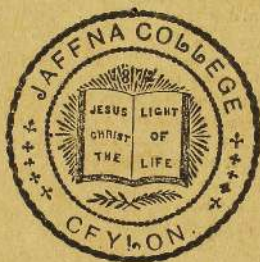


THE
Jaffna College
MISCELLANY,
New Series.

Vol. 4.

March-1894

No. 3.



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JAFFNA COLLEGE MISCELLANY.

VOL. 4.—MARCH, 1894.—No. 3.

CONTENTS.

Ourselves	-	-	-	1
College Notes	-	-	-	1
Y. M. C. A. Notes	-	-	-	3
Light	-	-	-	5
Irish Riddle	-	-	-	9
From Jaffa to Jerusalem	-	-	-	10
Letter From Mr. Marsh	-	-	-	13
Bishop Phillips Brooks	-	-	-	15
Education in India and Ceylon	-	-	-	17
Uses of Electricity	-	-	-	20
Noble Self Control	-	-	-	21
Alumni Notes	-	-	-	22

JAFFNA COLLEGE MISCELLANY

NEW SERIES.

VOL. 4. — MARCH, 1894. — No. 3.

OURSELVES.

The last number of the *Miscellany* was issued as a *Calendar and Catalogue* of the College. Most of the copies contained as a frontispiece a picture of the College printed in America. We have still a few copies on hand which can be sent to any who are desirous of knowing about the College.

The present number of the *Miscellany* completes the fourth year of the new series. Those of our subscribers who have not paid for this or any previous years will please send the required amount with as little delay as possible to the Principal, Jaffna College, or the Treasurer of the Alumni Association, Mr. A. Abraham.

We have for this number a letter from Mr. Marsh and one from Mr. Wallace. They were received in time for our last number, but could not well be inserted in that. We believe they will be read with none the less interest, and will help to keep up the bond of interest between the East and the West.

Not having had Alumni records in our last two numbers we give a larger portion in this. The Alumni of the College are the best advertisements of the College, and we are glad of the record of their lives.

COLLEGE NOTES.

The last number was not completed until February although dated November, so that it and the previous number give most of the College news for the year. The Annu-

al meeting of the Directors was held at Batticotta on the evening of the 6th March. The report presented to the Directors contained but little in addition to what we have already given. We make one extract. "We had over 50 in our two Entrance classes, but several were hindered by sickness, and a few by want of activity so that we sent in only 42 applications, and one of these we immediately after withdrew, and another was not able to appear because of illness. Thus only 40 actually went in to the examination. The questions were a little more difficult than last year, especially in mathematics, and the students were as a whole not quite as well prepared because of illness. Therefore we do not look for as good results as before, yet we hope that a good proportion will pass. On almost the first day of the College year an F. A. student who had just returned from Colombo, came down with the mumps. From that day to this every week several have gone home with the infection until half of all the students have had it. Mr. Hitchcock and Mrs. Howland have also taken their turn. Some have had it very lightly, but scarcely any of them have got off with less than two weeks absence, and some have not recovered from the effects for several weeks. This has seriously affected the work of the year."

It was decided to put up an additional dormitory room on the west side of what we might call the quadrangle. The gate is to be moved about fifteen feet to the north in order to make place for the new room, and the little kitchen on the south side moved to the north side. Also the west room of the godown or storehouse is to be put into good repair, and improved to furnish accommodations for the B. A. class which is expected.

We might mention the new apparatus which was purchased in London by Rev. R. C. Hastings. A Wimshurst electrical machine, which gives frequent sparks an inch or an inch and a half long, even in damp weather. The ordinary electrical machine gives scarcely any signs of electricity even in the most favorable weather. The climate of Jaffna is so warm and moist that all electricity is dissipated as fast as it is developed, but this new machine multiplies and concentrates the effects so as to give really excellent results. With it are

three Geissler tubes, with various gases or liquids in them which give beautiful effects when the sparks pass through them. There is also an induction coil to be used with the voltaic battery. A barometer also came which is good for illustrating, though the rise and fall of the barometer in Jaffna is very slight, a tenth of an inch being very unusual. A Cartesian diver and two water hammers, which also illustrate the making of water to boil with the heat of the hand.

