

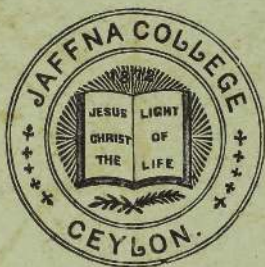
JAFFNA COLLEGE

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VADDUKODDAI

Jaffna College

MISCELLANY



Vol. XXI.
No. 3.

Fourth Term, 1911

Price 50 cts.
per annum

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MISCELLANY

Editor: J. V. Chelliah, M. A.

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Religious Teaching in Schools

A Word to Teachers, by Giles Gorton Brown B. A., B. D.

The present time is full of interest for teachers in every department of instruction. A thirst for education is evident everywhere. Schools are multiplying and students are crowding into them in increasing numbers. There is also evident throughout the country an increased interest in religious questions. The air is full of religious discussions, and students in our schools are those who will be most profoundly influenced by the revival of religious interest, for the school becomes the natural place for discussion of such problems. There are those who think that religion should be excluded from our schools especially such religious teaching as tends to attract the student to a different faith. The fear that their children will be turned aside from that which the parents themselves reverence and hold dear is a real dread, and though usually founded on ignorance, there is no reason for its being treated lightly or for our failure to respect a natural parental anxiety.

This fear is the cause of hostility to religious teaching in our schools, and especially in our secondary schools. It is in these schools that students are most deeply touched in all departments of their being. The changes which come into their lives at this time are little short of revolutionary. Physical-

ly, morally and intellectually the youth passes through a period of upheaval. Between the ages of fourteen and eighteen, the time he should be in a secondary school, he passes through more cataclysmic changes than at any other period of his life. Now a sensible parent would never think of withdrawing his child from intellectual discipline from any fear that he would be weaned away from his own intellectual ideals. He does the very opposite. He puts his child under masters and tutors for the very purpose of developing his intellectual powers and training him in ways which will inevitably lead beyond the parents' attainments.

As it is foolish to try to check a boy at this period for fear his intellectual life will take him out of the sphere of his father's thinking, so it is equally foolish to try to check him in his religious development. Indeed, the intellectual and the religious are so closely related that a change in the intellectual point of view must inevitably modify religious conceptions. The period through which we are now passing will have a very marked effect on the religious life of the country. Parents, both Hindu and Christian, must be prepared to see striking changes in their children in this respect. No matter to which one of the many secondary schools of Jaffna they may go, be it Hindu or Christian, re-adjustments of belief are bound to follow, and in many cases they will be very marked. I wish to make it plain that this movement in religion is not confined to Christian schools. We hear a great deal of criticism of Mission schools because they are said to be undermining the faith of the home. But the process is not confined to Christian schools. Every Hindu school is doing the same thing. Wherever light is shed into the life of a boy, his whole life, including his religious convictions, is modified. The only way to preserve the ancient faith unchanged is to shut up all our schools, and to abandon all education.

In this situation a heavy responsibility rests upon teachers. There are only two courses open to them. They may say, "We will have nothing to do with reconstructing the religious belief which our teaching is modifying," and thereby cast their

pupils adrift on an unknown sea without guidance, and allow them to be driven about like derelict ships. Or, on the other hand, they may say, "These pupils of ours are bound to drift away from the old moorings. We will take charge of them, and direct them to the best of our powers into a safe haven." It seems to me that the honest teacher will not hesitate between these two courses. The one is the course of a coward; the other is the course of a brave man. It is folly to say that a child should be allowed to drift along without any attempt to guide him. Indeed it is worse than folly. Our schools, without positive religious teaching will simply destroy the faith of the student without putting anything new and positive in its place and will leave the most important side of the boy's nature untrained. We must regard the life of the student as a *whole* and must remember that lack of development in any one part of his nature leaves the whole undeveloped. The people of this country are naturally religious. Their whole thought runs in religious grooves. To ignore this predisposition toward religion is to commit a colossal blunder.

The task of the teacher in this situation is not an easy one. How can he guide his pupils from a simple unreasoning faith, a faith that is sometimes most erroneous, through the period of inevitable upheaval, into the faith of an intelligent man? Such a task will tax all the powers and patience of the teacher to the utmost, but if he shirks the task, it is at the peril of his students' eternal welfare. In neglecting this task he neglects his own greatest opportunity. I say this to the teachers of Hindu schools as well as to those in Christian schools, for the honest Hindu teacher is also in duty bound to guide his students to the best of his ability, especially since he himself has helped to disturb their faith.

What then should be the attitude of the teacher? To begin with, he should have a profound respect for the faith in which the student has been reared. The religion of any country has sacred associations for the people, and no matter how deeply we may feel that the home faith of our students is inade-

quate and even wrong, still we must treat with reverence and respect, that which has been handed down as most worthy of honour. Personally, I have been compelled to depart, in some cases quite radically, from the doctrines held by my parents. Faithful teachers have shown to me that some views which my parents held to be fundamental are not even true. But I should have been outraged had my teachers handled my parents' beliefs with anything but reverence and respect. Such beliefs are hallowed by centuries of associations and must not be lightly set aside.

The teacher must further have a profound respect for the boy's own personality. We are not dealing with trees which we can prune and bind into position. We are not dealing with animals without reasoning powers. If we were, we could make them do as we please, ignoring their rights as individuals which would not exist. Our students are sacred personalities, each with his own inheritance from the past, his own point of view, his own difficulties, his own pre-disposition toward good or evil. All that makes up that mysterious thing which we call personality is in him, and the teacher must respect it. He should give his students a full chance to express their own views. He should listen to them with respect, and in correcting errors he should never make the students feel that their beliefs are despised. From the pedagogical point of view this is a wise policy. Often students have never taken the trouble to definitely state their beliefs, and the very statement of their thought often reveals to them their own error. So that everything is to be gained, and nothing is to be lost by encouraging a student to give full expression to his religious convictions. Indeed a teacher is never really able to meet a boy's difficulty till he has a full statement of it from the boy's own point of view. This respect for the student's personality and his point of view will win the student's respect for the teacher and for his beliefs.

