

Teacher on leave. *KK*

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Principal/V.Principal

Jaffna College

MISCELLANY.

New Series.

Vol. 1.

November—1890

No. 3.



JAFFNA:  
Strong & Asbury, Printers.  
1890.

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T. S. Arnold

Manipay.

SECOND CLASS.

R. V. Page

Manipay.

K. Sivasambu

Mallagam.

E. N. Charles

Sandilipay.

R. Paramu

Karadive.

C. A. Chittaippalam

Moolay.

C. Chinnatambu

Mallagam.

SUBJECTS AND EXAMINERS.

Arithmetic,

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

Algebra,

" G. T. Fleming.

Geography,

" B. H. Rice.

English Grammar

" R. C. Hastings, M. A.

British History,

R. Breckenridge, Esq.

Scripture History,

Rev. T. P. Hunt.

English Reader,

" R. C. Hastings, M. A.

Tamil Nannul,

C. W. Catberavalupillai, Esq.

Tamil Classics,

Rev. S. John.

Dictation & Translation,

{ Rev. E. P. Hastings, D. D.  
{ Mr. S. Hensman.

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

Payment of the following subscriptions is hereby acknowledged with thanks.

S. F. G. Carpenter, Esq. Jaffna	4.00	Mr. J. M. Sanders Jaffna	.50
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THE  
Jaffna College  
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# JAFFNA COLLEGE MISCELLANY.

VOL. 1.—NOVEMBER, 1890,—NO. 3.

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# JAFFNA COLLEGE MISCELLANY.

NEW SERIES.

VOL. 1.—NOVEMBER, 1890.—No. 3.

## OURSELVES.

This third number of the *Miscellany* completes the year. A "terennial," as our periodical has been termed, comes to its readers too infrequently to keep up the highest degree of interest. But too much time and money would be required to issue it more frequently, and we believe it fills its place and does a good work, and we are glad to know that it receives a welcome.

The pleasure with which we meet our readers is tempered with sadness by the recent loss we have sustained in the death of Dr. Hastings. We had hoped to have from his pen valuable reminiscences of the Old Seminary as well as of the College. But he has been called to a higher service leaving us the memory and inspiration of his life.

Our poetry this time is a venture on untried ground by a Tamil friend and will be read with interest by Jaffnese. We give another of our graduating orations this time on *True Nobility* which expresses sentiments worthy of

being pondered and put into practice. A graduate gives us a few words on *Libraries*, which we hope will be a stimulus to all our graduates, to make a collection that will be worthy the name. The notes on the *Study of English* are continued as well as the helpful records of our graduates.

### COLLEGE ITEMS.

The XIX<sup>th</sup> year of the College opened July 3 with a good attendance. Thirty new students have been received and fifty-three returned making our number 83. Of these, two were dismissed for tampering with their examination papers, two have left us for study elsewhere, and two have joined the Theological Class, leaving the number 77, arranged as follows:—Senior 8, Senior Middle 9, Junior 9, Junior Middle 23, Freshman 28. Of the new class 14 were church members or children of Christian parents, and a good number of the others seem to be in earnest in seeking the way of life as revealed in Jesus Christ, and the inquirers' class conducted by the Principal every Sunday noon has been well attended.

The departure of Mr. Marsh has thrown more work on the other instructors. We learn by letters that his health was much improved by the homeward voyage, but he had not regained his usual strength. There has been some delay in the matter of securing a successor but there is still some hope that Mr. Hitchcock may come. The two lower classes have studied Scripture lessons with Mrs. Howland. The seniors have taken Lockyer's Astronomy instead of Newcomb's as being more compendious, and Hiekkok's Psychology in the place of McCosh's, for the same reason and also because in the opinion of the Principal who teaches the subject it is more profoundly accurate.

Of the seven who graduated last June, three are teaching in the English schools of Chavagacherry, Manippay and Tellippaly and two have gone to Singapore to be surveyors.



A Theological Class of eight commenced study the first week in September. Three of them have been through the College course, and four others have taken a part of the course, while the eighth studied in Madras. For the present, Pastor Rico takes two lessons a day in Stock's Life of Christ and the New Companion to the Bible, while the Principal is taking them through the Manual of Christian Evidences by Prof. Fisher of Yale Seminary. The young men spend two or three hours three days in a week in evangelistic work in the villages.

*Visitors.* We are always glad to have friends come to see us. It is a stimulus to the students to do their best when they see that prominent persons from other places are not only interested in education in general, but that they take a special interest in their institution. In July we had the pleasure of welcoming our new Governor, Sir Arthur Havelock, together with Dr. Kynsey, Major Pirie, and Mr. Browne.

In the address read to His Excellency in Osley Hall, request was made for a Ceylon University. The Governor replied that it would give him great satisfaction if such an undertaking could be inaugurated during his stay in Ceylon. Some weeks after, the following reply was received through the Colonial Secretary:—

"With regard to the hope expressed by you that a Ceylon University may be created, His Excellency desires me to state that he trusts that the standard of excellence is being raised in the Institutions of Higher Education in Ceylon in such a manner as will soon justify the Government in taking such an important step. I am however to add that His Excellency thinks that in working towards the creation of a University, Ceylon with its many superior results over Indian schools, should aim at a standard higher than that attained by some of the kindred Institutions in the neighbouring continent, which have in important points been condemned by the Indian Education Commission."

This is encouraging and looks as if we might see a Ceylon University before many years. A new Director of Public Instruction having been appointed, we do not know what his influence in this matter may be, but his well known literary abilities give ground for hopefulness. The Governor and

suite expressed much interest in the Gymnastics and in the Boarding Department of the College in both of which respects it differs from other Colleges of the Island, in being required of all the students.