Mr. Isaac Lindsay Best of Hamilton College, U. S. A. arrived in October as Mr. Wallace's successor, and has already won a place for himself in the regards of all. His father is a Presbyterian Minister and was for fifteen years Principal of a Boarding School in Clinton N. Y. in which Charlie Hastings, the son of the late Principal of Jaffna College, studied for a time.

The marriage of Mr. Hitchcock to Miss. H. A. Houston took place in Madura, Oct. 12, and we welcome Mrs. Hitchcock's presence, not only as a help-meet to our Professor, but also as a helper in the College and in the village work.

Y. M. C. A. NOTES.

The week of prayer for the Y. M. C. A. in November was observed as usual by a meeting each evening. The attendance and interest were good. Rev. Mr. Garrett was present one evening and addressed the students. The meetings were helpful to the Christians.

The annual meeting of the Sunday schools was held on the 28th of December. There were about four hundred children besides the students of the College and High School. A procession was formed, each school carrying a flag of bright colored silk, and after a march of half a mile entered the church. This had been decorated by the members of the Y. M. C. A. and furnished with a Christmas tree, the presents on which were mostly provided by Mrs. Howland. The exercises by the children consisted of singing, declamations, and dialogues both in Tamil and English. Much interest was shown by the large attendance of parents and friends.

The meetings of the week of prayer in January were well attended throughout by the Y. M. C. A. members, and some new voices were heard.

The expedition to Eluvative was postponed till the 12th of January. The examination of the school was satisfactory and the children were well pleased with their prizes and presents. Many of the people were suffering with fever, and the teacher has since, we are sorry to say, been obliged to come away from the island on account of sickness. The Y. M. C. A. is helping a boy from this island in the Tillipally Training and Industrial School.

The annual meeting of the North Ceylon Union was held this year at Batticotta on the 26th of January. The reports from the different Associations were on the whole encouraging. The membership is larger than ever before, and no less than sixteen conversions and baptisms were reported, tho some Associations had no delegates present. Rev. W. T. Garrett having removed to Trincomalee, Rev. G. Leese takes his place as Secretary. It was decided to hold a General Convention in June. The public meeting in the evening was well attended and very interesting.

The annual meeting of the Jaffna College Association was held February 10th. The change from June was made in order to bring it before the close of the College year. The reports showed that the work of the different committees had been well maintained except those on Garden Work and Athletics. The garden had been so little cared for that it yielded little income. Cricket has not been well kept up since the departure of Mr. Wallace, tho there is some interest in tennis. Sickness and the rains interfered with the field sports. The Sunday evening meetings are very helpful to the Christians. Teachers go out to six Sunday schools only, the English school in Araly being no longer in existence. The Reading Room is in a flourishing condition, several papers being regularly given to it. The Young Men's Era was sent by Mr. Sanders, with whom also letters were exchanged. Under the presidency of Mr. Best it is hoped that the Association will advance and prosper. Rev. J. W. Fall was present and addressed the meeting, giving special emphasis to the two words 'go' and 'tell.'

L I G H T .

Our motto has "*light*" for its central word, and it is well for us to consider some of the many truths that are bound up in that monosyllable.

Light is essential to life and growth. By the aid of sunlight the plant is able to take the carbonic dioxide exhaled by animals and, unlocking the embrace of the two elements, use the carbon for its own growth and set free the oxygen, so essential for the life of animals. The animals in turn take the carbon stored by the growth of the plant, and in their systems combine it again with the oxygen, and it is only by this activity that they live. Most of the light on the earth has its source in the sun. The rays of the sun are threefold, and spread everywhere. In this they are a type of the nature of Deity. The threefold rays are heat, light and actinism. It is sometimes said that these three are the same. It is true that the three are all vibrations of the everywhere present ether, and that they usually accompany each other, and can be changed one into another. But they differ in their effects. Heat moves through solid bodies, by a communication of the vibration to the solid particles of matter, and this vibration is spread in all directions slowly, and continues for some time until dissipated. It also causes an expansion of the solid bodies, and greatly facilitates both union and separation of elementary substances. It is felt by all parts of the body. Light is felt only by the nerves of the eye. Actinism is not perceived by any of the nerves, but it produces chemical action, and in special it is this which is the aid to life and growth in the plant as described above. When the rays of the sun are allowed to fall on a prism, they are dispersed or broken up into their component elements.