In all his instruction, a teacher should have a clearly defined goal to which he will endeavour to lead his pupils. Without such a goal he himself will be like a derelict at sea, or like a blind leader of

the blind. Here the Christian teacher has a decided advantage. For him the goal is a clearly defined ideal of faith and character. It is not simply faith or belief; it is faith and character, or to be more exact it is faith working out in character. Any religious teaching which does not lay strong emphasis upon character, as the proof of the inward faith and communion with God is not worthy of the name of *religious teaching*. Christians can always point to their Master as their great ideal in faith and in character and with assurance direct their students to Him.

By what method or path our pupils are to be led to the goal is often a perplexing question. We have doubtless all heard teachers and preachers, before even the most unlearned audiences, expounding some of the most profound doctrines of religion and then hear them express surprise that no impression was made. Of course no two persons can be led to the goal exactly the same way. But this at least may be set down as a sure rule in dealing with students such as we find in our secondary schools: the profound doctrines and the mysteries of our religion should be taught not at the beginning of a course of instruction but at the end, and the course should begin with the simplest, most practical teaching whose object is the laying of a foundation for character. How many teachers have spent time to no purpose in expounding John I, or Romans VII and VIII, when they ought to have been busy with the Sermon on the Mount, I Corinthians XIII and Romans XII. What would we think of a teacher who tried to teach trigonometrical formulæ before plane geometry? In a word, if a teacher is successful in leading his pupils to an acceptance of his own highest religious ideals he must begin with the simple lessons of love, duty, service and character, and, as in all other subjects, lead by a properly graded course to the profound mysteries of religion which even the mature man accepts by faith.

Another caution is necessary in leading a pupil along this difficult path. All teaching must be in its aim positive and constructive. Much of our religious teaching must be destructive. But the teacher who has the respect he ought to have for the home religion of his students will be always care-

ful to make his destructive teaching a step toward the imparting of positive constructive truth. Never leave a class with a negative. The consideration referred to above, that in all our schools, Hindu and Christian, students are being taught in such a way as will inevitably change their point of view, emphasizes the need for positive constructive teaching, which will preserve and enlarge the simple faith of students in God. Whatever we tear down, let it be replaced by something that is better and truer and more worthy. If a teacher is not able to reconstruct a child's faith by positive ennobling teaching he ought not be a teacher at all. We will excite doubt and uncertainty, we may even create the darkness of scepticism, but they should be very temporary, to be quickly followed by certainty and the light of a stronger faith.

The problem before teachers in all schools today is a serious one. But the opportunity before them is glorious—the opportunity to lead the youth of the land into a man's faith in God.



The Antiquity of Tamil Civilization

By S. R. Rasaratnam B. A.

The history of the civilization of the Tamil race is very interesting and instructive. Their military achievements, their powerful navies, their political constitution with an admirable system of local self-government, their glorious literature, their extensive foreign commerce, their arts and architecture, and their sublime philosophy bear testimony to their past might, glory and intellectual eminence. In this paper I will confine myself to the beginnings of their civilisation and point out the place which they held with reference to the other civilized countries of the time. The conclusions which I am going to present to you are gaining more and more adherents and when they are accepted without controversy they will necessitate the reconstruction of the history of Indian civilisation.

The Tamils are an ancient people whose civilisation, according to Meadows Taylor, defies speculation. They speak the oldest living literary language in the world—a language, which, according to Winslow, the learned author of the Tamil-English Dictionary, is in its poetic form more polished and exact than Greek, and more copious than Latin, and which in its fulness and power resembles English and German more than any other living language. It is a language which is not merely spoken in the Tamil country but has left traces of its influence in Mysore, in the Telugu country and in Sumatra. The language of epigraphy in these countries had been, for some time, Tamil. Sumatra and Java owe their civilisation to the Tamils who colonised them (*Vide* Elements of Paleography of South India: by Dr. Burnell). It is worth our while to study the civilisation of our ancestors not with the view to glorify the past, but to take a legitimate pride in the achievements of our ancestors, to note where they failed and to determine how we should direct our future national progress.

It is now admitted by scientists that a big continent called Emuria extended from South Africa including Madagascar to the islands of the Malay Archipelago and from the Vindya range down to Australia. I will state some of the evidences that we have about the existence of this continent. (1) The study of the fauna and flora of the Malaya Archipelago, the Deccan, Ceylon, Madagascar and other places, points to the fact that at one time they all formed part of a submerged continent. (2) Even now bones of animals and remains of plants of the same kind are found both on the uplands of the Deccan and in the south east of Africa. (3) Below the surface of the sea there is a ridge of land connecting the two continents. While this remained land, the plains of the Ganges and the Indus, the Himalayan plateau, Afganistan, Balukistan, and parts of Central Asia formed a single mass of rolling sea. I will state the evidence we have about the existence of the ocean. (1) On the height of the Himalayas and in Tibet we come across wide layers of the shells of molluses which once lived in its waters. (2) The great salt water lakes of Asia are the remnants of that big sea. (3) Chinese records testify to the existence of this ocean.

The seismic convulsions taking place in the interior of the earth depressed the south and south-western portion of the continent, while it raised the bed of the ocean in the north, and water from the ocean flowed into the hollow now known as the Arabian Sea. This is probably the deluge of Manu first mentioned in the Satapata Brahmana. I will deal with it fully when I come to the Pandian territory. The later submersions are mentioned in the TAMILIAN works of the first century which I will deal with in connection with Yama Lokam. The Mahavansa states that in the reign of Tissa, the province over which he ruled was submerged in the sea with thousands of villages. The submersions of this continent must have taken place at various times.

This continent is regarded by scientists as the birth-place of man. There is every reason to believe that the Tamils must have come from this continent. The old theory of Dr. Caldwell and Professor Max Muller that the TAMILIAN races came from the north-western parts of Asia is not supported by linguistic and ethnological evidence. Several Tamil words which Dr. Caldwell regarded as Scythian are now traced to Sanscritic origin. The Bhamis of Balukistan whom Dr. Caldwell considered as Dravidian in origin do not at all have the racial features of the Dravidians. No doubt there are several Dravidian words in their language. But these words must have been incorporated in this language by their coming in contact with the Dravidian merchants who carried on a brisk trade with Western Asia. Nor do the Tamils belong to the Turanian race. Professor Vinson of Paris, a great ethnologist and a TAMILIAN scholar, says; "I never admitted the existence of the Turanian family. This is an absurd and inadmissible hypothesis which neither fact nor reason can support. Each group in the so-called family is independent of all others and exists by itself unconnected with others."