In August we had a short visit from the genial editor of the *Ceylon Observer*. Mr. John Ferguson, accompanied by Mrs. Ferguson, and a fellow traveler, Major Sutcliffe. The account of the College which appeared afterwards in the columns of the "*Observer*" was quite appreciative.

In September our representative of the Tamil Community in the Legislative Council, the Hon. P. Ramanathan, called and inspected every thing about the College with much interest.

A few days later, six young lady Missionaries from the Madura Mission, South India, visited Batticotta and spending several days, brightened with their presence two of our weekly rhetorical exercises as well as several of the other regular exercises.

Y. M. C. A. This Association keeps up its regular meetings and is doing a good work. Arrangements are being made to fit up the room west of the Senior Class-room for a Reading Room. The annual expedition to the island of Eluvative took place in September. About thirty of the students under the direction of Mr. Wallace, visited the school under their care examined the pupils and went to all their homes with the word of truth.

We can hardly pass over without notice the bestowing of the honorary degree of Doctor of Divinity on the Principal, by his Alma Mater, Amherst College.

Jaffna College has never paid much regard to degrees, believing in taking a man for what he is found to be worth and that he is no better for having a title. But it has always welcomed unsought testimonials of public appreciation for its graduates or instructors.

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### THE LATE REV. E. P. HASTINGS, D.D.

Our Magazine cannot appear without some notice of Dr. Hastings who was for so long identified with the Jaffna College. Nearly one half of his missionary life, and that the ripest and best half was devoted to the



Institution, and of its history thus far he might have said, "*magna pars fui.*" He aided in securing needed funds, he drew up its plan, and started it on its way and was its head and life until last year. Dr. Hastings was connected with the old Seminary for seven or eight years, in the beginning of his missionary career, the latter part of the time as its Principal. Of those who were under his instruction at that time, we may mention the following persons who are still living in positions of influence, or whose children, are with us:—Anketell, Armstrong, Backus, Bronk, Bryant, Chambers, Cooke, Cornelius, Curtis, Dutton, Fitch, Handy, Hubbell, Hunt, Kingsbury, Latimer, Lyman, Magoun, McClelland, McIntyre, Niles (John and Daniel), Russel, Rockwell, Stockton and Underwood. Others might be mentioned whose English names would not now be recognized. Whatever may be said against the introduction of these foreign names, we all must admit that many of them have been honored by those who have borne them here, no less than by those in America. But the Seminary seemed to lose its Christian power to a considerable extent, owing to the desire for English for the sake of Government employ, and its Principal was the most forward for its being given up in accordance with the request of the Deputation in 1855. Dr. Hastings was first of all a missionary and when English education could not be made to further the one object of the extension of Christ's cause, he was not willing to give his time for it.

When, after twelve years, a move was made among the people for a Jaffna College he was at first shy of it. But when he saw the possibilities of making it really an ally of the Church he consented to take the time, which he needed for rest in the home-land, for collecting funds. And later, when the one who was expected to inaugurate the new undertaking, the Rev. M. D. Sanders, was suddenly struck down by apoplexy, he accepted the invitation to be the head of the new Institution, and threw his energies and interests all into the task of starting the Jaffna College, as those who made the first move for it nearly five years before, wished it called. He manifested the same spirit as before, resisting every suggestion for employing any instructor however able or noted, who did not have an earnest Christian character, and

strongly opposing affiliation to an Indian University, lest the Christian atmosphere of the College be destroyed by the pressure for passes, being warned by what he saw taking place in institutions in India as well as by his own experience in the Old Seminary. For this reason he lost the sympathy of some who had not had his experience, or who cared more for popular success than Christian success. But he always had the love and respect of the people, and more especially of his students. Our Alumni Notes tell what his more recent students are doing. They themselves are the best testimony to the success of his life, and they best know what he was. One who knew him well writes: "I think his students would say, first of all, that he was very kind and patient with them, listening to all their little affairs. Yet when they did wrong he could be severe and they feared to incur his displeasure. Again, in the class-room he was very thorough, going into minute details and endeavouring to get his class well grounded in the subject. He understood the art of teaching. Again, he was a hard worker, and never shirked any duty no matter how disagreeable, and at the same time was very systematic. Lastly, his talks to the students, both in the class-room and in private to individuals, concerning religious themes, were frequent, earnest and effective."

Another speaks of "his mature counsel, his kind admonitions, his benign words of encouragement, the dignity of his presence, his zeal in the Master's cause, his devotedness to work, yes, even his patriotism to the country of his adoption."

To sum up his character briefly, we should say, first of all he was *consecrated*, secondly that he was *firm*, and thirdly that he was *wise*, and lastly that he was *patient*. The young men of Jaffna have been privileged in having him as a model and guide.

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### BENEFITS OF A COLLEGE EDUCATION.

We condense an article on this subject from an American paper. The Jaffna College is founded rather on American models, and therefore these remarks are especially applicable to its students. The common opinion

is that a College education promotes intellectual discipline, elevates scholarly tastes and forms noble character. All this is true, but we may add several important points.

*1st. College education lengthens the period of youth.* Youth is the time of preparation for life. The more important the duty to which God calls any creature the longer the time of preparation he gives. A lamb stands and walks from the hour of its birth, a child takes a year to learn. The height of any creature in the scale of being is measured by the period of its youth. Lengthening this period raises the scale of being. The boy who does not go to College begins life at eighteen or before; the boy who goes to College begins life at twenty-two. These four years of increase are worth more than any other years. The higher stages of culture are more valuable than the lower stages.

