

THE
JAFFNA COLLEGE
MISCELLANY.

"He most lives who thinks most, feels the noblest, acts the best."

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No. 3.

SELECTIONS FROM THE 'STUDENT' AND 'THE BANNER.'

CHEERFULNESS.

Happy is the man who has cultivated the habit of being cheerful. Many seem to harbour the foolish notion, that to be cheerful is childishness, and nothing but that, and they generally put on a grave appearance, thinking it to be a sign of great meditation and wisdom. This is truly childishness, and not the reverse of it, as they think it to be. The wicked cannot be cheerful. What a pleasant thing it is to see cheerful faces, for man is so created as to take pleasure in such things. God-fearing men are cheerful. Mr. Hume was accustomed to say that he would rather possess a cheerful disposition, inclined always to look at the bright side of things, than with a gloomy mind to be the master of an estate of ten thousand a year. Why, it should of course be the opinion of every sensible man. Cheerfulness does not injure anything. Nor is it a hindrance in the

way of any operation. Cheerfulness is indeed essential to politeness. It confers a dignity on even the most ordinary occupation. And it is of the utmost importance and necessity that every working man should possess this quality, for no work can be effective unless it be fullhearted or a cheerful work. Therefore let every young man try to cultivate the habit of being cheerful.

E. S. T. . .

READING.

It is not uncommon to find students who do not know how to read. What is more absurd than to meet with a young man who does not understand how to read a composition which he claims to be his own production, with proper inflection of voice and accentuation. I think the writer betrays that he either does not understand the piece and consequently does not feel it or that he simply copied the writings of an author or his neighbour. It is probable that one of these must be true. There is more or less indifference in this respect. Reading word by word and hence disconnecting the sentiments of the passage sounds very coarse to the ear of a native and grates upon the ear of an Englishman. By this it is not meant that you should imitate the reading of others, for naturalness is the most remarkable quality of a reader or an orator.

Supposing he is expert in other departments and puts facts in his composition to show his skill in mathematics or his acuteness of description in a splendid style. What can he impress upon the minds of the audience if he is defective here? His mathematical skill and reputation as a splendid writer amounts to nothing. Therefore let one and all of us avail ourselves of this opportunity of improving and in the long run show a decided improvement in this respect, of course not neglecting other things which are equally important.

CONVERSATION.

Bacon has rightly observed, "Conversation maketh a ready man." Conversation will be of use only when the topic of conversation is useful and interesting. Many do not try to cultivate the powers of conversation. We talk often times; and if we have this aim and rightly carry it out we shall be sure to have a decided improvement. The powers of conversation are highly useful. Of the several modes of acquiring knowledge this is one. The ancient philosophers taught their disciples by means of dialogues. Vavulles has observed that out of ten things which he knew, nine he acquired by conversation. This remark is indeed a very note-worthy one. Conversation is really a feast in the mind. It is by means of conversation we acquire politeness and other refinements. While conversing some like to show their genius. But this is bad. Lastly, may I urge all of you to cultivate the powers of conversation.

C. C.

INDEPENDENCE.

- The word itself throws light upon the idea implied therein, because when it is analysed it is equal to, *in*—not, *de*—down, and *pendo*—I hang. Hence on the whole the words mean the hanging of one not on another but on himself. There is a time for every thing, as Solomon says. In reference to individuals, there is a time when they should be dependent, and another when they should be independent.

One should entirely depend on his parents when young. But when he is grown so mature as so think and act for himself, he may then and then alone be independent.

Now the question is, "Should we students be dependent or independent?" It may be considered in two different lights. In matters of religion it needs no demonstration to show that we should judge for ourselves. One's conscience

is able to show him the right path. Therefore he should be allowed the liberty to abide by the monitions of his conscience. To interfere with that is to interfere with his personal liberty and thus be accused of breaking the moral rule regarding personal liberty. * Now taking the other point of view we may advocate independence on as many occasions as we can possibly depend on ourselves. When something is quite impossible with us to perform, it is natural in such a case to break the rule, unless we be gifted with superhuman power. Now looking at the results of the possession of this quality, we see that it is productive of happiness. No one will have failed to utilize the opportunity of finding himself happy when he abides by this law. This is so simple as to need no assigning of its cause. He who keeps this law, will find that he does what is right. When he is influenced by no others, and when he calls into exercise the discriminating powers of conscience, he will rarely be found to err. Moreover he possesses proper pride. One who does a thing unassisted may exult in the glory of having done it, which is to some degree allowable and justifiable.

