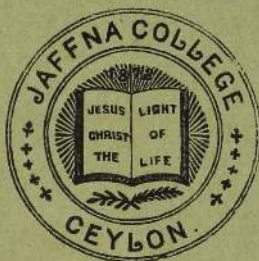


Jaffna College MISCELLANY



Vol. XXIII } First Term, 1913 { One Rupee
No. 1. } per annum

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MISCELLANY

Editor: J. V. Chelliah M. A.

Vol. XXIII } First Term, 1913 { One Rupee
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Editorial

A Question of School Ethics

The educational world has, in recent years, been undergoing many important changes, some of them revolutionary. Besides changes in the methods adopted in educating the child, new principles governing the relations between the teacher and the student and the relations among the students themselves have replaced old ones. For instance, teachers of one or two generations ago, at least in this country, did not scruple to have boys as spies to assist them in the discipline of the school, and these tell-tales found considerable favour in their eyes. But the teacher of the present day looks down upon such things as ~~low and mean~~. We are all of the opinion, however, that it is a proper thing for the teacher to demand information against any culprit from his fellow students, and that it is honourable for a boy to give such information when asked by the teacher. Our readers will be surprised that even this right of the teacher is being questioned in the West. In the *Out-*

look, a New York weekly edited by Lyman Abbott and Col. Theodore Roosevelt, there is an article entitled, 'Who broke the window?', in which this question is discussed. The writer takes the instance of two boys fourteen years of age who attend the same school. One throws a snow-ball and breaks a window in the presence of the other. Now, what should the latter say when he is asked by his teacher, 'Who broke the window?' Should the teacher have asked the boy this question? Should he have the right to compel him to tell?

In order to clear the way for answering these questions, the writer first combats the prevailing view about the distinction between the good and the bad boy. We quote the following from the article which may be quite startling to some of our readers:—

Most fathers if asked, "Do you wish your boy to be a good boy?" would, we imagine, if they spoke frankly, reply rather heistatingly, "Why, yes. I suppose so." At the same time, if they were asked, "Do you wish your boys to grow up to be good men?" they would reply emphatically, "Of course"! There is no suggestion of reproach in saying of a man that he is a good man. Somehow, on the other hand, there is just a suggestion of reproach in the term "a good boy." Conversely, no one with an unpervverted conscience would care to have the reputation of being a bad man while many a man, whom no one would think of calling bad, finds no cause for real shame and perhaps some little secret gratification in the fact that in former days he was considered somewhat of "a bad boy"

If it were not that we were told so, we might suppose that the boy broke the window, ~~not because~~ because he was bad, but because he was a boy; and that the other did not break the window, not because he was good, but because he was something less than boy. Of course, school authorities cannot allow boys to break windows indiscriminately; but we fancy that fathers, remembering their own boyhood, would have a furtive sympathy with the lad

who tried his skill on that inviting pane and found it equal to the challenge. We are not condoning the practice of breaking windows by using them as targets. That practice is of course inconvenient and should be suppressed. The boy who indulges in it wantonly should be made to feel the displeasure of his elders, and to take upon his shoulders as large a share as possible of the inconvenience. All that we wish to point out is that inconvenience caused to adults should not be regarded as proof positive of badness in the boy who causes it. It too often is so regarded. That is because adult human creatures, being fallible, are apt to regard the comfort of the adult population as a criterion by which conduct is to be measured. Whatever interferes with that comfort is bad; lively boys are apt to interfere with that comfort, they unconsciously reason, therefore, lively boys are apt to be bad. The balance is happily struck by the fact that the youthful human creature applies the same sort of standards, and declares that any adult who, by insisting on washed hands and faces, or some degree of quiet in the house, or promptness in going to school, interferes with the comfort and pleasure of the youthful population is "a bad old thing." Of course, if the standard is right in the one case it is right in the other. Unhappily, faces must be washed and windows must be protected against snow-balls. So that the standard is plainly not a sound one. Yet if we were to examine the reputation for being good won by a boy, we should find, we think as a rule, that it was based on the freedom of offence against the adult standard of comfort and convenience. And that is why most men with red blood in their veins are a little hesitant when they say that they want their boys to be good boys."

Having thus come to the conclusion that the conventional ideas of goodness and badness are not correct, the writer proceeds to answer the main questions. He recognises that the contention that it is right for a boy to testify against his mate is based on the fact that he is in reality a citizen of his school community and that it is his duty, at what-

ever cost to his own feelings, and even to his sense of fidelity to an associate, to assist the constituted authority in the effort to discover an offender and bring him to book. But he thinks there is a radical difference between the position of a boy in the school and the citizen in the state:—

“Whether the state is a republic, a monarchy, or an oligarchy, the authority exercised over its members is the authority of the state—it is a group authority. In the case of the school, the authority exercised by the teacher is not a group authority at all. If the teacher is wise and is given sufficient freedom by superiors, that authority will be exercised with due regard to the views prevailing among the boys, but it does not emanate from them, and the boys know very well that it does not. When called upon to give an account of himself to his teacher, the boy is not in the position of a citizen summoned by the state. To insist that he shall act under those circumstances as a good citizen is expected to act will not help him to be a more wholesome member of the school; if it has any effect, it will only implant in his mind the view that the authority of the state is as extraneous to him as the authority of the school. To require of him an obedience to the authority of the teacher that involves a renouncing of his allegiance to the group of which he is a member, to subordinate his relations with his schoolmates to commands of the teacher is not to prepare him for good citizenship, but to weaken those very ties which hold together the structure of society and render good citizenship possible.

This idea of group solidarity, the writer tells us, is an ideal of the boy of fourteen. Every individual repeats in his own life roughly the chief stages in the history of the race, and this boy is passing through what is called the Gang Period in racial evolution. His ideal is loyalty to the gang and to induce a boy to tell on his fellows

is to weaken this allegiance and to weaken this allegiance is to attack his idealism.

As to the question whether he may be compelled by the teacher to testify, the writer thinks that while allowing the boy to retain his ideal, disrespect should not be shown to it, and points out that even in the case of the state where men are compelled to testify, the following forms of allegiance are considered to be superior to the loyalty demanded by the state: the allegiance of a lawyer to his client, of a physician to his patient, of a priest to the penitent and of a wife to her husband. The teacher should therefore respect the ideals of the boys as they are acquiring the ideals of the race and are the only ones who can pass them on to future generations.

But the writer makes a very important reservation. He says that supposing that the offence is not window-breaking or the infraction of some school rule but something affecting the moral character of the boys themselves, then the situation is changed and the integrity of the gang itself is in peril. Therefore they have either to make it a common cause against the delinquent or invoke the aid of the teacher in the interests of the gang itself.