We see seven colors which we call light, because perceptible by the eyes. But towards the red side we find more warmth, and this extends beyond the color. Actinism is found on the violet side and extending considerably beyond it. If an opening is made in the screen on which the colors fall, and a little beyond the violet, a photograph, or *light-writing* may be taken on the other side, although there is nothing of what we call light. These seven colors differ from each other in the length of the vibrations composing them, but there is no defi-

nite line of demarkation between them. The red rays are the longest, being .0000256 of an inch in length, and the violet waves are the finest being on the average only seven tenths as long as the red. The outer actinic rays are finer still, and the lower heat waves are coarser than the red, and between these the gradation is regular. So that instead of seven rays of colors we might say that there is almost an infinite number. Yet as we have seen above there are marked distinctions between heat, light and actinism.

These three are an illustration* of the activity of the Deity. The special activity of the Father is Love, which is an internal activity or emotion. "God so loved the world that he gave his Son." This is like the heat or warmth which affects all the nerves. This fact is so universally recognized that "the warmth of love" is a common expression. We might note still further resemblance, in that love causes the heart to expand, i. e. it seems larger, and its affection is more wide-reaching. As warmth tends to promote union of atoms so love promotes union of hearts, and so forth.

Light is the only portion of the sun's rays that is visible. So the revealer of Deity is the Son, (Heb. 1: 2. Jno. 1: 18). The work of the Holy Spirit is like the actinic rays, not perceptible by the senses, but only known by its results. It is the Holy Spirit that produces life and growth, like the actinic rays, and like its picture-taking power the Spirit prints the Divine likeness on us.

The three rays are one in nature, and one in source, but different in the work they do. So the three in Deity are one in essence, but differ in work, or office. Also as heat may be changed into light or chemical action, or light into the other two, and so on, so the love of the Father is seen in the Son or "shed abroad by the Holy Spirit," and the Spirit may reveal Christ in our hearts, and the knowledge of Christ is one of the most potent agencies of the Spirit in sanctifying.

The principal means for producing heat, light, etc. is chemical union, especially combustion. When the atoms rush into each other's embrace, the result is a vibration which extends on all sides. So love or spiritual union is the source of all activity in the Deity, using love in a slightly different sense from the usual one.

The universal diffusion of light is the best illustration of the omnipresence of Deity. There is no place to which light does not penetrate, except where there is a complete material envelope. Even the darkest night has some light. So the light of God is found everywhere. There is no people so ignorant as not to have some knowledge of him. Yet in one sense he can be shut out of a man's heart. If the man has entirely given himself to the world, then God is shut out. God is not in all his thoughts. (Ps. 10: 4). But as there is no solid so dense but that it has ether in all its parts, and where there is ether heat will penetrate, and the heat may shake it apart so that light can enter, so there is no heart where God is not present in actuality, and there the warmth of love may penetrate, and it may make room for Christ the glory of God. There is here another striking analogy. Just as light has seven colors, Christ has seven spirits. (Rev. 5: 6. Is. 11: 2.) which are seven lamps (Rev. 4: 5.) and which do a sevenfold work (Is. 61: 1-3). As we cannot note a definite line between colors, so also we cannot clearly distinguish wisdom and understanding etc. and yet there is a difference. These seven colors make up the rainbow, which is the formless sunlight taking form, and reaching heaven while resting on the earth. It appears only when showers from heaven are refreshing the earth, and shines brightest against the blackest cloud. It is usually seen only as an arch, which is the most perfect form of architecture, but in reality it is a circle with one half invisible. In some rare cases the whole circle is seen. But a circle has neither beginning nor ending, and is a symbol of eternity and self-existence. So we read of the rainbow around the throne of God in heaven, (Rev. 4: 3.) which represents Christ "the effulgence of his glory" (Heb. 1: 3). On earth he appeared as a man, though a perfect one, but the half of the circle was invisible. He was seemingly dependent on the earth like other men, but he was in existence from eternity. He was the embodiment of God's grace to the world. His glory shines brightest against the dark cloud of sin.