T. H.

HELP ONE ANOTHER.

God has made men dependent upon one another. It is one of the characteristics of men to delight in social intercourse; and because of this we say that God made the woman and gave her to Adam as his companion. If we apply our mind, we can see by a moment's consideration what the state of the world is. Even the wealthiest man, whom we suppose to stand in need of nothing, depends most upon the poor workman. The lord lives upon the toils of his tenants. Happiness and wealth are relative things, which cannot be possessed without the aid of others. If we depend upon others for our happiness in this world, then what is our

duty? If we see that we depend upon others for our happiness let us try to make them happy. Every one should understand that when we make others happy we are happy. "Bear ye one another's burdens." Then your burdens will be light. If we find one of our brothers sad, let us comfort him; we shall in turn be comforted. One who has hard labor should be helped by one who has light labor. Let us not deprive one of his comforts and rights instead of helping him. Let us succor the helpless so that our Creator may help us. Sometimes an enemy steals into our hearts and betrays our minds; that enemy is enmity. When we are envious of our neighbours, we pass beyond the proper bound and are entirely led astray. Friends, when we see one of our fellow-students pursuing a wrong course of conduct, let us not exult over his weakness but let us kindly advise him to follow the right path.

V. H.

DIFFERENT LIGHTS.

What one views in one light is often viewed by another in another light. "God" may be viewed as "dog" by one who stands on the *d* side of the word; also as zero by one who sees only the middle letter. This way of viewing is true in respect to facts also. Thus we have godly men who respect their Creator and ungodly men who ridicule him or deny his existence. There are persons who hate vice and there are persons who fondle it with sincerest affection. There is the Negro who deems his land the best of lands, and here is the Jaffnese who fights for the superiority of his own.

Thus the same point is viewed in different lights. Therefore every thinking man has a difficult task to do. The task is this : to view things in the most correct light possible, and not to draw so many conclusions without sufficient and valid premises. Always, therefore, a colored glass must be avoided in order to see objects in their natural forms. A white glass

must be used to perceive things aright. Never should a false color be put on. Let us search after things and then form an idea of them. This is the reasonable way and not otherwise.

S. T. A.

PRELIMINARY CERTIFICATE EXAMINATION.

PAPER IN ENGLISH READER.

EXAMINER, REV. R. C. HASTINGS, M. A.

PART I.

1. Who were Camillus, Xerxes, Pizarro, Leonidas, and Robert Bruce?

2. Locate Orleans, Calais, Granada, Thermopylae, and the Rubicon.

3. Describe a fortress of ancient times, and show by a diagram its principal parts. Mention some of the attacking engines used in those times.

4. Can either of the following acts be classed as a Golden Deed? Which comes nearer? Your reasons.

(a) The sending out of 1700 persons from Calais because of their poverty and inability to fight. (b) The retreat of King Philippe of France from before the English besieging Calais.

5. Describe the Coliseum. For what purposes was it used? what of it now?

6. How did Sunday get its name? What was the state of Europe in the 6th century?

PART II.

1. Define carnival, incongruous, chivalry, impunity, overweening, parley, reprisal, tribune, hillock, obsequies, morass, jagged.

2. Explain in full the following:—

(a) "Warnings began to gather around the king."

(b) "But tho' true as steel, the brave arm was not as strong."

(c) "the royal standard bearing the golden lilies of France quartered with the lions of England."

(d) "melt away like a summer cloud."

3. What historical event is alluded to in the following:—

"Over his head a slave held a golden crown, but whispered, 'Remember that thou too art a man', and in following that old custom, how little did the victor know that, bay-crowned like himself, there followed close behind, in one of the chariots of the officers, the man whose dagger thrust would, two years later, be answered by his dying word of reproach!"

Point out the figures in the quotations of questions 2nd and 3rd.

4. Paraphrase the following:—

"He heard it, but he heeded not—his eyes
Were with his heart, and that was far away.
He recked not of the life he lost, nor prize,
But where his rude hut by the Danube lay;
There were his young barbarians all at play,
There was their Dacian mother—he their sire,
Butchered to make a Roman holiday.