Our purpose in setting forth the above views of the journal is not to commend them unqualifiedly but to stimulate the thoughts of our readers by this new point of view. Indeed, some of the statements made above are debatable. For instance, is it reasonable to argue that the discomfort to the adult is the only consideration that enters into the punishment of the window-breaker? We think that there is a distinctly moral element in the act of window-breaking, viz, making a

wrong use of property not one's own. If the culprit is not cured of this selfish wantonness he may develop into a dangerous man. The article, however, brings out one truth that is often overlooked by teachers in this country. Teachers are too often apt to consider the boy who is possessed of an exuberance of animal spirits wicked, and the tame goody-goody sort virtuous. It more often happens that it is the restless, energetic, frolicsome lad that turns out to be a man with a strong character. A teacher therefore ought not to try to crush such a boy's spirits out of him, but must properly regulate and guide them in the proper channels.

Coming to the answer given to the main question of the right of the teacher to demand information, it is not easy to follow the writer in his subtle reasoning as to the difference between the position of the boy in the school and the citizen in the state. A boy who understands that the rules of the school are made not arbitrarily but for the good and convenience of the whole school community, will not regard those rules as extraneous to him: and there is no reason why he should not feel exactly like a citizen called upon to testify in a court. The greatest objection to denying this right of questioning to the teacher is the practical difficulty of maintaining discipline in the school. Let the pupils once get into their heads the idea that the teacher has no right to question them, and there will constantly ensue a tug-of-war between the teacher and the pupils, and a few mischievous boys banded together could render discipline impossible.

Here too, we think, the contention of the writer is not without its value to local teachers. A teach-

er can go too far in blunting the sense of self respect of his boys by constantly making them testify against their comrades in trivial infringements of school rules. He is a wise teacher who uses such inquiry only rarely in grave situations. Another important lesson that may be learnt is that, with boys of more than fourteen or fifteen, the ends of school discipline and the gang ideal may both be served at the same time by the introduction of some sort of self-government among them by the teacher consulting their wishes and taking them into his confidence in framing rules, and sometimes by giving them a voice in allotting punishments etc. In this way the boys themselves may be made to feel that the rules are not extraneous to them but exist only for their benefit, and that they occupy the same position in their small school community which citizens occupy in the state. This is not an impracticable ideal as this is done at least in some schools and colleges in the United States. Let teachers make such an experiment wisely and cautiously and watch the results.



Those engaged in educational work, are, in their zeal and enthusiasm for their work, liable to become narrow in outlook, and attach too much importance to the interests of their respective schools, forgetting the interests of education in general. One great truth that they are liable to forget is that the supreme goal of education is the development of character. Character, it has been said, is *caught* and not *taught*. Besides parents, it is the teachers from whom children are expected to catch

those elements of character that go to make up a well-developed man. Now; a teacher cannot be too careful in setting a good example to his pupils. Somehow or other, it is a fact in human nature that words of advice go for almost nothing when they are not enforced by example. In the case of boys is this especially true. They watch their parents and teachers very carefully and wherever there is a clash between precept and example, they take the latter and dismiss from their minds the former. These statements may sound to be commonplace truisms but we have occasion to think that they are sometimes utterly forgotten by educationists in Jaffna. In the following observations, we have no school or individual in mind but speak from our general impressions for sometime past.

It is painful to think that students in our schools have the impression that their teachers quarrel with one another in regard to school affairs. The last thing in the world about which there is likely to be bad feeling between schools is sport. When boys play a match, they play for the mere fun of the thing, and it is absurd to suppose that the honour of the schools concerned is at stake. And yet, how often do we find quarrels arising in which teachers are said to be mixed up. If games are to contribute anything to the development of character, they must result in imparting such traits as self-control, manliness, chivalry and ability to take a defeat in good spirit. ~~If any~~ teacher is guilty of unduly exaggerating the importance of games and of setting a bad example by unsportsmanlike words or acts he is defeating the objects for which matches are arranged between schools. Another demoralising effect on young minds is the encouragement given by school

authorities in the migration of boys from school to school. When a boy fails to pass a test examination, or is not given promotion, or is unwilling to submit to the authority of his teachers, it sometimes happens that he goes over to another school where he is welcomed with open arms. Apart from the inconvenience caused in the matter of maintaining discipline, and the loss to the boy's in intellectual education, what is the moral effect of this on him? How can his new teachers hope to impress anything good after having exhibited this want of principle? There again is the desire in some teachers to take away—we forbear using a stronger term—promising pupils of a sister school in order to appropriate to themselves the honour that ought by right to belong to others. Take one more example. The boys watch the questionable methods adopted by some teachers in securing examination results. They know the feverish anxiety with which examination results are awaited by teachers and the way in which they crow over their percentage of passes which may happen to be better than that of some rival institution. What, for example, will be a boy's estimate of a teacher who crams his boys with answers to questions given by the Inspector in other schools in the hope that they will be repeated in his school. What, again, is the effect on a boy when his teacher causes it to be published that his school gained a hundred percent in a given examination, on the strength of the fact that he sent in one and passed him?

We have no desire to hold up to ridicule any school or teacher by the foregoing observations. Our only purpose in these remarks is simply to call the attention of teachers

in Jaffna to what the students are thinking of us and what the inevitable result of such an impression will be. We must also say that the above remarks do not at all apply to all institutions. The North Ceylon Educational Association, which had a vigorous life when there were important questions to tackle, seems to be in a dead-and-alive condition, perhaps, for want of proper questions to be brought up. We earnestly commend this state of things to it, especially as it is representative of the various educational interests of Jaffna.

