some others, who see in it the reorganization of the whole school curriculum and the relegation to limbo depths of all 'subjects.'

Coming from these notions of the plan to more definite definitions we may take the following five as covering the subject. An attempt is made to arrange them in the weasel—camel order; from the less to the more comprehensive.

First, we take the definition of Stevenson.

"A project is a problematic act carried to completion in its natural setting."

Second, that of Stockton, after Dewy:

"Self education through activities."

Third, Branom's:

"Thinking through a complete unit of purposeful activity."

Fourth, Kilpatrick's:

"Any kind of life experience actuated by a dominating purpose."

Fifth, that of many:

"A whole-hearted purposeful act."

Only the second appears to be a definition of the project plan or method: the others are definitions of a project. They may, however, serve to give us a conception of the whole movement.

Some illustrations of what is meant by a project may help to make the content of this idea still clearer. One speaks of 'man's great project, his struggle with his environment.' We have already referred to the Family project. Other illustrations are, The Making of a Table, The Making of a Doll-house, The Making of a Garden, Dramatizing the first Thanksgiving, Composing a Piece of Music, Finding out what Poems were written about the war, Is Prohibition Desirable, A Better English Week, An Anti-Fly Campaign. There seems to be no end to them: their name is Legion, at least. They are of all sorts and conditions. Attempts have been made to classify them. Kilpatrick, in the symposium reported in the Teachers' College Record, attempts a classification according to the *dominating purpose*. He enumerates four types, which I will call:

1. The effect type: in this there is something to do or make.

2. The appreciation type : in this there is the enjoyment of something, as a painting.

3. The problem type: in this there is some difficulty to be overcome.

4. The acquisition type: in this there is some degree of knowledge or skill to be acquired.

Branom says these projects are "numerous, purposeful, sub-units" which may be divided into 1. Manual projects, 2. Mental projects, 3. Emotional projects. The wide field to be covered may be seen in this quotation from Branom. "The mental project may involve questions, exercises, problems or complex situations such as learning the answers to simple questions and memorizing choice selections." In fact he is so broad in this interpretation as to lead one to think that the project method is simply a change in the way of asking questions. He, in fact, takes questions in geography as they are usually asked and turns them into the project form to show what is meant by the method.

II.

Psychological Aspects of the Project Plan.

It is not easy to pick out of such a comprehensive and changing movement the salient psychological aspects. They are too varying not to lay one open to the charge of misrepresentation, or of missing the point. Still we attempt to sum them up under the following four heads.

First, there is the idea that all school work should be MOTIVATED.

Second, there is the emphasis upon the initiative and direction of the pupil, SELF-EDUCATION.

Third, there is the attempt to make the study REAL AND NATURAL by integrating it with life.

Fourth, there is the endeavour to put the work in the form of ACTIVITY.

Mr. Stevenson tells us in his book, The Project Method of Teaching, that "The psychology of the project method is very simple. Everyone works with the greatest effort on the problem he is most interested in." Here we find the advertising feature of the system. The great key word is *interest*. The old humdrum of school life is to be removed. The old drudgery is to be a thing of the past. We shall no longer hear of the child who slowly goes to school and at recess goes storming out a-playing. There will be a drive within the child that will keep him whole-heartedly at his tasks. While the word interested is usually taken to describe this condition, the Wilsons and others would have us use the word *motivated*. This, we are told, means more than interested. Here there is a real motive for the task. What the pupil does has a meaning for him; he sees its purpose. The transformation that this will work is pictured by the Wilsons as follows. "The difference between motivated and motiveless work is the difference between a gang of expert masons building a wall and a gang of convicts moving a pile of stone from one end of the prison yard to the other in order to move it back again, because the

warden thinks they ought to be busy." This motivation will lead, they think, to economy of effort on the part of both the child and the teacher, and insure better results. It will, for instance, make retention effortless! There may be *drill* here but if so the drill will be *motivated* like all the rest. There may also be *examinations*, which must be *motivated*, too.

2. "Self-education through activities"; this definition from a great champion of the projectists, Prof. Dewey, puts self-education to the front. The teacher must play the role of John the Baptist and decrease. She must retire to the background. The child comes to the foot lights. School work is to centre about him. The interests and activities of the school are to grow out of the child's native capacities. These are to be utilized. The doctor from a Boston suburb who bought a train for his boy, and then when he found there was no room in his house large enough in which to lay the track, bought a house in which there was such a room had the point of view of the Projectist in school work. We are to "cut the coat according to the cloth, to suit education to the original nature of the child, or to the child as we find him. The child, too, is to "discern the need before the project is given" to quote again. Here we get the point of view. This does not, they hasten to assure us, mean the elimination of the teacher. She is as necessary, perhaps more necessary than in the old method. She simply has a different function from that assigned her in the past by most educators; or a function different from what she has been aware of in the past. She is to play the part of the chairman of a meeting or the pruner of an orchard. "The teacher must set the stage and control the situation." "She is leader, chairman, chief-interlocutor, coach, umpire, taskmaster, authority, judge, adviser, sympathetic listener, chief performer, examiner, guide, or friend as occasion may require." A comprehensive role surely. There is no contemplation of a "scheme of subordination of teachers or schools to childish whims." There is no necessity even to wait for the child to make the first move. "This is wrong; either the teacher or the child may originate the suggestion." The teacher, must furnish the 'leads' and should have some complete plan of action thought out. They are, however, afraid of coercion and one would not wish to force a pupil to read Ivanhoe unless he wants to read it.

3. The third distinctive feature of the plan we may call the 'back to nature' movement, though nature here is used in the sense of what is natural not artificial. We might call it the de-abstracted education. We have been accustomed to take little scraps of learning or knowledge out of their natural setting and force the pupil to learn them out of their setting, without any point of contact with real affairs of life. We have permitted a boy to learn all about the Mississippi river and never suspect that the river that runs by his house is the same river he studies about in geography. The idea here is

to avoid that. We are not to abstract something out of life but to take a large unit of work from the social life of the community about us and use that for several weeks or months of work. Such a school, says McMurry, is a "miniature community." Its curriculum is "human experience organized." "It provides for children to engage in living," while in the school room, says Mosic. In the Family project as exemplified in the school in Trenton we find the school divided into groups of five or six. In each group was a father, mother, children, and perhaps, a maiden aunt. These establish a home in miniature and conduct it. In so doing they plan, build, buy, entertain, etc. These operations involve arithmetic, English, art study. The children may, as the conversation lags while visitors are present, entertain them by playing on the piano and violin. Thus they learn in a natural setting. How necessary, how essential, this natural setting is may be seen from the fact pointed out that one teacher who put up plans and pulleys in the back yard of the school to vitalize the lesson in physics was not using the project method: that was not a project. The boy who went home and put up a pully in a barn to raise something there and actually raised something did use the project method. He carried the thing to its completion in its natural setting. It meant the completion of an objective piece of work.

4. The fourth aspect of the plan is activity. "Learn by doing" is the slogan. We have now too much thinking and too little doing. At least we want more doing. We give information about subjects and have too little actual conduct. The best examples of projects appear to be those which call for most action. The making of a garden, a doll-house, or a table are good projects. There is, however, no limiting of the doing to the mere manual actions. Branom says, "For concrete materials man may substitute imagery and without engaging in manual activity may think through a complete unit of purposeful activity the results of which are fundamental in influencing behaviour. Such a unit is as characteristically a project as a manual unit." There is no taboo against the use of books. They may be used, as Prof. Dewey tells us, if used "to interpret experience rather than as a substitute for experience." Still the Wordsworthian words, "Up, up, my friend and quit your books" find ready response in the mind of the Projectist. The student should have the active attitude, the attitude of attack rather than of reception. There should be the formulating of principles as a result of doing as the activities are carried on, rather than a doing of what will illustrate certain fore-known principles. There should be more of the inductive than of the deductive method.

III

These Aspects in the Light of the New Psychology

What shall we say of these features or aspects of the project plan in the light of the new psy-

chology? Do we find that in casting off the old outworn psychology they have taken up the new? Do they take all the truths of the modern psychology and turn them into the rainbow of hope for the educational world so flooded with the Noachian storm of criticism?

First, in so far as the plan takes us away from the old idea that a task in school has value according to its irksomeness, and leads us to see no value in imposing hard tasks because they are deemed hard, we heartily welcome it: it is in line with the idea that there is no special value in forced attention. We are ready to subscribe to the doctrine that we should do what we can to make the unstimulating tasks of school more stimulating.

The Projectists seem to be overconfident of their ability to remove all drudgery from school. They over-estimate the child's native interests both as to number and strength, and as to their quality. Thorndike tells us the native interests, or responses of the child, are not right, never have been right, and never can be expected to be right. We need not go back to babyhood, for scholars come to us after their reactions have been much modified. They have had their interests determined. They are not all good when they come to school and are not to be trusted to lead to right ends. Neither are they at that time sufficient for all that we wish them to learn. The interests of the small child are not very broad.

Nor are they in many cases strong enough to lead to the carrying on of the work we deem necessary from a study of their needs. There are capacities for interest but not the interests. There is insufficient adjustment and much mal-adjustment. These facts the Projectist does not fully face.

But the chief weakness of the plan, in this respect, is that they have undertaken this warfare against the unstimulating without making use of what would be their greatest ally. They fail to lay anywhere near the emphasis they should on the great contribution of the modern study of the mental life, the idea of conditioning our interests, our reactions. Smith and Guthrie, Wells, Watson, and others have set this forth fully and have shown how we may attach new interests to a dull subject, may detach interests from undesirable things: may reenforce interests by transferring emotions. The following quotation from Wells, page 15, will suffice to show how strong this idea is. "Successful living is pretty much a function of the paths which this transference takes, and the effectiveness with which it is accomplished". Their great idea is the modifiability of interest. One cannot deny that the Projectists would use this, but one looks in vain for any adequate emphasis upon it. Few teachers would set this as a part of their business in the working of the project scheme. They would be disposed to say they should take the interests found rather than *make* interests. Perhaps the reader of the article by Kilpatrick in the Teachers'

College Record for September, 1918, may say this is not just, and it is true that he speaks there of 'building up' interests, and the 'Maturing of interests'. Still the impression left on some readers is not that he considers this very vital to the method. The real thing seems to be to set free the interests the child already has. There is to be no coercion used. Later writings of this author do not stress this point either. Other writers do not make much of it. One expression of Hosic in the Journal of Educational Method in December, 1922, is hopeful. It is, "To organize situations so as to call out desirable responses and make them satisfying". The emphasis here, however, is on the calling out rather than the modifying. Thus failing to stress this point they go far towards invalidating their whole attempt in this direction.

Secondly, there is something attractive in the idea of self-education. Stevenson says, "The thinking worth most is that which is directed by one's own aims". What the pupil works out for himself brings a satisfaction that is hardly present in other cases. From the well-established law of *effect* we should say this is something that we wish to get. But there seems to be a tendency on the part of the Projectists to abandon this trench which is far in the enemy's country. The strong statements as to the place and function of the teacher given above show this. Evidently there has been some difficulty in the working of the scheme. Those who have observed say this does not work well. From our study we should expect that there would be disturbing factors. In the first place, in addition to the inadequacy of interest pointed out above we have the conflict of interest in the child and the ready turning from one interest to another. The span of attention in the child is not great and we can hardly expect them to out-distance their elders in this respect,—their elders who forget to shingle the house until it rains, then can't. Then in the second place, there is the conflict of interest within the student body. The study of individual interests has made it more plain than ever that there are marked differences between the interests as well as the abilities of children. While the project method as a whole may provide for individual differences this idea of pupil independence does not seem to make for any smooth running in that direction. Some coercion appears to be needed. In so far as it allows for a certain independence while the teacher is present and thus provides for an ability to stand alone when the teacher is absent, it is good. No teacher should ride rough shod over her pupils' interests.

If the socialized recitation be taken as a part of the project program, the danger of too great individualization may be neutralized but then there will be a weakening of the element of independence.