• All this rushed with his blood—Shall he expire,
And unavenged? Arise ye Goths and glut your ire."

5. Parse in full the italicized words in the following:—

"And great *as* was the distress of his friend, this generous substitution was carried out, and not *only* spared a father to his children, but *showed* how the sharpest strokes of barbarity can still elicit light from the dark stone—*light that* but for these blows might have slept unseen.

6. In what connection does the quotation in question 5th appear? Analyze the sentence.

PAPER IN SCRIPTURE HISTORY.

EXAMINER, REV. T. P. HUNT.

I. Draw a map of the Holy Land with the two seas and

the river between, and locate Capernaum, Nazareth, Shechem, Jericho, Jerusalem, and Bethlehem.

II. Fix dates to the following:—

1. End of the Old Testament History.
2. Grecian conquest of Judea.
3. Jews getting independent under Judas Maccabeus
4. Conquest of Jerusalem by the Romans.
5. Birth of Christ.
6. His death.
7. Paul's martyrdom.

III. Give an account of the Maccabees, mentioning the name of their father, the occasion of their revolt, the names of the brothers, and their success.

IV. Give an account of Herod the Great, containing his ancestry, his works of building, his cruelties and his descendants mentioned in the Bible.*

V. Give the following concerning the apostles:—1. Their names. 2. Meaning of the word. 3. Object of their choice.

VI. Name the principal sects among the Jews and give their peculiarities.

VII. What was our Lord's reply when spoken to, 1. Of plucking ears of corn on the Sabbath. 2. Of eating with unwashed hands. 3. Of not fasting. 4. Of giving tribute.

VIII. What was Christ's commendation of 1. The poor widow. 2. John the Baptist. 3. The centurion of Capernaum. 4. Mary who annointed him.

IX. Mention the several acts of Christ on each day of the week of passion in order, beginning with Saturday.

X. Give an account of Paul's conversion.

XI. Give an account of Paul's journey from Jerusalem to Rome, mentioning incidents and places in order.

 CONTRIBUTIONS.

MUSIC.

Music appears to have been one of the most ancient of arts. It has ever been in high esteem in all ages and among all people. No art has made greater progress in England and America during the last few years than music. The formation of choral societies in the chief towns and rural districts, and of the Royal College of Music in the former country have given a new impetus to the art there. In the United States singing is usually considered as an accomplishment belonging to the luxuries of education. In Germany it is deemed an essential part of common school education. It is considered no more remarkable and no more difficult for children to read and score music than to read a language.

Among the essential branches of education, which ought to be found in all our schools, and to which every teacher who undertakes the management of schools should pay much attention, is that of instruction in singing. The object to be accomplished is to perfect one of our senses, to exercise a set of organs and, in short, to cultivate one of those faculties which our Creator has seen fit to give us. In this case also, as in others, the invariable law of Providence is that the employment of our faculties is important to their preservation and perfection. Singing is of no small value as a mere physical exercise of the vocal organs, which invigorates the lungs and thus promotes the health of the whole frame. But the ultimate objects in cultivating music are those for which it is obvious this gift was bestowed. The first and the highest is to unite with our fellowmen in expressing our gratitude and love to our Creator. We learn from the Bible that God himself commanded the use of music in the Israelitish Church. Scarcely a temple or a service has existed in

the world, except among the Mohammedans, in which music did not occupy an important place. In this view the subject is of great importance. The defects in our church music are felt as well as admitted by all; and no thorough change can take place except in the training of the rising generation in the art. But it has other important uses which are not generally appreciated. There are periods of exhaustion and there must be hours of relaxation and repose in the life of all, from the prince to the peasant, when we need some innocent amusement to employ and interest us without wearying and to exclude improper occupations. There are moments of physical debility or moral discouragement when the mind is almost incapable of operating. At such seasons music is of great utility. But aside from this benefit the heavenly art has an effect which cannot be doubted in softening and elevating the character. It also diminishes the strength of the passions and cultivates the habits of order and obedience and union.