Again it is the rainbow, or what is the same thing the solar spectrum, which appears in the spectroscope. By this we are able to tell what substances are in the sun,

in what state they are, in what direction they are moving, what the sun spots are, etc. We can even see by its help the explosions and storms which agitate its surface, and the corona or halo of glory that surrounds it on all sides. So in Christ, when imprisoned in human nature here on earth, we see revealed the character of God, the emotions that stir the divine heart, the perfect sympathy, such that in all affliction he is afflicted (Is. 63: 9), the tenderness toward children and weak ones, the fierce hatred of sin, and all that tends to injure his loved ones, above all his entire self-surrender for others. As the spectroscope explains what is seen in the sun only when applied to terrestrial substances and then shows that the same are in the sun, so we understand God best by applying Christ to ourselves, and finding in ourselves a likeness to Him in rational nature, and a possible likeness of character. The spots on the sun are apparently caused by the disturbing effect of planets, and these re-act on the planets and secure refreshing showers, and healthful breezes. So the apparent dimming of the brightness of the divine glory by the incarnation, was because of his sympathy with man, and it is that which brings the blessings of salvation to man. We might go even further and attempt to explain the corona, which is the chief object of investigation with astronomers at the present time. It seems to be caused by the hindrance to heat rays by obstructing clouds in the solar atmosphere, and the consequent proportional excess of actinic rays, which in the tenuous matter in the neighborhood of the sun, manifests itself as phosphorescent light, and thus forms a crown of glory. So when the spiritual influences of Deity triumph over the opposition or resistance to His love, it gives Him His choicest crown of glory. "God who commanded the light to shine out of darkness, hath shined in our hearts to give the *light* of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). It is not merely of the eternal Christ, but "the face of *Jesus Christ*," the divine man revealing the glory by becoming man, and suffering for and with us. He is the light of the world, he is the light of the universe.

JESUS CHRIST THE LIGHT OF LIFE.

IRISH RIDDLE.

"I sit on a rock while I'm raising the wind
 But the storm once abated, I'm gentle and kind,
 I see kings at my feet who wait but my nod
 To kneel in the dust which my footsteps have trod,
 Tho' seen by the world, I'm known to but few,
 The Gentiles detest me—I'm pork to the Jew,
 I never have passed but one night in the dark,
 And that was with Noah all alone in the ark,
 My weight is three mites, my length is a mile,
 *And when I'm discovered, you'll say with a smile,
 My first and my last is the wish of our Isle."

This Riddle has been published at various times without obtaining any satisfactory solution. Some have thought that there is no solution, and that it was simply concocted to puzzle people. We however venture to suggest an answer which, as we think, meets all the statements fairly well. We get the first clue in the fourth couplet where some night is spoken of as different from all other nights and in connection with Noah. There is no night but that it is light somewhere on the earth. But on the supposition that the deluge covered the earth, (which we do not understand to be the case) that year would be a dark one for the world, and so be the one dark night. It cannot mean that the being spoken of and Noah were alone in the ark, for Noah had his family and many animals with him, so it must mean "while Noah was so nearly alone in the ark," cut off from the rest of mankind. This gives us *Sunlight* as our answer, for the sunlight never has found night on the earth since Adam's time unless it did on that occasion.

Going back now to the first line we observe that when the sun's rays "sit," i. e. rest upon or beat upon rocky country it is heated and this produces currents of air or wind and even storms. Yet in general the sun's rays are considered genial, or "gentle and kind." Kings and people have worshipped the sun. The setting of the sun may be called its nod, and the dust which has been caused by the rays drying the mud may be said to be where its footsteps have trod.

We were not aware that Jews and Gentiles especially detest sunlight. There may be an allusion to the Bible statement that they hate the light, or it may refer to the fact that so many people live in caves and houses without windows. All people are familiar with sunlight, but very few really know its nature, that it is composed of three kinds of rays. The seventh line is the most difficult,

and the answer seems forced, but perhaps not more so than most riddles. Not many years ago Prof. Crookes thought that he had demonstrated by means of his radiometer,* or ray-measure, that the sun's rays have weight. Now a "mite" is the smallest named weight in English, being a twentieth of a grain, and the sunlight being compound or made of three rays of heat, light and actinism, if each has weight the triple ray must weigh "three mites," if anything. The mile length is harder yet but eight furlongs make a mile, and a furlong is a stadium, or a stage, or a division of progress and the word, *s-u-n-l-i-g-h-t*, may be said to have eight stadia or steps in its length, and thus to be a mile in length. Of course *sunlight* is the wish of the Emerald Isle. So we have here a fairly good solution of a very curious and interesting riddle.