The most aboriginal races in India according to ethnologists are the Bhils, the Menas and the

Santals. In ancient Tamil poems they are called the "Villavar" and "Minavar", i. e. bowmen and fishermen. Then came the more powerful Naga tribes from the submerged continent. This race, at one time, ruled over Ceylon, also called Nagadipa, and Chavakan whose capital was Nagapura (Chavakan is now identified with Java and Sumatra). They also ruled over a large portion of India. The later immigrants were the Tamils. There is reason to believe that they came in different tribes. The oldest of these must have been the Palayan, i. e. the Pandyan whose leader was Manu.

• Now let us consider the history of the Pandyans who are the oldest of the TAMILIAN tribes. The derivation of this word Pandyan from the Sanscrit word Pandava rests on insufficient grounds. The Panjavans were called Pandavas because the head of the confederacy of the five was from Pandya. This I have to deal with fully in a subsequent paper. The Pandyans were called Palayans which means 'old' in Tamil. The TAMILIAN word Pandu means 'old' and the name Pandian was given to the oldest tribe.

According to the Brahmanas and the Puranas where many of the legends and traditions of antiquity are enshrined, the Pandian dynasty was founded by Manu. Satapata Brahmana mentions a great deluge in which Manu and his people were saved in an ark which rested on the Northern mountains. Matsya Purana says that Manu, the son of Sun underwent severe penance on the banks of the River Kritamala. The Bahagavata and Agni Puranas bear out the above facts. The Mahabharata relates the story with a little modification making Pallaru, once the Northern boundary of the Pandyan kingdom, the place where Manu performed his penance. The river Kritamala is the old name of the modern river Vaigai, and this fact is borne out by both Kanada and Vishnu Puranas. Here I may mention the opinion of Ragozin, the learned author of Vedic India. "The story has no roots in Aryan myth in which it stands alone unconnected with any of its legends."

If then the scene of Manu's appearance is in the land of the Tamils, and if it is admitted that the great progenitor of the Tamilian race offered sacrifices on the banks of the Kritamaala or the Vaigī, then the late Mr. Sundarampillai, M. A., the South Indian epigraphist and archæologist, is justified in saying thus:—"The attempt to find the elements of Hindu civilization by the study of Sanscrit in Upper India is to begin the problem at its worst and most complicated point. The scientific historian of India then ought to begin his study with the basin of the Krishna, the Kaveri and the Vaigai rather than with the Gangetic plains as it has been now long, too long, the fashion."

The Puranas further state that Manu divided the the country into two halves giving the southern portion to his son Yama and the northern, where his capitals were situated, to his daughter Ela. Even to this day the submerged land is known to the masses as the dominion of Yama, the Lord of the South. The people who lived during the time of the 3rd Sanka Period remembered the tradition that in former days the land had extended farther south and that a mountain called Kumarikodu and a large tract of country watered by the river had existed south of Kumeri (cape). During a violent eruption of the sea, the mountain Kumarikodu and the whole tract of the country watered by the river had disappeared. This is mentioned in literary works such as *Kalithokai*, *Sillapathikavram*, *Ercayanar Akupporul* and Elampuranar's preface to *Tholkappium*.

The northern half of the land was known as the land of Ela. This was known in ancient literature as Kumarinadu. Ela is the same as *Ilai*, a Tamilian metaphoric appellation to the fair sex, as in *nerilai* and *sethali*. For centuries Kumarinadu was ruled and presided over by queens. Even to this day in Malabar, a portion of ancient Thanulakam, the queen is the owner of the kingdom and her brother rules as her representative. Succession descends in the female line. It is a tradition of the people that Pandia was founded by a woman who is still worshipped as *Madurapathi*. Hatasu was the first Egyptian sovereign to enter into commercial relation with Punt. She mentions in her in-

scriptions that it was ruled over by queens. I will deal with this part when I come to the Tamilian commerce. Megasthenes in his account of ancient India says this:— "Next come the Pandi the only race in India ruled by woman. They say that Hercules having but one daughter who was on that account all the more beloved, endowed her with a noble kingdom." All these facts confirm the Puranic account that Manu gave this part of the kingdom to his daughter. Ancient works of the land speak of 197 Pandian kings who were successively the patrons of three ancient academies. Kasinathavaluthi was the first king and Ukkirapperuvaluthi, the contemporary of Augustus Caesar. In the first period there were 89 kings, in the 2nd period, 59 kings, in the 3rd period 49. The 3rd period commences with Kulasekarapandian who built the town of Madurai. Sundarapandia, who was contemporaneous with the Saivite Saint Gnanasampanthar, lived in the 7th century and he was the 73rd in succession from Kulasekarapandi. The authenticity of this chronicle is admitted by Meadows Taylor. Assigning 25 years for each king, the date of Kulasekara will be 1200 B. C.

In about 500 B. C. Vijayo the founder of the Singhalese dynasty married the daughter of the Pandyan king. He, the latter, sent along with her a retinue of 700 daughters of his nobility together with 18 officers of state and 75 menial servants besides elephants, horses, and chariots.

The authenticity of the record about this dynasty is further corroborated by the epigraphical records. All these confirm the chronology of the third dynasty as mentioned in Kovil Purana. Having established the authenticity of the seventy-three kings from Kulasekara Pandi, let us turn our attention to the other two periods. All the 73 kings, perhaps with the exception of the first two, ruled at Madura. But traditions mentioned in ancient literary works say that Korkai and Kabadam were capitals before Madura. I will call attention to Valmiki's Ramayana which was written before 600 B. C. I will quote a few lines from Griffith's translation:

"Then you will see Kaveristream whose pleasant waters glance and gleam and to the lovely banks entice the sportive maids of paradise, then hasten on your

way. Behold Pandya gates of pearl and gold." Scholars at first differed as to the meaning of the Sanskrit word which stands for gate. Now opinion is settling down among scholars that the Sanskrit word means Kabadam, the then capital of the Pandyan kings and not its gate. This is part of the instruction given to Hanuman and Anghadan who went in search of Sita. The writer of the Ramayana embodies in his books the traditions of the times, and there must have been a well-recognised tradition that during the Rama-Ravana war Kabadam was the capital of the Pandyans. It is at this place that 59 kings ruled during the second Sangha Period.