On this subject Luther observes, "The youth must be accustomed to this art, for it tends to make men kind and virtuous." Another friend of music says, "The formation of the voice is too important and the influence of music on the mind and heart too great to permit us to dispense with it in common schools. It is no longer doubted that it ought to constitute a branch of study in every institution for elementary education." Another remarks "We should not neglect a branch of instruction which exerts so important an influence in softening the passions, in elevating social and finer feelings, in aiding the moral cultivation and cherishing the spirit of devotion." Many who are ready to admit the pleasure and the profit to be derived from music suppose that they can never be extended to the mass of the community. But we do not concur with this view. If instruction in singing is to ac-

comply with certainty the objects proposed, it must be long continued without interruption.

It is a mistake with most Europeans to condemn native music as without harmony and sweet cadence. Nor is this to be wondered at when it is known that the only specimen of native music they have the opportunity of listening to is the uproarious one common at wedding processions and loyal receptions, when a multitude of drums and loud sounding pipes are made to produce lively sounds. A little acquaintance with the art which had been brought into a scientific system at a remote period in India would dispel the wrong impression. The different sets of tunes express peculiar passions and feelings and to each are allotted special hours of the day when their effects are peculiarly marked and appropriate. It is however admissible on all hands that Indian music is still capable of further development.

N. S. A.

DEBATING SOCIETIES.

[Read before the Batticotta Literary Club.]

A debating society is a union of persons for attaining readiness in reasoning and speech. Debate is the assay master by whom the coin of opinion is tested. It is the balance which weighs thought. It is the refiner's fire which separates gold from dross. It is the process which sifts chaff from wheat. In short, debate is the means by which the mind is enabled to discriminate verities from falsities. A debating society is one of the most advisable forms of combination for the interchange of help in the acquisition of knowledge or power of thought. Such societies scarcely fail in cultivating rapidity of thought, smartness of reply, aptness of retort and closeness of reasoning among its members.

Debating societies are useful not only to their members in affording them a good deal of amusement, information and

instruction, but answer in a considerable degree to influence the public on particular occasions. The famous Dr. Franklin was once able to make improvements in the city watch of Philadelphia, and to establish a fire company through the "Junto", his debating society. The city watch was managed in turn by the constables of the respective wards. The constable summoned a number of housekeepers to attend him during the night. Those who chose never to attend paid him six shillings a year in order to be excused. This sum was supposed to go to hire substitutes for the housekeepers; but it was in reality much more than was necessary for that purpose. This made the place of a constable a place of profit; and the constable for a little drink often got such mean fellows about him as a watch. Respectable housekeepers did not choose to mix with such men. And hence the work of the night-watch was not properly carried on. Now Franklin took this matter up in the Junto and discussed it. This idea having been approved by the Junto was communicated to the other clubs in the city and though the plan was not immediately carried into execution, yet by preparing the minds of the people for a change the improvement was effected without much difficulty. Instances can be multiplied of where well-conducted debating societies have proved advantageous to their members as well as to the public in general. It may not be long before we experience some tangible benefit from the Batticotta Literary Club.

To pursue well a good object is advantageous and laudable. Just and true conceptions of good objects are prime requisites towards their possession and proper prosecution. We need not despair to secure these in our case. Allow me to transcribe here a few general laws that interested me while reading a small book on debating societies.

I. State clearly and distinctly the point or points at issue

in the plainest language, the briefest terms and the most explicit form possible.

II. Be carefully accurate in expression, candid in admission, honest in stating arguments and abstinent from personalities.

III. Cautiously eliminate from your ideas all or any confusing association, restrain love of paradox, satire or misrepresentation and watchfully avoid ambiguity in thought or speech.

IV. Define with strict precision and refrain from the tempting luxury of sophistry or doubling.

V. Utter the very thought which animates you, strongly, wisely, cautiously, truly, fearlessly and accurately.

VI. Keep the matter of thought completely separated from the accidents and accessories of an opponent's life or manner.

VII. Touch your adversary dashing, playfully, archly or even harshly, but always honestly and with good faith.

VIII. Open cheerfully, go on manfully, close hopefully.

IX. Prefer the true to the elegant, the exact to the forcible, the plain to the ornate, the strong to the eloquent, the comprehensive to the detailed, the faithful to the impressive, and generally the correct to the amazing.

