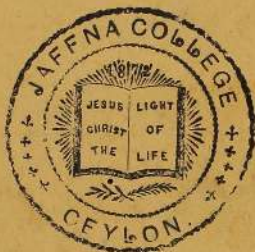


Jaffna College

MISCELLANY



Vol. XVIII

January, 1908

No. 2

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The
JAFFNA COLLEGE MISCELLANY

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*The Principal,
Jaffna College.*

Jaffna College

PLEASE!

In view of the fact that so many to whom the Miscellany has been sent have not remitted their subscriptions, thus leaving us in doubt whether the magazine is actually received by the addressees, we propose to send the next number O. P. P. to those whose subscriptions are in arrears. If, for any reason, you do not wish us to adopt this method will you kindly drop us a postcard, otherwise we will understand that a V. P. P. will be accepted when sent.

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There are four stages in education as organized and carried out in the United States, viz; elementary, secondary, collegiate, and graduate. The first two of these, elementary and secondary, are carried on almost entirely at public expense. According to the latest statistics private, elementary, and secondary schools provide for only about eight per cent of the pupils in these stages and if we limit ourselves to the elementary education alone we find even less of it carried on by private schools. The few private elementary schools that are kept up are for the most part Catholic parochial schools maintained for the sake of imparting the religious beliefs peculiar to the Catholic Church.

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America's Public School System

By Louis B. Fritts, B. A.

All civilized nations admit that the education of its citizens is one of the functions of the State but under a republican form of Government the education of the masses is of the utmost importance. The people of the United States early realized this fact, and, from the very beginning took steps to provide for the education of all the people with the result that they today have a system of public schools second to none.

There are four stages in education as organized and carried out in the United States, viz; elementary, secondary, collegiate, and graduate. The first two of these, elementary and secondary, are carried on almost entirely at public expense. According to the latest statistics private, elementary, and secondary schools provide for only about eight per cent of the pupils in these stages and if we limit ourselves to the elementary education alone we find even less of it carried on by private schools. The few private elementary schools that are kept up are for the most part Catholic parochial schools maintained for the sake of imparting the religious beliefs peculiar to the Catholic Church.

In 1900 the United States led the world in the percentage of its population enrolled in elementary schools—20.38 per cent and in the per capita expenditure for this class of education. For every pupil in the elementary schools, the State annually pays about Rs. 43. If we include with the elementary schools, the secondary, collegiate and technical education we find the average cost per student is about Rs. 60. This is about double the amount per capita expended by England and France and three times that of Prussia, the leading state of the German Empire. When we consider that there are about 17,000,000 pupils in the schools of the United States and that each one of these costs on the average about Rs. 60, annually we can get an idea of the enormous sum expended on education.

Now how is all this money raised? In general, we may say, it comes from two sources which we may designate as national and local. The general government early passed a law providing that from one-thirty-second to one-sixteenth of all lands opened for settlement should be set aside for educational purposes. Besides this, large grants of lands were made to found State universities and industrial schools. Altogether more than 86,000,000 acres of land have thus been devoted to educational purposes. This land is of course sold, and the proceeds, placed at interest, constitute a permanent endowment for education in the several states. The income from this fund is distributed semi-annually to the various counties and towns, all sharing proportionately to the number of children of school-going age found in the town or district. This is the first source—that which I have designated as national—of the public school funds. I should state here however, that this fund while provided for by the general Government, is now divided among the several states and is under the control of the state governments. This being the case some states receive more per capita income from this source than others.

The income from the land fund is by no means sufficient to support the schools and so the various states make provision for supplementing this by direct taxation. In most of the states the law provides for a minimum and maximum rate of taxation usually rang-

ing from one-fifth of one per cent to two per cent upon the assessed valuation of property, but leaves the exact amount to be raised, to the voters in each local district. Once a year the voters of a district are called together to determine the amount of tax to be assessed to support their schools. They hear the report of the previous year's expenditure and the estimates for the ensuing year and then vote an assessment upon all property in the district sufficient to adequately support the schools. This tax falls heaviest, of course, upon the wealthier men but it is argued that sound education is the bulwark of the nation, that it promotes national and local prosperity, that it is, in the end, the best safeguard to property rights, and as a consequence every public-spirited citizen should be, and as a matter of fact most men are, willing to bear their share of the financial burden. There are absolutely no tuition charges in the elementary schools and very seldom any in the secondary schools, so long as a student remains in his native town, i. e. where his father or guardian is a resident and tax payer.

More than two-thirds of the states now make elementary education compulsory. Some require attendance between the ages of 6 and 14 years while others limit compulsory attendance to the six years between 8 and 14. The ideal course during this period includes instruction in reading, writing, spelling, composition, arithmetic, geography, simple lessons in natural science, history, vocal music, drawing, physical culture with physiology and hygiene, and, in cities, manual training. The elementary period covers 8 years, then comes the high school period requiring four years, then four years more for the collegiate course, so that a boy or girl of ordinary ability starting into school at the age of six is twenty-two when the B. A. or B. Sc. degree is conferred. After obtaining this degree he must spend two to four years more for the Ph. D. or professional degrees.

