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A Social Function.

It has been the custom for several years for the Jaffna College English Improvement Society to hold an annual "Social Gathering". As this affair is held in October or November it frequently happens that it coincides with the arrival of one of the American teachers, thus giving an opportunity for a public reception.

The social gathering for 1905 was held in Ottley Hall, November 11th. The meeting began about 3 P.M. with J. V. Chelliah, B.A., in the chair. After singing the College Song, prayer was offered by Mr. Hitchcock.

The audience was then interested and pleased by the presentation of the trial scene from the Merchant of Venice by some members of the Entrance Class, assisted by a few others. The performance was creditable indeed, and some of the actors showed considerable dramatic ability.

After the reading of the Secretary's report for the year, the ceremony of cutting the cake was solemnly gone

through, followed by remarks concerning the work of the Society by the chairman, who is chairman of the Society.

Then followed recitations and songs, one of the latter having been composed by one of the College boys in honour of the arrival of Mr. and Mrs. Fritts.

But all that has been mentioned was only preliminary to the great event of the day, namely, eating. The Society had victualed up as though expecting to endure a long siege. The audience, composed for the most part of young and healthy appetites, showed such commendable zeal in assisting to reduce the surplus, that in a very short time the tempting viands had disappeared for the most part down the narrow way, but a considerable portion under the seats, to be cleaned up later by hungry members of the low caste fraternity. Rumour has it that some of the boys passed a painful night. Life has its compensations.

During the festivities numerous Tamil songs were sung, also a duet by Mr. Fritts and Mr. Ward, and a solo by Dr. Thompson. This was followed by a story related by C. K. Sithamparapillai of the B. A. Class in imitation of Indian style. After words of greeting from Mr. Fritts, the meeting closed with the National Anthem and cheers.



Hindu Observatories.

That the ancient Hindus had made great progress in Astronomy is a fact admitted on all hands. It is a wonder to many, how they were able to make observations and calculations without instruments and apparatus like those that adorn the modern observatory. It may be that the ancient Hindus did not possess such fine instruments as the Meridian Circle, the Equatorial and the Micrometer, but it is certain that they had their own observatories with arrangements for taking accurate readings of the heavenly bodies. Mr. Herbert A. Stark gives, in the *Moslem Institute Journal*, an account of the various observatories that existed in India before the advent of the Europeans. He says

there were, on the whole, five observatories in use, at Delhi, Benares, Jaipur, Ujjain and Muttra, and describes the first two after visiting them personally. Pale and antiquated as they are, he thinks, they are not inferior to those elsewhere in point of scientific construction.

The observatory at Delhi was "located in a magnificent building built about 1670 A. D. by the famous Hindu astronomer Jai Singh, under the patronage of Mohammad Shah. "It is furnished with an immense Equatorial dial called Samrat-Yun-traw—Prince of Dials. The hypotenuse of the gnomon is 118 feet, 5 inches, its base 104 feet, and its perpendicular 56 feet. The instrument is in a much injured condition. Almost directly in front of it is another building, in a better state of preservation. Its enclosing walls are gnomons to four concentric semicircles that are set at a uniform inclination to the horizon, and represent meridians removed by a certain angle from the meridian of the observatory. The outer walls serve as gnomons to two graded quadrants which lie to the east and west. The four gnomons are united by a wall, on whose northern face is engraved a large quadrant semi-circle. By the aid of this elaborate instrument the altitudes of the stars were computed. Two circular erections, open to sky, stand, one on the southeast and the other on the southwest of the great equatorial dial. The centre of each is marked by a pillar from whose base thirty horizontal radii of stone are laid in the surface of the floor. These gradually increase in breadth in the fashion of wedges, as they recede from the column, until they enter the enclosing circular wall. Each of them marks a sector of six degrees on the circumference, and thus, together with the alternating and equally measured spaces, they make up a circle of 360 degrees. In the wall at the junction of the radii and intervening spaces, there are square recesses at convenient distances. The astronomer used them to climb to such height as was necessary to read off the observation. Each recess was originally provided with two openings but many of these have since been built up. The margins of the recesses are marked with the tangents of the degrees of the sun's altitude, as indicated by the shadow cast by the pillar. These notches range from 1 to 45 degrees. When the sun exceeds that height, the degrees

are marked on the radii in such a manner as to show the complement of the altitude. Each division is subdivided into minutes. The shadow of the sun, or moon, or stars, falling on these points, indicated their azimuth. It is not improbable that the correspondence of the one building with the other was designed to afford a means of testing the accuracy of the result obtained by a comparison of the two readings taken simultaneously."