X. Contend for victory for truth, not self.

In the above rules I beg to call attention to three points chiefly. First, to the definition of terms involved in a debate. All the essential terms involved in a debate should be carefully defined. This is necessary to the clear understanding of the point at issue. The definition of terms enables us to discriminate at once the amount of difference that exists between us and our opponent. It forms a common ground on which we can both meet and from which we can set out in the prosecution of our researches. There is the greater necessity for this, because most of the terms used to express debatable ideas are abstruse and frequently employed vaguely

so as to render it difficult to keep the meaning fixed and uniform. It is by definition alone clearness and accuracy of argumentation can be secured.

Second, to personalities in debate. Personalities should be carefully avoided. If truth be our aim, ideas and not persons should form the right objects of our attack. Some people take for granted that "when they throw plenty of mud, some is sure to stick." So far as a man's opinions are concerned the way in which we can successfully convince him of his errors is not by ridiculing, but by carefully analyzing, refuting, or calmly arguing against the principles and reasoning involved.

Third, egotistical expressions. There is a sort of repellent feeling which springs up in the minds of hearers, which inclines them to be disgusted with and to resent any arrogation of superiority. All phrases of self sufficiency have an effect of awakening a prejudice against the person who employs them and of making men unwilling to admit his opinions to be true even when they are so. When we address an audience we should remember for the time being, they are the jury by whom our opinions are judged. The true art of conciliating an audience is to place them on a footing of perfect equality with—nay to allow them a conventional superiority over ourself.

The hope of Jaffna is concentrated in its young men. They must one day become the arbiters of the weal or woe of their country. The destinies of Jaffna will come to be entrusted to them sooner or later. If such be the fact, is it a matter of slight moment how we are prepared or preparing for the task? Is it not well that this should be kept continually before our eyes? Is it not advisable that we should urge ourselves to gird up our loins and qualify ourselves for vigorous exertion and manly activity? We obviously cannot do this, unless we improve ourselves. Hence one of the chief duties we have

to perform is self-improvement. Let us then make the most of the debating society—one of the means afforded to us for self-improvement. “Excellence,” says Sir Joshua Reynolds, “is never granted to man but as the reward of labor. To well-directed labor nothing is denied, nothing is to be obtained without it.”

C. H. C.

MISCELLANEA.

—An address was recently delivered by Professor W. Boyd Dawkins, F. R. S., at the distribution of prizes to the students of the Brighton School of Science and Art. In the course of it he said there were two important requisites or corner stones to the proper study of art. The first was that by which a student was enabled to see things. It was absolutely necessary, before anything could be represented properly, that it should be seen properly. He knew from his own experience that it was one of the rarest things in the world for a man really to be able to see a thing properly. But he did not know that a man could learn to see things outside himself properly better than by trying to represent them. A man could not realize the beauty of a figure or a landscape, unless he had attempted to draw them. Until he had a knowledge of the essentials to the production, until he could pick out the salient points in the landscape or figure, he doubted much whether any man could be said to have seen the one or the other. With regard to the second corner stone, the power of representation, he thought there was as great a dearth in that direction as there was in the power of seeing. He believed that many artists who had reached the highest rank in their profession were deficient in the capacity of adequately representing what they saw. He therefore desired to impress upon the minds of the young art students that their first duty was to represent in

their art what they actually saw, and what was true.

In conclusion, the Professor stated he would say a few words regarding some other things. He thought there was in this country most unfortunately an antagonism existing between handwork and headwork. In this country there were two distinct lines, if he might so put it. There was one which he might call the professional line, where it was considered a very fine and estimable thing for a man not to work with his hand, but with his head or pen. That antagonism seemed to him most unfortunate, and he thought all students should bear in mind that it was a thing which really ought not to exist. It would not exist if it were not for an intensity of vulgar prejudice. He would say that the old craftsmen of Italy, those men who were the builders of Florence and other great cities, were men who had no prejudice of that kind, and he thought that, if they really wished to do their work in the world, they must get rid of that absurd and ridiculous prejudice as quickly as possible. The work truly done was equally noble, and the man who made a table to the best of his ability was equally great, as far as his work went, with the man who painted a beautiful picture or composed a beautiful piece of music.