In the best high schools the pupil is given a choice of four courses: classical, literary, scientific and commercial. All the courses usually embrace algebra, geometry, civics, English, U. S. history and physics. Besides these the classical course includes Greek and

Latin and usually one modern language. The literary course drops the Greek and substitutes more English, or history, or one or more of the modern languages. The scientific course also drops Greek and sometimes Latin and includes more mathematics and natural science. The commercial course gives instruction in book-keeping, stenography, type-writing, commercial law and business methods. The classical and literary courses prepare a student for the B. A. course in college while the scientific course prepares him for taking up collegiate work leading to the degree of B. Sc.

As already stated, education up to this stage is free and open to all, but the effort to bring education within the reach of all does not stop here. Thirty of the states have state universities, generously endowed with grants of public lands and annual appropriations so that by paying merely nominal fees the poor labourer's son, if he is ambitious for an education, finds it within his reach. In the older states where there are strong colleges and great universities built up on private foundations, the State has not deemed it necessary to provide for university training.

The control and management of the public schools is vested in local boards, either district, township or county. All members of boards, county and state superintendents are elected by the voters of their respective constituencies. The local board elects the teachers for the various schools under its supervision. All teachers of whatever grade must have certificates.

In most of the states there is a state board which examines and grants certificates to teachers though in a few states this authority is intrusted to the local boards either city or county. The qualifications required of teachers both in the elementary and secondary schools are being continually raised. In some states, notably California, certificates are not issued to any but graduates of normal training schools, and college graduates who have had a course in pedagogy. The tendency is toward this goal in all the states and it means an increasing efficiency in the schools.

The foregoing is but a brief sketch of some features of public education in the United States. Since the sev-

eral states act independently in all educational matters there are, of course, variations in the details of their school systems but these general outlines apply to all. The fact that many nations, including Japan, China, and even England, are now going to the United States for ideas and suggestions as to the organization and equipment of schools makes it quite worth our while to give some time to the study of this subject. This article is written in the hope that it may incite some of our young men to study the various national school systems and thus be prepared to help in the working out of much needed improvements in the school systems of Jaffna, Ceylon and the East.



The Brotherhood of Man

Extracts from the Prize Essay

by R. H. V. Daniel

The first verse of the fifth chapter of Genesis, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him," shows at once the Fatherhood of God, and brotherhood of man. But it took a very long time for the Hebrews to learn the significance of man as a unit and the importance of his wellbeing to the wellbeing of society. Nor did Moses, their heaven-chosen leader explain to them in unmistakeable terms, the fundamental principle of the unity and brotherhood of man. He simply taught them, "Hate not thy brother in thine heart, bear no grudge against the children of thy people, but thou shalt love thy neighbour as thyself." He would not tell them, "Love all men on earth as brethren," for the reason that there could be no brotherhood as long as both material and spiritual interests collided at every turn and justice and truth themselves demanded struggle and warfare, and it was only when the Jews came in contact with the trading nation of Phoenicia that their idea of man received its true import. It was this industrial civilization of the Phoenicians that marked the

beginning of the greatest social revolution in the whole career of mankind. But was this industrial civilization powerful enough to knit the whole human race together? No. The world required a higher power and a more divine influence. It required a Paul to show them by practice and precept that, "God made of one blood every nation of men to dwell on all the face of the earth," and a Jesus Christ to give "his life for the life of the world. Christianity therefore gives a divine sanction to the brotherhood of man, and enjoins on mankind universal love. "Love thy neighbour as thyself" is its categorical imperative and it is in obedience to this divine command, this high moral standard, this supreme law of love, that Christian workers all over the world sow the seeds of righteousness and repentance and water them with the tears of prayer and the blood of self-sacrifice. Need we then wonder at what Christianity has done for the world? Christ's followers are nations and generations says a German philosopher.

But is this universal love and brotherhood of man a special tenet of Christianity alone? Do not the other religions also observe it? Does not the merciful one of Mohammed enjoin charity and love even as the Holy One of Isaiah and the Heavenly Father of Jesus? Is not "Pasu, Pathi, Pasum" of the Siva Siddanta philosophy an embodiment of the three ruling principles of nature, Soul, God, and Love? and was it not the preaching of Buddha, under the shade of the Bo-tree that enabled king Asoka to send his own children Mihinda and Sanghamitta, as the first Buddhist missionaries to Ceylon? These are indeed apparently puzzling questions and confuse the ordinary mind with a show of argument and logic. But a critical investigation into these different systems cannot fail to expose their inconsistency and present their pretensions to universal love and brotherhood of man as nothing more than the healthy effects of Christianity and missionary influence. Let us therefore take a short review of these three religions—Mohammadanism, Hinduism and Buddhism in their relation to the brotherhood of man.

Mohammedanism has been rightly called an offshoot of Judaism, but its idea of brotherly love became limited to its own sect with the death-dealing sword

as the most powerful weapon of its religious crusade. As William Muir says, "The sword of Mohammed and the Koran are the most fatal enemies of civilization, liberty and faith the world has yet seen."