Thirdly, the purpose to integrate the subjects of the curriculum is in line with the latest data on the subject of the transference of learning. Whatever system we

believe in, whether that of identical elements or generalizations, we know that for the best transfer there must be some definite correlation of the subjects studied. The project with its elimination of the hard and fast lines between subjects seems to furnish a suitable condition for transfer.

But while we gain in transfer value, we lose in habit-forming value of the old system. There is a jumping from one subject to another and an irregularity of interval between the use of one kind of knowledge and its use the next time that violates the laws of exercise. The value of integration of the various subjects would be neutralized by the destroying of integration within a subject.

Then we lose the simplicity of our present subjects. Things as we find them in life are complex. The laws of physics, may not be simple to the child as given in physics, but they are much simpler than when found in life. What a problem to figure out the physical forces in the moving automobile. The whole situation in such a case would be too much for the grasp of the child. The Family is too complex. We wonder if there must not be some abstraction of the subject, some taking of it out of its natural setting. In fact many of the situations in the projects given seem not to be altogether natural. When you attempt to study Sulkies in your study of the Fair, in the Fair project, are you not taking it a bit out of its natural setting?

Single-mindedness with attention on one thing is the requisite for the best mental activity. There is a serious danger that this will not be gained in the project method.

The relating of study to life will be sure to eliminate much dead wood from our curriculum and thus be of value. Perhaps this might be done without such a method, as we know much is dead wood already. It could be done with more discrimination than there is evidence of using in the project method which limits itself to useful knowledge.

Fourthly, "the ideal education should be guided by the motto, 'Not things to know, but things to do'. Let there be an irreducible minimum of precept that is not put to the test of immediate action. The opportunity of early years to develop motor accomplishments which are of proved value in subsequent life should be developed to the full". These are not the words of one who is advocating the Project Method but of Mr. Wells in his Mental Adjustments, page 26. Another psychologist, Prof. Woodworth, says in his General Psychology, page 317, "we learn by doing, is a true proverb, in the sense that we acquire a reaction by making just that reaction. We must make a reaction in order to get it really in hand, so that the proverb might be strengthened to read 'To learn we must do'. But we should make it false if we made it still stronger and said 'We learn only by doing'. For human beings, at least, learn by observation. "There is truth

that we learn by doing more thoroughly than without it. The child never learns so well how to make a dress as when she makes it. But there is a thoroughness in this that we do not always need. We would know more about an automobile if we were to make it, but we do not need quite that thorough knowledge. Then we would not get the most knowledge were we not to study the automobiles already made. Then there are the initial steps in making that require guidance. If we do not have that we shall find that we are making a mess rather than anything else. There is, as Prof. Dewey points out, some value in making mistakes if they are one's own. There is also a danger in it. In the powder mill one makes only one mistake. There are places, to be sure, where mistakes are not so fatal, but there is danger that in learning one will get started wrong by doing a thing wrong the first time. When the reaction is established as thoroughly as it is by doing, it is not easy to break up. The more effective the doing—learning process, the more danger in the wrong doing. There is evident need of guidance in this process, more guidance than is consistent with the principle of self-education unless we are to lose much time and much of the advantage that has come from the experience of our fathers. We have the experience of our fathers in books and in the minds of teachers, and it is perfectly possible for us to carry out the idea that we should use books to interpret experience rather than as a substitute for experience, without pushing the doing too far, to the exclusion of observing and acquiring through the written page. The Trial and Error Method of learning is effective but slow and costly: if we introduce too much of it there will be danger that the amount acquired will not be sufficient for the needs of the modern man. But the great aim here is to get the proper mind-set, to acquire correct attitudes, to get a background, a perspective, and there is value in doing for this. Yes, here is a strong point, and we agree that more doing but not too much doing is valuable.

Some things we find of value in this new way of thinking about our old problems. Distinct modifications are necessary if we are to profit to the full by this new plan. There are, in its wrong emphasis and lack of emphasis, grave dangers if it is to be very generally adopted.

(The following account of his travels home o America, by way of Singapore, Hongkong, Shanghai, etc. of Mr. E. G. Nichols, taken from private letters, will, we are sure, be interesting to all our readers.)

December 16th. We were something like the camel entering the needle's eye of Singapore harbor on Sunday morning. The western entrance is not quite narrow enough to make it necessary to grease the sides of the ship, but almost. The great variety of channels and islands around Singapore would tempt me to buy a boat sooner than a car, if I were living there. There are dozens of islands in easy sailing distance, fringed with coral, mangroves, and coconuts, as well as the mainland of Johore and the dim blue hills of Sumatra to the South, to explore. My directions, I should warn you, are not to be taken too seriously, for neither Nature nor man had a compass when Singapore and its harbor were planned. I got completely turned around several times.

An advertising agent in Singapore could make some splendid mottoes to catch the eye. Singapore is a romantic place, not with the romance of the old, but with that of modern business and imperialism. It stands at the crossroads of the Far East, where the Dutch and British empires meet, and the Chinese are not far behind in the race for profits. Coming from the West, Aden links the Near and Middle East, and introduces one to India. In Singapore, the hands of Middle and Far East join, and one receives an introduction to China. Chinese boats, with their curious sectional, angular sails, wide-brimmed Chinese straw hats, huge vertical Chinese signs over the sidewalks, clattering wooden shoes, women in silk trousers and in loose bannians cut on the Jaffna 'nationalist' style, all this made me feel that I had got out of reach of India.

But I soon spied a life-buoy close at hand, thrown all the way from Jaffna. In other words, I found a warm welcome from Mr. Hoisington and others of the Jaffna colony in Singapore. I roused Mr. Hoisington early in the morning, but not even that could make him any less courteous. He is a polished gentleman, the kind that takes a polish because he is good metal all the way through. After some refreshments we were off to do the town by motor. We hailed a passing car, and another Jaffna man joined us, Mr. S. Muttukumaru, formerly of Chulipuram, a well-to-do contractor here. He has all the qualities that make the Jaffna man successful in business in Singapore—a genial sense of humor, a mind ever keen for new prospects in his business, a pleasant and disarming mixture of frankness and shrewdness.

In our tour of the city we passed a Chinese funeral procession. The coffin, decorated mainly in blue and green, was quite a sight, but the most curious part to my eyes was a band composed entirely of Sikhs. Their black beards

seemed out of place so far from the Punjab. In the Chinese quarter, we saw a little circle of about thirty men, crowded close together and intent on something on the ground in the centre. We came up and looked over their shoulders to see what the attraction was, —and they suddenly picked up a rice bowl and some dice and scattered to the four winds. Their pastime must have been a little shady in the eyes of the law, and we had spoiled a perfectly good game. I cannot stop to list all the things I saw in Singapore: masses of flowers in the Botanical Garden (a variety of orchid with long 'legs' banded brown and yellow like a tarantula is one that I should not like to have in my home) ; the neat, modern, and very expensive homes of the wealthy Europeans; the mansions of Chinese capitalists; the big public buildings and schools. Nearly the whole city is new, clean, well-paved, and pleasant. Only on its fringes one finds clusters of Malay huts, which seem to have gone for a walk on stilts and got stuck in the mud.

The afternoon was spent quietly at a villa on the seashore just outside the town, where the host, Dr. S. Nagalingam, keeps open house for any of the Jaffna men who care to come in on a Sunday afternoon. There were three others there on that afternoon, two relatives of the Clough family, and a prominent lawyer, Nagalingam. Without too much fuss, they made me feel very comfortable and at home in their company. I enjoyed the rice and curry meal, and in return told them all the Ceylon news I could think of. Three or four of them were old boys of ours, and wanted to know how the college had changed and grown. They do not get back very often. Their relations with Jaffna are not as cordial as they should be. I seem to have been the first visitor from there in a long time without a subscription list in hand, and that fact made me all the more welcome. I regretted leaving Singapore after only eight hours in such good company.

December 23rd. If the ship does not stand up on end so that the type-writer becomes balky, I'll try an account of Hongkong. It is not likely to be a very long one, else it will exceed the length of my stay in Hongkong, which was from 12.30 noon until 4.30 in the afternoon.

I was there just long enough to get the setting, and that is what the place is famous for. You can get a slight idea of it if you will use your imagination a little. Suppose the island of Velanai were given a cross-section like this, A, instead of its present shape, —. That would be like the island Hongkong is built on. The city runs along two or three streets at the base of the hill on the north side of the island, and climbs the steep slopes of the "A" as far as it can level off enough ground to build on. Then, it crops out again on the summit, which is not quite as sharp as I have pictured it. Next, you must dig out the Jaffna lagoon deep enough for the biggest ocean-liners, and build a row

of wharves along the Jaffna shore, which represents the mainland of China stretching off to the north and west for thousands of miles. One's view in those directions is limited, however, by rather steep, grassy hills, mostly yellow-brown in this dry season. We come into the harbor by the southwest entrance, rather broad, and bordered for many miles by high, rocky islands, quite different from Eluvaitivu and Pungudutivu. We go out through the narrower eastern entrance, which winds like a large river between the steep banks of islands and headlands. The adjective 'beautiful' is much overworked, but I'll say that Hongkong has not been too much praised for scenery.

After I had got my ticket to Frisco and made my usual purchases, at the Post Office, I started for the Peak, which is almost over one's head wherever one goes in Hongkong. The tram-line that runs up there is not a wholly delightful experience to a newcomer. To begin with, the seats are built on the level when the car is horizontal. Then, when it starts up the hill at an angle of 40 or 50 degrees, you may lean back with the seat, or double up and rest on your knees if you prefer to keep your head vertical. One can get used to either position, I suppose. But then, the car stops at way-stations four or five times on the way up. The stations are just stairways alongside the track, which does not bother to come down to the horizontal. It is a curious sensation when the car stops on the incline and then begins to slide back down a few inches. You wonder (all in the course of a second) just how far it is going to slide, whether the brakes will hold, whether they have pillows at the bottom, how soon you had better jump, and other details of some importance to yourself. But hundreds of others travel on that line every day, so I suppose it is not really such a great adventure.

It is a splendid view from the top of the Peak. The day was hazy, so I missed the full sweep of it. But it was worth the ride and the additional 500 feet of climbing to the summit, 1800 ft. above the sea. One sees the other crests of the ridge one is on, and the winding roads connecting them. Large buildings make the ridge jagged. Below is the tree-covered slope with a sprinkling of bungalows lower down, and then the roofs massed close together in the business district. The ships stand out distinctly on the vivid blue water of the harbor. And then there is all the variety of islands, channels, and mountains that I mentioned before.

Coming down, I took the steep zigzags of the Peak Road. It is really only a path, for no vehicle could negotiate such grades. I should not like to try that path on a rainy day. It was hard enough to hold back on a perfectly dry one. And I should never trust myself in a palanquin as some people do. It is steeper in many parts than the old Kodai ghat. The botanical garden on the lower

slopes was resplendent with poinsettias, the largest and most numerous I have seen. There were many other flowers, too, and a fair showing of tropical ferns, palms and lianas. But I had no time to pause, except to notice the bulbuls (similar to those in Kodai,) and the black and white magpies (members of the crow family, colored like our Ceylon Robin). I have booked a place in the Shanghai Missionary Home, and hope to be there in time for a regular feed on Christmas Day.

January 5th. . . . In Shanghai. The streets were shaded by overhanging balconies and great cloth banners that serve as signs for the shops. They were crowded with a hustling, jostling mass of Chinese, with never a white face for blocks. At each side, narrower alleys and passages led through walls into darker shadows. Every few minutes, at important crossings, one passes a pair of soldiers, with high-powered rifles slung over their shoulders.

The Chinese impressed me from the first as a capable and self-reliant people. Their robbers, cut-throats, and pirates illustrate this perfectly. But it seems to be one of the standing mysteries why the Chinese do not show enough self-reliance in the matter of putting down criminals. It is a regular complaint that the Chinese will never help catch a thief. Blackmail, kidnapping, and other means of terrorizing must prove an effective check to would-be informers.