—The railroad managers of the United States, in order to avoid confusion, have adopted a system of four time standards exactly an hour apart, namely, the time of 75, 90, 105, and 120 degrees west of Greenwich. These are called respectively "Eastern," "Central," "Mountain," and "Pacific" time; and the time in any one of these is just an hour slower than the next one east of it, and an hour faster than the next one west of it. Hence a traveler going from one division to another will not need to change the minute hand of his watch at all, but will know that it is an hour too fast when he crosses the imaginary line separating two divisions if he

is going west and an hour too slow if he is going east. The time is telegraphed from the Naval Observatory at Washington to all the principal places each day at twelve o'clock "Eastern time," which is of course eleven o'clock "Central time," ten o'clock "Mountain time," and nine o'clock "Pacific time."

This system came into use by the railroads Nov. 18, 1883, and will probably come into general use gradually, tho in some places it will differ half an hour from the local solar time. In many large cities it will not be far from local time. "Eastern time" is four minutes slower than New York time, one minute faster than Philadelphia, and eight minutes faster than Washington time. "Central time" is nine minutes slower than Chicago time, just New Orleans time, and but one minute faster than St. Louis time. "Mountain time" is the same as Denver time; and "Pacific time" is ten minutes faster than San Francisco time.

—Baron Nordenskjöld is understood to be contemplating as his next adventure in exploration a voyage to the South Pole in 1884. This expedition would cost at least Rs.2,000,000, as a ship of special type would have to be built for its purposes.

—Waterproof clothing which allows a free passage for respiration can be prepared by dipping it in a solution of acetate of alumina. The latter is made by adding a solution of acetate of lead to a solution of alum, and decanting the mixture from the sulphate of lead which is precipitated. The articles are dipped into this liquid and allowed to dry without wringing them.

—A subterranean Coptic church of the fifth century, with many inscriptions, was recently discovered by the French archaeological scholar Maspero, the director of the Museum at Bulak, on the site of the ancient Thebes. These inscriptions are written on white stones with red ink, and ar

mostly well preserved. The largest is one of 300 lines against the Monophysites, written in the Theban dialect. Another contains a declaration of Cyril, of Alexandria, against Nestorius. The whole interior is covered with addresses to different saints in the Coptic, Greek, and Syrian languages.

—It is reported that a diamond of 150 carats weight has been brought to Paris. It was discovered in South Africa, and is forty-three and a half carats larger than the celebrated Koh-i-noor. When found, such was the curiosity to see it, that it was put on exhibition and the sum of Rs. 5,000 was received as entrance money for the benefit of a hospital.

—The Italian Government has determined to offer, on the occasion of opening the Turin Exhibition, a prize of 10,000 francs for the most practical process for the transmission of electricity.

—The Norwegian, Schubeler, mentions some striking peculiarities of plants in high latitudes. He says that seeds produced in these regions are much larger and weigh more than those grown in more temperate climates. The leaves, also, of most plants are larger in the north than those of the same species farther south. Flowers which are white in warmer climates, become colored when they blossom in the north. All these differences he ascribes to the continued light of long days.

—Wendell Phillips, the great champion of the cause of abolition, died last February in his 73d year. Few men become so generally known in a lifetime, without the help of public offices, as Mr. Phillips. He was an orator pure and simple, and perhaps, when in his prime, the foremost of American orators. He has written nothing that will mark the period of his life among men, but he was a great battle-ax against slavery, and on that issue he found an op-

portunity to use his powers of denunciation to their maximum. His name will ever be held in honor by all lovers of freedom.

—The following table shows some curious properties of squares, and from it we may draw rules for obtaining the square of any number by an easy process; and by a little practice we may learn to recognize whether any number is a perfect square or not. The figures at the top represent the units, those at the left hand the tens, and their square is at the intersection of the two.

	0	1	2	3	4	5	6	7	8	9
0	0	1	4	9	16	25	36	49	64	81
1	100	121	144	169	196	225	256	289	324	361
2	400	441	484	529	576	625	676	729	784	841
3	900	961	1024	1089	1156	1225	1296	1369	1444	1521
4	1600	1681	1764	1849	1936	2025	2116	2209	2304	2401
5	2500	2601	2704	2809	2916	3025	3136	3249	3364	3481
6	3600	3721	3844	3969	4096	4225	4356	4489	4624	4761
7	4900	5041	5184	5329	5476	5625	5776	5929	6084	6241
8	6400	6561	6724	6889	7056	7225	7396	7569	7744	7921
9	8100	8281	8464	8649	8836	9025	9216	9409	9604	9801

The first thing to notice is that the square of every number whose units figure is 5 ends in 25, and the hundreds figure of the square can be found by multiplying the tens figure by the number one greater than itself. Thus the square of 35 has for its hundreds 3 times 4; the square of 45 has 4 times 5; and so on.