Hinduism has been well defined as an "Encyclopedia of Religions." It contains something from all the systems of philosophy and religion that have come into use since the first appearance of man on earth. And with an astonishingly large number of moral codes and ethical precepts, highly elevating and spiritual, it presents to its devotees as much that is degrading and low. Although its Thevarams and Thiruvagamams form a spontaneous out-pouring of love, yet a divine origin of caste is formulated and Krishna, an avatara of Vishnu, enforces upon Arjuna the duties of a Khatrya and commands him to slay, on the holy plain of Krukshetra, teachers, fathers, brothers and other relatives. What a confusion of inconsistent teachings and what a difference between its precepts and practice! We cannot definitely say what Hinduism acknowledges and what it repudiates for it is a conglomeration of Pantheism and Polytheism, of Theism and Deism, of Atheism and Agnosticism and all other "isms" extant in the world. Lastly let us come to Buddhism, which is the philosophical offspring of Hinduism. It is a religion without a God and a philosophy without a first cause. The Buddhist finds in life nothing but anguish and pain, affliction and disappointment, sorrow and distress. "All existence is evil" forms one of the chief tenets of Buddha. Therefore it is impossible to find in such a religion any just conception of brotherhood.

From the above it becomes evident that Christianity and Christianity alone recognises in the fullest and most comprehensive sense the brotherhood of man and lays it upon all humanity with a Divine sanction. The doctrine of human brotherhood as taught by Christ is based on the Christian conception of God. It is the Bible, offered first by Jew, then by Christian, that has given man the fullest idea of the Fatherhood of God. The Christian teaching that man is God's child renders humanity one and makes every human life, with all its efforts, solemn and sacred, a divine reality.

Thus humanity is ennobled, man becomes a co-worker with God, each country, each home, each soul, an object of divine care and each man an image of the divine Father. Jesus Christ holding God up to mankind as the Father of the human race and as a pattern of a great worker for justice and truth, furnished life with a living ideal, with an impelling power, a forward-moving force rendering man a toiler after the likeness of God for living aims and lasting purposes. Thus Christianity assigns a higher and nobler task to mankind and proclaiming man as the Child of God, adds dignity and lustre to human life. The doctrine of the human brotherhood founded on that of the Fatherhood of God renders the very inequalities of men the basis of higher justice. Just because a man is endowed with a strong arm his feeble brother claims his help. Just because a man is richer than his brother he is responsible for his material well-being. Therefore the weaker and poorer members in the human household must be treated with greater consideration, compassion and love.

Now let us consider the bearing of moral philosophy upon this momentous theme. A very slight acquaintance with the trend of modern ethical thought cannot fail to convince even the most superficial reader that the doctrine of human brotherhood has its foundation on the eternal and inviolable principles of ethical personality and justice. According to the principles and laws of modern ethics each man is not a mere individual but a person. That is, each man is in virtue of his rational nature, an end in himself. So our attitude towards a man must be essentially the same as our attitude towards ourselves. Though we may differ in our individuality, yet in our deepest nature—in our rational personality—we are the same and we breathe the same atmosphere in the deeper things of the rational spirit. In the common personality of all is found the ground of the unity and solidarity of the human race. Thus from a true ethical standpoint there is no cleft between us and our fellow-man. Each is an ego and each sees in his brother an alter-ego. Therefore it is our supreme and imperative duty to love our fellow-man as ourselves, to

treat him as literally another self, to put ourselves in his place, and to take towards him his attitude towards himself.

Now let us turn our attention to our own countries, Ceylon and India, and see what consideration and support this doctrine receives at the hands of our countrymen. Every social and religious aspect of a Hindu's life is marred by caste prejudices. Equality and Fraternity of man have no place in his scheme of things. His religion mainly consists in the strict observance of the rules of caste which, Sir Henry Maine, one of the ablest of all Europeans that ever came to India, characterised as the most disastrous and blighting of human institutions. It directs his every movement from birth to funeral pyre. He, by day, by night, at home or abroad, in waking, sleeping, eating, drinking is always under its overmastering influence. Above all his long habitual inclination to caste distinctions and scruples has so blinded and drugged his conscience that he so far from admitting its injustice and iniquity, takes up the cudgels for its existence. But a careful, candid study of the social, political and religious history of India and Ceylon, cannot fail to convince even the most jealous defender of the caste system of its pernicious consequences. It has produced disunion and discord, has made honest manual labour contemptible in this country, and has suppressed the development of individuality and independence of character. Moreover, it has brought on physical degeneracy by confining marriage within narrow circles. Whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied them to the majority of the lower classes, and, consequently it has clogged the wheels of national progress.

It is a happy sign that many educated men of India and Ceylon are recognising the pernicious and baneful effects of caste and are working with might and main to ameliorate the lot of these down-trodden masses and to bring about their social emancipation. At the Dharwar social conference the Honourable Mr. Gokhale who represents the interests

of the Bombay Presidency in the Viceroy's Legislative Council and who at present fills a large space in the eyes of his countrymen, pointed out the monstrous injustice of the caste system in the following remarkable lines of profound import;— "It cannot but strike any one who comes to think on this subject that it is absolutely monstrous that a class of men, of human beings, with bodies similar to our own, with the same blood running in their veins that we have in ours, should be perpetually condemned to a low life of servitude, wretchedness, mental and moral degradation, and that permanent barriers should be placed in their way so that it should become impossible for them to ever overcome them and improve their lot. This is deeply revolting to our sense of Justice."