The premature death of quite a number of eminent Indian leaders before they attain the age of 45 or 50, is indeed a matter of great anxiety. Prof P. C. Ray, Indian Leader D. Sc., himself an Indian Scientist of European reputation, in an article in a Bengali magazine mentions, among other causes that contribute to this misfortune, excessive mental labour and want of proper physical exercise. He points out that 50 per cent of students in Calcutta suffer from dyspepsia and 25 per cent from malaria. It is a notorious fact that the examination system demands from these underfed students in unhealthy surroundings too much mental strain. Consequently a number of them graduate with their health permanently ruined. The more intellectual of them continue their mental work in after life without taking proper care of their bodies and especially without physical exercise. No wonder then that some of them are cut off in the midst of their labours without realising the great things expected of them. If we are not mistaken, diabetes is the fell disease to which many of these succumb. The death of the Hon. Krishnaswamy Iyer, member of the Madras Executive Council, in the midst of his use-

fulness is a recent notable example of this. The following comparison is made between the ages of Indian and European eminent men in regard to the length of their lives. Krisnaswamy Iyer died at the age of 47; Swami Vivekananda at 39; Keshub Chunder Sen at 45; Justice Telang at 49; Dina Bandhu Mitra, the novelist, at 42; Justice Dwarka Nath Mitra at 39 and Kristo Das Pal at 46. "But look at another picture. Darwin wrote his 'Origin of Species' at the age of 52; Goethe produced his masterpiece, 'Faust,' when 60; Lord Kelvin worked for science up to 78; while Sir William Crookes is still working at the age of 80"

The foregoing facts ought to create some heart searching in the educated community in Jaffna. As far as the student community is concerned, perhaps they in better circumstances than their Indian brethren in cities. But is there not the same cause for anxiety about our men in high walks of life? Easy living, want of physical exercise and unsuitable diet, we are afraid, are beginning to reduce the average age of our leading men.



Astronomical Phenomena, 1913

By Allen Abraham B. A., F. R. A. S.

1. COMETS

The following six comets are expected to return this year. The first four are of the Jupiter family. They are supposed to have been attracted into the Solar system by the giant Planet Jupiter and their orbits do not extend much further than its orbit. The fifth is of the Saturn family and the sixth is, like Halley's Comet, a long period one having a period of about 60 years.

1. Holmes comet. This was first discovered by Mr. E. Holmes of Islington, on November 6, 1892. It was again observed at its return in 1899 and 1906. Its period being 6.86 years, it is expected to pass perihelion (point of nearest approach to the sun) early this year.

(2) Finlay's comet. This was discovered at the Cape of Good Hope in 1886. It was observed to pass perihelion on June 16, 1893, and on September 9, 1906. Its period being 6.5 years, a return is expected this year.

(3) Kopff's comet. This was discovered by Dr. Kopff of Heidelberg in the year 1906 and passed perihelion on August 22 of that year. Its period has been computed to be 6.67 years, therefore it may be expected to return this year.

(4) Vico-Swift comet. This was discovered by Mr. E. Swift in the year 1894 and was considered to be the same as the last comet of De Vico. Hence the double name Vico-Swift. It has not been observed since its discovery and its orbit seems to have suffered some perturbation. As its period has been computed to be 6.4 years, a return may be expected this year.

(5) Tuttle's comet. This has already made its appearance rather unexpectedly early, like Halley's comet. It was observed by Dr. Ristenpart at Santiago, Chili, early in December last. It has a period of 13.8 years and is classified as belonging to the Saturn family.

(6) Westphal's comet. This was discovered by Mr. Westphal on June 27, 1852. As its period has been calculated to be about 60 years, this might happen to be the year of its first return. As was done in the case of Halley's comet, the search is being carried on about the constellations Aquarius and Pisces.

There are two other comets discovered in 1912 in the field visible only through very powerful telescopes. (1) Gales' Comet. This was discovered by Mr. N. F. Gales in New South Wales on September 8, 1912, at which time it was far South in the constellation Centaur. Now it is near the North Pole, north of the constellation Perseus.

(2) Borelleys' Comet. This was discovered by Mr. M. Borelley on November 2. It is now in the constellation Pegasus.

2. Eclipses

There will be three Solar and two Lunar eclipses in the year 1913:

(1) March 22. A total Lunar Eclipse partly visible in Ceylon. As the total phase ends at 6.15 p. m. and the moon rises at 6.20 p.m., the total phase of the eclipse will not be visible in the Straits Settlements. In Ceylon the moon rises partly eclipsed at 6.29 p. m. and the last contact with the shadow occurs at 7.13 p. m.

(2) April 6. A partial Eclipse of the sun visible in the Arctic regions of Asia and North America.

(3) August 31. A partial Eclipse of the Sun visible in Greenland and other Islands north of North America. (4) September 15. A Total Lunar Eclipse partly visible in Ceylon. The Moon rises totally eclipsed at 6.5 p. m. The total phase ends at 7.6 p.m. The last contact with the shadow occurs at 8.14 p. m.

(5) September 29. A partial Eclipse of the sun visible in South Africa and the Antarctic regions.



The Sinhalese Occupation of Jaffna

By S. W. Coomaraswamy.

The ancient history of Jaffna is shrouded in obscurity. We know practically nothing either of its original inhabitants or of those who occupied it before the Tamils. Our historians do not furnish us with any reliable and clear information about the state of the country before the arrival there of the blind minstrel Yal-panan. Hence is the prevalent impression that what was bestowed on blind Vanan by the king of Lanka whom he approached for gifts, was but a sandy waste. This is countenanced by the old Tamil names of Jaffna viz., *manal-tidal* (the sand-hill) or *manatti* (the sands) and *Erumai-mullai-tivu* (the island overgrown with the shrub called erumai-mullai), as well as by the Sinhalese *Weligama* and *Weligampattu* (the sandy village).

Fortunately, however, there is an authentic history of Jaffna, preserved in places—names all over the peninsula,—which helps us to dispel the mist of false impressions. Such names as:—

Mirisuvil	(Sin. Miriswila — the chilly or pepper field.)
Pannalai	(Sin. Pan-ely—the canal or rivulet abounding in rushes.)
Elalai	(Sin. Ehele-ela—the canal abounding in <i>கொண்டி</i> tree.)
Talalai	(Sin. Tal-ela—etal—the palmyra palm)
Narantanai	(Sin. Naran-deniya—the orange land)
Mallagam	(Sin. Malla-gama—the wrestler's village)

Chunnagam	(Sin. Sunna-gama or Hunnaga ma—the lime-burner's village.
Polwattai	(Sin. Polwatte—the coconut gar- den)
Kelwattai	(Sin. Kehel-watte — the banana garden)
Malwattai	(Sin. Mal-watte—the flower gar- den)
Pokknai	(Sin. Pokuna—the bond or pool)

are an unmistakable proof that Jaffna was once inhabited by the Sinhalese, and that the land was not a mere waste when the Tamils came in possession of it.

The island of Ceylon, or Sinhala as it was known to the ancient Indians, was inhabited several centuries before the Christian era. Even at such a remote age as that of the Maha Bharata War, the island of Sinhala was a Kingdom. The Sanskrit Maha Bharata maker mentions 'Sinhala' and 'Kings of Sinhalas' in Saba Parva, of 'Chiefs of the Sinhalas' in Dyata Parva and of the aboriginal tribes of Lanka in Vana Parva.