The next thing is that numbers equally distant from 25 have the same tens and units figures in their squares, while the hundreds differ by the number representing their distance from 25.

Thus: $(24)^2 = 576$, add 100, $= 676 = (26)^2$

$(23)^2 = 529$, add 200, $= 729 = (27)^2$

We may state a rule in this way: To determine the square of any number between 25 and 50, take the excess above 25 as hundreds, and augment by the square of what the number lacks of 50.

Again, the tens and units figures of the squares of numbers from 51 to 100 repeat those of the numbers from 1 to 50, and we find the rule: To square any number from 50 to 100, take twice the excess above 50 as hundreds and augment by the square of what the number lacks of 100.

The square of any number above 100 must have the same tens and units figures as those below; hence we see that the terminations of all perfect squares are represented by those of numbers less than 25, and are 22 in all; viz., 00, 01, 04, 09, 16, 21, 24, 25, 29, 36, 41, 44, 49, 56, 61, 64, 69, 76, 81, 84, 89, 96. This may help us in determining whether a given number is a perfect square or not. It cannot be unless the two right-hand figures are in one of these forms.

The reasons for these rules may be easily deduced from the algebraical formula, $(x+y)^2 = x^2 + 2xy + y^2$, by dividing the numbers into parts, as into tens and units, or hundreds and units.

—Why is the article prefixed to the names of colleges in Ceylon and India, as we so often see it? I find in different English authors the following expressions: "Professor of Modern History in Queen's College, London;" "Fellow of St. Penet's College, Cambridge;" "went to St. John's College, in Oxford;" "studied at Caius College;" "educated at Trinity College, Cambridge;" "the chair of Geometry in Gresham College." Yet in Ceylon we hear of *the* Royal College, *the* Presidency College, etc. Why is this? X.

[We know of no reason for using the article unless it be that the adjective is not used as the name of the college but as a descriptive epithet.—Ed.]

 COLLEGE AND ALUMNI NOTES.

—Otley Hall is now undergoing much needed repairs. The roof has been relaid and many new timbers put in. With a tiled verandah, freshly painted pillars, and whitened walls, it bids fair soon to become a "thing of beauty and a joy forever."

—About May 15th is the time set for the Senior Examination, and the class is busily engaged in reviewing their studies. Commencement day is June 12th.

—The Junior Middle Prize Declamation is announced for May 14th. Even now the members of the class begin to walk around muttering to themselves, and making fiery gestures.

—Since the regular mission treasurer is away in India, we are more often favored with the presence at Batticotta of our venerable ex-principal, who is acting treasurer in his absence.

—A recent letter from H. C. Chapin, Esq. announces that he is now at the Palni Hills, recuperating after the exhausting labors of the spring term. He boards at Jaffna House, showing thereby that he has not forgotten his first love. He and another person were victors in a grand lawn-tennis tournament.

—During the last vacation Messrs. Hitchcock and Sanders of the faculty improved the opportunity of going over to India. They visited Madras, Tanjore, Trichinopoly, Madura and the Palni Hills, and points of interest near these places, and came back at the beginning of the term, much refreshed and stimulated by their experiences.

—Mr. J. Appachipillai, '76, the business manager of the Trading Company, went to Colombo recently in the interest of the Company.

—We are glad to notice the promotion of Mr. V. Mod. Soma-suntharam of the class of '77 to the post of Assistant Collector at Mullativoe. He takes with him as clerk K. Chinniah of the present Senior class.

—Mr. William Joseph, '73, is now in India with the Rev. S. W. Howland assisting him in his Tamil work.

—Mr. T. Emerson, '79, is now teaching the English school at Oodooville.

—Mr. G. Dutton, '80, has gone to Colombo.

—Mr. S. G. Whittlesey, '80, is now engaged in a contract work at Rakwana.