It is no exaggeration to say that the above sentiments expressed by Mr. Gokhale are shared by a growing majority of educated Indians and Ceylonese. We may safely predict that before long India and Ceylon will be freed from the social thralldom which a self seeking sacerdotal hierarchy has unjustly imposed upon them.



A Plea for the Examinations of the English Universities

By R. S. Rajaratnam, B. A.

(A paper read before the Jaffna College Alumni Association.)

My object in writing this paper is to show that it will be advantageous to the Colleges of Jaffna to abandon the Madras University Examinations and take up the examinations of the English Universities, as recommended by the educational authorities of the Ceylon Government.

However, before entering upon the discussion of the subject, I think it is right on my part to make one preliminary observation. While considering the subject, it is necessary that we should cast off all prejudices and sentimental considerations for things Indian

and keep an impartial and unbiased mind in the pursuit of Truth, as she does not reveal herself to votaries inflamed by emotional influences.

The first argument that I advance in favour of the English Universities' examinations is that they are patronized and encouraged by the Government of Ceylon. In the seventies, the Department of Public Instruction was in her infancy and she did not then figure out any system or policy of her own, and consequently, she had to follow in the grooves chalked out for her by those who had made progress in educational matters. So, for some time, she encouraged the Indian Universities' examinations, but this did not last long. Soon she found out their faulty system, and began to patronize the English Universities' examinations, giving up those of the Indian Universities. Since that time she has been following the rigorous policy of discountenancing and discouraging the Indian examinations as they invariably foster in the students the pernicious process of cramming. Here the pro-Madraseses may turn round and ask "Do not English examinations promote cramming?" I admit that all examinations are open to this criticism, but I emphatically say that the Indian Universities' examinations do it to a more undesirable and alarming extent than those of English Universities. The latter aim at testing the general knowledge of the student in that branch of learning which he is taking up, while the former test how far the student has succeeded in mastering the text book prescribed or recommended or some other particular book which deals with the subject. This is a glaring defect in the Indian University system. Finding this defect, Lord Curzon appointed the Indian University commission to report on the matter. To give effect to its recommendations the imperial council made legislative enactments and passed the Indian University act. In accordance with its provisions, the Madras University remodelled its course of studies and modified its examining system; but the remodelled system of Madras as some of the competent critics have pointed out, is ill-calculated to combat the baneful effects of cramming and it is open to the manifold evils of over-specialization at too early a stage. Besides the above consideration, the Ceylon

Government has been influenced by the desire that a Ceylon youth should have facilities for degrees worthy of the name. It is admitted on all sides that the Indian degrees have only a local value while those of London carry with them more dignity and greater recognition all over the world.

When the position of the Government is viewed from this stand-point, no one will gainsay that the change of opinion and policy is dictated by reason, and a sincere desire to promote the welfare of the Island. Now, no deputation, no protest, no memorial can persuade the Government to give up the position which they have already taken after considering all sides of the subject. The experience of the last four or five years has shown what success we have achieved in the way of persuading the Government to our opinion. Then, let us, who are only a microscopic minority give up fighting for the impossible, cast our lot with the majority and adopt the English Universities' examinations.

The second argument which I bring in support of English Universities is that the popular opinion is in favour of them. Let us refer to the registers and reports of the various schools and Colleges in the Peninsula and count the number of boys who pursue the Madras course. Three of the strongest Colleges of Jaffna have said in season and out of season that they will have nothing to do with Madras examinations. In the other remaining colleges, the majority of the students prefer the English Universities' examinations and even the majority of the minority have to be persuaded by their teachers and professors to take up the Madras examinations. The reason for this is not far to seek.

It is clear to any one who claims to have any knowledge of the country that the majority of the students expect to enter the Government service some day or other. The Ceylon Government not merely patronizes the English University examinations but gives them preference. Recently several situations were vacant in the Police Department. All of them have been filled by candidates producing Junior Local certificates while the applications of F. A. S. were rejected. In the Straits

Settlements which form a veritable El Dorado for the overwhelming majority of our school-going boys, we have the same tale to tell. In these places, the local Government recognizes no other examinations than those of the English Universities. Candidates producing English University certificates find ready and easy access to Governmental positions while the applications of candidates with Indian University certificates are completely ignored. After this, you will not wonder, gentlemen, that the strength of our College is impaired. Naturally boys will attend schools and colleges which give all their attention to Local examinations. If our College enters into open competition with the Colombo Colleges, if it enables some of its students to carry off the Government scholarship, and if it devotes its undivided attention and unstinted labour to English Universities' examinations, then there is not the slightest doubt that boys will flock here in such large numbers that this historic hall which has been the cradle of the mightiest intellects of Jaffna, can hardly give them accommodation. Here I anticipate objections which I will answer before I proceed to the next argument. The pro-Madrassé may say "we should not regard education from a commercial point of view and pander to popular fancies and prejudices." I am second to none in deprecating the money-making ideas of education, but I rather wish to respect popular opinion and take it as it is; otherwise, the strength of the College will be undermined and consequently, the advisability of running the college will be questioned. Such is the power of public opinion that the authorities of Jaffna College should not trifle with it. Let them, to borrow an expression from Edmund Burke, "follow without forcing public opinion and give a direction, a form, a technical dress and a specific sanction to the general sense of the community."