FROM JAFFA TO JERUSALEM.

It is a hot July afternoon. A long line of camels, like a chain-gang of slaves, drags its torpid mass through the narrow dusty streets of the town. The mid-day siesta is over and crowds of people begin to throng the bazaars and streets. Hungry dogs and outcast beggars throng the wayside. It is a land of "milk and honey," watermelons, grapes, oranges, figs and mulberries. The most characteristic feature of the strange scene, however, and the most thriving trade is that of the water carriers, who make their way through the crowd, bearing a great donkey skin on their backs, filled with *fresh* water. This hideous object passes through the streets, jangling his brass cups, and crying "Meiya, Maiya!" Sometimes the donkey containing the water is tied on the back of another, and the man still finds room for himself, making one donkey carry two, while he cries with increased vigor, "Meiya, Meiya!" the chief article of commerce in this dry and thirsty land.

A shrill whistle is heard above the din of traffic. A bell rings sharp and quick, and we are hurried from the strangely fascinating sights of Jaffa to take the train for Jerusalem.

It seemed impossible for anything to hurry in this dull Muslim town, but here we are, rushing in pure Anglo-Saxon style, through the crowd, in striking contrast to the lofty dignity and repose of the Orient.

To the horror of Ottoman bigotry the engine screams its last note, and now begins to fly through the borders

of Sharon, luxuriant with orange and olive groves, and dotted with villages of Arab huts. Lydda and Ramleh are the familiar names in large Roman and Arabic characters, at the first two stations seven or eight miles apart. It is fifty-five miles to Jerusalem, and the time will be three or four hours. There can be no hurry, however, and no danger of collision, except, perchance, with some stubborn donkey in the way, who thinks his skull as thick as that of the engine.

Over the barren and desolate hills of Judea, through mountain chasms and around sharp cliffs, on through a wild and rocky region, not without real sublime beauty of scenery, we pass for another hour. Three solitary stations, painfully new and lonely and unpronounceable, lie among the Judean Hills. Before another generation shall pass, they may become the centres of a new population and civilization, already begun in the Holy Land. A new era is thus begun for Palestine. It is awakening from a dead past. We shall think of it no longer as a wonder-land enveloped in a cloud of unreality, no longer the land of pilgrims and beggars, nor a museum of sacred antiquities. We shall not forget that the Son of God lived there, but we shall rejoice that in a new spirit of enterprise and industry, that country shall cease to be the most heathen, the most non-Christian, the most stagnant and dead, on the face of the earth.

A journey to Bethlehem and Hebron and Jericho will cool such ardent expectations but as we believe in Christ and as the world believes in Him more today than ever before, we must have faith that His name shall soon be known in the village where he was born by more than the professional guides, or as inscribed on Romish altars and chapels.

But while we speculate, the view is widening before us. Villages and monasteries crown the hill-tops. We are gazing with breathless interest towards Mt. Zion, Jerusalem, at last! in majestic beauty at sunset. Long would we gaze at the first sight!

But we are in an excited crowd to whom the sights, so thrilling to us, are old. The crowd sees only the strange monster that brought us, the creature that "screams and runs and pants."

It is the new Jerusalem outside the city proper, half a mile from the Jaffa Gate. By carriage we enter the city. At the Grand New Hotel we may live in European style and comfort, and view the squalor and misery

and superstition around us, amid scenes, and places, sacred to His memory, who came to bear and bury sin and sorrow and to become poor that the world might be enriched.

Here is Jerusalem, "beautiful for situation," but now desolate, "spreading forth her hands with none to comfort her," battle ground of the ages, seventeen times in ruins, bathed in rivers of blood and tears, symbol of that unregenerate nation that crucified its King.