The Egyptian Queen Hatshepsut who lived about 2000 B. C. first entered into commercial relation with Punt. I will tell you the reason why Punt should be identified with Pandi when I deal with Tamilian commerce. Arjuna, the hero of Mahabharata married a Pandyan princess named Siddhangantha whose father was called Malayavaja. The heroes of Mahabharata lived not later than 1200 B. C. A Cera king called Cheraman Peruchottu Udiyan Seralathan is said to have supplied food to the Pandavas as well as to the Kurus.

Marsden, in his history of India, says, "South India, the land of the Dravids was a highly civilised country in very early times, long before the Christian era. There were in it great nations, kings and cities even in the Epic Age (2000—1000 B. C.) and it may be before that." All these facts corroborate the Tamilian accounts that there were kings before Kulasekara Pandi. There were 59 kings at Kabadam. At Korkai there were 89 kings. In all, there were 148 kings. Allowing 20 years for each reign, the period will come to 3000 years. I have pointed out just a while ago, that Kulasekara's date should be 1200 B. C. So it necessarily follows that Pandyans commenced to rule not later than 4000 B. C. This fact will have further confirmation when I come to tell you about the Tamilian trade.

(To be continued.)



The Joys of the Judka

Have you, reader, ever had a drive in a judka? If you have not, you have missed one of the joys of life. Let me say for the benefit of the uninitiated, that by judka, is meant an ingenious vehicle of South Indian invention— not patented of course as it defies successful imitation drawn by what they call a horse for want of a more dignified appellation. Can any one name an animal, man or beast, that can work as hard, and, what is more, as willingly as this noble creature? Its patience is simply marvellous, and if it came to a competition in this respect, I have considerable doubts whether Job himself would emerge victorious in the contest. At the end of an eight mile drive, it is as fresh as ever, and after munching a few blades of grass without being unharnessed, it speeds away on another spell of hard work. Economy is another virtue of this beast. It can manage to live on almost next to nothing; in fact, you cannot make it leaner by any process of starvation.

Now as to the joys, they are more than my poor pen can portray—more easily *felt* than *described*. I shall, however, attempt to give you a fore-taste of them by recounting one of my experiences on the vehicle. It was in the ancient city of the Pandian Kings. I was suffering all the morning with a splitting headache, but having only one day to spare in the city, I was resolved to see its sights with or without my headache, as I wished to clear myself of the longstanding imputation of belonging to the long-eared race, according to the Tamil proverb.* Accordingly, I chose one of three judkas competing for the honour of initiating me into the mysteries of a new experience.

In I jumped, and in the act my head-gear was knocked down, and after spending a pleasant three minutes in recovering it, I adjusted myself as best as I could—minus my hat of course—with my back bent, knees elevated and my legs dangling in the air, my feet searching in vain for a resting place. Now I saw that the judka was tilted back-

wards and the shafts were raised considerably above the back of the hebet. To remedy this, the driver suggested that I should move nearer the front, and much as I disliked an exchange of the vertical position of my legs for the horizontal, the perilous situation I was in made me comply with his request. Still the shafts remained a few inches above the animal's back. The driver now stood up planting one leg on one shaft — I forget what he did with the other — and whipped up the animal. Off it went to the music of a tinkling bell at its neck, and the faster it went, the more were the blows laid about on its patient back. The trot now changed into a gallop and the animal went tearing down the road, dodging here a group of children at play, there just missing a patch of grain spread out on the road for drying in the sun, and again threading its way through the articles for sale displayed by vendors on both sides of the road. Now I began to be alarmed for my safety, and, in this predicament, I was reminded of the ride of John Gilpin, the "citizen of credit and renown - - of famous London Town."

"Away went Gilpin, neck or nought
 Away went hat and wig;
 He little dreamt, when he set out
 Of running such a rig."

My shouts to the driver to go more slowly were drowned in the clatter of the hoofs and the creaking of the vehicle. The judka now began to rock from side to side and, without forewarning of any kind, I received a thump on my already aching back which made me automatically straighten myself up, when I received a knock on the head that made me see stars. I bowed my head in resignation. I then tried to adjust myself to all sorts of postures and every attempt was rewarded with a knock or a shaking up. All my bones, be it said to the credit of the judka, were impartially treated. But, where, oh, where was the headache which I carefully nursed all that morning? Gone, gone without a trace. When every bone in your body is aching, who cares to dance attendance upon, and nurse carefully, an ache in one particular locality?

What a quick and efficacious remedy for a headache! This is joy number one. To make a long story short, when the judka at last did stop, it did so with a jerk that helped me considerably in dismounting. The feeling of admiration and delight, at the vast halls, the lofty pillars and the splendid architecture of the Tirumalai Naikan's palace, and the long avenues of the fantastically carved columns and the tremendous towers of goddess Meenachi's abode, was somewhat obscured by an undercurrent of my joyful experience in the judka. I draw a veil over what took place on my return journey. After paying the princely fare of two annas to the judka-wallah, I took stock of myself to see whether any of my bones were broken. To my great joy, — this, reader, is joy number two, — I found, *mirabile dictu*, every bone intact! I went to bed that night, and, thanks to the judka, sleep, the balm of hurt bones, seemed sweeter than it had ever been before. That is joy number three, and joy number four was experienced in the small hours of the morning when I awoke with a start from a dream in which I seemed to travel in a judka. I will not speak of the joy I felt when I found myself in *terra firma*. This joy is an ever-recurring one. Whenever I happen to be placed in an uncomfortable position, I console myself by saying, 'Thank heaven, at least I am not in a judka.'

I. M. C.



The Student's Corner

(Gleanings from papers edited by students)

A New Cricket Ground has been given by the Principal to the team called "Baby's club." This ground is in the mission compound in which Mr. Daniel and his family lived until lately.

Mr. Stephen Ignatius. Fortunately, we have in our midst Mr. Ignatius who has lately joined the College staff. He is our commercial master. He is also an expert in foot-ball and cricket and so here is chance for us to make improvement in these games.