The College also makes this preparation the best possible. The *book* and the *man* make up the College. The book is not only, as Milton says, "the life-blood of a master-spirit," it is the life-blood of the master-spirits of all the world, and of all the past. The student prepares himself for the future by learning the past in the book. He becomes wiser than the ancients, for he has all their wisdom.

But the noblest power of the College is the *man*, the teacher. It is to be strongly said that no finer gentlemen are to be met with than those who occupy the chairs of instruction in our better Colleges. Such leadership is an inspiration. (The late President Garfield said that his old instructor Dr. Hopkins was such a grand man, that it would be College enough for him to sit at one end of a log if Dr. Hopkins could be at the other.)

*2nd. College education takes self-conceit out of a man.* Ignorance is the cause of self-conceit, i.e. of thinking too highly of one's self. The more we learn the more we find to learn and this teaches us humility. The old English schools had a system of fagging, by which the new students were required to perform menial tasks for the older students, and undergo various humiliations. This tended to cure self-conceit, but it was a barbarous method. The College education of today does this by breadth of education.

*3rd. College education gives a certain openness of mind and heart.* This is a willingness to receive light, it is an appreciation of the best in men and things; it makes a man liberal without looseness, so that he holds opinions with firmness but without bigotry. The College man unlike others, is able to win in the race of life, with his

intellectual vision large, his heart warm, and his energies strong without being rude.

4th. *College education fixes high standards of character.* The discipline of the intellect and the search for truth have their influence, and there is a kind of atmosphere, an influence that is not felt but yet has its effect every hour and moment. It is contended that the public sentiment at Eton, Harrow, Rugby and Westminster is heightened and manly, that in their play grounds courage is universally admired, meanness despised, manly feelings and generous conduct are encouraged; and the nonsense purged out of those proud of their rank or of their wealth. The American Colleges also the most aristocratic and democratic institutions, do the same in making the best principles rule, and in treating every man like every other.

5th. *College training fosters an intelligent and strong Christian faith.* Some think students are atheists, but in fact the College is the place most favorable to development of a faith strong as well as wise. A College president recently said to his students. "You are receiving a discipline of your powers that should save you from the sophistries to which the uneducated fall such easy victims. You are acquiring a knowledge of the great subjects of debate, and an estimate of the men who have most right to be regarded as authorities respecting them, that will keep you from calling any man master whose only claim to such recognition is his entertaining declamation. Besides that you are dealing with secular themes under Christian conceptions, and your attention is turned to the specific evidences that accredit those Christian conceptions. There is also an undergraduate sentiment represented by the ripest scholars and the men of highest intellectual rank among us that is not only favourable to Christian life, but also aggressively and earnestly interested in Christian work." The College stands by the side of the home and the Church in the fostering of an intelligent and strong faith. (Mr. Wishard told us how much large the proportion of believers is among College students than among other young men).

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*Our Exchanges.*—We have to acknowledge with thanks the receipt of several numbers of the *St. Thomas College Magazine*, the *Magazine of the School of Agriculture*, and the *Richmond College News*. Each is valuable and full of interest. We shall notice them more fully at another time.



ORIGINAL POETRY.]

## THE JAFFNA PENINSULA:

*An Acrostic.*

T here lies the lovely land where palm abounds,  
H ow well it thrives, with rivers none nor mounds.  
E ncircled though, with briny water's curl,

J affna is old Darg Lanka's beauteous pearl:  
A nd her sons, Freedom's ladder scaling fast,  
F ind their own selves excelling all the past.  
F ar England's mother, India sister true,  
N o place so blest as this they ever knew.  
A lthough man's state does here as ev'ry where

P oint well to Eden's Fall and Adam's care,  
E ach realm of Nature, well and good does fare.  
N o more 'tis true, that Ravan's\* ocean strand  
I s wholly barren, rude and foreign land.  
N o more 'tis true, that Yalpad's† "Sandy Wood" ‡  
S tands solely peopled with inhuman brood.  
U nto good Rulers hence and Mission friends,  
L et all due praise be offer'd as amends:  
A ye, aye, 'tis they who are our true god-sends.

O. KENNET B.A.

## TRUE NOBILITY.

Man is the noblest of creation having faculties higher than the lower animals and exercising a sort of authority and supremacy over them. It will be readily admitted on all hands that the moral capacity is God's special gift to man and that it distinguishes him from the other creatures. In animals and especially in certain animals as

\* *Ravan*: for Ravana the giant king of Ceylon and demi-god of Hindu mythology, the war against whom by Rama is celebrated by the Ramayana.

† *Yalpad*: for Yalpadi the famous blind musician from Madura who obtained as a free-grant the tract of land now called Jaffna from an ancient king of Ceylon, and after whom the country is called Yalpanam. "Jaffna" is only a corruption of Yalpanam.

‡ *Sandy Wood*: the literal translation of the word Manat-kadee the name of Jaffna when it was granted to Yalpad.



the ant, the bee, and the dog the instinct very closely approaches the reasoning powers. They have the physical endowments too but the moral they lack. They have no conscience which is the most authoritative faculty and the highest gift to man. Let us confine our view to a smaller field and take man alone. Among men who is to be considered the noblest? It is he who preserves his conscience uncorrupted, who obeys its monitions and regulates it with care.

When we speak of true nobility, it is implied that there is a false or untrue nobility. First therefore let us direct our attention to some illusions which men are sometimes apt to fall into when they wish to be considered truly noble.