The observatory at Benares "was located in one of the finest edifices on the banks of the Ganges. On entering by a small doorway, the visitor is conducted through a quadrangle to a mean stair-way by which he gains access to the roof. Here are the giant instruments executed in solid masonry. The quadrant or Vhitta Yustraw is a wall running in the plane of the meridian. Its dimensions are 11 feet in height and 9 feet three and a quarter inches in thickness. The astronomer employed it to determine the sun's altitude, zenith distance at noon, its greatest declination and the latitude of the observatory. Near the instrument and on its right are two large circles and a square. These still bear faint traces of marks engraved upon them. These were employed in determining the sun's altitude by measuring the shadow cast by the gnomon and the degrees of the azimuth. Beyond these is the Prince of Instruments, Yustraw Amrat. It is a solid wall of masonry, lying in the plane of meridian and is 36 feet in length and four and a half feet in breadth. One extremity is six feet one and a quarter inches high, and the other twenty-two feet, three and a half inches. Thus the surface of the wall is an incline pointing to the Polar Star. It is furnished with steps and was designed to determine the distance from the meridian, the declination and right ascension of any star."



Higher Education in Ceylon.

[The following is an oration delivered by Samuel T. S. before their Excellencies Sir Henry and Lady Blake, at the Prize Giving, Jaffna College, August 25th, 1905. The subject is

timely in view of the present agitation in Colombo for a Ceylon University. Ed.]

Your Excellency, Ladies and Gentlemen:—

To stand before you this afternoon to speak about Higher Education in Ceylon is an honour to me; to address the learned and respectable men of Ceylon, the real supporters and promoters of education in the Island is certainly a privilege to me; to speak to an audience that wishes to work for the advancement of our country and that burns with the ardent flame of true patriotism is a pleasure to me. But patriotic as you are and noble and lofty as your aspirations may be, you will not forget what the British Government and other forces from the West have materially contributed towards driving out the unpleasant gloom of ignorance and barbarity from our country by sending in the noble, bright, and inspiring rays of education. As we contemplate the unheard of speed with which the cords of education have been fastened round this beautiful island of ours, as we understand what an immense number of schools are in existence in this flourishing Colony, and as we think over how primary education is ably and successfully managed by the Educational Department, we are naturally inclined to put the question "What about Higher Education?" Old as the question of Higher Education is, it has within itself such marvellous and sterling elements as to animate us with fresh energy and new interest on every occasion at which we have a chance to consider it, yea, more than that, the distressing condition in which we are placed, by the recent disaffiliation of the Ceylon Colleges from the University of Calcutta should straightly focus our keen attention towards the subject in hand.

Permit me then, ladies and gentlemen, to enter into a careful examination of the state of Higher Education in Ceylon as it stands today. The two foci of this fine ellipse of higher education may be said to be Jaffna and the Metropolis. This beautiful Peninsula of ours has the rare merit and privilege of possessing within its territory half-a-dozen colleges where Higher Education is imparted, not to speak of the large number of primary and middle schools both English and Vernacular. Almost all these institutions are affiliated with Universities in India, one of them being affiliated as a first grade College.

The Metropolis has an equal number of Colleges preparing their students for the local examinations held by Cambridge University in the Colonial centres.

True it is that there are many higher institutions in the Island and equally true it is that year after year a large number from the student community take up public examinations for the purpose of distinguishing themselves as cultured men. But the question arises, "Are they really cultured? Are they properly trained?" Do they bid farewell to their Colleges with a feeling that they have gotten what they ought to get by their College Education?" Here I appeal to experience which is the genuine touch-stone for all matters relating to education and culture, and receive the discouraging reply "No." Higher Education in Ceylon is undergoing a process of degeneration, though the number of students that flock together seeking higher education is very great. Are not the graduates from the old Batticotta Seminary and graduates from Jaffna College before its affiliation with the University of Calcutta, better in culture, sounder in knowledge, and higher in accomplishments than the B. A's that are turned out today from our Colleges? Who will deny the fact that the students in Junior classes a few years ago possessed much more knowledge than those who satisfy the Cambridge local examinations today? Then, what is the matter with our education? why is it that we are put in such degenerating conditions? It is because we are at division and depend on others; because our entire education depends on outside Universities; and because we are compelled to follow up a curriculum of study that is planned out to suit entirely different communities.