The third argument which speaks in favour of English University examinations is that they bring us large and liberal lump grants from the Government. A College like ours, with such a spacious building, and efficient staff and splendid equipment of other kinds is entitled to a large lump grant. Here is a splendid offer as it were, from our beneficent Government. When fortune is thrust upon us, let us not hesitate to embrace it. Let us, gentlemen,

rise equal to the situation and make the most of the opportunities given to us.

The fourth argument that I urge in favour of the London University examinations is that they provide liberal culture. The revised curriculum of the Madras University is open to the grave criticism of over-specialization at too early a stage. It tends to narrow the mental horizon of the student and to check his normal expansion and development.

A comparison of the courses of study of the two Universities shows the inadequacy and rigid narrowness of the Madras course.

MADRAS INTERMEDIATE

Compulsory.	Optional.
1. English	One of the following sections each of which includes 3 subjects.
2. Composition (Ver. or English)	<ol style="list-style-type: none"> 1. Math. and Physical Science. 2. Physical Science and Natural Science. 3. Modern History, Ancient History, Logic. 4. Modern or Ancient History and two languages, one classical.

LONDON MATRICULATION

Compulsory.	Optional.
1. English	Two of the following sections.
2. Mathematics	Greek, French, German,
3. 2nd Language	Physics, Chemistry, Logic, Ancient History, Modern History.
	MADRAS B. A.
Compulsory.	Optional.
English.	One of the following sections each including 2 subjects.
	1. Mathematics.
	2. Physical Science and Chemistry.
	3. Natural Science.
	4. Mental and Moral Science.
	5. History.
	6. Two languages.

LONDON INTERMEDIATE

Com. 1. English	Opt. 1. Pure Math.
2. One Classical lang.	2. App. "
3. One Modern lang.	3. Physics.
or. another classic	4. Chemistry.
	5. Logic.
	6. History.

Thus we find that a comparative study of the curricula of the two Universities proves beyond the shadow of any doubt that London University provides greater facilities for liberal culture in conjunction with wide latitude of choice.

Now I will begin to answer some stale and oft-repeated objections against the London University. The first objection is the monetary difficulty with the average Jaffna youth. But I shall show you that this objection cannot stand a moment's scrutiny.

For London Matric. the Exam. fee is	Rs. 30
" Madras Intermediate	" " 24
" London	" " 75
" Madras B. A.	" " 36

besides the travelling expenses which a journey to Madras entails. You all know that for things of better quality more money should be paid than for those of an inferior quality. So, the students ought to pay and we are justified in asking them to pay more money in the shape of examination fees for examinations which carry greater weight and recognition. But students who appear from Jaffna for the Madras B. A., besides paying Rs. 36 as the examination fee, expend not less than Rs. 100 for travelling, with its necessary concomitants, and are ready to undergo all kinds of inconveniences, hardships and difficulties, and go through plague stricken districts, holding their lives in their hands. This shows that in the end the London Intermediate is a cheaper examination and far more convenient for the student than the Madras B. A.

The second objection is the question of the vernacular. On the face of it, this objection has an air of plausibility. Any impartial and candid treatment of it may provoke the ire and opposition of a few sentimental patriots who advocate the study of the vernacular.

cular for patriotic reasons. It is not my purpose to pass any strictures on our fair Tamil Language. But I want to ask you how many students from the three Colleges are taking up Tamil, and how many parents foster in their children the thirst and love for the study of the vernacular? If I am not mistaken, their number is extremely small. In Ceylon, especially in the south, and the Straits Settlements, men with a knowledge of Latin have better prospects of being employed as teachers than those with that of the vernacular. This fact is well known to our people, who are proverbially known for their shrewdness and calculating qualities. They will neither endorse nor listen to the vagaries of a few hot-headed patriots. Besides this, in the new regulations of the Madras University the claims of the vernacular are deliberately ignored. After this no one will be bold enough to take up the cudgels for the Madras University.

The third objection which is repeatedly thrust into our ears is that the London examinations are not adapted to the Jaffna youth. For the sake of clearness and convenience in answering this objection, it can be divided into two parts:—1st for London Matriculation a very high standard of English knowledge is required, which our students cannot be expected to attain without texts being prescribed, and, 2nd for Matriculation, a second language, and, for the Intermediate, two languages besides English which will have no practical utility for our students. In regard to the first, boys may be presented for the Junior Local two years after joining our College. Two years after passing the Junior they may be presented either for the Senior Local or Matriculation. During this four years they should read prose and poetry selections which will stand them in good stead for the Matriculation English. A London Matriculate will not find English difficult for Intermediate or B. A. In regard to the second objection, I will mention a few salient points which speak strongly in favour of the study of languages, especially classical.

Firstly, the study of languages refines the sensibilities, rounds the angularities, and curbs the eccentricities of students. This is the opinion of such an eminent educationist as Matthew Arnold. This is the

reason why English and Scotch Universities include the classical languages in "the humanities."

Secondly, the classical languages give mental discipline to the student equal to any branch of study.