It is therefore not surprising, but highly probable, that, at such a late period as that of Yalpanan, the northern part of Ceylon was occupied by the Sinhalese people, and converted into hamlets, *gamas*, fields, gardens and *walawas* (houses and compounds of chiefs.)

Moreover, if, as Prof. Keane says in his 'Living Races of Mankind,' Adam's Bridge was the means of communication in ancient times between India and Ceylon, Jaffna would undoubtedly have been colonised at an early stage of the immigration of primitive races.

The following extract from the Vaipava-malai, as translated by the late Mr. Brito, fully bears out the above view:—

"These new colonists and the *Sinhalese natives* he (the minstrel) treated alike.....

..... the Sinhalese and Tamils were jealous of each other and fought for supremacy"

But the author of the "Tamil Plutarch," would have us believe that the peninsula was *then uninhabited and covered with jungle* and that Yalpana Nayanar "*had it cleared.*"

In his Census Report 1911, Mr. E. B. Denham adduces several reasons to prove that Jaffna was inhabited before Yalpanan arrived. These, and his remarks are well worth quoting at length:—

"(a) According to the "Yalpana Vaipava Malai." or History of Jaffna from which Cassie Chetty appears to have derived his account, there were at least two famous temples, one at Maviddapuram, dedicated to Kandaswamy and the other called the Tiru-Tambaleswara Koil at Keerimalai before Jaffna was gifted to the minstrel.

(b) The traces of a previous Sinhalese occupation of Jaffna are shewn in:—

(1) Names of places e. g. Kodikamam (Godigamua) Kokkuvil (Kokkawila). Pannakam (Pannagama) Valikamam (Weligam?). Why should not Jaffna have been called Weligama the sandy village? It is practically included now in the four divisions of Valikamam.

(2) Names of persons ending in *appu* e. g. Kandappu, Sinnappu. The Tamil form is *appa*. The termination *appu* is not inflected like other Tamil words ending in short *u*. Foreign words in *u* do not drop the *u* in inflection,

(3) About the year 1902 Buddhist images were unearthed at Kottiyawatte (a Sinhalese name) near Chunnagam (Hunnagama?) Images of Buddha have also been discovered in the Mannar District.

(4) It is said that the Jaffnese formerly grew their hair like the Sinhalese and traces of this custom are still found in interior villages.

(5) The existence of Naga shrines in the Jaffna peninsula pointing to the early prevalence of snake-worship, e. g. the shrine of Nagammal at Nayinaitivu, where there is a large stone visible above the surface of the sea, round which there is an image of a coiled serpent. It is further noteworthy that the festival at this shrine is held on the Buddhist Esala Poya day."

With due deference to the learned Superintendent of Census who has displayed in his Report a wealth of antiquarian research, it may here be pointed out that *appu* in Kandappu and Sinnappu is identical with the form *appu* which the Tamils of Jaffna ordinarily employ to denote the father. The final *u* in this word as well as in the proper names Mayilu, Tambu, Ponnu, Muttu, Ramu, Velu etc, discloses the growing tendency of the mass of Jaffnese to avoid the regular masculine and feminine terminations where politeness of expression is aimed at. To the same cause do such unclassical and ungrammatical forms as *ava*, *iva*, *uva*, *vanta*, *pona*, *appa*, *aiya*, *amma*, and *akka* owe their existence.

It may further be observed that modified forms like *appu* (father), *Murugu*, *Murugesu*, *Kiddu*, *Muttu*, *Tampu* &c do not drop their final short *u* in inflexion.

A reference to the Tamil records of the Dutch period would shew that the forms *Sinnappu*, *Kandappu* were then unknown. The regular *appan* was not then maimed and twisted.

In addition to the points enumerated above in support of the Sinhalese occupation of Jaffna may be mentioned the following:—

(a) The system of branding cattle with marks known as *patti-kuri* (fold-marks), designating the castes of the owners, appears to be unknown in Southern India. It is evidently a Sinhalese invention which the Jaffna Tamils have imitated.

(b) There are several gardens in Jaffna bearing the name of Puttar kovil (Buddhist temple)

(c) There occur in the speech of the Jaffnese a few words which are traceable to a Sinhalese source, namely, *kokkai* (Sinhalese *kekka*), *ikkiri* (a kind of thorny shrub) *kamam* (a field or farm), *valavu* (a dwelling house and compound) &c.

(d) In the Sinhalese *Nampota* which is a list of important places in the island (probably from a Buddhist point of view) compiled during the reign of one of the early Sinhalese kings, the following passage occurs:—

Demalapattana Mehe	(The Tamil town here)
Nagakovila	(Nagarkovil)
Kadurugodayiharaya	(Kantarodai? Vihare)
Mallagama	(Mallakam)
Miniwangamuwiharaya	(Veemanhama? vihare)
Tannidiwayina	(Delft?)
Agnidiwayina	(Analaitivu) agni—anal
Nagadiwayina	(Nainativu) Sinhalese nayi-cobras
Puwangudiwayina	(Punkuditivu)
Karadiwayina	(Karaitivu)



The Pitman Centenary 1813-1913

By "S. Ignatius, F. T. P. S.

The year 1913 marks the centenary of the birth of the late Sir Isaac Pitman the father

of Phonography and a pioneer of the simplified spelling reform.

Sir Isaac was born on the 4th January, 1813, in Trowbridge. His father was Samuel Pitman who was by trade a hand-loom weaver and for about 20 years was overseer of a cloth factory. He was an excellent business man and had the satisfaction of managing a very prosperous undertaking. He had very little regular school instruction but by self education he attained to considerable ability in some branches of knowledge. He obtained a thorough knowledge of Astronomy and acquired the skill necessary to calculate eclipses and other celestial phenomena. As each of his children was born, he cast the infant's horoscope which was duly inscribed in the family Bible. In the case of his son Isaac, the horoscope did not indicate in any way his future greatness as a shorthand inventor and possibly this was one of the reasons which led him in later years to abandon his faith in the celestial science.

Isaac was born delicate and we might say that his was a sickly childhood. He was so delicate that his scholastic life was a burden to him. He was affected with fainting fits and had to be carried out of the school room very often. Consequently his school days came to an end very early. The early termination of his school days was much regretted by Isaac. He was at once initiated as a clerk in the place where his father worked. It occasionally happened that there was no work to be done in the early morning at the factory office and Isaac used such opportunities for study in the open air. "One of the books," Mr. Reed says, "which he made his companion in morning walks into the country was 'Lennie's Grammar' and he committed to memory the conjugation of verbs.

lists of irregular verbs, adverbs, prepositions, conjugations and the 36 rules of syntax, and thus laid the foundation of that distinct, concise and transparent style which was his. He thereby also gained a full appreciation of the art of word-building which was to play no unimportant part later.