Moreover, ladies and gentlemen, I may openly say that the Ceylon Government has not given sufficient encouragement to our higher education, and even the little that is given is not fairly distributed. The advancement of the people of our country to high offices of trust and responsibility must march hand in hand with their increasing knowledge and enlightenment. To say that only those who qualify themselves in the Government Colleges or those who pass such examinations as are patronized by the Educational Department should claim such appointments, is certainly absurd. But inasmuch as edu-

education has made such great progress among the people, inasmuch as their minds are enlightened, their character elevated, and their morals refined, it is but fair that they should have an adequate share in the Government of their country. But the Ceylon Government, either because of its inability to appreciate the excellencies of the Indian University examinations or for the sake of giving prominence and conspicuity to the English Universities from which the official heads themselves have come, encourages the local examinations.

Local examinations are certainly good. But which of the educated natives, or which of the foreigners that cares for the welfare of our country, will like that the Ceylon student, with his lofty intellect, with his sublime and prodigious imagination, and with his high aims and strenuous energy, should be satisfied with the Senior Local as the *summum bonum* of his education? It is not necessary that I should explain to you, ladies and gentlemen, how the Senior Local examination is far below the mark in giving culture and enlightenment to the intellect, how inadequate it is to elevate the character, refine the morals and to inspire the heart of the student, and how lowly it will be esteemed by those who strive after the degrees of B. A. and M. A. While students in the neighbouring countries, students who are no better than ourselves in their mental capacities, have a chance to enter into the beautiful regions of true Higher Education and to have titles affixed to their names, are we to be satisfied with these inferior and elementary local examinations?

The official heads of the Ceylon Educational Department at the present time, men of vast learning and deep insight, failing not to understand the narrow scope of the local examinations and probably unwilling to give any preference to the Indian Universities, are trying to give encouragement to the London examinations. To take up the London examinations that are framed to suit the needs and wants of the English students, that require the candidates to be masters of three foreign languages besides English, and that exact very high fees, is something undesirable to the Ceylon student. An English student of equal ability and training can get through the London B. A. examinations in a shorter time and with less

difficulty and trouble; so the probabilities are that only a very very few Ceylonese will attempt such examinations.

On the other hand, considering the merits and demerits of the Indian examinations, we are enabled to see that the indifferent and singular treatment they receive at the hands of the Government leaders is the main reason why many are disheartened from taking them up. Another objection is often made that the Indian examinations encourage cramming. I shall not attempt, ladies and gentlemen, to pass judgment on the Indian examinations nor am I in a position to say whether the Indian examinations work well or not; but I know this much, that they *do* more or less encourage cramming as far as *Ceylon* students are concerned. When I say that there are students in Ceylon that have passed the Entrance and F. A. examinations taking up Latin without knowing much of declensions and conjugations, that many have scraped through the F. A. and B. A. examinations without having proper libraries, laboratories and lecturers in their colleges, but, in the main, with the helps they received from ponies and coaches brought into existence by the Bengali Babus, you can easily understand how far the Indian examinations are successful in Ceylon.

From the above considerations it is plain that Higher Education in Ceylon is not in the condition in which it ought to be, but is put in the back-ground as something unnecessary to be cared for. That this flourishing Colony, which abounds with men of literary tastes, with men who have a natural turn for the various sciences, should be left in such deplorable and straightened condition as to her higher education is something which every loyal and patriotic son of Ceylon should feel warmly about.

Before I bring my speech to a close, ladies and gentlemen, I shall try to bring forward what seems to me to be the surest and the best remedy to cure this troublesome malady:—something that will unite the Northern and the Southern parts of Ceylon as to education, something that will make us all co-operate for the advancement and elevation of our country; something that will enable the Ceylon student to get better and really adequate development; and something that will bring about an unbroken connection between the

Government and Higher Education; I mean—*I am for a Ceylon University*. The advantages of a local University are many. If you want to see the future generation well-educated and properly trained, if you wish that Ceylon should be a seat of original research in every department of science, if you are anxious that efficient and eminent men should be produced in this Island, and above all, if you have a desire to obtain that great boon of local self government, then, *agitate for a Ceylon University*. Agitation is one of the most important factors in modern civilization. The noblest and the most beneficent measures of the last century, which have shed a lustre upon this age, were all the outcome of persevering agitation. The illustrious Wilberforce and his comrades agitated for twenty long years, to get the emancipation of the negro slaves throughout the British Empire, and it was only after *twenty years of persistent agitation* that he was successful in his noble object. If you, gentlemen, are going to agitate for a Ceylon University, then show a persistency of purpose such as this great man displayed in those labours which have immortalized his name.