Little remains of the ancient city. Its mass of grimy houses is built over the debris of centuries. Its narrow streets are often flights of steps and intricate zigzags, tunneled through heaps of houses. Always they are filthy. An incessant stream of life pours through them of all shades and conditions. Mohammedan, Jew, and Christian—from Europe, Asia, Africa and America. Sit in the upper verandah of the hotel, just inside Jaffa Gate, and watch the living museum of humanity. There goes a Bedouin sheik on his fine Arabian horse, here comes a string of camels, stalking to the corn bazaar in David street, now a flock of sheep and a few shepherd boys block the way, there goes the Greek Patriarch escorted by high-crowned priests to his carriage near the gate. They kiss his hands as they leave him. A company of fellah women swagger out of the gate with their water pots, across the way is a row of boutiques, where lazy Turks in red fezzes are smoking their nargilehs and sipping their coffee, here is an Egyptian woman astride a donkey, and down Christian Street goes a company of Russian peasant Jews with fur around their caps, and yellow curls dangling in front of their ears, and now the street is jammed—a crowd of ill-disciplined Turkish soldiers are on parade led by a brass band through the gate to their garrison in the Tower of David.

But the scene transcends description, in its kaleidoscopic variations. It is often ludicrous, often disgusting, often sad and melancholy, but always peculiarly fascinating. "O, for a kodak!" we are saying to ourselves at every turn. Let me note this as, next to the Bible, the most indispensable part of a tourist's luggage in the Holy Land.

W.W.W.

LETTER FROM MR. MARSH.

Chicago, Nov. 21st. 1893.

Dear friends in Ceylon,

If you were in Chicago to day, you should see a regular Western snow storm.

Huge white flakes are falling and the pavements are covered with a feathery mantle.

White is the prevailing color. All the dirt and filth of the streets are hidden by this fleecy mantle. Better than that! The snow really purifies the air and the earth, and millions of microbes are destroyed.

But you will wish me to tell you something about the wonderful exposition. And that is part of my purpose in writing to you.

Well! 6 or 7 miles south of the center of this great city lies one of the large parks—Jackson park—there in an enclosure as large as the village of Vaddukoddai were the buildings of the World's Fair.

You would find it almost impossible to picture the scene for yourselves.

Imagine a building so large that you could put all Jaffna College inside and have room enough left for a whole village beside. Imagine the roof to be so high that a man in the top of a cocoanut palm should be only one third of the way up. And on the roof think of a walk half a mile around. Last of all believe that you could not walk around this huge structure without going a mile and spending 15 minutes of time.

Does your imagination present all this to you?

Then you have a fairly correct idea of the Manufactures and Liberal Arts building at the Columbian exposition.

Inside it was like a small city with bazaars every where. And streets and lanes here and there.

England's Exhibit was not so fine as those of France and Germany.

Over on one side I found the Ceylon Exhibit in charge of a charming and graceful Tamil from Colombo by the name of Stonter. We became friends at once and he gave me some tea and was glad to see me. He thought that he would like to live in California, but found Chicago too cool for comfort.

But come along with me while we see some of the other wonders of the Fair.

I believe that the people would surprise you. There

are such crowds. Just think! As many inside the grounds as in all Jaffna, and this is an ordinary day.

Over there on the lake front are the Ceylon buildings. See that fine structure of teak and jack and other native woods from your island, and close by the tea house, where I enjoyed calling for tea in Tamil.

It is a fact that this Ceylon house was one of the most popular spots of all.

Almost every nation in the world of any importance had a building at the fair and their flags flew side by side with the dear old Stars and Stripes.

Between the principal buildings ran lagoons and basins of water—crossed here and there by arched bridges. Here plied the little launches and gondolas and boats.

The Transportation building was filled with railroad trains and locomotives and boats and wagons of all sizes, with bicycles and baby carriages in the galleries.

Out on the Midway Plaisance stands the colossal Ferris wheel, the mechanical triumph of the age. Towering 260 ft. into the air, it is more than $\frac{1}{3}$ of a mile in circumference. You sit down in a swinging car and are lifted high into the air with scarcely a tremor.

But I want to describe an illumination of the grounds. Soon after dark the electric lamps flash into radiance. Thousands of them line the buildings and the court of honor. Then electric fountains of blue and green and white and crimson play incessantly. High over all, dazzling search lights dart across the sky. Then on the central basin a mimic naval battle with fireworks holds our eyes.

It is growing late. A few grand culminating pieces, and the World's Fair has passed into history—a memory of the past.