Thirdly, Latin is the inseparable hand-maid of English. A thorough grasp of the English language and philology necessitates an adequate knowledge of Latin.

Fourthly, a knowledge of Latin is necessary for an easy grasp of legal and medical phraseology. Candidates who seek admission to Medical Colleges are required to have a working knowledge of Latin and a law student without a knowledge of Latin will find himself in an embarrassing situation as so many law books quote Latin passages *in extenso*.

Fifthly, the classical languages are the languages of peoples who have left indellible traces on the civilization of the most forward nations of the world. They contain in their bosoms some splendid literature and much of the stock of human knowledge. For all these reasons no one who aspires to be a scholar should ignore the classical languages.

Now, gentlemen, the future of our College hangs on the right solution of this all-important problem. Is our College to stick to the Madras examinations or is it to adopt the English University examinations which will bring us honour, gain and popularity? If we solve this problem aright and prove ourselves worthy of the trust confided to our care we may be sure that the past splendid career of our Alma Mater will be eclipsed by the still more glorious future that awaits her.



King's Birthday Concert

On the evening of Nov. 9th, the King's Birthday, an excellent concert was given in Otley Hall. A large and appreciative audience assembled in spite of the threatening weather and seemed to thoroughly enjoy the splendid program of vocal and instrumental music which was rendered. Rev. T. B. Scott, M. D. presid-

ed and gave further variety to the evening's entertainment by the humorous little speeches with which he interspersed the numbers on the program. The proceeds of the concert, about Rs. 160, went towards the completion of the local endowment fund. The program follows:—

1.	Phonograph	-	Mr. Lawton
2.	Welcome Song	-	Master. R. Arulampalam
3.	Piano Solo	-	Miss. Hopfengartner
4.	Tamil Lyric	-	Mr. S. Sellathurai
5.	Vocal Solo	-	Dr. Cur
6.	Violin Solo	-	Mr. Clarence
7.	Phonograph	-	Mr., Lawton
8.	Piano Solo	-	Miss. Trimmer
9.	Song	-	Navaly Boys
10.	Tamil Lyric	-	Mr. A. Daniel
11.	Tamil Round	-	College Boys
12.	Duet	Messrs {	W. E. Hitchcock L. B. Fritts

Intermission

13.	Phonograph	-	Miss. Fage
14.	Vocal Solo	-	Mr. Nelson
15.	Tamil Lyric	-	Vadd. High School Boys
16.	Song	-	College Teachers
17.	Quartette	-	Mr. Taylor
18.	Tamil Lyric	-	Misses Hoisington & Paul
19.	Instrumental Music	-	Messrs {
20.	Duet	Messrs {	W. E. Hitchcock L. B. Fritts

God Save the King.



Editorial Comment

We rejoice to be able to announce the raising of the Rs. 10,000, the sum necessary to secure Rs. 50,000 from America. When our September number was issued the outlook was rather gloomy but during the last three months our friends in the Straits, here in Jaffna and else, where rallied nobly to our support and our best hopes have been fully realized. Up to date the sum of Rs. 13,061.81 has been paid in and there are a number of promises

yet to be redeemed. The college authorities are deeply grateful to every one who has contributed to the fund and will do their utmost to make the college an institution more than worthy of the faith and confidence thus shown in its future.

While we all rejoice in having thus attained our goal for this year, let us not deceive ourselves with the thought that the college is adequately provided for and no longer needs our support. We must regard our present attainments as only bringing us to a temporary resting place where we can hold what we have gained and gather our strength to undertake and achieve still greater things.

We must not rest content until our local endowment totals, at least Rs. 50,000. The money from America we must remember is given for buildings and not for the permanent endowment fund.

The next issue of the *Miscellany* will be a special endowment fund number. It will contain a history of the campaign for the fund and complete list of all contributors up to date.

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Mr. Rajaratnam's paper, "A Plea for the examinations of the English Universities," appearing in this issue, is a plausible presentation of the subject from the view point of the opponents of the Madras University, but some of us, at least, are still unconvinced. In the first place, we feel inclined to object to Mr. Rajaratnam's basis of comparison. He makes the Cambridge Senior Local and London Matriculation equal to the Madras F. A. and the London Intermediate equivalent to the Madras B. A. Another statement made in the paper shows, if pressed to its conclusion, that this is not a just comparison. He says "Two years after passing the Junior they may be presented either for the Senior Local or Matriculation." Now it is a fact, well known in Jaffna, that boys can and do pass the Senior Local one year after passing the Junior, and it is also well known that a boy must study at least one year after passing the Junior before he can pass the Madras Matriculation. After passing the Matriculation he must study two years more before he goes up for F. A. and another two years for B. A. In other words, the Madras B. A. requires at least five years of hard study after passing the Junior and the F. A. three, while according to the above statement, the London Matric. and Senior

Local require two and the Intermediate four years. These facts would seem to indicate that the Senior Local which can be passed in one year, should be compared with the Madras Matriculation and that the London Matriculation is midway between the Madras Matriculation and F. A. and the London Intermediate midway between the Madras F. A. and B. A.