Many are deceived in striving to get nobility in birth. They think that if they are born in a family of some high caste, rank or position they become true noblemen. They walk about the country with a haughty air demanding as it were, a sort of forced homage from the poor ones beneath them. This does not make one noble. Nobility is not born, but it is acquired. It is not in the blood. The blood of the Prince of Wales is in no way nobler than the blood of the toiling farmer. Nor is the blood of a Brahmin of a different colour from that of a Pariah. How much soever they may be respected by others yet they are not noble on account of their birth alone.

Then where shall we find true nobility if it be not in birth or rank? It must be acquired. Then is it in the acquisition of a high education? Some perhaps may think so. Suppose a man has attained the climax of literary pursuits he may be an ignominious wretch. We may admire persons on account of their knowledge, respect them for their position, but yet they may be hated and despised by us, taking character as the standpoint. One may not know the invariable laws which govern the planetary system, he may not know the different theories propounded by men of self-consciousness, he may not know any branch of mathematics; yet it is possible for him in spite of all this to be a truly noble man if he only behaves himself properly and wisely. The Master of Arts may be admired, but the master of Noble Character is not only admired but loved and followed by all.

Education if improperly managed is not worth having. We sometimes form exaggerated notions of the knowledge, which we have attained, and treat with contempt those that are below us. The higher some advance in knowledge the more are they prone to be puffed up in their imagination; and when they pride themselves on their attainments, they are found denying truth, denying God and denying every thing noble; but their final ruin is the more certain and dreadful. And what are they when compared with those intellectual giants as Socrates, Plato, Aristotle, Shakespeare, Milton and a host of others. It is just a comparison between the light of dim lamps and the Sun's radiant splendour. Away then with all our boastfulness and pedantry. Let us clothe ourselves with a garb of humility. We only gaze upon the world about and around us. But there is a small world within ourselves. When we study this closely, we shall know our real defects and strive to reach a greater degree of perfection.

Many of our Colleges do not attach due importance to ethical training. They are as it were mere passmills *i. e.* establishments which grind away a certain number of passes per year. The chief aim of a College should be to train the youth who are to be its Alumni to be *true noblemen*. It must be something more than enabling them to stand an intellectual test and adding a diploma of qualification.

Then should education be avoided and despised? No. But let it be associated with goodness. Let it be a means of enlightening the conscience and a help to the attainment of true nobility. A life of purity, a heart full of love, a conscience void of offence and a spirit of humility—these are the requisites which wisdom requires of her votaries. He who would make her his guide must learn to discipline his passions and to enrich his intellect with pictures and images of truly noble characters. If a person attains true nobility of character and rises in the social scale by the aid of education, then will he shine as the Sun sending forth cheering rays from above upon all beneath, and thus he will prove to be a blessing to his surrounding friends and countrymen. On the other hand if one rises with his moral powers dwarfed and stunted, he will be seen afar, but as a dark body seen in the starry light of the night.

Others there are who think that they are noblemen because they have accumulated enormous wealth. Should I speak of others who live merely to eat and drink as the Stoics and Epicureans of old. They indulge themselves in their carnal pleasures and yet their passions are insatiate. And when they glory themselves in what they think noble when they are in the midst of their revels and banquetings, downfall may suddenly overtake them as it did Belshazzar and his people when they were feasting in the house of their gods.

Riches have their own benefits. But when the object of the possessor is simply to amass large sums of money, when his whole ambition is to see how many pieces of stamped metal he has, he rushes forward blind-folded in his course and knows not where he may stumble; and if he be not hindered by some external circumstances he is sure to be ruined in everything. But if our wealthy people have true nobility combined with their great possessions, if they have a loving and upright heart, if patriotism governs them, how blessed will be our land.

Every man has capacities by which he may either be good or bad, noble or mean. It is the efforts put forth by us and not the circumstances that make us worthy. Those trees are found to be strongest which have most resisted storms or are rooted on rocks. But their strength is not owing to these circumstances, but it is because effort has been put forth under such conditions. So we are not mere creatures of circumstances but are architects of our own positions. As free agents, we have the power to will our course of action. Therefore every one is capable of true nobility. There is no excuse for any one.

Character is the crown and glory of life. It is the noblest possession, the richest of all jewels and gems, yes, richer than the crown of a monarch.

It is by character that we are able to accomplish the main purpose

of God's making man, which if expressed in simple words is 'to be good and to do good' or in other words *to be truly noble*. God is himself noble and it is a duty devolving on us to grow more and more like Him whose riches are not in wealth or in learning but in richness of spirit.

Again it is by the same thing that our duties to our fellow-men could be fulfilled. We are every one of us surrounded by our friends and relatives to whom we are in different relations and hence under different obligations. Love is the most essential of all these obligations, upon which we may say all the others are founded. It involves and produces all the other traits of character. See how noble a man is who helps his poor friends, who loves his enemies sympathises with the distressed and endeavours to promote the welfare and happiness of the country. We are stewards of God's property every one being intrusted with certain talents which we have to use in a proper way.

Now let us take the prosperity of a man in this transient world. It is only a man of good character that pushes his way with success in his undertakings. He unconsciously possesses a great influence over others. He is the guide of those sinking in moral darkness.

George Washington left behind him one of the greatest treasures for his country. His greatness did not so much consist in his intellect, his skill or genius, as in his genuine nobility of character.

If every individual be of good character then evidently the whole nation will be prosperous. Peace and tranquillity will be in the land, and every one will enjoy perfect happiness.

Lastly it is according to our conduct in this world that our reward in heaven will be determined. He who has sympathy, honesty, patience, humility, and love, will distinguish himself in the world to come.