I would like to send my greeting in Christ to all the Missionaries in Ceylon.

We are all children of Our Father and working for the coming of His kingdom here in the world.

You are working to seek and to save the lost there. May God bless you, dear friends.

Boys of Jaffna, I have a message for you.

Be true men! Live pure lives and seek the truth in Christ Jesus.

Try to make your lives mean something in Jaffna.

Bring in a larger, fuller life that shall find a place for every man from Nalivar to Mudaliar.

Let caste become history, replaced by a universal brotherhood.

Women of Jaffna—your life shall grow more and more bright unto the perfect day.

Be faithful to the church and live your religion behind your palmyra hedges.

Preachers of the word—

“Be instant in season, out of season, reprove, rebuke exhort with all longsuffering and patience.”

To all in positions of power and authority I would say—You have a priceless opportunity to help bring in the kingdom of our Lord Christ and upon you rests this burden of the Lord.

Believe me,

Your Brother in Christ.

WM. D. MARSH.

BISHOP PHILLIPS BROOKS.

The American Episcopal Church has sustained a severe loss which will scarcely be less felt throughout the whole Anglican Communion on this side of the Atlantic. Dr. Phillips Brooks, who was seized with sudden and fatal illness a few days ago, was only in his fifty-eighth year, and had a powerful physique and an energetic manner which seemed to promise many years of usefulness. It is but six months since he was attracting crowds of eager hearers at Westminster Abbey, and holding them in breathless suspense, while with rapid utterance, and an almost kingly dignity, he discoursed to them on the weightiest truths. It would be misleading to describe him as a pulpit-orator. He had no tricks of rhetoric, none of what Carlyle calls “predetermined pathos,” not one of the artifices, by which sentences are gracefully rounded off to gratify the ear. Nor was he in any sense the apostle of a new doctrine; or, indeed, the exponent of what is called doctrinal truth in any form. There was no sacerdotal claims, no insistence on the divine efficacy of sacraments, or on the mechanism

of religion, or the material adjuncts of churches, to be found in his printed sermons. Though warmly attached to the Episcopal Church, he always protested against the assumption by that communion of the title, "The American Church," and thought it not inconsistent with a loyal fidelity to his own Church to preach occasionally in the pulpits of other denominations. Yet the breadth and force of his teaching attracted so large a following that in effect he strengthened and increased the influence of the Episcopal community in America much more effectually than if he had carried on an active propaganda on its behalf. Till within recent times, the one Christian body which held the foremost rank in Boston for social and intellectual distinction was the Unitarian; but the influence of Dr. Brooks, especially on the more thoughtful of the young men of that city, effected a great change. Those who heard him preach at Boston, and watched the earnest and intelligent looks of his hearers, cannot wonder that Trinity Church became the centre of some of the most vigorous Christian effort in the New World.

Dr. Brooks was one of the preachers at Harvard University, and his addresses were always listened to by crowds of students with keen attention. The young people are necessarily connected with different religious organizations, and the preachers are not all of the same section of the Christian Church, but are selected, from time to time, solely on the ground of their intellectual eminence and spiritual force. There was nothing in this arrangement which was alien either to the spirit of American institutions, or to the conception of duty which Phillips Brooks had formed for himself. Yet his tolerance was not that of one indifferent to the truths for which the Christian communities severally contend, but the larger toleration of one profoundly sensible of the need of common effort and wider sympathy among the members of all these communities.

The great Bishop's force was in no sense restricted to the pulpit, or to his diocesan and pastoral work. His influence on the best of the social and intellectual movements of Massachusetts, and of the States of the Union generally, was profound and far reaching. One example of this must suffice here. The great organization of "reading circles" of which the summer assembly at

Chautauqua is the centre, and which with its 150,000 members, is exercising so remarkable an influence on the mental activity and life of the middle and industrial classes throughout the country, has had in him from the first strong sympathy and effective help. Those in England who were accustomed to look forward to his too rare appearance in London pulpits, as to a sort of golden opportunity for new thought and fresh inspiration, will sympathize deeply with American Christians who have suffered this great bereavement.

SPECTATOR.

EDUCATION IN INDIA AND CEYLON.