Again, Mr. Rajaratnam says "the Ceylon Government has been influenced by the desire that a Ceylon youth should have facilities for degrees worthy of the name." What facilities has the Ceylon Govt. given for obtaining degrees worthy or otherwise? Aside from the scholarships given to a very limited few for study in England, there are absolutely no facilities given by Government for obtaining degrees. There are no degree examinations either encouraged or held under auspices of Government in the island. Aside from Jaffna College, which prepares for the Madras B. A. examination, there is not an institution in Ceylon maintaining classes for a B. A. or B. Sc. examination and yet Mr. Rajaratnam would have us believe that the Government policy is prompted by a desire to give our youth facilities for obtaining a degree worthy of the name.

In passing we must call attention to another sentence in the paper which is likely to give a wrong impression outside of Jaffna. It is the following: "Three of the strongest colleges in Jaffna have said in season and out of season that they will have nothing to do with Madras examinations." Now there are only three institutions in Jaffna that can make any just claim to the name of college and each of these three has been sending up boys for the Madras examinations. The other institutions, howsoever strong they may be, are not colleges and we doubt very much if they could be affiliated to Madras if they so desired. We are not saying this to prejudice any institution in the mind of the public but only stating facts that may otherwise be misunderstood. We have heard the Principal of one of the 'colleges' referred to say that his school could not in any proper sense be called a college.

It is quite true that the majority of boys reading in Jaffna prefer to take up the Cambridge Locals. The reason is quite evident. Any examination that Government

sees fit to make preliminary to entering its employ would attract those who are looking forward to such employment and when we add to this that other fact, viz: that a boy can get a pass in the Locals by taking the subjects easy for him—the course of least resistance—we can see why the Locals are popular. However this popularity is purely from the commercial point of view. The discussion after the reading of the paper under review showed very clearly that the majority of those present, some of them men educated in Colombo were of the opinion that, from the educational point of view, we would do well to continue with the Madras examinations. In Jaffna College we give the boys their choice between the Cambridge Locals and the Madras examinations and there is still a considerable number taking up the Madras examination.

Now we do not want to be understood as condemning the Cambridge Locals off-hand. They can be made good examinations if the school authorities insist on boys taking the proper subjects to make up a well-balanced course. The fault of the Locals is that they admit of much abuse and do not in the great majority of cases lead to anything higher.

In his paper Mr. Rajaratnam makes it appear that the Madras B. A. examination is more expensive than the London Intermediate. Under the present regulations it is quite true that a student must go to Madras for his B. A. exam. but if he takes up the London Intermediate he must go to Colombo, both for the Intermediate and Matriculation, and this will undoubtedly make the cost about equal. Besides this he has no degree for passing the London Intermediate whereas the Madras B. A. gives him a standing throughout India, Burma and Ceylon and a certain recognition anywhere. The question of fees is not so important however that we need to take up more space for it. Suffice it to say here that if we take the examinations of the two universities through to B. A., Madras is much the cheaper.

The question of including the vernacular in the course is, in our opinion, the most important point at issue. If the object of higher education in Ceylon is to create a learned aristocracy holding itself aloof from the masses, then by all means adopt the English University examinations and discourage those who know English from using the vernacular at all. If, as we believe, all sound education aims at elevating the whole people, then it is absolutely necessary

that those who have had the advantages of higher education must have both the ability and willingness to use the vernacular as the medium of communicating what they have learned to their less fortunate countrymen. We are willing to admit that the new regulations of Madras University do not sufficiently emphasize the study of the vernacular; but it remains true that they do make some provision for it, and, until English is made the common medium of instruction in all the schools, we must encourage in every way possible the study of the vernacular in order that the chasm between the classes and the masses may not become a more nearly impassible gulf than it is at present.



College Notes

—Rev. J. P. Jones D. D. and Mrs. Jones visited the College in October. Dr. Jones preached in the church on Sunday, October 13th.

—On Sunday evening September 22nd C. J. Asbury Esq. B. A. gave a splendid address in the College hall on "Lessons from the Life of Moses."

—Mr. J. N. Farquar M. A. of Calcutta, one of the Y. M. C. A. travelling secretaries for India, spent Saturday and Sunday September, 14th and 15th with us. He gave us two good addresses, one Saturday evening and one Sunday afternoon. He was accompanied by Rev. J. S. De Silva who lectured Saturday forenoon on Japan and preached Sunday morning in the Church. The lectures and sermons of both gentlemen were highly appreciated.

—About the middle of September the standing committee of the Board of Directors held a meeting and voted to send Mr. T. P. Hudson B. A. to the Straits Settlements to solicit money for the Local Endowment Fund and to call Mr. M. Samuel B. A. to the college during Mr. Hudson's absence. Mr. Hudson left for the Straits on October 2nd and Mr. Samuel took up his work in the college. This has turned out to be an especially fortunate move, for Mr. Hudson assisted by Mr. Kandiah has secured about Rs. 5,600 com-

pleting the endowment fund and Mr. Samuel has proved himself such an able addition to the staff that he is to be retained in the place of Mr. J. K. Sinnatamby, B. A. who expects to go to Pasumalai to take up the work of the ministry in June or July.