Street-life in China was very interesting, though it was not entirely different from that in southern Asia. The crowds of people overflowing from narrow sidewalks into the streets make a traffic problem similar to that of many Western cities. Shanghai has the cars, too,—at least 7000 of them, according to the licenses, trams every half minute, and rickshaws as thick as they are in Colombo. The streets are much narrower, too. The clothing of the Chinese is faintly reminiscent of Kashmir, only the long overcoats are slit up the sides two feet or so. They are buttoned down one side (like Mr. T. Z. Koo's garment), only the buttons are just knots of cord. ("Inventions of the devil," said one missionary who was wearing a Chinese overcoat). All the garments are padded with cotton like a quilt, and there is no limit to the number that one person can wear. The little children therefore, may appear as broad as long, and the older people like sausages. The women, it seems, never wear the long overcoat but only a coat and trousers. But they are solidly padded all round, too. Nearly everyone walks around with his sleeves meeting in front, hands buried in the opposite sleeves for warmth. I tried that, but found the sleeves of my overcoat were not wide enough so invested in a pair of gloves.

January 11th. Aside from a few hours in the Chinese part of Shanghai, my only glimpse of the real Chinese China was at Soochow. You will find that on the map about 40 miles west of Shanghai, a two hours' ride on the express. Those Chinese trains are

an experience. The first class compartments are much like those in second class on the S. I., but there is a table between the two seats. A little chap labelled "Boy" enters as soon as the train leaves the station, and brings with him small pots of tea and handleless cups. Most of the passengers indicate that they want tea, and thereafter it is a continuous performance; the Boy comes to refill the pots every twenty minutes for the duration of the journey. The smoking is also steady and violent. They use American cigarettes mainly; if they were addicted to Jaffna cigars in these countries, I should not be alive to tell the tale, for there is smoking on every train, tram, bus, etc. all through China and Japan. Almost every night I come in with a strong whiff of the weed on me, and the clothes still hold it in the morning, sometimes.

The ride to Soochow is through the flat land of the lower Yangtsze valley, and is not very much for scenery. Ridged garden-plots are the feature of the landscape, and only a few bits of green are seen in some of them at this time of the year. I was going to say that every inch of ground is used, as it is in the most fertile sections of Jaffna, but there are the big cemeteries to be deducted. They are scattered here and there through the fields, and the large grave-mounds take up a lot of land. In some sections I estimated that about one-twentieth of the arable land was idle on that account. It seems as if the Chinese would have turned to cremation when Buddhism took root there. Their system of burial is a great economic waste, not like the Japanese idea of stowing away the cemeteries on the steepest hillsides, and crowding the graves together so that the stones are rubbing shoulders with one another. But the country is not all dry gardens and brown mounds. There are touches of green in the groves of bamboo, and in smaller groups of pine or cedar occasionally. Then there are a number of winding streams and canals, the roads of the country. A motor-car in China is not of much use outside the limits of the cities or inside the old walled cities like Soochow.

I explored Soochow by rickshaw, aided by a guide whose English vocabulary was limited to two words. "Vely" and "old." So I believed most of what he told me! Venice has been often maligned by being compared with various places in the east,—Srinagar, for example. And Soochow is another, because it happens to have some canals running through the city, and of course some bridges over them. The canals are like those in Srinagar, but narrower, and if possible dirtier. Every two or three minutes, one gets out of his rick and walks over a bridge, for they are about as high as they are long. They are picturesque stone affairs, with steps up and down. The streets in the outer section of the city run like village lanes in Vaddukoddai, with the turns somewhat oftener, until one loses one's sense of direction entirely.

There is an old city wall, too, but it does not have much relation to the present city which does not fill its former limits, but spreads out on one side. Within the wall, the shops are better, and a surprising number of them sell foreign goods. But the alleys are barely wide enough for two rickshaws to pass. It is rather exciting to ride in a rickshaw through the city. The puller keeps up a constant honking on the horn with which his vehicle is provided, and charges full speed into openings six feet wide that are already comfortably full of pedestrians. Yet there were no lives lost as a result of my journey, as far as I know.

I don't know whether the Chinese ever heard of the tower of Babel, but they started out to build something similar in style. Their temple towers, running up to well over 200 feet in height, are imposing structures. The first one I saw was an old affair, leaning at a dizzy angle, perched on top of a small hill. It was a sort of Chinese Mihintale, I judged, for the whole hill was dotted with monasteries, most of them in a bad state of disrepair and neglect. Near the top of the hill was a little gully some 15 feet wide and five times as deep, spanned by a bridge. An old Chinese king was out hunting on this hill, the story runs, when he came across a tiger. He hit the beast so hard that he cracked the hill like this. I wonder what that tiger's skin looked like! In the centre of the walled city, there is a similar tower, newer and higher. It also is built of brick, seven stories in height, and surrounded by a covered balcony at each story. I happened to run into another party who had a pass to go into the tower, so I tagged along, ascending seven rickety flights of wooden stairs in the semi-darkness. From the top we could see westward to some mountains near Nanking, Tiger Hill two or three miles off, and under us a mass of grey tile roofs, broken here and there by bare mounds of earth. These last, I was told, were heaps of brick and tiles left from houses destroyed in the T'ai P'ing Rebellion many years ago (in the fifties or sixties, I think). I hope that Yokohama will not take so long to clean up, though they still have a lot to do here. (Tent Hotel, Yokohama.)

I wish I had seen Peking, but I am glad I didn't cut Japan for the sake of taking the long sea journey up to the capital. I hear also that they are having a real winter over in China, with the thermometer down to 15. Even Shanghai was colder than Japan, —or perhaps I am getting more used to the cold by now. Must stop now, to give the folks in the next room some peace for the rest of the night. This is the only regular hotel in the burg now, and its name shows how it started soon after the big earthquake of Sept. 1923. It is not much. The partitions are only of some sort of heavy cardboard, it seems. But when one steps out of the door and trips over a fragment of brick in the middle of what used to be

one of the principal streets of the town, when one looks out over acres of vacant lots with only the foundations showing, with a few big shells of buildings that have been scraped clean by fire, when one tries navigating in a rickshaw through unlighted streets as dark and deserted as a jungle, then one begins to realize that something big struck this town, and the fall was so hard that the city has not found its feet yet, after almost a year and a half. Hence I consider the 14 yen a day that I am paying here at the hotel to be a contribution to the building of a good hotel in the place.

Give me time, and I'll tell you a little about my experiences in Japan in my next.

A HUNDRED YEARS AGO

A Story of Uduvil

It was a hot April Monday, or to use the term in the Hindu calendar, one of the closing days of the month of *Panguni*. The heat during this month is so great that a proverbial saying in Tamil compares a terrible experience to the agony of one who walks bareheaded in the noonday sun of *Panguni*. On this day at about 10 o'clock farmers were plodding their weary way home with wet well-baskets on their shoulders after irrigating their gardens which were situated around the church compound at Uduvil. As some were walking along engaged in conversation, they hear a peculiar monotonous hum, and on looking behind saw a palanquin borne by four sturdy bearers approaching. It may be noted here that there were no conveyances with wheels at the time and the first constructed by the pioneer missionary, Mr. Meigs, was such a novel thing that hundreds flocked to see it on the roads. The palanquin was at the time the vehicle used by the highest in the land and especially by the Europeans. The men wondered whether it was the *Peria Durai* (Chief Civil Servant) that was coming along for some enquiry. As the palanquin neared them they saw four white faces, those of two gentlemen and two ladies. "Salaam, Salaam" were the smiling greetings of the occupants of the palanquin, and a show of surprise was all that these men were able to return in response to these greetings. They were soon near the *Vathakoil*, as the ruined Christian Church was called. At one time a Fransciscan friar was said to have worked there, but when the Dutch ruled Jaffna it was made a Protestant Church. There was at this time no roof on the Church nor on the house adjoining it. The house and the Church were in a dilapidated

condition and one of the walls of the house was shattered by a growing banyan tree. The compound in which these buildings stood was overgrown with thistles and weeds, and such was the deserted condition of the grounds that people scarcely entered the place, and some even believed that it was haunted. The scene was far from encouraging to our visitors who had come with the intention of making a home there. They, however, went over the whole compound in spite of the oppressive heat, and finally took shelter under an *Illuppai* tree which spread its cool branches north-west of the ruined Church. Here they were soon surrounded by an inquisitive crowd of spectators, mostly consisting of those who had come that forenoon to attend the annual sacrifice of goats and cocks to a female deity who had the rather endearing name of *Peththathai* or grandmother, but who was dreaded by those who failed to offer the usual sacrifice. The sound of drums at intervals showed that the festival was still in progress in that temple which was only a hundred yards from the place where the strangers were resting.

These strangers were two missionaries and their wives who had come from the Mission House at Tellipallai to find out whether a new station could be opened at Uduvil. One of the gentlemen was tall and somewhat lank in appearance, and the merry twinkle of his eyes now and then while he talked showed that he possessed a sense of humour. The other was of middle height, dignified in bearing and of a serious cast of face. Both the ladies were a little over the average height, and one of them had a gentle, motherly face which was lighted up with smiles, as she looked at the crowd of people that had gathered round them. The other had dark hair and eyes and an exceptionally intelligent face which had a far away look at times. She moved about eagerly looking at the scene round her, all the time asking questions about what she noticed.

The strangers could talk to the people only in monosyllables, and this created great interest in them in the minds of the older folk, while the younger ones were vastly amused, and gave expression to their amusement in peals of laughter. One lad more irreverent than the rest said that those white people could not be of the same race as that of European *Dorais*, but must be some broken down *Parangis* that had lost their way. If they were real gentlemen, would they smile at them and try to make friends with them? There was a hush when a very old man came in hobbling along leaning on a stick. The men standing round removed their shawls from their shoulders as a mark of respect to him. The old man made a low obeisance and asked the strangers whether he could do anything for them. On their signifying that they would be glad to have some water, the old man ordered some of the boys who were standing near to run up and bring from the

compound of his daughter some tender coconuts. The lads returned not only with the coconuts, but with *pukkai*, (rice cakes), *mothagam* (preparation of flour, sugar, and peas) and plantains. The daughter of the old man who was the wife of the priest of the adjoining temple, on hearing that some white strangers had come to the place and were staying under a tree hungry, was touched and she said to the boys who had come for coconuts, "Take some eatables too, my sons, Strangers at our gates should not starve." The missionaries were delighted to drink a beverage that they had never tasted before, and from nature's vessel too! And they gladly partook of the refreshments, which they especially appreciated as they were prompted by thoughtful hospitality.

For some weeks after this day one of the missionaries would come now and then from Tellippalay to supervise the repair of the ruined house. A new roof was put on, and was covered with palmyrah leaves. There were no windows or doors, and when the two families came to occupy the House they had to improvise some sort of screens made of plaited coconut leaves.

When this missionary had to stay at times overnight to superintend the work that was going on, he would receive a *chembu* full of milk from a neighbouring house. On enquiry he found out that the sender was the same woman who had on that first day supplied them with refreshments. This woman was reputed in the village as an exceptionally liberal and tender hearted person, and her dependents and servants blessed her for her many acts of charity and called her by the affectionate term, *Achy* (mother). This missionary called her *Pal* Achy (the milk mother) to show his appreciation of her thoughtfulness.

Soon after the missionaries arrived to settle down in the repaired house, two girls would come to the verandah, and when spoken to they would run away. Gradually, however, they threw off their timidity and became friendly with the ladies. Their attempt to teach the girls met with little success. On promise however, of jackets they learnt to sew. They were so fond of the ladies that they would play all day long in the Mission verandah.