"Isaac was in the habit," Mr. Reed tells us, "from the age of 12, of copying choice pieces of poetry and portions of Scripture into a little book which he kept in his pocket for the purpose of committing them to memory." In this little pocket album yet preserved, extracts are found from Pope, Milton, Cowper, James Montgomery, Psalms, Isaiah etc. Another book contains a neatly-written copy of Valpy's Greek grammar as far as the syntax which he committed to memory. At this time he also committed to memory in his morning walks the first 14 chapters of Proverbs. He did these studies when he was barely 16 years and having acquired a vast knowledge of good books he was not quite sure of the correct pronounciation of all the words he learnt. With characteristic energy and thoroughness, he set to himself a task which to most persons would be little less than repulsive and which probably few have undertaken. He carefully read through Walker's dictionary with the double object of extending his knowledge of words and correcting his errors in orthography. Soon after the study of Walker, he began to study shorthand. He borrowed a book, copied the alphabet of arbitrary signs, and gradually appreciated the advantages derived by the use of shorthand. He wrote and used the shorthand which he then learnt, but the work of inventing a new system of his own with no arbitrary signs had yet to come.

At the age of nineteen Isaac took to teaching and became a school master. As a school master he

had under his control many young students who were a great help to him when he began to publish his system of shorthand writing. Just at this time he got the friendship of an influential man in the person of Mr. Bagster, who was largely instrumental in publishing Pitman's Shorthand.

"Stenographic Sound Hand" as the system was then called was published in 1837, but two years later the present name "Phonography" was given and it was popularised by lectures and classes all over the country. But the work of propagating his system of writing was a slow and an arduous task. Pitman had his brothers to help him.

Phonography next reached its jubilee, and Pitman received a Gold Medal from America. The phonographers in England presented him with a marble bust of himself, and Her late Majesty Queen Victoria was pleased to confer on him the honour of knighthood for his great services to stenography.

Sir Isaac worked for sixty-two years at Phonography, and soon after the conferring of the Knighthood he retired, leaving the work to his sons, who had long been at work with him.

That activity, so long sustained, was, as already stated, not for long. He was, however, cheerful to the end. Decreasing strength and congestion of the lungs worked insidiously, and he breathed his last on January 22nd, 1897. The day before he died he sent the following message to the Rev. Gordon Drummond, the Minister of the new Church at Bath.

"To those who ask how Isaac Pitman passed away, say, Peacefully, and with no more concern than in passing from one room into another to take up some further employment."

His remains, in accordance with his wishes, were cremated at Woking. The Press gave long

accounts of his work, and expressions of sympathy were tendered to Lady Pitman from all parts of the world. The Literary World; had the following "In Memoriam" which deserves perusal:

Say, Mercury is dead! He whom the gods
Deputed to the task of teaching men
The way to quicken thought, to give it wings,
And bind the broken fragments of discourse.
Not in this age shall honour due be paid
To him who more than most helped in advance
The human race along the paths of peace.
Succeeding generations will proclaim
With clearer voice the victory he won—
Will rank him higher than the men who slew
Their fellow-men in thousands on the field,
Or grabbed at honours in a Party's cause
With self the sole objective unconfessed.

In the illustrious roll of inventors who have in our own age conferred great and varied benefits on their country, the name of Sir Isaac Pitman occupies a unique position, as the originator of the method of brief writing as widely used as the language in which it is written. His bold experiment of giving to the world a system of shorthand having an absolutely phonetic basis was an immediate success, and for seventy years it has proved of inestimable service to every purpose for which a written record is desired, and has become the standard method of English shorthand. He did not live to see success attend his proposals for a drastic reform of English spelling on a strictly phonetic basis. But it is only fair to his memory to point out that, to his work as a pioneer, is to a large extent due the revived interest in simplified spelling manifested in our times.



A Message from China

The following description, taken from a recent letter written by a Yale man who had been at the time of writing about a year and a half in China, is so interesting in its likenesses and even more in its contrasts to Ceylon and India that we venture to print it for the benefit of our readers.

"Your description of your work in Jaffna made one long for a few weeks with you to see more of it. I'll try to match it with a few descriptions of our work in Changsha. As you know, our Yale work * is still very much in the stage of beginnings. The school was opened six years ago this month, I believe. Picture for its environment a proud old Chinese city of about two hundred thousand people, at least two thousand years old, and probably older. With its grey solid city wall, its narrow crowded dirty streets, its quaint temples and ever novel sights, it is at once fascinating and repulsive, although to me far more of the former than the latter. Twelve or fifteen years ago it was the last unstormed citadel of Chinese conservatism, and there was practically no Protestant mission work allowed either in it or its province.

Today the city is an open port, with nine or ten different missionary organizations at work, half a hundred foreigners in commerce or customs employ, with modern schools, free mail delivery, electric lights, and a granite faced bund along its teeming water front. We own property in the city where our school has temporary quarters. A short half mile to the north of the North Gate we have twenty acres on which we are hoping to spend about \$100,000 for permanent buildings and equipment in the next two years or so.

Education, both native and missionary, has been so backward in Hunan, that we have found it necessary to prepare our own students for the College, if we were to have one. It is, in fact, a general condition throughout China that the temptations for a moderately educated boy to enter commercial pursuits are so great that it is extremely difficult to hold him beyond the high school. There are probably not two thousand *bona fide* students as we would classify them, in the entire Republic,

(*Note:- The writer belongs to the Yale Mission of Changsha, Province of Hunan, a mission supported entirely by students and alumni of Yale University.)

and possibly not half that. We are doing a high school work thus far, and graduated our first class from that this past March. We expect to open the College about January, 1914. Our student body has gradually increased from twenty or so to nearly a hundred. We could have many more were there accommodations for them in our present quarters: but they are crowded in now in a way which would make an American health officer die of apoplexy, and we dare not take in more. We are exclusively a boarding school, and are very strict about boys getting out of bounds. To you who know the moral conditions of an Oriental city I need not go into explanations. We foreigners do practically all our instructing in English, as we get a better class of students by so doing than if we taught in the vernacular. All our permanent men, however, learn Chinese, as we must stand ready to change our teaching medium with changing conditions, and as our preaching and our chapel and much of our business intercourse are in Chinese. Our teaching of Chinese literature, composition, history, and geography is done entirely by Chinese, and mostly by scholars of the old school. Their methods are frightfully antiquated to our young western eyes, and one of our hopes is some time to have Chinese trained in America to take these subjects up from a modern standpoint. We meet rather the better class of Chinese in our work and find them most pleasant.