Colleges there are in abundance; students are sufficiently numerous; men of high literary attainments are not wanting, and higher education is anxiously sought after; then why is it that a Ceylon University is not yet started. You agitate a question for *one month* and when you find that your short-lived agitation has produced no substantial results, you say that you have a stubborn and unreasoning government to deal with and retire gracefully from the field of labour to sleep for the next *eleven months*.

Nothing will make me believe that persistent agitation, propelled by zealous enthusiasm and active energy will fail to bring about a Ceylon University in the present gracious and promising administration of His Excellency—Sir Henry Blake.

The large number of students at law, medicine and engineering will make a splendid addition to the forthcoming Ceylon University. Graduates in arts and law, medicine and engineering, will be turned out and will shine with bright luster in the various parts of the Island. Colleges will be better equipped; students will not leave Ceylon seeking higher education; and

above all, the foundations for a local self-Government will be laid.

Patriotic Sons of Ceylon arise; gird up your loins; agitate; get a University for Ceylon and rejoice.



Preachers' License Examination.

Hinduism. . . .

. Examiner—Mr. Allen Abraham, B. A.

N. B. All questions are of the same value. Candidates are required to answer any ten questions.

1. Define Hinduism in the best possible way. What different religious cults prevailing in India are included under the name Hinduism? How do they differ from each other?

2. The Hindus say that Christianity is a historic religion and Hinduism is not. Explain the statement and establish your position.

3. What is the type of philosophy that pervades all religious thinking in India? Give a brief account of the system.

4. What are the ancient religious books of the Hindus? What do you know about their contents and unity? Name the corresponding religious books of the Tamils?

5. What is the religion of the Tamils? It is said that of all the religious systems prevailing in India, the religion of the Tamils approaches nearest to Christianity. Substantiate the statement.

6. State and explain the difference between the Hindu and the Christian conception of God.

7. Compare the teachings of Hinduism and Christianity concerning man.

8. How does Hinduism try to solve the problem of evil? What are the defects of the theory? How does Christianity solve it? Explain Christ's answer to the question.

9. What is the Hindu idea of sin? Contrast it with the Christian idea.

10. What do Hindu philosophers mean by salvation or mukti? How does it differ from the Christian idea of it?

11. Describe the Hindu way of salvation and compare it with that of Christianity.

12. What is meant by Optimism and Pessimism? Which is Christian and which Hindu? Why?

13. Give an account of the origin and progress of the Samaj movements in India.



How to Succeed in Teaching.

Method.

(Continued from the last number.)

'The old order changeth yielding place to the new.'

It is fresh in our memory even now how in former days children kept their study hours especially in vernacular schools. The whole school used to read at the top of their voice so that a foreign traveller could easily learn from the noise that he was nearing a school. Disorder and confusion ruled the school. Again during recitation the whole class was called upon to stand all the time, a practice found even at present in some outlying schools. The method of teaching was worse than useless. There was immense exaltation of memory work. Great attention was paid to make the boys learn by rote long stanzas not caring much for their meaning. Teachers insisted on a literal reproduction of words and mostly of words only.

They did not understand that the attempt to educate merely by exercising this verbal memory is a fatal mistake. If they compelled their pupils to learn by heart

(not by rote) understanding the meaning fully, we would rather commend the practice. Cultivating the memory while young, is very desirable; the power of quotation in after-life is not only a matter of joy but of great use; but we should take care not to load the memory with useless matters. Our aim must be mental culture not merely loading the memory." The two-fold duty of the teacher must always be kept in view, viz., to instruct and to educate, to furnish the student with some ideas and to exercise his mental powers. More attention should be paid to the latter because it helps mental development a great deal. We are glad that old methods are gradually giving place to new. There was a time when teachers thought that they could attend to other things while teaching Arithmetic.