We have seen then that nobility of character is the most important requisite of man's welfare in heaven above or in earth beneath. Every sensible being will therefore strive to be truly noble at whatever cost or consequence. Difficulties and misfortunes may befall us in our efforts to be such. But if we have a fixed concentration of mind, a strong resolution, a mind not to be daunted by shortcomings, and a constant exercise of self-control and watchfulness, we need not doubt of ultimate success. We must take advantage of noble characters that have run before us. As Longfellow in his well-known poem says:—

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time;"

"Footprints, that perhaps another  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother  
Seeing, shall take heart again."

"Let us then be up and doing  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait."

The Bible is acknowledged by men of great research to be a book

containing in its pages perfect principles of morality. Let it be studied, therefore, and followed.

But we need a strength more than human to help us. Where is it to be found? It is found in the perfect God-man Jesus Christ. He lived under human influence, underwent human experience and temptations and yet without a stain in his character. Who can study His life without recognising it as a life of perfection and example. Through Him we must seek the help of God who is ever ready to help them to the uttermost who call upon Him.

Seeing then that true nobility of life consists in character, let one and all of us strive to reach perfection in ourselves, to put down vice in all forms from our land, and to encourage morality and virtue, and then shall our country be blest with truly noble sons who shall bring honor and fame to their mother land.

ALFRED NATHANAKI,

Class of 1890.

### FOSSIL COURTESY.

It has been said that language is fossil history and fossil poetry. A fossil is a form which was once alive and growing, but has become fixed in a stone, not like a toad in the rock, which the Tamils tell of as a proof of Divine providence, but as a part of the stone itself.

Thus the word Tamil, being derived from the Sans. Dravida, probably meaning *driven off*, and going through the changes dramida, dramila, damila, and tamil, tells us of the aborigines being driven southward by the invading Aryans, and each step of the change gives us something of their history. This living and growing word is now fixed. The word *Lanka* or Ceylon, meaning the "*resplendent*", is fossil poetry. In fact most words describing a thing by some prominent characteristic are poetical, as *a-du*, a sheep, is the one that gambols.

We now, however, wish to point out the *courtesy* embalmed in that peculiarity of English which is so troublesome to learners, *i.e.* the use of *Shall* and *Will*. In general we say that *will* expresses a wish, or an act of the will, *i.e.* choice based on desire. *Shall* means debt or obligation. Now the general rule is that the future is expressed by *shall* in the first person, but by *will* in the second and third persons. Thus the sentence "I shall go to town and so will you and John," means I expect to go, but I am not so rude as to say that it is merely because I choose to go. It is



because I am compelled by circumstances. But you and John are so gracious, that I am sure you are both quite *willing* to go. This is courtesy fixed in the heart of language.

As a consequence of this, determination is expressed by *will* in the first person, and by *shall* in the 2nd and 3rd persons, which also implies compulsion, or as it is usually expressed, it commands and promises.

In indirect speech *shall* is future for all, and *will* is determination for all, because in that form all persons are equivalent to the first person. e.g. *You say that you shall go*, is the same as; *You say "I shall go,"* this is simple futurity; whereas: *he says that he will go*, equals, *he says "I will go"* which implies determination.

In questions, the point of courtesy makes another change for the 2nd person. Although we say *You will go*, in a question we must say, *shall you go?* i.e. we assume the willingness and the only question is whether circumstances will permit. But in the 3rd person, this question does not come up, and we say *will he go?* To say *will you go?* implies a doubt as to the willingness.

All the usages of *shall* and *will*, as well as *should* and *would*, are in accordance with these simple rules. Thus when David says: "Surely goodness and mercy *shall* follow me all the days of my life, and I *will* dwell in the house of the Lord forever," these verbs are not mere futures, but the Psalmist implies that God has promised that goodness etc. shall follow him, whereas he is determined to dwell in the Lord's house.

Another example of courtesy is in the use of *you* for *thou*, the plural for the singular, as if the person spoken to were a king or prince with his counsellors. The Tamil does the same, using the simple plural *nir*, or the double plural *ningal*, for the second person singular, but the courtesy is rather spoiled and turned into snobbishness, by keeping also the other, or singular form *ni*. It is as if the Tamil man wished to flatter some persons, while he despised others. It is no wonder that those who were brought up in the English tongue are troubled to make the distinction.

Thus in various ways the characteristics of a people leave their marks in their language. Even the dif-



ference of pronunciation of Tamil, between Jaffna and South India, indicates a difference of character. In many parts of South India the mouth is not fairly opened in pronouncing vowels, whether from indolence, or from its being so frequently full of betel, we cannot tell, but as a consequence they say yenna, for enna, etc. Dr. Caldwell brings out this peculiarity well in his grammar by relating an incident. A party while traveling saw a guide-board, but could not make out the name on it and so sent a little Tamil girl to see. She returned saying she could give the letters but could not pronounce it: so she said they were Yen-yeh, yell-yell, woe-woe, war, and the travelers made out the dreadful sounds to mean Nalloor.

## HOW TO STUDY ENGLISH.

I propose here to redeem my promise made in the previous number of the *Miscellany* to enlarge upon some of the mistakes I pointed out there as made by the Tamils in their study of English. And in so doing, I think it better for future reference &c. to treat the subject, in some way systematically though not elaborately, compiling as I have done my notes from different authors. —and not by simply taking the order of the mistakes as given in the second number of the *Miscellany* and slightly commenting upon them.

I will therefore take first

### Expression.

The art of practically applying the rules of Grammar is called *Expression*. It varies according to individual men.

The mode of expression peculiar to a man is called his *style*. Yet all style should agree in certain properties which are considered essential.

The *essential properties* of style are two, viz.,

1. *Diction*.
2. *Structure*.