One of these girls lived next to the Mission compound, within a hundred yards north of the present School hall, and was the daughter of the priest referred to above. The family was in very affluent circumstances Their house was what the people of the time would call a palatial one. It consisted of two square piles connected with each other, with a courtyard in the middle of each square. One square was used by the men, and there were two rooms in it. The other was used by the women folk and in it were the kitchen and the store room. There were verandahs running around the whole house in which farm implements, etc. were stored. A few yards from the house stood

a shed in which was housed the goddess. The family belonged to a high caste, and claimed that their ancestors hailed from India bringing along with them their dependents and slaves, and *Peththathai*, their household goddess. There were two daughters in the family. The older one was not allowed to leave the house as she was a grown up girl, but the younger was at liberty to run about and play with the children in the neighbourhood. She was the pet of the family and was called Chinnachi (the little mother). She became so attached to the ladies that she would go home and tell her mother wonderful stories about their kindness and cleverness. This interested the mother so much that she secretly told Chinnachi to bring them some day to the house. But the priest, her husband, should be consulted. When the subject was introduced to him he was in a terrible rage.

"What!" he exclaimed, "and I a priest too! What is this world coming to! No wonder our ancient writers have said that women are foolish and should not be trusted. What a perfect idiot you are to suggest that *Mlechchas* should come near the holy place of our goddess; why, *Peththathai* will strike you and us and our little ones with cholera or the small-pox if we dare to desecrate her grounds. I must even now sacrifice a goat to appease her for the mere suggestion made by you."

He raved on in a similar vein, but the patient wife said nothing. That was the way with her. She would say, "Two should not get angry at the same time". She would watch for an opportunity when her husband was in good humour, and would then take him to task for the the nasty things he had said or done. Her blustering and abusive husband knew that she was the stronger and the more intelligent of the two. She was the manager of the household and the farm, and her husband knew that he was helpless without her wise economy and careful management. So she was the real power in the house, although she never aggressively asserted it. She *seemed* to obey her husband, but after all, she always had her own way. Day after day the wife gently pressed her husband to let her have the pleasure of receiving the missionaries. The husband at last gave his consent on condition they should not be allowed to come into the house. A day was appointed for a meeting and neighbours and relations were invited to see and hear the white *Ammahs*. Not only the ladies but the two gentlemen also came. The meeting was held in the open under a tamarind tree. Two stools had been got ready for the ladies, and what was to be done about seating the gentlemen? A resourceful neighbour suggested that two mortars might be requisitioned for the purpose, and accordingly two were brought in and turned upside down and the gentlemen sat on them. The men that were gathered together stood a little aloof, while the women gathered round the ladies and listened to

their loving talk with the aid of an interpreter. The priest sat sullenly on the verandah of his house looking on. But the wife, who showered marks of affection on her white sisters, listened eagerly to their wonderful stories, and her heart was so touched that she began to feel that her little daughter's impression was not at all exaggerated and that these people had come from a far off country to do them real good. But when the ladies pressed her to let her daughter enter the Boarding school about to be started, she sadly shook her head and told them that could not be, as the child and the whole family would lose caste thereby.

And then came an eventful day. Chinachy and her companion were one evening playing and sewing in the missionaries' verandah, when suddenly it seemed that the very floodgates of heaven were opened, and rain came down in torrents. The little girls were frightened and waited till the rain ceased, but the rain kept on, and being a new moon night it was pitch dark. It was getting very late and the ladies decided that the girls should not attempt to go home. But they were hungry. They offered them some bread and plantains. Chinnachi, who had learnt to love the ladies as her own relations, readily consented to eat. But the other girl would not touch the bread, as it was cooked food, and ate only the plantains. Although Chinnachi's house was near by no one came in search of her, as the father supposed that she was as had often happened, in the house of the other girl, who was a relation; but the mother knew that she was in the safe keeping of the missionaries. The day dawned, and the sun shone bright. But great trouble came to the household of the priest. The news that the child had eaten at the house of the white people had spread like wild fire, and an angry crowd of relations and neighbours gathered together. The girl was severely whipped by the father. There was a great outcry against the missionaries. When the excitement subsided, they considered the practical question as to what should be done with the girl who had become an outcaste. For days the question was considered and no one could suggest a plan of action. Now the mother, who had been anxiously revolving these things in her mind, spoke up. One day when some of her older relations were bewailing their evil fate, the mother said:—

"To my mind, two things are very clear. One is, it is impossible for us to find a *vellalā* husband for the girl, even if we offer a tempting dowry. The second is, as a mother I feel that there is no one in the world, not even my nearest relations, to whom I can safely entrust my little one as to these white people. The thing to do is to take the girl to them and ask them to assume all responsibility, even that of finding a husband suitable to her caste. I feel that this is the will of the *Ishwaram*."

The relations murmured approval. Indeed, such was their respect for her sound common sense and un-

erring judgment that, woman as she was, they would go to her for advice in their troubles, and ask her to arbitrate in their disputes. The husband felt relieved of a burden which had weighed on his simple mind, much as he revolted from the idea of entrusting his pet child to foreigners whom he cordially hated.

The mother had not, it must be said, spoken out her whole mind in this matter. She was really glad that the thing had turned out as it had. Day by day as she had heard her daughter speak of the loving ways of the missionaries a strange fascination drew her to them. The daughter would beg her to let her stay with the missionaries, and they had both secretly hoped that some way would be soon opened. Now she felt that their heart's desire was fulfilled.

The morning after the decision was taken, the father with a few elderly relations waited on the missionaries. The *Neduval Padre* (the tall missionary), as Dr. Spaulding was called, was at home, and the father accosted him thus.—

"Padre, you have deprived me of my daughter by making her lose caste. I will forgive you if you will from this day assume all responsibility for her. You must find for her a high caste husband. Remember that I will not give her even a *kuli* of land which I intended to give her as her portion. You have to provide the dowry also yourself."

Needless to say, the Missionary at once closed with the offer, especially as he knew how anxious the girl had been to study. But he imposed one condition; the parents were not to interfere thereafter in the plans he had for the girl To have a high caste girl enter the school as a boarder meant a great deal for the plans of the missionaries, as many who were hesitating would, they hoped, be encouraged to send in their children. Nor were the missionaries disappointed. Slowly but steadily came applications for admission, and the Boarding school began to grow in numbers.

How Chinnachi developed into a fine Christian girl, how sometime afterwards the father wished to take her away, against his promise, how she was removed to the mission Varany school, how she was married to a Christian convert who was an apothecary in Government service, how the parents unexpectedly gave her her marriage portion, how she returned to her old school as its matron, after the death of her husband, and how *Betsy Acca* was respected and loved by a generation of Uduvil girls: these are indeed matters of interest. But that, as they say, is another story. We are here concerned only with the beginnings of the mission work at Uduvil.

I. M. C.

STUDENTS' SECTION

MY TRIP TO THE JAMBOREE

(CONTINUED FROM THE DECEMBER NUMBER)

We left Sidcup, our first camping place, and went over to Wembley and camped at the Wembley paddocks, a few yards from the exhibition grounds, where all the Empire Scouts camped for the great Imperial Jamboree. On the 28th of July the Overseas Scouts, numbering four hundred, were inspected by H. M the King at Buckingham palace when Sir Robert Baden-Powell, Chief Scout for the whole world, and the Duke of Connaught were also present. The King shook hands with every scout and put some questions to some of the scouts. He gave a short speech telling us that he went round the world at the age of fourteen and that he felt that once a boy scout was always a boy scout. He said that we would learn great things in one week at Wembley which we could not learn in a whole year at school. He concluded the speech, wishing us the best of visits in England and a safe return to our own native land.

I am proud to say that the Ceylon Contingent was remarked on as a "smart set of lads" by the Duke of Connaught, a remark which was repeated over and over again by the Chief Scout and many others. At the end the Chief Scout told us to make friends with the Scouts of the old country, and to be brotherly with all scouts.

We then were conducted over Buckingham Palace. The Palace derives its name from a mansion erected by John Sheffield, Duke of Buckingham in 1703 and was purchased by George III some sixty years afterward. His son commissioned Nash, the architect, to remodel it, but it was little used until 1837 when Queen Victoria chose it as her own residence, and King Edward VII, King George and Queen Mary have made constant use of it. King Edward VII was born there on the 9th of November, 1841, and died there also on 6th May, 1910. The front was reconstructed in Portland stone, and a wing added, which forms an extensive quadrangle—the east front facing the Park. The Royal Museum is to the south of the palace. Here is kept the magnificent coach with paintings by Cipriani. On the 29th a special service was held at Westminster Abbey, where the Dean of Westminister preached. His thought was "Let the stones of this Abbey, which tell us of great men who have gone before us, let them inspire you, my children". After the sermon a procession of Scouts with all the flags of the empire followed.

About Westminster Abbey we learned the following facts. According to tradition, the first church on this site was built between the years 605 and 610 by Egbert,

King of the East Saxons. Being built on the west side of the city of London, it was called the "Westminster" to distinguish it from the Church of St. Paul's. A Benedictine monastery was established in it at the time of St. Dunstan in 960. Edward the Confessor is, however, regarded as the founder of the church and was crowned there, as has been every monarch since, with the exception of Edward V, who died uncrowned. Round the Confessor's chapel runs a spacious ambulatory from which open numerous other chapels. The choir screen displays thirteenth century stone work. The organ stands on each side of the screen, the organist's seat being in the centre. There are sixty eight stops, but I don't know what stops are. Near the western end of the nave is "that touching symbol of the nation's grief and remembrance, the grave of the unknown warrior". As we passed this, even we felt something in our hearts. This grave is always surrounded by innumerable wreaths. All that is necessary is said by the following inscription:

Beneath This Stone Rests the Body
Of a British Warrior
Unknown by name or rank
Brought from France to lie among
The most Illustrious of the land
And buried here on Armistice Day
11th November, 1920, in the presence of
His Majesty King George V
His Ministers of State
The chiefs of His forces
And a vast concourse of the nation.
Thus are commemorated the many
Multitudes who during the great
War of 1914 to 1918 gave the most that
Man can give—life itself
For God
For King and Country
For loved ones, Home and Empire
For the sacred Cause of Justice and
The freedom of the World.
They buried him among the Kings
because he
Had done good towards God and towards
His house.

This marble slab was quarried from one of the Belgian battle-fields. On a pillar close by is suspended the Ypres flag which was carried in France during the war, and rested on the grave for a year. In a small receptacle below is kept a Congressional medal bestowed on the Unknown Warrior by the United States Government in 1921.

In the sanctuary all the sovereigns of England from the time of William I have been crowned. The tombs of many abbots are in the cloisters. The chapterhouse, an octagonal chamber, is full of stone seats with a single central pillar. This was the meeting place of the House of Commons for about three centuries, from 1200 on. At the south-west end of the Abbey is the Jerusalem Chamber, taking its name from the tapestries with which it is decorated. Here Henry IV died on the eve of starting for the Holy Land. The Abbey possesses a fine peal of bells, the heaviest in London. On the treble is the inscription, "Thanks to God who giveth us the victory". The bells which, with the additions to them, comprise a full octave, were rung after many years' silence in honour of the King's birthday in 1919.

On the first of August the Jamboree was opened by H. R. H. the Duke of Connaught, at the Stadium. The Scouts entered in eights with the bands playing, and as each contingent passed the Duke, the flags of each country were dipped to the ground in honour of royalty. Songs were sung by a thousand specially trained Welch Scouts. At a certain bugle all Scouts rallied round the Duke, and the first part of the National Anthem was sung with all the Scouts kneeling, and the second part with them standing. Then three cheers were given for the King, the Duke, and the Chief Scout, and the Scouts ran back and took their respective seats. Several displays were given by some contingents each day. Some of them were the Highland Reel by the Scottish Scouts with their shining kilts. "Puck's Pageant" by Scouts trained by Rudyard Kipling, "The Founding of the Hudson Bay Company" by the Scouts of Harrow School, lassooing, etc. On the second day, the Jamboree was opened by H. R. H. the Prince of Wales. After the displays he camped with us that night. He was very simple; in his tent there were only two chairs, a table, a bed, and an oil lamp. He attended the big camp-fire that night, and joined us in our songs. Each contingent gave its country's war-cry, and as the Ceylon contingent did not know any, we composed one in Singhalese, and gave the cry, the meaning of which I do not know even now. There were sing-songs and dances and when the Highland Scouts danced, the Prince of Wales made the camp-fire more enjoyable, by joining the Highlanders. On the third day, since it was Sunday, a great service was held at the Stadium, where the Prince of Wales, the Archbishop of York, and the Chief Scout addressed us. On the fourth day, Sports were held, in which Mahamooth, Vernon and I ran the obstacle race, but were beaten by the Australians. The Jamboree ended on the 8th with a Scout Fair. This was an Elizabethan Fair, the object of which was to show the Overseas Scouts what kind of people lived in the reign of Elizabeth. Shakespeare's "Merchant of Venice" was acted as it used to be in his time. We also had another Fair, the only one worth mentioning, because there we realized the largest amount of money! We dressed ourselves in our national costume and this attracted all to the Fair. Our troop consisted of Tamils, Singhalese, Malays, Burghers, and Parsis, all of whom wore their own national costume. There were about twenty two thousand scouts camping at Wembley, which thus became a city for the week of the Jamboree. We had a general Post-Office, shops, restaurants, and every possible thing one could see in a city. Our trek-cart carried the letters of our G. P. O, and proved most useful, not only to us, but to every troop at the Jamboree. In our camp our troop was divided into two patrols, the "Leopard" and the "Sambur". Each patrol took the skins of these animals and hung them in their tents. This attracted all the visitors and

other scouts, and every minute we had to explain what animals they were and how to capture them. In the evenings we had to tell them how to capture an elephant and of our wild life in Ceylon.