Now they see the impracticability of it and will be ashamed to be discovered doing it. There was a time when it was thought that rules should precede the process and not the process the rules. But now they admit that rules should come at the end rather than at the beginning of the subject. It is needless to mention more instances of defects in the method of teaching of former days. So great has been the change for the better. Still there is ample room for improvement. I was ashamed to see a few days ago the absolute ignorance of a somewhat advanced student in regard to some of the most common weights and measures. He was able to repeat the tables given in Arithmetic without any mistake, yet he did not have the slightest understanding of what a sq. ft is or how much a ton is! How many there are who know that 12 in. make one foot, and still do not realise it! Words they know but not their meaning. Who is responsible for this? Partly the teachers. Some assume that what is known to them is understood by the boys also and so do not take the trouble of giving satisfactory explanation of them at the outset. The object of teaching is not simply to give theoretical but some practical knowledge of the subject taught.

A great deal of success depends upon method. A teacher must know not merely the matter but also the manner of presentation of the subject so as to be easily understood by the student. A lasting aversion to the subject may be caused by wrong

methods. By an unintelligent way of presenting it, the teacher makes the student feel it is beyond his power to comprehend the subject.

No one can lay down any hard and fast rules as to the methods to be adopted. No teacher is bound to be a slave to any stereotyped methods. He must exercise his own judgment and vary his methods according to the need of the case. The efficiency of the method can be judged from the eagerness and attention of the class during the lesson. If the teacher is earnest the boys are sure to be earnest. If he makes them understand that he has something to say, they are sure to listen to him and their countenances will indicate whether the explanation given is understood or not. Indifferent teaching is useless.

Talking too much in the class room must be avoided. This is not the way to arouse interest. Success depends a great deal on what the student does rather than on what the teacher says. The teacher must do less and the boys more. If he speaks too much, the boys will become fatigued with the endless flow of words and will be busy with other things not caring for what he says. If he gets his thoughts arranged beforehand, there will be no need of talking too much and there will be no vagueness or confusion in what he says.

Skilful questioning is a great power in the hands of the teacher. The art of questioning is not very easy to acquire. The teacher must keep in view that he has to *put* knowledge into the pupils and *draw* knowledge out of them. In teaching, his questions must be such as to suggest and to guide them, not to test their knowledge, which is done in examinations. Answers should be considered both as to form and contents. He should insist on answers being given mostly in a complete sentence, not in half finished words as is very often done. By so doing they get clear ideas and accuracy in writing and speaking.

One of the chief ends of teaching is to make the student know what the teacher desires. The best way of effecting it is to bring him to the unknown through the known. Difficulties in a foreign tongue are easily mastered by boys when they are simply told of similar cases in their own tongue. If they cannot understand "what possessive of interest" is, when they are shown a

similar in Tamil such as எங்களுடைய or எம்முடைய எந்தப் படி அங்கே, they get, clear knowledge of it. If they find it difficult to understand expletive and colloquial use of words in English, give them some illustrations from their own vernacular, such as சொற்றொடர் கிறொட, சதிலைக் கிறொட and வீடுமெய்தல் for வீடுவெய்தல், மீனாக்செடல் for மீனாக் செடல் &c and they understand them thoroughly. Illustrations should be freely used. Teaching of this kind is sure to interest the class.

T. P. H.



College Notes.

—The test examination at the close of the term reduced the Entrance class to 17, the Matriculation class to 7, and the Pre-Matriculation to 19. There are 15 in the Preparatory class. One member of the F. A. class has left to go the Straits for employment so that the total number on the list is only 96.

—Rev. Wm. Joseph having been elected pastor of the Vaddukkoddai church, his connection with the College as a teacher has been severed. But he is still connected with us as pastor and preacher and we hope his influence will be as much felt by the students as before. His classes have been taken up by the other teachers, with some rearrangements. Mrs. Fritts has taken the F. A. English, and the Matriculation and Entrance classes form one class in Scripture under Mrs. Hitchcock.

—The Theological class having no recitations, after the departure of Mr. Bicknell, went to Chavagacherri to work under the direction of Rev. G. G. Brown, at the same time reviewing their studies until December when they were examined for license. In this they were successful and they have both been licensed to preach by the Congregational Church Council. Mr. John Murugasu is called to the church in South Erlaly. Mr. Albert Kandiah is to work for the first half of the year with Rev. S. Eliatamby in his evangelistic tour.

—All will be sorry to part with Professor A.A. Ward who will leave us after the middle of the term to go

home, proceeding by way of China where he will stop to visit his brother in Canton. Having come out for a period of two years he has remained six months longer on account of our need. He will be much missed not only in the recitation room, but in the lyceum and on the foot-ball ground. In both places he has been of the greatest help. We wish him a pleasant voyage and a happy future.