The Student

Teachers' Certificates Examination. We are glad to record that Mr. S. Muttneumarn, an old boy of our College has come out successful in the Teachers' examination. We congratulate him on his success and wish him a successful career in the profession he has chosen. [Mr. Muttneumarn went through a training under Mrs. Brown for four months. Ed. J. C. M.]

The First Anniversary of the Brotherhood. On Saturday the 14th October at 4:45 P. M. the members of the Jaffna College Brotherhood met together at the Odley Hall to celebrate the first anniversary of their Society. In spite of the inclemency of the weather, a good number of ladies and gentlemen were present. Students from other Colleges and schools attended in large numbers. The members of the Society served the visitors with native and European cakes, biscuits, sweets, fruits and tea. Rev. G. G. Brown presided and after devotional exercises, the Secretary, Mr. S. R. Arianayagam, read the annual report in which he gave a brief account of the organization and development of the Society. After this came the most important item of the programme, namely, the acting of the Debate of the Veto Bill in the Parliament. Both houses were represented, and the debate was acted in four scenes. The debate was pronounced to be a great success. The members who were taking part seemed to feel that they were actually members of Parliament and that on them depended the turning point of the British Parliament. The young debaters delivered ardent and fiery speeches and succeeded in communicating their feelings to the audience.

Special mention should be made of Mr. A. C. Sundrampillai (Asquith) and Mr. K. Vaitialingam (Balfour). The former spoke with his usual gentlemanly reserve in spite of the howlings of the Commons. The latter with a calm face commanded the appreciation of the audience with his beautiful speech beautifully delivered. In short, all the actors did their part splendidly. Between the different scenes comic songs were sung by the Glee Club, Mrs. York, presiding at the harmonium. The debate occupied 2½ hours, at the end of which Mr. T. C.

Rajaratnam, an ex-member of the Association congratulated the members on the splendid progress and the good work of the society. Then the secretary thanked the visitors present and especially Mr. and Mrs. Brown for their kind service to the Brotherhood as it was to them that they owed the programme of the evening. Then Mr. and Mrs. Brown were garlanded and the long but interesting function came to a close at 8:45 P. M. with the singing of the National Anthem.

The Literary Star.

[The speeches delivered were composed by the young orators themselves with the help of extracts, accounts, etc. which they from time to time culled from newspapers and magazines. To the two names which come in for special approval above, we are inclined to add that of young Meadows who acted the part of that turbulent and violent spirit, Lord Hugh Cecil. We ought to say that he out-heroded Herod himself. Following is the cast of characters. Ed. J. C. M.]

House of Lords

Government Party

Lord High Chancellor,	-	<i>K. Veerasingham</i>
Lord Morley,	-	<i>S. R. Arianayagam</i>
Lord Crewe,	-	<i>S. W. Charles</i>
Lord Middleton,	-	<i>J. T. Miller</i>
Lord Roseberry,	-	<i>T. Changerapillai</i>
• Lord Haldane,	-	<i>P. Chelliah</i>

Unionist Party

Lord Lansdowne,	-	<i>E. A. Williams</i>
Lord Cromer,	-	<i>T. Selvadurai</i>
Lord Curzon,	-	<i>M. M. Kulasagaram</i>
Archbishop of Canterbury,	-	<i>G. S. Arulampalam</i>
Lord Halsbury,	-	<i>K. S. Kanagarayan</i>
Lord Selborne,	-	<i>S. Appar</i>
Lord Salisbury,	-	<i>V. Cathiritamby</i>
Duke of Northumberland,	-	<i>D. Eliatamby</i>
Lord Milner,	-	<i>D. C. Samuel</i>
Viscount St. Aldwyn,	-	<i>S. Paul</i>

House of Commons

Government Party

Speaker Lowther,	-	<i>R. K. Arulampalam</i>
Premier Asquith,	-	<i>A. C. Sundrampillai</i>
Lloyd George,	-	<i>J. A. Kanagasundram</i>
John Redmond,	-	<i>S. V. Visuvanathar</i>
Winston Churchill,	-	<i>A. V. Snell</i>
H. Samuel,	-	<i>K. Somasundram</i>
Sir Edward Grey,	-	<i>S. S. Williams</i>

Unionist Party

A. J. Balfour,	-	<i>P. K. Vaittalingam</i>
Austen Chamberlain,	-	<i>R. T. Charles</i>
F. B. Smith,	-	<i>M. Ampalavanar</i>
Lord Hugh Cecil,	-	<i>J. G. Meadows</i>
Edward Carson,	-	<i>V. S. Durai</i>

*Editorial Notes*

Our readers will notice one or two new features in the present number. We are sure that **Our Articles** the article on Religious Training from the pen of our Principal will make helpful reading, and we hope to publish hereafter similar articles regularly. The article in a lighter vein is a new departure, and we wonder what reception it will have from our readers. A little fun now and then will not, we hope, upset the gravity of the more dignified among our readers. We wish to make "The Student's Corner" a regular feature of the *Miscellany*, as the three literary societies in the college with three weeklies have attained too much importance to be passed over. The article from Mr. S. R. Rasaratnam, is welcome for two important reasons. The people of the East are generally credited with little historic sense and it is very gratifying to see one of our alumni devoting serious attention to a historical subject. Again,

the subject ought to be interesting from a patriotic point of view, as it is an attempt to shed light on the past of the Tamil race. Scholars from the West have paid too little attention to the ancient civilization of the Tamil race, as they invariably started with the hypothesis that the source of all Indian civilization was Aryan. Mr. Rasaratnam's object is to prove that Tamils had an independent civilization, and, what is more, a civilization of hoary antiquity. Mr. Rasaratnam's task is a tremendous one, and if he succeeds in making out a case for his theories and convinces the large and intelligent jury before him, he may be sure of starting his career at the forum with the satisfaction of having won one of the biggest cases of his life. We are sorry to say that we are obliged to publish his article in instalments, and this involves a break of continuity. Even as it is, the present instalment is too long, and we crave the indulgence of our readers on the plea that the subject requires thorough discussion.