We lived there like brothers, working for the brotherhood of man. Many friends of Ceylon visited our camp, and I am glad to write that I met an Old Boy of St. John. College, Mr. A. M. Kumarasamy, who was attending a committee in London, of the World's Christian Student Federation. We stayed two days more at Wembley and visited the Zoo and Madame Tussaud's exhibition. Thus ended our days at the Jamboree.

S. S. SELVANAYAGAM
L. M. E. Class.

GANDHI IN LIGHTER VEIN

Mahatma Gandhi is a personality that has captivated many a heart both of the East and the West, one who is considered one of the world's greatest men. Great men have been very humourous, and in this way Mahatmaji is no exception. His is the humour of the heart of a little child fit to enter the Kingdom of God, a humour that is the result of the spiritual energy innate in him. His all-embracing rose-like smile at once sheds a lustre and a halo around his holy presence. He is one who is ready to enjoy everything, full of wit and wisdom. In a leader who can "mould heroes out of clay" and is guarding the destinies of a whole nation, a maintenance of Czarist discipline is required, yet his sternness and loftiness of character are combined with a divine, child-like simplicity and sense of fun, which make him a welcome companion to friend and foe alike. With a smiling face, he plays with his Ashrama children. In his writings and speeches as well, there are remarkable instances of the quality of his humour. In many of his writings there is this strain, and readers of "Young India" enioy many a time a hearty laugh. To each of his articles he assigns beautiful and humourous headings, such as "Well Done," "Next is Gunpowder,' "Shaking the Manes." "If I were Vice-roy," "Only six months for the President," "Summersaults," "The Death Dance." "Puzzled and perplexed," "Et Tu, Brute," "Tired of Mahatma." He is a thorough sport in his writings. At the beginning of his "Jail Experiences" he wrote, "The reader knows that I am a hardened criminal" for this was not the first time that he was sent to His Majesty's prison. Under an editorial, "The Acid Test," he writes

thus—"I am supposed to work wonders, lead the nation to its predestined goal. Fortunately for me I entertain no such hallucinations. But I do claim to be a humble soldier. If the reader will not laugh at me, I do not mind telling him that I can also become an efficient general on the usual terms. I must have soldiers who obey and who have faith in themselves and in their general and will carry out instructions."

Gandhi as a patient is cheerful and happy. There is a calmness and joy in his face, for this is an expression of the inward happiness which he possesses even after much suffering, service, and sacrifice. Col. Maddock on dealing with Gandhi as a patient writes in praise of his extreme cheerfulness. When Mahatmaji heard for the first time from the Doctor of his release, he remained quiet for some time and then said to the Colonel with a smile, "I hope you will allow me to be your patient and guest a little longer," at which the doctor laughed, and said that he expected his patient to go on obeying his orders. At Sassoon Hospital he was very much loved by the nurses and he kept smiling at them so that it was a joy for them to nurse much a cheerful patient. One of the nurses remarked, "Nursing is not always a joy. At times it is a task. But it has been a pure joy and privilege to nurse Mr. Gandhi." There was a chain hanging down from the top of his bed, of which he took hold to enable him to sit up or to turn in bed, and he smilingly said to a friend "That's my gymnastics."

An amusing incident occurred toward the end of his great trial, when the magistrate applied to Mahatmaji for personal details: "Age?" "Fifty three," "Caste?" "Hindu Bania." "Occupation?" "Farmer and Weaver." On the part of the spectators there was a little merriment but these are great and memorable words that will go down to posterity as the sum—total of the philosophy of Indian national life. On seeing an American gentleman, on one occasion, he remarked concerning some books which he had lent him, "I have not been able to read those books. I have them with me in prison, and shall need them now," and he added laughing "for I shall have plenty of time at last."

As a speaker, too, he is humourous. On his return from South Africa in January, 1915, accompanied by Mrs. Kasturbai Gandhi, his wife, he was welcomed with a great reception, presided over by Sir Pheroje Shah Mheta. Replying to a toast in his honour, he said that they had also honoured Mrs. Gandhi "the wife of the great Gandhi," but that he had no knowledge of that great Gandhi; that she, however, could tell them more about the sufferings of women who rushed with babies to jail.

He displays his best humour with his "big brother," Maulana

Shaukat Ali. Many a time has Shaukat kept him under his protection from the curious gaze of the multitudes. He is a giant with a child's heart, and frolics with Mahatmaji like a little child. During his convalescence almost all the great leaders visited him and received his darshana. The "big brother" fumbled about and kissed his feet, Lalaji burst into tears, but Mahatmaji with his toothless smile said "Lalaji, the joke is too big for my stomach. I would have a hearty laugh but for the wounds and stitches." Lalaji who was anxiously expecting to hear from him something sad departed with a joyful heart. Coming to his recent fast, when he was breaking it, each of the leaders clasped his hand and had a loving embrace from him. Shaukat Ali did not offer himself to be embraced but touched his feet, at which Mahatma Gandhi laughed, for he knew that his big brother did not go to him for an embrace because he was too bulky and large limbed.

The meeting of Saraojini-devi with Gandhi in the great trial was a dramatic incident. Nay, it was pathetic. After a wearisome journey, she came straight to the prisoner, seized his hands, and placed them on her eyes as a token of affection and reverence. At the last Belgaum Congress she started speaking, getting from Mahatmaji before hand his rimmed spectables for, as she said, "I thought I could have obtained from him in this way his wonderful wisdom and moderation," at which Mahatmaji heartily laughed.

Gandhi at Belgaum was cheerful and humourous. It was his genial and smiling wisdom that was a great factor both in the deliberations of the Subjects Committee and in the All India Congress Committee. It was a great pleasure to everyone to listen to him, as he gave utterance to various humourous remarks with his mystic smile. By his ready wit and kindly humour he kept the house in the best of spirits. Dr. Cassius Perera of Ceylon who went in connection with the restoration of Buddha Gaya at first moved a strongly worded resolution, thus: "This Congress recognizes the right of Buddhists to Buddha Gaya" but after this, the Doctor said again, "Suppose we move a simpler resolution, wording it thus, 'This Congress sympathizes with the Buddhists . . . . etc.' " Mahatmaji laughed and said "That is milk and watery. I like whiskey." When Dr. Paranjipai was speaking on this point in a humourous way, one of the other members asked Gandhi whether this member was in order, whereupon he immediately replied that he himself was always out of order, which made the house burst into a peal of laughter. Another instance of his humour was displayed when the Pact was under consideration. Maulana Hazrat Mohani began to give a speech on a point of order, but was virtually asking the Mahatma to take up the resolution of independence first. This made Mahatmaji remark that with due respect to the Maulana he submitted that it was not a point of order but a point of advice. When

Deshabhandu C. R. Das promised to spin after all the leaders had vowed to spin he langhingly remarked that the would be under his tuition.

These are some of the instances which show Mahatma Gandhi's cheerful nature. The treasure of his radiant smile and happy wit is reserved chiefly for the rare and priviledged among his friends. Bande Mataram !

S. T. THURAIRAJASINGHAM,
L. M. E. Class.

OUR SAY IN ALPHABETS

A is for our Athletic Advisory Association, that meets after 9.30 p. m. and conducts its proceedings "in camera."

B is for Badminton, the latest craze with the Inter Hostelites.

C is for Curry that Canapathy prepares ever so hot.

D is for Drill with our Demonstrator, in the Dew before Dawn.

E is for the Eluvative Expedition, which we Ever so Eagerly Enjoy.

F is for the Forum which meets in numbers Full with their new constitutional ruler.

G is for our Gossip, which you can find here (in the "Miscellany"). If you want it regularly send your Greenback for a year.

H is for Humbugs, for from Highlands and Homes-over-Straits they come to make the place Hum.

I is for India.

J is for our Jacks who go up to—ville there for their Jills to see.

K is for "Knickerbockers or Koducken" about which our Cricket-master asks a question. We suggest Kilts for our athletes.

L is for our Librarian, a mighty Lord within his precincts.

M is for money, that the busy-body treasurers of our innumerable committees harass you for.

N is for Nichols, now at Noisy New York, where he is a Neophyte at Theology.

O is for Orators, to become which, many students, of late are aspiring. (But the best way to be one is not to cram up written speeches under the stairs.)

P is for Petitions, that we fear will now be Plying Plentifully to the Faculty, with Pitiful Plaints.

Q is for Questions from the Quills of our masters which though always Queer, are nevertheless Quotidian.

R is for Radicals, of whom we have a few, who often are so Refractory and Repugnant that we have to make the place a Reformatory for them.

S is for Sphinx. Oh, if we could have one in the Compound to consult when the elections for Secretary or Captain come!

T is for Tennis that is Timidly (?) reserved for Teachers. The Terms are Too Tight for a student-Tyro to Thread in.

U is for Uduville Pageant, which our Undergraduates Universally say was Unique.

V is for our Veteran, the hero of a hundred defeats, who cries "Vote for me or Vanish from View."

W is for weddings, not one but two, which we are wistfully waiting for.

X is for Xylography, a feature of our Manual Training Department.

Y is for YOU, oh readers. Why do you not feed the "Miscellany?"

Z is for Zenith where we are and hope always to be.

K.

PRINCIPAL'S NOTES

After a long furlough the principal is back in harness again so fully as to make it necessary for him to stop and think very carefully as to whether he has after all, been away from Jaffna College during the past more than a year and a half. Yet, 'Far from the madding crowd of details that press upon his waking hours here in Jaffna he has been having a most enjoyable time of rest and refreshment, renewing old acquaintances, speaking to audiences about Jaffna and Jaffna College boys, and pursuing, in the 'cool, sequestered vale' of Harvard University a course in education. This time has been the more enjoyed because his mind was at ease as to the well being of the College in the hands of the acting Principal, Mr. Harrison, and the Vice-Principal, Mr. Chelliah. That this confidence was not misplaced he is being assured as day by day he picks the various threads in this complex tapestry of Jaffna College and its affiliated schools with their 2000 students and finds with what faithfulness and ability this task has been met. This makes the work of resuming duty an easy and pleasant one and I wish to take advantage of this opportunity to express to the ex-acting principal, (as he modestly styles himself), and the vice principal, my hearty thanks for their services: and I would include in this all the members of the college staff without whom the work could not have been carried on.