—Rev. and Mrs. Hastings are spending the winter in Washington, D. C. They are expected back here in May in time to begin the next term.

—We are glad to learn that the Bicknells reached home safely, and that an eminent surgeon in Boston removed Mrs. Bicknell's tumour by a successful operation from which she was making a good recovery at last accounts. We hope that they will return in due time.

—We may well rejoice in the increased equipment for the laboratory. Over Rs. 800 have been spent for new apparatus only part of which, however, has arrived. The rest we expect by another shipment in May. When that arrives we shall be well equipped with instruments, but we need more room for the laboratory. Let all our 'old boys' send in the subscriptions to complete the endowment and then we can expect to have a new laboratory.

—We have also received nearly a thousand rupees' worth of new books for the library including the International Encyclopedia, thought by many to be the best Encyclopedia. Certainly this with the Century Dictionary makes a complete storehouse of information on all subjects. There is also The Library of Literary Criticism in eight volumes, and in the department of Philosophy some of the most valuable of recent books making our library equal to any in the Island, we think, in that department. Here, too, we need more room.

—We have now provided a reference room to be open all the study hours of daylight in which are the Encyclopedias, Dictionaries, and the principal works of reference connected with the subjects studied in the classes. This is an improvement which we have long wished for, and the room is much used.

—The new field for football has not yet been utilized, we are sorry to say, as it is so surrounded by paddy fields that it needs to be fenced in and to have a better road made to it. After the paddy harvest is past we may hope to make use of it.

Y. M. C. A. Literary Meetings.

During the term two Literary Meetings were held under the management of the Reading Room Committee of the Y. M. C. A.

The first was held on Sept. 30th. The subject for the evening was Rudyard Kipling. A. A. Ward, B. A. occupied the chair and opened the meeting with a few remarks on Kipling and his literary work. Then selections were read from his writings, the aim being to show the different qualities of his style. J. K. Kanathapa, thapillai read "Todd's Amendment" from the book—"Plain Tales from the Hills," and P. W. Thambyah read the thoroughly oriental tale "In the House of Suddhoo." The program was varied by the chairman's reading selections from Kipling's latest book of Poems "The Five Nations," such as "Only an African Kopje," "Slog, Slog, Slog, Slog, Sloggin over Africa," closing with "The Recessional" sung to the accompaniment of the autoharp.

The second of the Literary meetings occurred Nov. 25. J. V. Chelliah, B. A. planned and conducted the meeting. This was also an author's meeting i.e., a consideration of an author and his work. As the university curriculum provides only for the study of English authors in the regular course of study, it was thought to be wise to present a representative of American men of letters. The author chosen was Oliver Wendell Holmes. The chairman introduced the subject of the evening by a well expressed appreciation of Holmes and his work. The lecturer confined himself mostly to the book entitled "the Professor at the Breakfast Table." Selections were read, with a running fire of comment under the captions, "Pregnant Sayings, Figurative Expressions, On Human Nature, Original Opinions," closing with that combination of humor and pathos, the poem to "The Boys." Original opinions were quoted from Holmes on "Wine, Money, Religious Literature for children, and Genius and Character." Below are given a

few figures of speech and pithy sayings which were given during the course of the lecture:

Valuing the soul's temperature by the thermometer of public deed or word.

Fly-wheel of civilization.

Clad in a complete suit of wrinkles.

Humility is the first of virtues—for other people.

Flattery acted is more agreeable than flattery spoken.

Apology is only egotism turned inside out.

A man whose opinions are not attacked is beneath contempt. A man's opinions are of more value than his arguments.

Near the close of the term considerable excitement was aroused among the students, on account of a sham court which was projected by the members of the Jaffna College Lyceum, the literary and debating society recently organized in the College classes. The sham court was finally "pulled off" on the evening of Dec. 16th, and fully justified the excitement which had preceded. It must be admitted that the session was a trifle prolonged, lasting as it did from about 7.30 well along toward the "wee sma' hours." However, the majority of the audience remained until the pronouncement of doom upon the poor prisoners. A goodly number of ladies were present, as well as numerous other friends from the community.

The case up for trial was the supposed murder of a merchant at Marathanamadam. A formidable array of witnesses was brought forward by both the prosecution and defense, each side having worked out its case with intricate detail. The case was decided in favor of the prosecution.