*Diction* has reference to a writer's *vocabulary*. By *vocabulary* is meant the words and phrases used by a writer.

*Structure* is the manner in which a person forms his sentences with the vocabulary he commands.

\* Diction should first of all be *pure* : that is, words that are used by the best modern writers or speakers should alone be used.

The violation against *Purity of Diction* is called *Barbarism*. Barbarism is of four kinds:—

### • I. PROVINCIALISMS. •

The English language was once confined to England alone. But now it has spread to many parts of the world. In all the countries where it is now spoken the diction of the educated people is much the same. Yet in every such locality certain forms of speech not recognised by the polished and educated classes have come into use. And these are what are called Provincialisms.

Again, there are cases of certain pure English words being twisted and put by the ill-educated people to a use of their own. They also are called Provincialisms.

These two classes of Provincialisms have only a partial use in the English speaking world. They are understood in one English speaking country while they are not known in another. Hence it is that their use is chiefly objected to.

Words used by special trades and professions are also generally classified under Provincialisms. They are otherwise termed *Slang*. But *technical terms* are not Provincialisms.

Expressions used by the lower classes only may also be termed Provincialisms. But as they are worse in character than mere Provincialisms they are better classified under *vulgarisms*.

### EXAMPLES.

#### PROVINCIALISMS.

Bosh—trash  
Boss—head workman.  
Chores—little jobs  
Dumps—low spirits.  
Grab—seize  
Hobble—difficulty  
Humbug—a cheat

Jabber—to talk incessantly.  
Loggerheads—quarrel.  
Palaver—idle talk  
Riff-raff—low people  
Spree—drunken frolic  
Topsy-turvy—upside down

#### SLANG.

Spanker—horse  
Trap—vehicle  
Devil—a printing office boy  
Plucked—failed or defeated

Crib—a literal translation.  
The cloth—the clerical profession.  
Smash—to become bankrupt  
Line—occupation

## TECHNICAL TERMS.

Anterides—butteress	Incus—a small bone of the ear
Battery—electric apparatus	Lactic—pertaining to milk
Dermotomy—dissection of skin	Kraurite—a mineral

## VULGARISMS.

All there—first rate	Black and white—handwriting
Any how—badly	Chalk out—to mark
Back out—to retreat	Chuck up—to give in.

## II. OBSOLETE WORDS.

Words that have now gone into disuse are called Obsolete words. Good writers of prose have ceased to use them. In poetry, of course, they are used by way of license. There are many obsolete words in the English Bible and in books written about the period that the English Bible was translated. When the Bible was translated such words were yet in good use. But this is no reason why modern writers should use them.

## EXAMPLES.

Albeit—although	Pate—head
Behest—command	Plight—pledge
Boot—profit	Quoth—said
Enow—enough	Sooth—truth
Fro—from	Trow—believe
Let—hinder	Wit—know
• Methinks—I think	Yea—yes

## III. UNAUTHORISED WORDS.

New words are, every now and then, being introduced into the English language. Such introduction of words is called “coining” words. Not every one has the privilege of coining words, and the occasions for coining words are not many and ordinary. One who has a mastery over languages may sometimes do it. One who invents or discovers a thing may always do it, provided there do not already exist in the language words expressive of the thing invented or discovered.

The general rule for coining words is “that no words should be compounded of elements drawn from different

languages." Words formed in breach of this principle are called Unauthorised Words.

They are of two classes:—

1. *Words properly formed but not adopted by good writers.*

#### EXAMPLES.

Amiability—amiability	Pecunious—pecuniary
Candidness—candour	Productivity—productiveness
Effectuate—to accomplish	Risky—hazardous
Inexpected—unexpected	Wonderment—astonishment

2. *Words not properly formed and hence not adopted by good writers.*

#### EXAMPLES.

Argufy—argue	Mobocracy—rule of mobs
Botheration—annoyance	Preventative—preventive
Jeopardise—endanger	Stratagetical—Strategic

### IV. FOREIGN WORDS.

When there are English words with which to express an idea no foreign words or phrases should be used instead, be they Latin, Greek, or French, or from any other language. And especially must this be the rule in India or Ceylon, as Indian or Ceylonese students of the English language very rarely study other European languages. There may be a shadow of reason for using such terms as

<i>sine qua non,</i>	<i>a fortiori,</i>
<i>sine die,</i>	<i>a priori,</i>
<i>statu quo.</i>	<i>ipso facto</i>

which have, correctly speaking, no proper equivalents in English. But such phrases should be well studied and sparingly used avoiding all affectation.

French words used in English composition are called *Gallicisms*.

#### EXAMPLES.

Apropos—to the purpose	Dernier ressort—last resort
Bagatelle—a trifle	En masse—in a body
Bizarre—singular	Fete—entertainment
Bon mot—witticism	On dit—common report
Chateau—country seat	Qui vive—on the alert
Comp-de grace—finishing stroke	Soi disant—self-styled

There is a tendency among the English people sojourning in India to freely use *words of purely Indian origin* in conversation and familiar epistles. This should in no case be imitated by Indian students.

### EXAMPLES.

Pucka—good	Syco—horse keeper
Kachcha—bad	Ghadi—carriage
Punka—fan	Khansama—cook

The second quality of Diction is *Propriety*. It may be defined as the use of right words in conveying one's meaning.

The use of right words may be divided into two classes:—

### I. GOOD USAGE.

In order to command this class of *Propriety* a writer should possess ability.

First, to *discriminate Paronyms*

Then, to *use Prepositions properly*.

Thirdly, to *use Words in general properly*.