—We learn that Mr. Chelliah H. Theyagarasa of '80, who was for some time a teacher in the High School, has been engaged as a teacher by the London Mission at Coimbatore.

—Mr. Alfred Armstrong, '83, is employed in the Public Works Department as an overseer at Madawalatenna.

—Mr. T. S. Cooke, '83, is studying law with Proctor Changarapillai in Jaffna.

—Mr. J. I. Christmas, '83, has become the editor of a semi-monthly news paper called the *Suthesa Nason*.

—K. C. Sivaprakasam, until recently a member of the present Senior class, was married May 1st to the daughter of C. W. Cathiravalupillai, Esq. of Kaits.

—Jesse John Muttiah, formerly of the present Senior Class, is teaching in the English school at Karativoe.

—S. Kathiravelu, formerly of the class of '85, who went from here to Colombo and thence to Kombakonam, has left Kombakonam and is now studying for Matriculation at the London Mission High School at Coimbatore.

—Two former college students, S. Visuvappah and R. C. Muttiah, now at the Agricultural School, Colombo, paid their friends here a visit a few days ago.

—K. Bragdon and K. Veluppillai are, we hear, studying in the Town School at Kombakonam.

—C. J. Asbury, formerly a member of the present Junior class passed the Cambridge Junior Local Examination held last December. We are glad to hear of his success.

--The Alumni Association did not hold a meeting at the beginning of the term as usual, but a meeting has since been held at which it was voted to present an address to His Excellency the Governor when he visits the Province.

--We noticed in our last that a committee had been appointed to draft a constitution for a Y. M. C. A. in the college. The association had a public meeting on the 26th of April, when officers were chosen for the ensuing year. The meeting was very interesting and enthusiastic. The exercises were interspersed with singing both in English and Tamil. Brief reports were made by the chairmen of the various committees, which showed that the Association is earnestly at work among the students, in the Sunday schools, and in the island of Eluvative where it is supporting a day school. Mr. J. Fitch then addressed the meeting in an interesting and effective speech, for which he afterwards received a vote of thanks. Brief remarks were made by Dr. Hastings, Mr. S. Hensman, Mr. S. Beadle, and several college graduates. A subscription paper for monthly payments was signed by quite a number in addition to the previous names. Most of the money goes to the island work. The Association comprises 23 active members and 16 associate members. 14 who were members of the Gospel Band but are no longer in the college were elected honorary members. The officers chosen were the following: Pres. Mr. F. K. Sanders; Vice Pres. Mr. S. G. Lee; Treasurer, C. Coomarasamy; Recording Sec. J. K. Thambyah; Corresponding Sec. T. Hemphill.

--The Preliminary Certificate Examination was held at the close of last term. Of the eleven who were examined, seven passed, but only one with distinction. We give below their names in the order of merit, and the list of subjects and examiners.

FIRST CLASS.

T. S. Arnold

Manippay.

SECOND CLASS.

R. V. Page

Manippay.

K. Sivasambu

Mallagam.

E. N. Charles

Sandilipay.

R. Paramu

Karadive.

C. A. Chittampalam

Moolay.

C. Chinnatambu

Mallagam.

SUBJECTS AND EXAMINERS.

Arithmetic,

Rev. T. S. Smith, M. A.

Algebra,

" G. T. Fleming.

Geography,

" B. H. Rice.

English Grammar

" R. C. Hastings, M. A.

British History,

R. Breckenridge, Esq.

Scripture History,

Rev. T. P. Hunt.

English Reader,

" R. C. Hastings, M. A.

Tamil Nannul,

C. W. Catheravalupillai, Esq.

Tamil Classics,

Rev. S. John.

Dictation & Translation, { Rev. E. P. Hastings, D. D.
 { Mr. S. Hensman.

—The time for the examination of candidates for the next Freshman class is July 1st and 2nd. The new term begins July 3rd.

Payment of the following subscriptions is hereby acknowledged with thanks.

S. F. G. Carpenter, Esq. Jaffna	4.00	Mr. J. M. Sanders Jaffna	.50
C. W. Catheravalupillai, Esq. "	.50	" M. Bnell "	.50
Mr. T. C. Emerson "	1.00	" H. Chellappah "	1.00

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Jaffna, Ceylon.