Fortunately few changes have taken place in the staff during the principal's absence in the way of removals. The one conspicuous case is that of Mr. Nichols who left in December before the principal's arrival. His going left a big gap that it has been very hard to fill, in fact much of it is as yet unfilled. He did many things and did them exceedingly well. One of those things was the editing of this Magazine. We hope the habit of contributing to it will have become so firmly established as not to be broken by his return to America. That this hope is likely not to be disappointed is evidenced by the fact that he has already begun to send on Miscellany material, some of which may be seen in this issue. It will be a delight to his parents to have him back with them and the principal is glad that he has had the opportunity during his furlough of making the acquaintance of the parents and home of Mr. Nichols so as to be able to see him as he goes in and out during the next three years from rooms high up in that New York city tenement: and as he makes his way to and from the Union Theological Seminary. Such parents go far in the way of explaining such a genuine, sterling character as we all recognize in the one who three years ago came from it to labour in our college. After his years in the Seminary we hope he will return to the Mission field and that the particular part of the field to which he returns will be no other than Jaffna College.

There has been another distinct loss to the institution during the principal's furlough and that is the passing of Velupillai Gnapragasam. Tribute has been paid to him in these pages already so I need not add much more. I must, however, add one personal word of appreciation of the character and work of one who was most faithful and cheerful in his service. Loyalty was one of his traits of character and it may be said of him "Well done good and faithful servant."

Another son of Ceylon has heard the East a calling and is to come back. This time it is the son of Mr. Louis Hieb who was Secretary of the Colombo Y. M. C. A. in the early years of this century. The son's name is Stephen P. Hieb and he is coming to Jaffna College some time in the middle of this year unless well founded expectations fail. Now he is finishing his education by taking a course in Education in Nebraska University having previously taken two years in Theology, one at Union and one at Oberlin Seminary, and his academic course in Nebraska. As the son of Louis Hieb he will be doubly welcome to Ceylon.

The Educational world is full of new ideas in these days. There is Supervised or Directed Study, Socialized Recitations, The Project Method, and the Dalton Plan. Jaffna College is not immune to these ideas. Mr. Phelps is trying out the Project Method in his teaching of Science to the Fourth and Fifth Form boys and working in with

it something of the ideas in the Socialized recitation. One of the projects is the erection of a telegraph line from the College House to the Laboratory. Others are doing something along the same lines, (educational lines not telegraph). There are projects in Mathematics, in English and in ..... But, after all, what is a project?

Mr. Ponniah, who has been in the Manepay hospital for some weeks is, we are happy to say, regaining his strength and will, we hope, be able to join the staff before long. We are fortunate in having Mr. C. Kathirvetpillai for his Tamil work.

Upon returning the principal was pleased to find one of the new lots of land, the lot to the West of the Hunt Building which he choses to call the lane lot because it is on the lane, filled with earth and a garden started by the Scouts which now bids fair to rival any garden of the 'good old days' when the Y. M. C. A. garden committee flourished like a green bay tree. It should be added that the Garden Committee of 1925 is now taking steps to add its efforts to those of the scouts with prospects of something far superior to anything in the past even.

The following letter sent to all who have subscribed to the Jubilee Fund may be included here. Possibly it will reach the eye of some grateful Old Boy who has not yet subscribed to the Fund or someone who has not paid his subscription, and lead the former to subscribe and the latter to pay.

Dear Friends.

Upon my return from America I find there is a large amount of the subcription to the Jubilee Fund still to be paid in. The supporters of the college in America were much encouraged and cheered by the report I took them of the Jubilee and Centenary Celebration and of the amount subscribed on the Jubilee Fund. Will you not help to remove any liability there may be of charging me with having given too glowing an account by helping to bring the amount collected nearer to the amount subscribed. This you can do by sending a part or all of your subscription, and by urging any others to do the same.

The amount you subscribed was Rs.

The amount you have paid according to our records is Rs.

For what you subscribed we are grateful. For what you have paid we are increasingly grateful. Will you not increase that gratitude still further by sending at once all or a part of your subscription.

Cordially yours,
John Bicknell,
Principal.

ALUMNI NOTES

BY C. H. COOKE

The Hon. Mr. K. Balasingham has been appointed a member of the Executive Council. He continues his position in the Legislative Council also as a Nominated Member.

Mr. S. Velupillai of the Registrar-General's office has been appointed Registrar of Lands, Jaffna.

Mr. W. S. C. A. Cooke has obtained the degree of M. sc., in Agriculture at the University of California Berkeley, California, U. S. A.

Mr G. C. Bartlette, Assistant Irrigation Engineer, Dedunoya has been transferred to Vavuniya in charge of Mullative Sub-division.

Drs. J. P. Subramaniam, K. Poothatamby, D. T. Navaratnam and N. Ambalavaner, who proceeded to Great Britain for higher qualifications and have obtained them, have returned and assumed duties.

Mr. F. Tambiah, Proctor, S. C., and Notary Public, has been allowed to practise as a Tamil Notary in the Chilaw District.

Mr. N. Kandiah, Assistant Postmaster, Vaddukkoddai, has been transferred to Mirigama.

Mr. T. S. Selviah, Headmaster of the Government English School, Gampaha, has been transferred on promotion as the Headmaster of the Gampaha Training School for teachers.

Mr. S. Vytialingam of the Registrar of Lands' Office, Trincomalee, has been transferred to Colombo.

Mr. A. S. Sanders, Assistant Superintendent of Excise, has been transferred to the "Flying Corps" of Jaffna.

Mr. A. S. Kanagasooriar, Advocate, Colombo has come to Jaffna to practise his profession.

Mr. S. Armstrong, who had been holding a temporary post in the Public Works Department has been permanently appointed an Assistant Engineer in the Department.

Rev. J. S. Mather of the Vannarponnai Church, has been transferred to Kalmunai.

Rev. D. S. McLelland of the Jampettah Church, Colombo has been transferred to Jaffna.

Rev. J. K. Sinnatamby, has been appointed General Manager of Village Vernacular Schools under the Jaffna Council of the S. I. U. C.

Rev. F. Anketell of the Araly Church has retired from active service and *Mr. G. M. Canagaratnam*, has been called to the Araly Church in his place.

Rev. A. Kandiah of the Karadive Church has been transferred to the Tellippallai Church and *Rev. K. C. P. Welch* to Chavagacherry.

Mr. C. W. Danforth of the Sandilipay Church, has been transferred to Moolai.

Mr. L. N. Hitchcock, who has been doing Christian work among young people has been called by the Atchuvely Church as its preacher.

Obituary

The death of *Mr. A. G. Kanagaratnam*, Clerk, Registrar-General's Office, took place on January 1st.

There passed away on January 26th, *Mr. S. W. S. Cooke*, the Postmaster of Pandeterrippu.

The death of *Mr. S. Karalapillai*, Merchant and Commission Agent, Colombo, occurred on January 29.

SCOUTING

The Second Jaffna Troop regrets the departure of Mr. E. G. Nichols, who has been associated with the troop since his arrival, and who has been leading the Troop from the time of the departure of Mr. V. R. Rajaratnam, the former Scout Master. He revived the interest in the movement and brought it new life at a moment when it would have easily died out.

On the evening of the 28th of November, 1924, all the teachers and students of Jaffna College with a number of visitors assembled on Brown's field and at about 5 p. m. the Scouts of the College greeted the Eighth Troop (Manepay Memorial) and 1st Jaffna Wolf Cub Pack (Jaffna College) in the field, hoisted the College flag in the middle of the field, and having saluted it, entered the Principal's bungalow to accept the kind hospitality of Mrs. Harrison who was at home to the Scouts in honour of their departing master and friend. After about fifteen minutes, the Scout Master, Mr. C. O. Elias, with the Assistant District Commissioner, Mr. SabaratnaSinghe and Scouters, Mr. R. C. S. Cooke, Mr. M. A. Chelliah, Mr. K. V. George, Assistant Scout Master, and the guest, Mr. Nichols, entered the field and made a whistle, out of which many of the audience could make nothing. But small groups of the Scouts were seen running hither and thither trying to remain unseen by the audience. After some time, at a different call of the whistle, the whole College compound was ringing with "m o o-w' s", "n-ie ie-ies," "Kt-ee ee ees" and "C-wo oo-ooes," and soon the Scouts were in front of their master saluting him. The Assistant District Commissioner, was elected chairman for the day at whose bidding the Scouts dispia yed their

quickness and alertness in a parade and in a few other Scout shows. This formed the first part of the programme, which closed with the distribution of badges for proficiency in different crafts and grades to the Scouts and Cubs by their departing Master. The audience then adjourned to Ottley Hall, while the Scouts in a procession carried the Chairman and Mr. Nichols to the Hall in the Scout way on seats cleverly made up of poles.

The important part of the farewell function began when the Assistant District Commissioner and Mr. Nichols were garlanded on the platform. The chief item on the programme was the reading and presentation of an artistically illuminated address and a souvenir an ornamented brass tray of Kandyan art. The remainder of the time was occupied by the speeches of the Acting Principal, the Vice-Principal, and the Scout-Master of the Manepay and Jaffna College Troops and by some peculiar songs and cries of the Scouts, for which they seem to have much taste.

The speakers brought forward the untiring enthusiasm, perseverance, and the sense of duty of the departing Master. They advised the Scouts to follow his spirit of service and simplicity, which, they said, he exhibited in the different camps held at Jaffna, Mandaitive, and Mutwal.

After a vote of thanks was proposed by one of the Scouts to the audience, speakers, and especially to the Manepay Scout Troop for their presence in acceptance of the invitation, the function came to a close with the singing of the College song.

Thus the Troop bid Mr. Nichols farewell. Though he is not with them at present, still he is with them in spirit through his letters.

In spite of Mr. Nichols' departure and of two of the faithful patrol leaders, Mas. M. Chelliah and Mas. R. C. Thurairatnam, the work is carried on enthusiastically by the untiring efforts of the Scout Master.

Mr. C. W. Kanangara, the District Commissioner visited the Troop during the early part of February and examined the different patrols and their work with many encouraging words.

Except for the parade and patrol instruction, most of the time is given now to the garden work. It will not be out of place to give a word or two about the garden. The fertility of the soil and the silent and steady work of the Scouts have produced a promising garden to the amazement of the authorities and of those who are connected with Scouting, as well as to the immense satisfaction and encouragement of the Scouts themselves who are working in it. The troop is waiting for the fulfillment of the proverb, "You will reap whatever you sow."

The Troop has had various changes all through and the last one it got over recently was in the matter of the Club Room. At the return of the Principal, the Troop had to vacate its Club-room. The students have dormitories to sleep, class rooms to study, laboratories to work, but the Scouts have no place to roost. By kind courtesy of a local gentleman, Mr. Kathiravelu, we have been allowed to use one of his rooms as a temporary club room not far away from the College. We earnestly hope that the College will encourage us by making provision for a club room.

We are anxiously waiting for the June rally which is to be held in Colombo and are training ourselves to compete for the sports.

In closing, the Troop feels proud of having succeeded in sending to the Wembley Exhibition Mr. S. S. Selvanayagam, who has returned and accepted the work of leading his brother Scouts as troop leader.

S. T. Aseervatham,
L. M. E. Class.

FIRST JAFFNA WOLF CUB PACK

The departure of Mr. E. G. Nichols from Jaffna College is a great blow to scouting and a greater blow to the Wolf Cub Pack. As an old Wolf so well had he taught them to howl, dance, and hunt that soon after his departure they were hunting for him with howls and dances.

At last, the Old Wolves, the Scouts, went into their aid and gave them an Old Wolf who is learning how to bite.

The Pack work is going on steadily under this new A Kela (wolf-cub master) Mr. C. W. Kanangara, the District Commissioner visited the Pack during the first part of the first term and examined them. On that occasion, the wolf cubs exhibited some of their dances, jungle crafts and howls which delighted him.

The pack is proud of Mas. S. Jeyaverasinghe, who got through the necessary tests for winning the 2nd Star Badge, a high honour.

Now there are three sixes, namely Crimson, Gold, and Blue, with a few recruits.

True to their creed they are following the footprints and tracks of the old wolves and are trying to have a garden of their own, and the old wolves have given them a plot of ground in which the Cubs have already begun work.

We have not been able to have a camp for them as yet. We have planned a camp for them, but the results are yet to be known.

A Kela.

JAFFNA COLLEGE STUDENT Y. M. C. A.