Our curriculum in the high school covers roughly the ground included in America by the high school and first year of College. We give English in place of Latin and European languages, and Chinese in place of the English taught in home school.

Our boys give us comparatively little trouble as to discipline in the ordinary routine. Occasionally, however, they are tempted to strike as a body, and we have had some interesting times showing them that the teachers, not the students, run the school.

In addition to our school work we have hospital work, practically the only medical work on modern lines carried on in the city. We hope to make this hospital the basis of a medical school, but our first duty is to the College of Arts and Sciences, and the medical school may merge with some other similar missionary institution. Life in China is, of course, intensely interesting, especially at this time. In Changsha there is at

ways the possibility of a sudden riot, anti-foreign or otherwise. Only the spring before I arrived, several of the foreigners' houses were wrecked by a mob and seldom a month passes without rumours which would be alarming to the uncalled. The country is progressing so rapidly that there is bound to be unrest. One of the best ways to recognize the changes is to go out into the rural districts and contrast their comparatively unchanged civilization with that of the cities, or to go from Changsha to Shangshai and notice the increasing signs of western ideas and commerce as one nears the coast.

Faithfully yours,
K.S.L.

Oratorical Culture

By Hudson ThambiRajah

Every human being, whether educated or uneducated, possesses the sensibility to be charmed by the sweet harmony of eloquent speech and every speaker claims a legitimate pride in possessing this greatest triumph of which the human mind is capable—to see how a large assembly is animated by his feelings, how aversion is transformed into rapturous enthusiasm and indifference into keen interest by the pulsating electric current of his speech. D'Alembert, a philosopher of repute in France, said of eloquence that "the prodigies which it often works in the hands of a single man, upon an entire nation, are perhaps the most shining testimony of the superiority of one man over another". Emerson gives expression to almost the same view in his words that eloquence is "the appropriate organ of the highest personal energy". Eloquence, which owns to itself a powerful fascination, and which was the master spirit of ancient Greece and Rome, has directed the destinies of some nations to acquire immeasurable superiority over others. The appearance of a speaker in a public platform, who transmits the contagion of his enthusiasm to his audience is the signal of a universal outburst of enthusiasm from them. Have not the exhilarating sounds in the House of Commons by the majestic and eloquent Chatham, who daily improved his gesticulation before mirrors, has not the profound reasoning of Burke, whose penetrating voice

appealed even to the roughest of human forms, urged every man to assert his rights? Who can remain unmoved when he contemplates in imagination the memorable scenes depicted by Burke in the trial of Warren Hastings in Westminster Hall and the consequent convulsive shudder that permeated the large assembly making the tender heart-ed ladies to swoon?

The atmosphere of ancient States was very conducive to the development of eloquence which was further helped by their national system of education. In those days, the medium of communication from the classes to the masses being orations, the utmost care was taken by the young to acquire purity of language and to endeavour to face the former at a time when a speech was a politico-national event in times of public excitement. Even in the time of Fox, Sheridan, Burke, the gift of eloquence was the only passport to State offices. Ignorance of the principles of political economy or the inability to tackle hard mathematical problems were excusable if only the man possessed the capability to sway the House of Commons. Ours is an age of popular agitation when the people by their own systematic attempt work out great changes, the convincing and moving engines in the revolutions being the press and the magic potency of public speeches. The newspapers flying on the wings of steam appeal to a comparatively larger number than the speaker could, yet to whatever domain the influence of the press be stretched, it remains an undeniable fact that so long as man is a social being, the fourth state of a nation can't do the entire work of a speaker whose felicitations and impressive expressions stick like arrows in the memory of the people. There is a maxim, "The poet is born, the orator is made", but it is equally true that both are born and both are made. As it is an essential requisite for a poet to have the highest self-culture to produce excellent verse, so is incessant study and practice essential to the speaker. The idea that a speaker should have natural genius and that artificial means to improve are futile is true only to a very small degree. Hundreds of us can rise higher by studious application when acquired ability is added to natural gifts. Sir Thomas Browne says, "Where logic fails, artificial too often faileth," but when industry builds upon nature we may expect pyramids. Undoubtedly the silvery voice of Gladstone which even after hours of exertion ends the closing sentences with bell-

like cadence is the result of years of systematic drill, combined it may be with natural gift. Instinctive, graceful and natural gesture and expression of countenance are the assets of continued application and hard labour not to speak of the feeling from the heart which should characterise every good speech as well as every literary production and enchanting musical composition. Sheridan once remarked, "I go to hear Roland Hill because his ideas came red-hot from the heart". The primary cause for the failure of many of our pulpit preachers is that they are not themselves saturated with that magnetic force without which the mere expression, however passionately made, does not produce the magic results of reality. We remember how a peasant once went to Demosthenes requesting him to advocate his cause against another who had assaulted him. The orator said, "Not you indeed, you have not suffered such a thing." "What! have I not received these blows?" the man said in an emphatic manner. "Ay now," said Demosthenes "you speak like a person injured." If every one who desires to become a public speaker, be trained by those responsible for our educational moulding, in the scientific management of the voice as an essential part of our educational course, we shall not surely have discourses which grate on our ears 'harsh murder' like Milton's infernal gates.

The habit of making students to acquaint themselves thoroughly with select passages from eminent writers and poets should be carried far by teachers. History furnishes abundant instances to show how eloquent speakers acquired their command of language by this means. Lord Chesterfield, one of the most elegant speakers of Europe, Chatham, Pitt and several others of olden days—not to speak of men of the present day—acquired a habitual polished style in this way. Wm. Pitt after reading Greek, Latin and English poets retained in his memory passages which he wove in the most pleasant manner into his famous speeches. Fox who steeped his mind in classical literature emphasised its value in the following words: "I am of opinion that the study of good authors and especially of poets ought never to be intermitted by any man who is to speak or write for the public or indeed who has any occasion to tax his imagination whether it be for argument, for illustration, for sentiment or any other purpose." Burke, who ruled tumultuous as-

semblies by the decent utterance of his magnificent conceptions filled his speeches with poetical citations from Milton and Virgil which tributaries from the realms of literature really constituted his vocabulary of words and sentiments. Although at present there is a distaste for the study of dead languages yet it is worth the time spent as the acquisition of ideas from writers of antiquity gives facility of expression helped by the incessant comparison of idioms of two languages by the combination and recombination of words and sentences in the different ways possible.