Our Prize-Giving A word of explanation about the postponement of the annual prize-giving. Jaffna College is the only institution in Jaffna, if not in the Island, that has a regular annual prize-giving function. It would therefore create some surprise that the function did not come off at the usual time. Partly owing to the unsuitability of the weather for a large gathering, and partly with a view to basing the prizes on a whole year's work, it has been postponed for the early part of next term. Hence our next issue will be the prize-giving number and our readers may expect a detailed account, and, as we have a good short-hand reporter in the person of Mr. Ignatius, who lately joined the staff as commercial instructor, a verbatim report of the speeches may be expected. This reminds us of the pleasant duty of welcoming Mr. Ignatius in our midst.

The young men who are appearing for the Senior Local examination in all our schools are no doubt asking the question "What next?" There are in our Senior class many young men who have the ability and the earnest desire to pursue a higher education. What

is more, they refuse to believe that the Senior Local examination is adequate to equip them for their life-work. They ask their teachers whether any provision will be made for higher classes in the college. With the coming of Mr. Ignatius, we are able to offer a Commercial course. A Teachers' Training Class will be conducted for six months preparing for the August examination for Third Class English Certificate. We are able to offer a London Intermediate course, Madras Matriculation course or a general English culture course pending further developments in the educational plans for the island.

We regret that parents are in such a hurry for their sons to begin earning money that they are not willing to allow them to study farther than a Senior Local pass. This is a great mistake, and the disastrous results will appear after a few years when it is found that there are no highly educated young men coming forward to take the positions of greatest responsibility in the country.

We cannot wonder that families in great poverty should be anxious for their boys to qualify very soon for securing some employment, and we cannot expect uneducated parents to appreciate the value of a thorough education. But when our pastors and teachers, our lawyers and doctors show the same neglect of higher education for their sons, we feel that it is time to protest.

We should like to go back to the ideals of the old Batticotta Seminary and the original Jaffna College and seek learning and intellectual culture for their own sake and not for the sake of passing some examination.

The aims and influence of examinations is a subject that is engaging a great deal of **Examinations** attention in the educational world. At the last meeting of the British Association, many papers were read on the subject which show that undue emphasis has been laid on examinations to the detriment of sound and efficient teaching. The Vice-President of the National Union of Teachers thus indicates the place of external examinations in primary education:—"The place of examination in education, if it is to test each course

as child-building proceeds and also the stability of the edifice of education from the foundation, is in the teacher's scheme of work and in the hands of the teacher himself. Examinations by outsiders, that is, by those not responsible for the actual plans and teaching, hamper the teacher by necessarily tempting him to bend his efforts to satisfy the examiner, and to that extent prevents concentration on what he deems actually necessary to the education of the child. In other words, the teacher's personality, his aims and ideals, are overshadowed by those of another, and these, however excellent and desirable if pursued by the owner, fail as factors in education if pursued by another. Hence external examinations can have no place in education, as education. Such examinations do not advance or carry on the education of the child, but only retard it." The Headmistresses' Association confirmed the above view by saying that it felt strongly that external examinations are now no longer required and that they are doing harm to girls' education and in some cases contribute to the detriment of the future powers of the girls themselves.

Mr. P. J. Hartog, whose pronouncements on the subject of examinations have attracted some attention recently, points out the uselessness of examinations to test the culture side of education. "There are some things in life in regard to which there is a general agreement, some things that we must do as other people do them, no doubt better or worse but still after a general model. Originality in adding, multiplying, in grammatical usage, in the recognition of a familiar animal or a familiar disease, is, shall we say, undesirable. These are examples of the kind of processes that can be tested by examination. But in those deeper things which concern more nearly the individual heart and mind, I suggest to you that examination has no part to play. You will not be able to prove by any of the ordinary examination methods that a candidate has the historic sense, the literary sense, the poetic sense, the moral sense, that he is sensitive and responsive in these regions of human feeling and thought. And I put it to you that it is one of the chief problems of our day, to secure efficiency on the whole of the

culture side of our education without applying tests that tend to destroy the very sense that they are meant to stimulate."



College Notes

—Rev. J. P. Gibson of Trinity College, Kandy, paid us a short visit Oct. 13th, and gave a chapel lecture on the personality and claims of Jesus Christ.

—Mr. S. Ignatius, a teacher of short hand and type-writing from Madras, began work opening the commercial course Oct. 16th. For full particulars concerning the new courses of study, see the new College Calendar for 1912.

—The dramatic presentation of the English Parliament passing the Veto Bill, given by the Cambridge Local students of the Brotherhood at their annual meeting Oct. 14, was altogether the best performance we have ever seen given by College students in Jaffna. It was most unique, interesting and instructive.

—School was dismissed Nov. 10th for the annual convocation of the American Mission Churches held at Udavil. In spite of the rain many of the students attended the meeting.

—Miss Lamson and Miss Day from Boston U. S. A., visited the College Nov. 11 and 12. Miss Lamson addressed the meeting on Sunday.

—Mr. and Mrs. John Andrews Ely Jr., from New York City, U. S. A., paid a flying visit Nov. 13. They are touring the world visiting missions looking for a place to offer their services, where their special qualifications will meet a corresponding need.

Nov. 12 to 18 was observed as the Y. M. C. A. week of prayer. As usual morning prayer meetings were held at 6:15 conducted by the teachers. Evening meetings were held at 7 p. m. with addresses by Rev. Isaac Paul, Rev. C. D. Velupillai, Rev. S. Murugesu, Rev. J. K. Sinnatamby, Dr. H. C. York and Rev. G. G. Brown.

—The death of our most distinguished fellow-citizen, Rao Bahadur L. C. Wilkamspillai which oc-

cured Nov. 16th at Vaddukoddai, is widely and deeply mourned by a host of friends. School was closed Monday afternoon and the faculty and students attended the funeral.

—On Saturday Nov. 23rd Mr. and Mrs. Annett of Bangalore, India, came to Vaddukoddai, and on Sunday Mr. Annett preached twice and Mrs. Annett addressed two Sunday Schools. They are travelling in the interests of Sunday School work throughout India and Ceylon.

—Mr. Crutchfield, the Y. M. C. A. Secretary, who recently returned from furlough with greatly improved health, visited the College Nov. 25, 26 and 27, and spoke to the boys at chapel. We welcome him back to Ceylon most heartily.