### I. PARONYMS.

Paronyms are words derived from the same root.

### EXAMPLES.

<i>College</i> —a society of scholars	<i>Produce</i> —agricultural products
<i>Colleague</i> —a partner in office	<i>Produce</i> —that which is produced
Root, L. <i>collegere</i> , to collect	Root, L. <i>pro ducere</i> , forth lead
<i>Domain</i> —territory	<i>Suit</i> —the act of following
<i>Dominion</i> —authority	<i>Suite</i> —attendants of distinguish-
Root, L. <i>dominus</i> , master	ed persons
<i>Jurist</i> —one versed in law	Root, Fch. <i>Suivre</i> , to follow
<i>Juror</i> —one sworn on a jury	<i>Tenor</i> —character
Root, L. <i>jus</i> , law	<i>Tenure</i> —the right of holding
<i>Populace</i> —the common people	Root, L. <i>tenere</i> , to hold
<i>Population</i> —the entire people of a country	<i>Testament</i> —solemn writing
Root, L. <i>populus</i> , people.	<i>Testimony</i> —solemn affirmation
	Root, L. <i>testari</i> , to testify



## LIBRARIES.

"The proper study of mankind is man."

"Great men have lived among us, heads that planned  
And tongues that uttered wisdom".

Books are the transcripts of their thoughts and the legacies they have left us. Libraries are the perennial repositories of their minds. A proper study of their minds and a desire to become the owners of those legacies will be not only perennially interesting but will also supply the higher necessities of every individual and community.

Civilized men have ever felt a deep affection and veneration for libraries. "The nourishment of the soul" and "the medicine of the mind" were the inscriptions engraved in front of an ancient library. "A house without books is like a room without windows; a library is one of the necessities of life," are the words of a modern pulpit orator and lecturer. Every intelligent person in the present day, being impressed with the advantage of reading, seeks for books. Every veteran scholar feels the need of a collection of books. Every reader gathers about himself something of a library. The minds of tens of thousands are occupied with books from three years old onward through youth and manhood. And we read of Private Libraries, Home Libraries, and Libraries of the community, whether this community be a school, a parish, a village, a city, a college or state.

As our land advances in civilization the love of reading in every class of society is undoubtedly growing every year. There is a thirst for the acquisition and enjoyment of books. Books are now sought for and valued as property. Libraries for one's private use, for the household and for the society are being formed and established. Endeavours are being made and steps are being taken to increase and strengthen the collections that have already been formed.

But the multitude of books in the present day has become almost overwhelming. An experienced librarian has estimated that not less than 25,000 new books appear annually. Owing to the publication of books at a cheaper rate, books of all sorts are more or less within our reach. Many of these are comparatively worthless. It is absolutely necessary therefore that, while we are endeavouring to enlarge our small and ill assorted libraries, every

earnest reader should be able to know how or what to choose for his or for his country's immediate wants.

"Time is precious, life is short." It is quite possible for a man to go on reading and never light upon those books that supply his higher necessities. Hence it is highly important to know the characteristics which these books should have. Numerous are the suggestions which point out the characteristics of these classes of books. Among some of the suggestions worthy of remembrance are the three following:— *First of all the book you would choose must interest you. It must, in the second place, have the power of calling into action the mental faculties. A book must have another requisite namely, a tendency to make you fitter for your every day duties.* They should have not one merely but all of these characteristics. And it is admitted by those who are qualified to pronounce opinions on the Bible that all these three requisites, which every suitable book must have, are found in the "Divine Library."

"The Bible has been a quarry for sculptors, a gallery for painters, a text-book for orators, a standard for poets, and a dictionary of quotations for every body. It was a fountain of melody to Handel, to Mendelssohn, to Haydn; a field of phantasmagoria to Dante; a spectrum of human life to Goethe; a consecrating oil to Shakspeare; a window in heaven and a light upon earth to Bunyan; a mystery of mysteries to Byron; and a pocket companion to Scott."

The great object of living is the attainment of true manhood. The great end of life is not to be learned but to be good and noble. Let us remember that a library is only of value as it makes us better, purer, and nobler men. Let the "Divine Library" always stand first in our esteem, and be read first daily.

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## ALUMNI NOTES.

### CLASS OF 1878, CONTINUED.

**V. Modr. W. Stevenson**, a son of the late Vytialinga Modr., Maniagar of Vadimiratchy, became a member of the Batticotta church in December 1874 and after graduation was taken as teacher in the College. In February 1881, he resigned this work for a temporary Government post in the Customs Department at Kaitis, and in July of the same year was appointed teacher in the

English School at Pandaterrupoe under the Board of Education. In October following, he came to the High School at Batticotta and continued in the work of teaching during the time of Messrs. Low and Chapin. In 1884 he accepted the position of a teacher in the Pasumalai College at Madura under the American Mission and has continued in the same situation to the present time.

f. The following are the names of those who belonged to the same class, but did not graduate.

**Anketell, Cyrus. P.** left College in July 1875, a year after entering College, with a view of prosecuting his studies at Madras; he there passed the matriculation in 1876, returned to Jaffna and was employed in the English school at Pandaterrupoe. In 1878 he was taken into the Divinity Class of the Bishop of Colombo and continued his studies with some teaching work till 1882. In the following year he passed the Government English second class certificate examination, returned to Jaffna and was employed under the Church Mission for four years as a teacher in the Kopay Training Institution. He then resigned his situation, went over to Bombay and was employed for about a year in the American Mission High School. At present he is connected with the Batticotta English school. During these years, he has done some literary work, and has brought out a Child's Geography of the World and an English and Tamil Dictionary. He married twice. The first in January 1856, and now on the 15th October of the current year.