Seeing the immense influence of oratory which lifts the possessor to eminence very rapidly in the Church, in the Bar and, in fact, in every sphere of professional work, it is lamentable that its cultivation is altogether neglected in our schools and Colleges. Several young men that go out from Colleges, especially in Jaffna are failures in life because of the lack of the power of expression. Men with a fraction of their knowledge overtake them because of the possession of this rare talent. There is hardly any attention paid in primary schools in Jaffna to teach the proper accentuation and enunciation of words. The mistake committed in several schools (perhaps from an economical point of view) to entrust the teaching of English to the young to teachers with no qualifications, sometimes with only a scanty knowledge of English, is very deplorable. When as a young boy the wrong method is imitated, it is altogether impossible to get rid of the indistinctness, provincialisms &c in latter days. One of the reasons for making no provision in the College routine of work for the regular and systematic teaching of elocution is perhaps on account of the attention demanded by other studies or it might be owing to the fact that elocution might be left to nature. But, oratory like all other arts is acquired by continuous study and practice.



The Balkan States

[An essay written by I. A. Meadows of the Senior Local Class]

The present war in Europe has brought into prominence the Balkan States, and therefore a brief study of

the history of these states cannot but prove interesting.

The Balkan States that are concerned in the war are Servia, Bulgaria, Montenegro and Greece. Roumania, which is an independent state, does not take part in the war, while Albania, Thrace and Macedonia are subject to Turkey.

At the time of the decline of the Roman Empire, the emperors abandoned old Rome and founded the new Rome on the Bosphorus, at the same place where Constantinople is at present. As years advanced, new Rome gradually became a Greek empire, and Constantinople remained a wonderful city for many centuries. The original inhabitants of the Balkan peninsula were the Greeks, the Albanians and the Roman colonists. The first ones to come from outside were the Slavs. After this came the barbarians, and among them the Bulgarians were by far the most important. The Bulgarians colonised Bulgaria, while Servia was inhabited by the Slavs. There were constant wars between the emperors of Constantinople and the barbarians. The Servians and the Bulgarians became Christians.

During the fourteenth and fifteenth centuries, the Turks from Asia invaded and subjugated the whole peninsula. They did not stop there, but continued their conquests northwards into Austria-Hungary.

The allied armies of the Bosnians, Serbs, and Magyars met the Turks at the fatal field of Kosova, in which the Turks were victorious. This defeat left the Mohammedans the masters of the land.

To retrieve the loss, the Christian nations of Europe joined in a crusade in 1429; but the French, the flower of German chivalry, and the knights of Hungary suffered an overwhelming defeat in which thousands were slain and over ten thousand taken prisoners. A century later in 1529, the Ottoman armies under Sulciman the Magnificent swept to the gates of Vienna, humiliating bishops and princes alike and town after town capitulated. But Vienna itself endured the desperate siege and at last the heavy storms so hindered and discouraged the Turks that they were forced to retreat. The repulse which the Turkish armies met at Vienna, may be said to have been the first turn of the tide. Gradually the nations of Europe began to assert themselves, and Turkish prowess turned to luxury and self-indulgence.

The Slavs, Servians, Roumanians, Bulgarians and the Greeks, though bitterly opposed to each other, were united against the misrule of the Turks. The first to gain independence were the Greeks. The Slavs applied to Russia for help and Russia took up arms on behalf of the revolted Christians. In 1877 Russia invaded the Balkan Provinces and captured Plevna. From Plevna the Russians advanced upon Adrianople, and pressed on in the storms of winter to the very walls of Constantinople. This resulted in the treaty of San Stefano and its revision by the powers at Berlin, who recognized the independence of Roumania, Servia, and Montenegro, granted self-government to Bulgaria and gave the Caucasus to Russia.

The different nations inhabiting the Balkan states are somewhat peculiar in themselves. The Montenegrins have so bravely and successfully fought the Turks, that it was impossible for the Turks to defeat them; and they are considered to be the most formidable fighters in the world. It is the one nation in the Balkan peninsula, which has maintained its independence against the Turks throughout five centuries! Mr. Gladstone speaking in 1895, gave them this glowing tribute of his admiration. "In my deliberate opinion, the traditions of Montenegro now committed to His Highness Prince Nicholas as a sacred trust, exceed in glory those of Marathon and Thermopylae, and all the war traditions of the world."

The Servians had a history and literature: the Greeks had a glorious past, but, the Bulgarians who were considered to be a dull, timid race and who suffered untold atrocities at the hands of the Turks, patiently waited till independence was given to them by the treaty of Berlin. They have since developed into a war-like race able to hold their own with Turkey.

Now we come to the cause of the present war. The greater part of the six million inhabitants of Macedonia are of Servian, Bulgarian and Greek stock; and have suffered untold hardships and persecutions under the Turks. The Turks are the military agricultural overlords. The Christians have been taxed 25% of their produce; they have been compelled to give up their daughters for the Turkish harems; repressed from attempts at education; forbidden to read any books or papers, and imprisoned in the vilest dungeons. The four Christian nations, Montenegro, Bulgaria, Servia and Greece, simultaneously demanded of the Turks self-government for

the Macedonian provinces. They included in this certain civil reforms, long promised but never fulfilled, and the appointment of a Christian Governor for that entire district. The Turks' refusal to comply with these requests was the cause of the war. The chief seats of the war were Salonica, and Adrianople. The Turks have suffered many defeats. The Greeks took Salonica, the Thessalonica of the Scriptures and the most important port and trading centre next to Constantinople. The Bulgarians in their victorious advance have gone as far as Adrianople and have besieged it. This is a city next in importance to Constantinople. It has not yet fallen. The Montenegrins have likewise surrounded Scutari.

Under the leadership of Sir Edward Grey, the foreign minister of England, the powers convened a peace conference in London. Among other requests the Balkan States demanded the surrender of Adrianople and the islands now belonging to Turkey. At first the Turkish Government yielded; but the opposition party in Turkey turned the existing Government out, and refused to cede these places. The negotiations were broken and war has once more begun.

In this war the Allies are fighting for the liberty of their fellow Christians, and therefore we should sympathise with them. It is expected that the Allies will be victorious and all will rejoice in the day when the sick man of the West quits Europe.