—During the Y. M. C. A. week of prayer, Nov. 10th-16th, we had addresses by Revs. S. Veerabutti, R. Bryant, C. D. Veluppillai and Prof. W. E. Hitchcock M. A., also short talks by Messrs A. Abraham B. A., J. V. Chelliah, B. A. and R. S. Rasaratnam B. A.

—On September 28th our football team played a match game with the Vaddukkoddai Club on the old tank grounds. It was a pretty game and so closely contested that neither side scored.

—During the Christmas holidays Rev. and Mrs. Miller of Pasumalai paid a hurried visit to Jaffna and inspected our college buildings and equipment.

—Mr. J. V. Chelliah B. A. is hoping to take up his M. A. examination at Calcutta next December. M. L. B. Fritts, B. A. is also expecting to finish a prescribed course in philosophy and receive his M. A. from Washburn University in America in June.

—Both the Madras and Cambridge Examinations are over and our boys are expecting better results than last year. Seven boys went in for the Madras Matriculation, seven for F. A. and three for B. A. Eighteen appeared for the Cambridge Locals—six for the Senior and twelve for the Junior. Two of our F. A. candidates were sick and unable to appear.

—The annual meeting of the College Y. M. C. A. was held on Nov. 9th, the King's Birthday, at 10 a.m. After hearing the various reports the following officers were elected:—

<i>President</i>	L. B. Fritts B. A.
<i>Vice-President</i>	J. K. Sinnatamby B. A.
<i>Secretary</i>	V. Sabaratnam
<i>Treasurer</i>	M. Richard.
<i>Corresponding Sec.</i>	M. N. Samuel B. A.
	W. E. Hitchcock, M. A.
<i>Auditors</i> }	G. D. Thomas, Esq.

After the business meeting was concluded W. A. Walton B. A. the headmaster of the Copay English

School, gave a very helpful address on "Elements of Success in Association Work."

—During the afternoon of the King's Birthday the Alumni Association held a meeting in Otley Hall. After the usual business proceedings Proctor S. Kathirasu read a very good paper entitled "The Rulers and the Ruled." It was a well written paper and one that would have called forth much discussion had there been time, but another question, viz. "Is it desirable for the Jaffna Colleges to abandon their affiliation with Madras University?" was on the program for discussion. R. S. Rajaratnam Esq. B. A. opened the discussion with the paper which appears in this number of the *Miscellany*. A very interesting discussion followed during which it appeared that the majority of those present were in favour of continuing with the Madras course.

—Rev. W. M. P. Wilkes, B. A. has severed his connection with the Jaffna Central College and now has charge of the Wesleyan Mission work at Point Pedro. He is succeeded in Central College by Rev. H. A. Meek, B. A.



Alumni Notes

Mr. T. H. Crossette M. A. of Trinity College, Kandy, has left for England, as a delegate from Trinity College to the International Student Conference at Liverpool. He expects also to visit some of the great educational institutions there to study modern methods of education.

Mr. S. G. Lee, M. A. of City College has sold his College to another "Old Boy" of our college, Mr. J. V. Rutnam B. A. and has proceeded to Northern India to take up religious work.

Mr. J. R. Thuraisingham, A. K. C. C. E. Asst. Sanitary Engineer, Madras has been appointed lecturer on Sanitation in the same city.

Rev. I. Paul of the Tondi Mission has taken charge of the Karadive Church.

Mr. J. K. Kanapathipillai has joined the teaching staff of the English school, Vaddukkoddal.

Mr. J. M. Thomas who was for many years connected with a rice store at Hatton has come to Jaffna and has formed a company to carry on chiefly paddy trade with India.

Mr. F. T. Proctor who was employed in the General Post-office, Colombo has taken to Law and has been enrolled as a student.

Mr. S. Vytylingam, B. A. of the Land Registry, Jaffna, has been transferred to the Registrar General's office Colombo.

Dr. A. C. Evarts, E. V. Rutnam, J. R. Jeremiah, K. Mudl. A. Curtis, and **I. S. John** have been registered as Medical Practitioners, qualified under ordinance No. 2 of 1905 to practice medicine and surgery in Ceylon.

C. S. Rajasingham of the educational department Burmah was married to Miss Chittambalam on the 21st Oct. 1907.

Mr. R. Joshua has succeeded **Mr. J. M. Thomas** in the store at Hatton.

Mr. A. M. Richard, veterinary surgeon, Trichinopoly has been offered a scholarship to study bacteriology at the Imperial Bacteriological Laboratory at Mukteson on the Himalayas.

Mr. M. Veluppillai has left for England to join the Inns of Court and the London University.

Mr. J. Christaspillai, who was sub-magistrate at Namakul has been made permanent Deputy Tahsildar of Vaniambal, Salem District.

Mr. V. Ponniah, late Headmaster of the Kangesanturai Mission English school, has received an appointment as teacher in the Victoria Institution, Kuala Lumpur.

Mr. Charles P. Gnanamuttu of Kegalle has been transferred to Negombo Post office on promotion.



Receipts for the Miscellany

The following subscriptions have been received with thanks:

Mr. W. H. Bartlett, B. A.	.50
" T. H. Crossette, M. A.	1.50
" Daniel Poor	1.50
Dr. S. H. Gnanamuttu	.50

Total 4.00

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