**Bartlett, Daniel** of Jaffna left College in January 1878, after passing his Junior Certificate Examination and joined the Medical College at Colombo. In 1881 he gave up his medical studies on account of failing health, returned to Jaffna and joined the Manipalay Medical Class under the American Mission. In 1882 he finished his course and established himself as an independent private practitioner in the town of Jaffna. In addition to his medical duties, he was appointed Registrar of births, marriages and deaths in September 1887. He married in Sept. 1884 a daughter of Mr. Richards of the Church Mission and is now the father of four boys.

**Bryant, Thompson**, the eldest son of the Rev. A. Bryant of Changanai, died while in the College on the 11th November 1877. He was a good scholar, consistent christian and a promising youth.

**Champion, Jacob** a son of the Rev G. Champion of Chundiculy, left College in May 1876 to join the Divinity Class of the Bishop of Colombo. After a few years study, he returned home, and took to the business of trading; but before his business was fairly started he died of fever on the 1st of July 1884. His death was peace.

**Daniel, A.** of Udupitty was a church member at the time of entering College. He left in July 1876 and has been employed under the American Mission as a writer first at Udupitty and

then at Tellipally. But in 1882 he was made the Treasury writer of the A. C. M. and continues in that business to the present time.

**Dwight, A.** of Tellipally better known as A. D. Ranganathan left College in October 1876 to enter the Government Factory, at Colombo and in 1881 he finished his course of instruction there and was first employed in the Water Works at Colombo. He was then engaged in the construction of the beautiful iron bridge over Elephant Pass. He has since been employed in very important works of public utility under the P. W. D. and is now made the Inspector of Works.

**Dwight, E.** of Oodooville entered College as a Christian and left in October 1875. Since that time he has been connected with the Wesleyan Mission as a teacher and local preacher.

**Dwight, G.** of Oodooville joined College as a Christian. He left in March 1876 to seek employment. He is now a store-keeper in the Central Province.

**Handy, G.** the eldest son of the Rev. T. P. Handy of Nellore, left College in 1875 to be employed. He is now a Catechist under the Church Mission. He married a daughter of the Rev. J. Backus.

**Naganather, K.** of Chunnagum was never a Christian. He left in March 1876 and was employed first at Point Pedro and then at Chavagacherry as book binder. He married the daughter of the well known Ploly Tamby and is now employed at Vavania-Velankulam under Government.

• **Rice, Daniel,** the eldest son of the Rev. B. H. Rice of Batticotta left College in June 1877 and has since been employed by the Wesleyan Mission as a teacher in the English School at Chetty Street.

**Sapapathy, S.** of Araly is now a Christian and is better known as S. S. Jeremiah. He left College in October 1875, studied medicine at Colombo and is now a Dispenser at Dickoya. He is a brother of Mr. Jeremiah of Tellipally the Headmaster of the Training School.

• **Sinnappa, N.** of Wannarponne left College in June 1877. and is now settled down as a farmer at Sandilipay.

**Swaminathapillai, A.** of Manippay left College a non-Christian in January 1866 and took to teaching in the A. V. School at Navalay. He passed the clerical examination in 1881 and is now employed as a clerk in the office of the Principal Civil Medical Officer.

**Venasitamby, Edward** is a Christian and native of Batticotta. He resigned his connection with the College in 1879 and was employed as a teacher at Chavagacherry, Pandaterrupoe and Va-



lany. Since 1881 he has been a Colporteur under the American Mission. He married the daughter of the late Mr. Moody long time a catechist of the American Mission.

## Sundry Notes.

**Strong, S. N.** is now an agent at Paumpan, to the S. S. Lady Gordon.

**Sanders, C. M.** Native Preacher, is now in charge of the church and evangelistic work at Karativ. On the eve of his departure from Udupitty the influential people at Vadimiratchy read to him an address and made a present of a watch as a token of the general appreciation of his work in the Boarding school there.

**Christmas, J. I.** '83 is studying for B. A. in the Christian College, Madras.

**Christian, P. L.** has been transferred to the Udupitty Boarding School as its Head Master.

**Hamilton Chellappah, Varitamby, V., Hitchcock, W. R., Chinnappoo Luther, Hunt, R. P., and Danforth, C. W.** form the members of the Theological class recently taken at Batticotta.

**Aseerpatham, R. P.** has been appointed Postmaster at Avissawolla.

**Arumugam, V. and Clough** have passed the surveyor's examination at Singapore and are now stationed at Malacca.

**Richard, Appiah S.** taken into the Divinity class in connection with the Trinity College, Kandy under the Church Mission. He also passed the Calcutta Entrance early this year.

**Murugasu J. S.** '88 was married to Harriet Annamma, second daughter of Rev. D. P. Niles of the Wesleyan Mission, Jaffna. He is a Conductor in one of the Tea Estates near Newera Eliya.

**Vathanayagam,** '89 has given up work in the Eng. School at Batticotta for a position in the Manippay Central School.

**Arnold, S. C.** '90 is also teaching in the same institution.

**Nathanael, A. M.** '90 is engaged in private study for the Matriculation of the Madras University.

**K. Modr. Suppiah,** '90 is appointed teacher in the Tellipally English School.

**McLelland, D. S.** '90 is teaching in the English School at Chavagacherry in place of V. Varitamby.

**Chellappah, A. and Namasivayam, V.** '90 are gone to Singapore to the Surveyor's Department there.

**Hunt, Elisha B.** second son of Rev. T. P. Hunt of Chavagacherry and an undergraduate of the College, passed the Surveyor's Examination in July last.