—On Nov. 23rd Mr. S. M. Thevathasan, M. A., attended the Convocation of the University of Madras and was admitted to the degree of Master of Arts. He returned to the College on the 28th and was enthusiastically welcomed and congratulated. He says of the Convocation:— "The function took place in the Senate House of the Madras University, Sir Thos. Gibson Carmichael, the new Governor of Madras and Chancellor of the University, presiding. All departments of the University work were represented there. M. L., B. L., M. D., M. B. and C. M., L. M. and S., B. E., M. A., L. T., and B. A., degrees were conferred. There were eight lady graduates, one of whom received L. M. and S., two others L. T., and the rest B. A., one of whom was a Brahman lady. After the conferring of degrees the Hon. M. Krishnaswamiyayar addressed the young graduates impressing upon them high ideals of education, paying an eloquent tribute to the ideals of "the good old times."



Alumni Notes

Dr. S. K. Chinniah, who recently passed the L. M. and S. of the Madras University has been appointed House Surgeon, Civil Hospital, Galle. On the eve of his departure

to Ceylon he was honoured by his friends and well-wishers with a farewell entertainment.

Mr. Rajaratnam Levins has come out first in order of merit among those who sent in essays on "Indian past, present and future" to the "Social Reform Society" of Upper Burma, and has won the first of the three prizes offered.

Mr. F. T. Proctor has creditably passed the final Law and Notarial examination held in August, 1911. On leaving our College in 1903 he joined the General Postoffice, Colombo, in Class III as a clerk. After serving in that department for four years, he resigned his post and took to the study of law.

Mr. C. K. Tambo, who passed the Advocate's Final Examination in Rangoon, has been enrolled as an Advocate there.

Mr. E. R. Thambyahpilly, Signaller, has been transferred from Dambulla to Rackwana.

Mr. James T. Tambiah of the Survey Department, Seremban, who was on leave in Jaffna for about one year has rejoined the same department.

Mr. K. Morugappah has been appointed teacher in the American Ceylon Mission School at Nainative.

Mr. A. S. Snell, of the St. Andrew's School, Batticaloa, has now joined the C. M. S. English School at Cotta.

Rev. J. K. Sinnatamby, B. A., and **Mr. J. V. Chelliah, M. A.**, were sent as delegates to represent the Jaffna Council of the South India United Church, in the General Assembly held at Bangalore in September.

Mr. J. R. ThuraiSingham A. K. C. E., Sanitary Engineer, Madras, has been transferred to Trichinopoly.

Mr. J. K. Lewis who came out successful in the subordinate Accounts Service Examination of the Financial Department, India, has been promoted to the Postal Audit office, Nagpore.

Messrs J. W. S. Cooke and A. J. Chuntheram, who recently passed the final examination of the Ceylon Railway Department, have received appointments as clerks at Ragama and Maradana respectively.

Mr. R. P. Aseervatham is now Investigating Inspector of Post Offices, Colombo.

Messrs M. Canapathippilly and S. Kanapathippilly have enrolled themselves as law students.

Mr. Albert Chellappah has been appointed third clerk at Anuradhapura Kachehery.

Mr. S. AlalaSundaram, after taking up the last subordinate Civil Service Examination, has proceeded to Madras to complete his University course.

Mr. K. T. Kanagarayer of the C. G. R. has been promoted to the first class. He is now transferred from Kan-gesanturai to Nanuoya.

Mr. J. M. DharmaRatnam of the Vaddukkoddai English School was married to Miss Sinnammah Morse at Nal-lore Church on 8th November.

Mr. S. S. Thambo has joined the staff of The Memorial School, Manippay.

Mr. A. Supramaniam, Postmaster, is now working in the General Post Office, Colombo.

Dr. A. C. Everts, M. B., is retiring on pension from Novem-ber. He has faithfully and acceptably served the Ceylon Government from 1890.

Visitors. Drs. S. Manikkam and S. Thuraiappah from the F. M. S. and Mr. C. J. Asbury LL. B. from Bombay, are now in Jaffna on leave.

Mr. A. Chellappah, Surveyor, Malacca, **Mr. S. Sittampalam**, Postmaster KualaLumpur, and **Mr. V. Ponnampalam**, clerk KualaKubu, who were on leave in Jaffna have returned to their respective Stations.

Messrs R. R. Kunaratnam, B. A., and S. R. Rasaratnam, B. A., have come out successful in the Advocates' Intermediate Examination held in August, 1911.

Obituary. Mr. Alfred Krishnapilly, Head Clerk and Mu-daliar of the Batticaloa Kacheheri expired suddenly on the 16th September at Batticaloa. He was born at Tellip-pallai and became a convert to Christianity in his early days. While employed at Batticaloa he married the eld-est daughter of Dr. Covington. As Head Clerk of the Kacheherri his honest unassuming ways and devotion to his duties won for him the goodwill and appreciation of his superiors and the respect of his colleagues and friends.

Mr. P. W. Tambiah, of the Methodist Boys' school, Kuala-Lumpur, has now joined the High school at Malacca. He passed the Final Normal Examination of the F. M. S and S. S. Government in 1910. The position, which he now holds at Malacca, is said to be the highest open to the Asiatics in the S. S. Government in the teaching profession.

Mr. S. Tiliampalam, has joined the Preacher Engineering

School, Kuala Lumpur. He expects to receive an appointment under Government, in August, 1912.

Rev. D. S. McLelland, Wesleyan Minister is now stationed at Sengalladi, Eastern Province. He was ordained by the Rev. J. M. Brown at Vembadi, Jaffna, on the 22nd January 1911.

Mr. V. Suntheram, Signaller, Brewala Post office, has been transferred to Avisawella.

Mr. T. Buell, Head Master, American Mission High school Ahmednagar has obtained three years' leave without pay. He has gone to reside in Bombay, chiefly for the sake of his children's education. During his stay there, he has been engaged by the secretary of the Sir Jacob Sassoon Free School to teach Mathematics at a salary of Rs. 150 per mensem.

Mr. E. D. Hensman, Headmaster, Dharmarajah College, Kandy, is acting for the Principal who is away on six months leave.

Mr. S. Nallatamby, Chief clerk, District office, Bentong, has been transferred to the Medical Department, Kuala Lipis. He has passed the F. M. S. Senior Grade Clerical Examination.

Mr. S. Tambinayagam, has taken up the work of teaching in the American Methodist Anglo-Vernacular High School in Singapore.