The Fourth Quadrennial General Conference of the Student Christian Movement of India, Burma, and Ceylon was held in Madras, December 24th to 31st 1924, at which our Association was represented by nine delegates, chosen at the close of last term. These members returned with the determination to do some special work in their Y. M. C. A. Under their influence, work is actively carried on and the different committes have begun to do their work enthusiastically. The Executive Committee Members for 1925, are:

President: J. C. Amerasingam, Esq.
Vice-President: S. S. Selvanayagam.
Corresponding Secretary: S. T. Aseervatham.
Recording Secretary: K. Mathiaparanam.
Treasurer: S. Vijayaratnam.
Social Service Committee: S. Rajanayagam.
Garden Committee: S. David.
Music Committee: S. Katheravetpillai Esq.
Programme Committee: A. Vethaparanam.
Publicity Committee: Mrs. M. H. Harrison.
Study Circle Committee: C. W. Phelps Esq.
Sunday School Committee: S. T. Poor.
Missionary Committee. A. V. Nalliah.

Speakers are invited for the Wednesday and Saturday night meetings. Mr. C. W. Kanangara and Mr. Walters a missionary from Burma, who came in connection with the Wesleyan Synod, have already spoken to us, and we expect to have Rev. W. R. Maltby, the Travelling Missionary of the S. C. A., and Mr. Murray Brooks of the Colombo, Y. M. C. A., very soon and above all, the Eluvative Expedition is yet to come.

Our Junior Y. M. C. A. is also doing energetic work of its own. The members are carrying on a "tuck shop" within the college premises, to help us in our financial difficulties. They have started garden work also, and we hope that this work, which has been neglected so long, will take on new life.

May the Almighy help us, that through the Association may shine Jesus Christ, the Light of life.

S. T. ASEERVATHAM.
Secretary.

THE STUDENT CHRISTIAN CONFERENCE AT MADRAS

It was the privilege of nine students of Jaffna College to attend the Quadrennial Conference of the Student Christian Association of India, Burma, and Ceylon held in Madras during Christmas week. As none of us had been to India before, to visit our Bharatha Matha, the land of our forefathers, was another privilege.

After enduring and enjoying the trip in the Ceylon Government Railway, with no light in our compartment, the two-hour journey in the steamboat, where some of us managed to be sea-sick, the crowded trip in the South Indian Railway where the corridors were choked by green-turbanned ticket collectors and the stations were thronged with "Arrangi," "idli" and "caffee" vendors, we cried to God to save us from further troubles and take us to the Women's Christian College in Nungambaukam, (a word which I took several minutes to learn to pronounce, and never did correctly), and lo, we were there.

Dinner was waiting for us consisting of bread, plantatains and milk.

"Milk! I am sure we will have it every day" exclaimed a friend.

"Oh, in India milk is cheap," remarked a Bengali delegate.

"But it is not so sweet as in Jaffna."

"Our cows carry no sugar with them," said the other.

We could not linger long over the tasteless milk, but hastened to attend the opening meeting. At the close of this, we found ourselves side by side with hundreds of strange faces, each of us holding a lighted candle and singing with one accord, "Hark the herald angels sing." Ah it is Christmas Eve! There was a flood of light emanating from the tapers, and I wished one such light would burn in my heart. We had begun well,—"Jesus Christ the Light of Life."

The next morning we awoke and saw that we were in a glorious place. We found ourselves on the top floor looking down at the full-blown white chrysthemums and the overspreading trees by the side of the beautiful College Chapel in the Quadrangle. What a good place for a week's fellowhip and retreat! On the flat roof where we many a time retired and watched the evening stars, the crowded city lying asleep and the beaming light revolving in the light-house, one could feel like Wordsworth, and have "vital feelings of delight," and perhaps vital feelings of sorrow, too, at the real misery and ugliness which we knew existed behind the beauty in the city of Madras. Just in front of the main building is a very cool bamboo grove, with seats, where might be seen two or three persons ardently discussing, or a single person walking with measured steps unmindful of what is passing around. To add to the beauties of the place there is a very unique little chapel which I shall not describe, but leave every to one imagine. It was in such a place that over two hund-

red delegates, young men and young women, from all parts of Burma, India, and Ceylon, met together in a common brotherhood under Christ.

Here we were able to point out our difficulties and the needs peculiar to each place. We discussed together how to build an Indian Church acceptable to the Lord, and how we could present Christ to non-Christians. We laughed at each other's colour, dress, and peculiarities, without in the least causing displeasure. We listened to, lived and moved with such men as Messrs. C. F. Andrews, E. C. Dewick K. K. Kuruvilla, J. C. Winslow, Bishop Packenham Walsh and others. Above all we came to take Christ as "the Lord of all good life," the theme of the conference. We felt sure then that if we admitted Christ to rule over our desires, over every thought, word and deed, really, the Conference would be like the Mount of Transfiguration in our lives.

There were many sides to this Conference. We had songs from the various delegations in their own languages, funny stories, Burmese dances, games, Conference sports, excursions and enjoyable S. C. A. meetings every day. A special feature of the Conference was the Federation meeting, where we heard from the different Student Associations forming the Student Christian Movement. We felt that we were not the only S. C. A., but a part of the world's organization. Although in the world there is hatred, war, and suspicion between nations, the Christian students of the world are united in love and fellowship. China sent its greetings in its own language. The Netherlands, Germany and Japan expressed their greetings and prayers in letters. The American delegate said that there is a great need of sincerity, heart-to, heart talks, and frankness which is the only way to better understanding and fellowship. The Y. W. C A, gave its message, as did many other organizations. May the Student Movement, men and women, rise and say "We will have no war," and we will have none,—no hatred, no disputes.

At the Conference, no person was reserved and some were prepared to open their hearts fully, and to embrace each other in Christian love, and fellowship that will last. We may belong to different races, but we are one race of Christians,—that is what we felt. I am sure we cannot remember all the lectures nor all the delegates but we will never forget some with whom we spoke without reserve whether they were Bengali, Malayali, Punjabi, Assamese, or Burmese. We shall never lose sight of the calls that came to us, and the visions that opened themselves to us.

Throughout the Conference we were happy, but when the day of parting came, it was difficult. "What can we do," we thought. "We can never hope to see the world outside as good as in this Conference. The world out side is not so kind, cheerful, true, or friendly." However, we had to part, and to outside of the Woman's

Christian College portals, it was indeed, a different place. We lingered awhile; the last of our words were spoken; farewells were over, and we were away. Fresh shall our memories be of the deep and rich experiences of this Conference.

W. K. BONNEY,
L. M. E. Class.

JAFFNA COLLEGE BROTHERHOOD

OCTOBER—DECEMBER, 1924

The special feature of last term's work was the assigning of one meeting a month for the cultivation of the Tamil language, the whole proceedings at these meetings being conducted in Tamil. A Tamil song was composed by D. T. Palanathan, to be sung at every such meeting.

The subjects that were discussed were of an absorbing nature, many of them concerning issues that are either agitating Ceylon or the world at present. A few of them are as follows:—

"Classics (Latin, Greek, Sanskrit) should be made compulsory in the Ceylon University". Proposed by Mr. E. V. Winslow, opposed by Mr. S. K. Poornasatkunam. Lost.

"Hydrogen is a metal." Proposed by Mr. K. Somasundram, opposed by Mr. D. Palanathan. Lost.

"It is better to have loved and lost than never to have loved at all". Proposed by Mr. A. Ponniah, opposed by Mr. A. Nadarajah. Carried.

"தமிழ் சாடகம் ஆங்கில சாடகத்திலும் மேல் பட்டது".

Proposed by Mr. J. Nalliah, opposed by Mr. C. Subramaniam. Carried.

"Pope is a poet". Proposed by Mr. A. Kandiah, opposed by Mr. A. Kanagasabai. Lost.

Inter-caste dining will contribute much to the social emancipation of the depressed classes. Proposed by Mr. C. Subramaniam, opposed by Mr. A. C. Nadarajah. Carried.

"தமிழ்நாட்டில் ஆங்கில சாடகத்திலும் மேல் பட்டது".

Proposed by Mr. A. Nadarajah, opposed by Mr. A. Kanagasabai. Carried.

The fourteenth Anniversary Celebrations of the Brotherhood were held October 15th. The Secretary read his annual report which was followed by the two papers, "The Literary Star", and "The Kalaikgnanapothanai," the two organs of the society. The chief interest of the day, however, centered in the Sham Indian National Congress, which proved a great success as has already been reported in the Jaffna local papers.

The Celebrations were followed by the usual annual dinner. Covers were laid for about 120. When the time came for speeches, Mr. J. V. Chelliah, the Patron, was appointed the toast master for the day. The College toast was proposed by Mr. Nevins Selvadurai, and was humourously responded to by Mr. C. W. Phelps. Mrs. Harrison proposed the toast of the Brotherhood, to which the President, Mr C. Subramaniam responded. The toast of the Sister Associations was proposed by Mr. Somasundram, the Secretary, and was responded to by Mr. Nagalingam, the representative of Parameshawara College. This was followed by the toast of the guests, by Mr. A Nadarajah and was responded to by Mr. M. Balasundram. The last toast of the evening was that of the Old Boys, proposed by Mr. A. Ponniah, to which Mr. A. M. Brodie responded.

The success of the Sham Congress was mainly due to the help of Mr. J. V. Chelliah, the Patron, and to Messrs. M. I. Thomas and C. O. Elias of the College Staff. We cannot thank Mrs. Harrison enough, also, for her help with the dinner.

K. SOMASUNDRAM,
Secretary, 1924.

JANUARY—FEBRUARY, 1925

Since the worry of the Cambridge and the London Matriculation Examinations is over, one would expect the Brotherhood to be more lively and more interesting than in the last term of the previous year, and I do not think he would be wrong. At the beginning of the year a change was made by the College authorities as regards the time at which meetings are to be held. Meetings were formerly held on Friday evenings, beginning at 6 p. m., and it was a great pleasure to the students to assemble just after their week's toil was over to discuss some of the current subjects of the day, or to try their skill in oratory in their beloved assembly. But the authorities no more allow it. The meetings are now held on Saturday mornings, and we are afraid that some of the drowsiness that used to prevail on Saturdays and Sundays, may get into our meetings also. At the start, some of the members did not take much interest, and it was thought that preparation for the London Inter-Arts Examination might take them away completely. Yet in spite of all these difficulties, the meetings have been carried on with considerable interest, and just at present so much interest is paid to the Brotherhood that some members seem to be engaged in Brotherhood affairs even throughout the week.

During this sextant only two regular meetings have been held, and two subjects have been discussed. They are:—

The best way to avoid war is to be prepared for war.

Human nature is noble.

It is expected that the students will continue to take as much interest as they are doing at present and, if this should happen, the Brotherhood will make the drowsy Saturday an interesting school day.

T. S. Rajanayagam,
Secretary, Feb. 1925.

THE JAFFNA COLLEGE FORUM

The Forum is the Association of Jaffna College which is carried on by the students of the Fifth Form. It was carried on until December, 1924 under the patronage of Mr. E. G. Nichols, and since then under that of one of our History professors, Mr. M. I Thomas. The affairs of the Association, however, are solely in the hands of it members. The patron gives them advice, helps them, and directs them as to how carry on their business. The Forum is very young, in fact it is now only three years old.

The members of the Forum are grateful to Mr. Nichols for the service he did them in guiding and directing this Association. He gave the members advice freely, when they went wrong, and made them carry on its affairs on a democratic basis. The members of the Forum held a farewell function for him before his departure to America, and gave him a farewell address.

Some of the subjects discussed last term were :—

1. A railway line should be constructed from Kankesanturai to Kayts. Affirmative, A. Selvaratnam, Negative, S. S. Alfred. Lost.

2. Girls should take part in athletic games.

   Affirmative, T. C, Kanagaratnam, Negative, K. Ponnudurai. Carried.

3. இல்லறம் துறவறத்திலும் மேம்பட்டது.

   Affirmative, P. P. Vijayaratnam, Negative, M. Seevaratnam. Carried.