The Y. M. C. A Expedition to the Island of Eluvative

This is an annual event which is looked forward to by the Y. M. C. A. members with great interest and enthusiasm. Forty students and three teachers left Araly ferry on Friday the 21st Feb. at 3 P. M. carrying with them presents to be distributed among the school children at Eluvative. On their way they stopped a few minutes at Kayts and saw the place. At 5.15 P. M. the tiny figures on the Eluvative shore were seen from the boat, ready to welcome their benefactors. After a word of prayer on the shore, the expedition band together with the school children marched to the school attractively fixed up

to welcome the visitors. A short meeting was held in the school-bungalow for the schoolchildren after which the band dispersed for an hour enjoying themselves on the beach. At 7.30 P. M. the villagers and school-children gathered for a good evangelistic meeting which was conducted by Mr. S. M. Thevathasan M.A. Messrs. Ed. Venasitamby and G.D. Thomas addressed in a very appealing tone. Early next morning five groups of students with their leaders went in five directions, making house to house visits and preaching the Gospel. At 9 A. M. the sports competition for the school children took place in which several took part. Unlike last year, the children looked healthy and strong. Later they were examined in Scripture and Arithmetic, and their work in the examination was a credit to any school. At about 11 A. M. the most important meeting of the expedition began with Mr. Ed. Venasitamby in the chair. A large majority of the Hindu population in the Island were there and Messrs E. A. Williams S. M. Thevathasan and E. D. Thomas addressed the audience and evidently the Gospel message was gladly received. Then came the distribution of prizes consisting of cloth, cash, kadalai and plantrins. The Vidhan of the place was kind enough to distribute the prizes which cost not less than Rs. 30. After this, the children sat down to a good sumptuous breakfast which they enjoyed most heartily. On their return the party paid a visit to the Dutch fort in the sea and a fair breeze setting in, landed at Araly at about 5.15 P. M. On the whole, the expedition proved to be very successful and we pray God that He may abundantly bless the seed sown.

Jaffna College Y. M. C. A. Hall Fund

Since the last Miscellany was issued our Building Fund has been swelled by a single donation of Rs. 500. from Mr. J. C. Lysle of Leavenworth, Kansas. This money comes to us in the form of legacy through the International Committee of Y. M. C. A's. and is an indication of the importance which they

attach to our movement for a permanent association building. No conditions are attached to this gift (other than the usual one that the money be used only for the purpose for which it was given), but the request is made by the Committee that one room in the new building be called "The Lysle Memorial." To this there could hardly be any objection, so far as we can see.

In addition to the above, subscriptions have been received from

J. S. Lewis	Rs. 25.00
P. John Verghis	Rs. 1.00
T. C. Changarapillai, J. P., U. P. M.,	" 5.00

This, with the amounts previously acknowledged (Rs. 491.81), makes a total of Rs. 1,022.81.



College Notes

The placing of the Y. M. C. A. tablet has been unavoidably delayed.

—Dr. York left for Kodaikanal on March 3, as he had been laid up with fever. Mrs. York and the children went to Kodai early in February.

—One of the pleasures of this term was the visit of Miss A. G. Powers of Kodaikanal, India, who addressed the boys at Chapel speaking on the Boy Scout Movement.

—J. K. Kanapathapillai Esq. has been given leave of absence to take a full course of study in the Government Training College, Colombo.

—From the last Senior Class, A. C. Sundarampillai and E. A. Williams have been appointed as junior masters in the College and J. T. Miller in the Vaddukoddai English school.

—The plan adopted last term of renting the upstairs rooms over Otley Hall to Senior boys to use as private bedrooms and study-rooms has proved very popular. This relieves the crowded condition of the dormitories.

—E. A. Williams went as delegate from the College Y. M. C. A. to the All-India Conference held by Messrs. Mott and Eddy in Calcutta. Sixty-two Colleges were represented by delegates at the Conference.

—The relatives of Victor Lee are establishing a Prize fund in his memory, to be awarded annually to the best Senior student in Physics and the best Junior student in Physiology. Victor Lee had completed two years' examinations in the Medical College at Singapore when his health failed and he came home a year ago.

—Joshua Selvadurai Danforth, a student in the Third Form of the College, died Feb. 15, at Manepay Hospital of typhoid fever. He was the eldest son of Mr. C. W. K. Danforth, Preacher at Changanai, and had always been frail in health. In his Christian faith and character he was prepared for death.

—The members of Mr. Ignatius' last Commercial class have been very successful in securing employment immediately in Kuala Lumpur as typists, clerks etc. in the Postal and Railway Dept.

—The prize winners at the January examination of applicants for the new Second Form were as follows:—

1st, V. Chellappah, Atchuvally Eng. School, Rs. 30.

2nd, J. S. Amarasingan, Central College, Rs. 25.

3rd, P. Nagalingam, Manepay Memorial Eng. School, Rs. 20.

4th, T. Balasingam, St. John's College, Rs. 15.

5th, C. Ponnampalam, Araly Eng. School, Rs. 10.

This is the second year that the highest prize has been won by a boy from the Atchuvally Eng. school. A. H. Sinnatamby Esq. is the Headmaster of that school.

—On the 7th of February almost the entire school attended the wedding of Mr. James Suthirkam Cooke, eldest son of C. H. Cooke Esq. one of our Senior Professors. The wedding was solemnized at Sandilipay Church

and the bride was Miss Rosalin Pavalamma, second daughter of T. R. Payson, Head clerk of the Colombo firm of Messrs. Hutson and Co. Both at the bride's home and again at Mr. Cooke's house the College students had a large share in the festivities.

—A week later, Feb. 15th a large number of the College Faculty and students attended the funeral of Rev. J. M. Sanders at Achevely in deep sympathy with the bereaved sons, Samuel, David and Daniel and the family of the son-in-law, L. S. Pon-niah Esq., one of the College professors.



Alumni Notes

Mr. P. Chelliah, Advocate of the Jaffna Bar, has gone to Chilaw with the view of establishing his practice there.

Mr. Ford Duraisamy, B. A. Advocate, acted for some time in January, as Police Magistrate and Commissioner of Requests, Jaffna and Kayts.

Mr. P. Vytialingam, B. A., Advocate, acted more than once, as Police Magistrate at Chavagacherry

Obituary

Mr. A. Kesuppilly, who taught for some years in Vadduk-koddai High School, died on the 18th January.

Mr. Victor C. Lee, who joined the Medical School in Singapore after leaving the College passed away on the 26th January.

Rev. S. Richard, of the C. M. S. Jaffna, passed away on the 17th February.

Dr. C. Dutton, of Jaffna died on the 12th February.

—In the death of Rev. J. M. Sanders the Churches of Jaffna have lost one of their best and most devoted pastors and the whole community has lost a valued friend. His relations to the people of his pastorate was always most loving and fatherly. His sympathy and advice were greatly valued by all

classes of people. He graduated from Jaffna College in 1878 and from the Theological class in 1881. For thirty years he was a faithful preacher of the gospel. His influence in Tondaimanar, Atchuvely and Udupiddi was very strong and will remain an abiding monument to his memory.