Mr. E. Ramuppillay, Apprentice, Engineering Department F. M. S. Railways, Kuala Lumpur, is going to join again the Treacher Engineering School to complete the course of studies in Engineering.

Mr. E. D. Seevaratnam, B. A., was in attendance at the convocation of the University of Madras Nov. 23rd, and was admitted to the degree of Bachelor of Arts. He is a member of the staff at St. John's College, Chundiculi.



Miscellany Receipts

J. V. R. Lambert Esq., Howarth Erskine, Ipoh, F. M. S.	2.50	Thro' 1913
A. P. Jesudason Esq., Revenue Survey Dept., Taiping, F. M. S.	2.50	" "
T. N. Devadason Esq., Post Master, Siputeh, Perak, F. M. S.	1.50	" "
S. N. Eliatamby Esq., Bishop's College, Calcutta	1.00	" "
S. N. Nelson Esq., Bishop's College, Calcutta	1.00	" "

Dr. S. Sinnatamby, Delft, Kayts	1.50	Thro' 1913
T. C. Changarapillai, Esq., J. P., U. P. M., Jaffna	2.50	" "
W. E. Hitchcock Esq., M.A., Udupiddi	2.50	" "
R. M. Thevathasan Esq., 27 Forbes Road, Colombo	1.00	" "
L. S. Asbury Esq., Manipay	1.00	" "
J. K. Sinnatamby Esq., Chavagachcherri	1.00	" "
S. Machado Esq., Jaffna	2.50	" "
W. A. Clough Esq., Surveyor, Bukit Mertejam, Prov. Wellesley, S. S.	1.00	" "
W. H. Bartlett Esq., B. A., Surveyor, Anuradhapura	1.50	" "
J. S. Lewis Esq., Church Road, Sadar Nagpur, Central India	1.00	" "
J. R. Thuraisingham Esq., 27 Harrington Road, Chetput, Madras	2.50	" "
D. V. Nelson Esq., Tellippalai	1.00	" "
J. P. Ayathurai Esq., Howarth Erskine, Ipoh, F. M. S.	2.50	" "
C. H. Cooke Esq., Jaffna College, Vaddukkodai	1.00	" "
S. M. Thevathasan Esq., M. A., Jaffna College, Vaddukkodai	2.00	" "
A. Abraham Esq., B. A., Jaffna College, Vaddukkodai	1.00	" "
S. P. Lawton Esq., Proc., Navaly, Manipay	2.50	" "
J. R. W. Nagalingam Esq., Post Master Vaddukkodai	1.00	" "
C. K. Tamboe Esq., Advocate 1, Barr St. Rangoon	1.00	" "
V. Ramasamy Esq., Proc., Anuradhapura	1.00	" "
A. Appathurai Esq., 'The Nest', Maran- dana, Colombo	1.00	" "
Dr. N. L. Joshua, Mankulam	1.00	" "
T. K. Ponniah Esq., Head. Master, Kantharodai Eng. Sch. Chunnakam	1.00	" "
Dr. A. C. Devasagayam, Dist. Medical Assist- ant, Bandarawalla	2.50	" "
Samuel Rice Esq., Karadive	2.00	" 1911
R. Paramo Robert Esq., Karadive	2.00	" 1913
R. A. Naganather Esq., Surveyor, P.W.D., Kwala Lumpur, F. M. S.	2.62	" "
S. P. Amarasingham Esq., Post Master, Tellippalai	1.00	" "
A. Subramaniam Esq., G. P. O. Colombo	1.00	" "
V. Suntharam Esq., Signaller, Avisawella	1.00	" "
T. Arumanayagam Esq., 27 Forbes Road Maradana, Colombo	1.00	" "

E. Ramupillai Esq., Central Drawing Office F. M. S. Railways, Kwala Lumpur,	1.12	"	"
S. Thampapillai Esq., Advocate, Anuradhapura	1.00	"	"
T. Buell Esq., Sir Jacob Sasson Free School Westwood Chambers, Byculla, Bombay	1.50	"	1911
E. R. Thambiapillai Esq., Post Office, Rakwana	1.50	"	"
Wm. Mather Esq., Navaly, Manepay	1.50	"	1912
L. S. Ponniah Esq., B. A., Jaffna College, Vaddukkoddai	1.00	"	"
J. K. Kanapathippillai Esq., Jaffna College Vaddukkoddai	1.00	"	"
J. M. Thomas Esq., Jaffna Trading Co., Ltd.	3.00	"	1917
A. S. Coit, Land Office, Tampin	1.00	"	1913
E. T. Girdwood Esq., Alaveddi, Chunnagam	1.00	"	"
E. Venasitamby Esq., A. O. M. Colporter, Manepay	1.00	"	"
Daniel Poor Esq., Institute for Medical Research, Kwala Lumpur	1.50	"	"
Rev. D. S. Mac Lelland, Sengalady, Batticaloa	1.00	"	"
S. Thilliampalam Esq., Treacher Engineer- ing School, Kwala Lumpur, F.M.S.	1.00	"	"
P. W. Thambiah Esq., Asst. Master, High School, Malacca	1.50	"	1914
J. S. Ampalam Esq., Land Office, Batugajah, F. M. S.	.50	"	1912
Hudson Thambirajah Esq., 38 New Chetty- Street, Colombo	1.00	"	1913
S. Nallatamby Esq., Chief Clerk, Medl. Dept. Kuala Lipis, Pahang	2.50	"	"
Dr. S. M. Fernando M. D., "Lyndhurst" Darley Road, Colombo	1.00	"	"
E. J. Gunaratnam Esq., Survey Dept. Batu-Gajah, Perak, F. M. S.	1.50	"	1914
Paul Chellappah Esq., Book Depot, Jaffna	2.50	Thro'	1913
T. P. Hudson Esq., B. A., Jaffna College, Vaddukkoddai,	2.00	"	"
J. W. S. Cooke, Ceylon Government Rail- ways, Ragama	1.00	"	"
J. P. Cooke Esq., Vaddukkoddai	1.50	"	"
J. V. Chelliah Esq., M. A.,	1.00	"	1912
	88.74		

Receipts for Y. M. C. A. Memorial Tablet,
Up to Nov. 22, 1911, Rs. 130.12

Receipts for Y. M. C. A. Reading Room Fund,
Up to date Rs. 1.00