V. KANDAMASWAMY,
Secretary, Oct. to Dec. 1924

THE FORUM, 1925

We have had three meetings during the last sextant. The subjects were quite realistic and were discussed with great enthusiasm. We have made a good start and are anticipating a remarkable success. The following are the subjects discussed:

Ceylon is fit for self-government.
Prop: Mr. I R. Muttiah, Opp. Mr. V. Murugesu. Carried.

The policy of non-violence is the best method of keeping peace in the world
Prop. Mr. Gnanamuttu, Opp, Mr. T. Visuvalingam. Carried

Girls should be given the same education as boys.
Prop. Mr. Thurairajasingam, Opp. Mr. Vallipuram, Carried.

V. SOMASUNDRAM,
Secretary, 1925

THE ATHENEUM ORIENTAL DINNER

It is with thumping hearts that we await the arrival of a festival or time of enjoyment. It was with such hearts that the sleepers in the Hunt Dormitory Extension rose from their beds on the 22nd of November 1924, to get ready for their term-end social. It seemed to them as if 7.30, the time when the entertainment began, would never come. At last the entertainment began and I pass over it as it is outside my topic..

After the entertainment the guests were taken along the verandah to the washed placed before the Chemistry Lecture Room, where all washed their hands and ascended the staircase. At the entrance of the Dormitory, used on that occasion as the dining hall, the guests were received with the sprinkling of "panneer." Like the two paths leading to a portico, the guests divided into two files and seated themselves on the mats which had already been placed before the plantain leaves.

The guests who had now begun to eat had time to observe everything. The top part of the place was decorated with paper links, running crosswise and passed over three rows of string so as to resemble the side view of the top of a Chinese pagoda. This was done so nicely that to an observer on one side of the dining hall, the whole line of links seemed to be a paper canopy. On the wall were pasted stars, "koosas" and "panneer-chempoos" cut out of paper. Over the window which is on the wall dividing the Hunt Dormitory from its Extension, was written Atheneum, on a crescent—shaped paper pattern. All these details helped to make the decorations really charming.

The things on the floor were quite different from those overhead. The grass mats on which the guests sat were spread along the walls and before the mats were the plantain leaves. The other parts of the dining hall were entirely covered up by two threshing mats. In the centre was a table on which "chanthanam" and "vethilai" were placed. Four "kuthu" lights, each of which was surmounted with the figure of a cock or a peacock were placed on these mats. The light from all the eight wicks of these coconut oil lamps reflecting on the brightly polished brass and the beautiful figures gave them an extraordinary appearance. A corner of the Dormitory was used as the kitchen where all things were kept, and this place was hidden from the guests' view with a screen made of "veddi cloths" On this screen the boys wasted a lot of time in writing "Welcome" with a grass which sticks on to cloth.

Although I have taken a lot of time to describe these external decorations, to the guests these were the observations of a single minute. Now, having seen everything, the guest betook himself to his leaf. The leaves contained four "Pachadies" which one speaker confessed later on, in his speech, were the best he had tasted for a long time. There were some more curries and the leaves were all filled with them. The whole party went on chatting and eating and occasionally cracking jokes at the deplorable manner in

which our American guests, who were unaccustomed to the Tamil way of eating, helped themselves. When the first round was over, plantains, Tamil cakes and mangoes were served. Then the eating part of the party was over, and all rose to wash their hands. When they had washed their hands, they re-assembled, and the leaves being removed within their short absence, they seated themselves on the mats to listen to the speeches. Betel and "Chanthanam," the presence of which is the characteristic feature of Tamil hospitality, were next given to our guests, who listened to the speakers with open mouths.

It was midnight when the proceedings closed, and amid the sprinkling of "panneer" the guests went to their houses. But we were too excited to sleep at once, and we sat chatting in groups till, overcome by the heat of excitement, we also lay down and were soon drowned in slumber.

S. K. ABRAHAM SENIOR

CRICKET

This year we had a very inauspicious beginning, owing to the feeling of the college authorities that Cricket should be banished. Yet the authorities have been kind enough to give us the short season of January, February, and March, for Cricket. There will be no League Matches this season, but we expect to play three friendly matches. Owing to the untiring efforts of Mr. R. C. S. Cooke, we have organized a team, and we hope to do our best this season.

A second team also has been organized, and there is every hope that it will turn out to be a good first team worthy of the college in the future. There are many budding young cricketers who can be reasonably expected to break all previous records in course of time. Other teams have also been organized, and they are all well provided with members.

S. P. VIJAYARATNAM,
Cricket Manager.

THE EDITOR'S PAGE

In the last number of the Miscellany the Editor remarked that Youth was to the fore. The new editors, as they make their bow, wish to repeat the same remark. The Quadrennial Student Christian Conference in Madras is over, but it has shown us again the power which lies in students, and is an augury of the influence which Christian students may yield in time to come. Another student conference in which Jaffna College had a large share was the Youth Conference, if we may call it so, of Jaffna Students held in Ridgeway Hall, Jaffna, during the Christmas holidays, of which our own Vice-Principal was the chairman. The note of nationalism, and of service to one's own country as the truest nationalism was sounded in the chairman's speech and in many of the speeches which followed. The revival of Tamil learning was also the subject of one day's conference. The young men emphasized their return to national ideals by sitting on mats rather than on chairs throughout the conference. Even the chairman, in spite of his title, was no exception. We are glad that this Jaffna students' conference is to be an annual affair, and we hope that the high note of idealism which was struck at this first conference may be a feature of every succeeding one. We hope, too, that every conference will be marked by a broad and generous spirit, and unmarred by the petty

squables, wire-pulling, and vote canvassing which we see so often in organizations in Ceylon, both within and without our Colleges. The real way in which Youth may contribute to the onward march of this troubled world is by keeping its own ideals high, by organizing, but infusing into organization, the simplicity, directness and sincerity, which we call the spirit of the child.

The young men, however, are not to have things their own way altogether, in the new generation,—that is, apart from the young women. A noticeable element in the Centenary Celebrations of Uduvil School, in February, was the way in which the girls, old girls and present girls, took the lead in the meetings, spoke with poise even before enormous audiences, and made arrangements with efficiency. We should like to comment especially on the quickness and spontaneity of the younger generation of Uduvil girls, as witnessed not only by their performances in the pageant and in the figure-marching, but also by their voluntary applause at various things which pleased them, in the speeches at the public meetings. We believe that spontaneity, initiative, and well oiled brains which respond quickly to any given situation are some of the marks of educated youth, if their education has been carried on with the naturalness and freedom favoured by educators of today. Jaffna College, which, since the days of the old Batticotta Seminary, has been so closely connected with Uduvil, wishes her the best of growth in ideals and achievement in her new century. And we warn our young men that they may expect in their Uduvil wives hereafter a certain amount of the initiative which they have acquired in their school days. An interesting account of Uduvil's past appears in Mr. Chelliah's story in this number.

The long vacation will be upon us as his number of the Miscellany comes out. The uses of a vacation are many, rest and recreation being only two of the most obvious. In England, young men in the universities often spend their long holidays in extensive courses of reading for which they find no time during the term. We hope that Jaffna College boys, too, may find out, each for himself, the best use to which he may put the coming vacation, Getting in touch with one's own village and perhaps doing a bit of social service there, becoming better acquainted with outdoor life in birds and plants, and,—yes,—even writing for the June Miscellany, these are a few suggestions. *Verbum sap.*

RECORD OF COLLEGE EVENTS

NOVEMBER

Rev. M. H. Harrison preached on November 16th, on the subject "Law and Liberty."

The Round Table held a meeting on the 19th, the speaker being Dr. Adams, Dean of McGill University in Montreal, Canada. Dr. Adams spoke on "University Life in Canada." and also very briefly about Church Union in Canada.

The English Association held a regular meeting on the 24th, at which Rev. P. T. Cash, Principal of Central College, read a paper on "Francis Thompson."

Mr. C. O. Elias preached on Nov. 23rd.

Mr. Ralla Ram, B. A. Secretary of the All India Christian Endeavour, addressed the Y. M. C. A. at its annual meeting on the 26th.

The college troop of Bo Scouts, and the Wolf Cubs, held a farewell meeting for their assistant Scout-master, Mr. E. G. Nichols, on the 28th, with the Acting District Commissioner, Mr. Sabaratnasinghe, in the chair.

The Hunt Dormitory Seven Day Boarders' Union held their annual entertainment in Ottley Hall on the 29th. Afterwards the Staff were entertained at an Oriental dinner in the Hunt Dormitory.

Mr. J. V. Chelliah preached on the 30th from the text, "Your young men shall see visions."

DECEMBER

A dinner given by the Staff in honour of Mr. Nichols, on the eve of his departure to America, took place in the Principal's bungalow, on Dec. 3rd. A group photograph of the Staff was taken on the same day.

The Fourth Form won the Inter Class Championship and the Shield in Football, in a series of matches during the last two weeks of the term.

The Forum gave a farewell function for Mr. Nichols, who had been their Patron, on the 4th, in the compound near OttleyHall,

Rev. M. H. Harrison, Mr. C. W. Phelps, R. C. S. Cooke, S. S. Selvanayagam, and a few others represented the College at a dinner in St. Mary's Hotel, Jaffna, on the 11th in honour of the visit of Mr. Brooke Elliot, the Island Scout Commissioner.

Eight students and Mr. K. Mathiaparanam of the Staff were delegates from the College Y. M. C. A. at the Quadriennial Convention of the Indian Student Christian Movement in Madras, from Dec. 24th to Jan. 1st.

JANUARY

College reopened on the 7th, after the Christmas holidays.

The Principal, Rev. J. Bicknell, with his son John, arrived in Jaffna, after furlough in America, on New Year's Eve. Mrs. Bicknell made the journey from Colombo two days later, arriving Jan. 2nd.

A Social, with tea and games, for all boarding students of the College was held under the auspices of the Y. M. C. A. on Jan. 10th.

The Y. M. C. A. meeting on the 10th was addressed by Mr. Pierce of the Baptist Mission in Matale.

The preacher for the Sunday evening service on the 11th was Rev. H. J. Charter of the Baptist Mission. His subject was "Jacob's Vision at Bethel."

The Principal addressed the Y. M. C. A. at its meeting on Jan. 14th, his subject being "Under Authority."

A Treasure Hunt for all boarders, was held on the 17th. The treasure proved to be a volley ball.

Mr. Bicknell was the preacher on Sunday the 18th. His subject was "Paul's Voyage to Rome."

The Round Table met in the Principal's bungalow on Jan. 21st. Mr. Bicknell addressed the meeting on "Educational Experiments in America."

Rev. M. H. Harrison, addressed the Y. M. C. A. on the 21st, on the subject "Loyalty".

An Inter-House Cricket Match was played on Saturday, the 24th. The Hunt Dormitory was the winner.

Mr. C. W. Phelps was the speaker at the Y. M. C. A. meetings on the 17th and the 24th. He spoke on "Great Scientists."

Mr. J. C. Amerasingam was the preacher on Sunday Jan. 25th.

The College had a brief visit from Mr. and Mrs. Cook of Boston on the 30th.

FEBRUARY

The Sunday evening service was omitted on Feb. 1st, because of the Centenary Celebration at Uduvil. The afternoon session on Feb. 2nd was shortened by an hour for the same reason.

Hon. C. W. Kanangara, Police Magistrate of Jaffna, visited the College on Thursday the 5th. in his capacity of District Scout Commissioner. He spoke to the Y. M. C. A, the same evening, on "Religious Ideals of Scouting."

An Inter Class Cricket Match was played on Feb. 7th.

Rev. H. Crawford Walters, Chairman of the Burma District of the Wesleyan Mission spoke to the Y. M. C. A. on the 7th, on "Burma."

Mr. C. O. Elias preached on the 8th, on the necessity of religious training for the young.

The Round Table at its meeting on Feb. 11th, listened to a paper from Mr. Brodie of its Staff on Dr. Arnold of Rugby.

The sextant holiday occurred on the 16th.

The English Association met in the Inter Hostel on the 23rd, and were treated to an Oriental tea.