One of the pleasing features of the performance, was the costuming and acting. The first accused acted and looked the part of a perfect ruffian—a bit of acting that would have done credit to a more pretentious play. A number of the witnesses also were well disguised to suit their parts, and the legal fraternity certainly looked impressive in their black suits and starched linen, as did the chief justice in his robe of office.

If we except a few mistakes in the use of English during the excitement and heat of cross-questioning or

appeal, we must offer commendation to the lawyers for the enthusiasm and skill manifested during the trial. It speaks well for future success when the first public attempt of this kind succeeds so well.

Below in a list of court officials: Chief Justice, S. R. Rasaratnam; Associate Justices, S. Poothatamby, N. Sathasivam; Crown Counsel, Kanathapathapillai, M., assisted by Chelliah P.; Defendants' counsel, Samuel T. S. assisted by S. G. Watson and T. T. James; Private Secretary to Chief Justice, Samuel, N.S.; Court Registrar, Sinnaturai S.; Court Interpreter, C.K. Sithamparapillai; Foreman of the jury, J. K. Kanathapathapillai; Court sergeant, M. Richard.

The latter office was considered undesirable, but the incumbent filled the position with such good humor that it became one of the attractive features of the evening.



Alumni Notes.

Dr. A. C. Evarts, District Medical officer, Namunakurai, has been elected a member of the Ceylon Branch of the Medical Association.

Mr. C. W. Balasingham, Advocate, Metropolitan Bar, has been appointed examiner for the Intermediate and Final Examinations for Proctors.

Dr. D. S. Valuppillai has been transferred from the Registrar General's Office, Colombo to Land Registry, Jaffna.

Mr. Louis Ponniah, B.A., who was teaching at St. John's College, Chundicully has accepted the Head mastership of the English school at Atchuvaly.

Messrs. T. Sinnatamby and T. V. Kanagara-yer have been successful in the last second class English Teachers' Examination.

Mr. N. Chellappah, Post master, Vaddukkoddai has been transferred to Chavagachecherry.

Mr. S. Appadurai, Station Master has been transferred from Pallai to Kankasanturai.

Mr. Charles Gnanamuttu, Telegraph Master, has been transferred from Jaffna to Keygalle.

Mr. V. Varitamby has been licensed as a Preacher and appointed to the Pungudutivu Church under the Jaffna Native Evangelical Society of the American Mission.

Mr. C. Danforth has accepted the call of the Pandeterippu Church.

Messrs. V. M. John and Albert have been licensed as Preachers. Mr. John has been appointed to take charge of the Church at South Erlaly.

Matrimonial.

Mr. A. C. Anketell, Station master, Chunnagam, was married on the 13th Sept. 1905 to Miss R. S. Eliatamby.

Mr. Gunaratnam Nathanael of the St. John's College, Chundicully was married on the 27th Sept. 1905, to Miss E. Hensman.

Mr. C. T. Bartlett, Post master, Namunakulal, was married on the 20th Oct. '05 to Miss Adams.

Mr. S. B. Stephens of the English school, Vaddukkoddai, was married on the 13th Dec. '05 to Miss E. M. Morse.

Visitors.

Mr. C. J. Asbury LL.B. High Court Pleader, Bombay.

Mr. S. G. Lee M.A., Principal City College, Colombo.

Mr. G. C. Lee; Vice-Principal, City College, Colombo.

Mr. S. Vytilingam B.A. of the Registrar General's office, Colombo.

Mr. J. S. Ambalam, Bailiff Land office, Batugajah, Perak.

Mr. A. M. Nathanael B.A. of Trinity College, Kandy.

Mr. Nalliah Nathanael B.A. of St. Thomas College, Colombo.

Mr. Edwin Hensman of the Royal College, Colombo.

Mr. J. S. Rajasingham, Govt. Surveyor, Anuradhapura.

Receipts for Local Endowment.

The following amounts have been received with thanks.

Mr. K. Ramalingam, Uduppiddy	Rs. 5.00
" P. L. Christian	30.00
Dr. S. H. Gnanamuttu, Mandative	5.00
Mr. T. H. Crossett, M. A. India	10.00
" C. J. Asbury, B.A., LL. B. India.	20.00
" J. V. Lambert, Ipoh, F. M. S.	25.00
Total.	95.00

Receipts for Miscellany.

Mr. S. J. Rasasingham,	Rs 1.00
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