Nearly 200 years have passed away since India came under the British rule and a hundred years since her beautiful isle followed her. This lapse of time has brought many changes—changes almost all for the better; almost, we say, but not altogether. Peace and protection have since grown, the administration of justice has been improved, and health promoted among the people; civilization has far advanced and, above all, the darkness which enveloped the country is fast disappearing before the "Light of life." But what about education? How far has the education since imparted to the Indian minds been a success? The opinion at first as to how culture should be diffused in India was divided. Many had the idea that it should be done through the medium of the English language. There were a few however who bestirred themselves to resist this opinion. They maintained that real and sound education could never be gained by an Eastern Nation, through a Western language. They urged that English education, however far it might be carried on, would remain singularly sterile, and that a thorough knowledge of the language and literature of one's own land was indispensable for his acquisition of any real knowledge at all. They fought hard but failed and the consequence was the establishment of many schools and colleges and universities for the diffusion of higher education through the medium of the English language.

Education has been imparted in various branches of knowledge, in sciences, physical, moral and intellectual. Thousands of graduates in Arts, Medicine, Law and Engineering have been produced. But how many of these are true lawyers, doctors and engineers? How many have come out true scientists and philosophers? and how many are ranked as classical authors? To our great disappointment and deep regret we answer, "almost none." No, not one in all these two centuries has been found to take rank with the worthies of ancient India. This has naturally roused the attention of several persons interested in the welfare of this great nation. Slight changes from time to time have been made in the system of education, but all to no purpose. The system has been declared by proper authorities a perfect failure.

This painful picture well justifies those few who protested against the method. They have passed away, but their words are still ringing in the ears of the living.

Now how shall we account for this state of affairs? Educational authorities have tried all their remedies but found them all wanting. What then is the cause? Are the Indian people weak in natural powers and in the operative faculties of the brain? No; they are certainly not inferior to any nation in the world in regard to their mental powers. Look back a few centuries. How many astronomers were there that read the heavens. How many doctors were there who built up that strong system of medicine unsurpassed even now by European physicians. How eminent were the architects, sculptors and painters who have left many traces of perfection in the remains of their works. How many were the philosophers who went deep into the secret powers of the mind and inculcated the moral duties of man. What once was performed can as well be performed again. The same powers are handed down to us at present. Why then is it not performed? Not the smallest fractional part of that of old has been done in the last two centuries. What then is the secret of this deplorable state of things? Why! it is simply that the students of India and Ceylon found no time for observation, no time for a thoughtful reading and no time for a proper exercise of their mental faculties. They spend their time almost entirely in getting words and not facts. Indian students now generally begin to learn the English language so early as their 7th or 8th year. From this time books are their constant companions. They task to the utmost their acquisitive powers so early in acquiring words and phrases and beautiful sentences. This continues to be their only work, at least the most important part of their work, till they graduate from the university. Nay still further, whenever they read any thing their particular attention is upon words and phrases. Consequently their plastic age and subsequent period of time in which they had to accumulate a sufficient store of facts as real food for thought has been spent in a wild goose chase. Loss of energy, loss of creative power, loss of originality is the sad consequence.

The student life of a graduate is all but finished. He finds that all his education which has made a severe demand upon his mental powers is singularly sterile. His duty is now to seek Government appointments, for it is generally the mercenary motives that recommend the Indians to English education so early. His literary work, if any, is confined to a production of notes and annotations, keys and handbooks. All his time and exertions have been spent to little or no purpose. Now, then, what is the remedy for this state of things? It is not far to seek. The most important of the many remedies that have occurred to some educational authorities and one that will surely remedy the evils almost entirely is the relegation of the English study to its proper place in our schools and colleges. All knowledge must be imparted through the medium of our native tongue. We are quite at home in the use of our language. A beginner uses it as idiomatically as a graduate does, so that he finds nothing here that perplexes his little mind. He takes no great pains nor exhausts his energy in getting up the language. He uses it all round in his conversation with his parents and fellow students. His attention is

now drawn more upon facts than upon words. He reads not the class books only as in the other case but finds ample time to read many different interesting and edifying works on the same subjects and others. He does not need to study all the day; he has ample leisure in which to walk about and observe and think out reasons for himself.

What a different picture is this one from the above. Here is a marked improvement towards the development of his faculties. This is the advantage that an English boy has over a Tamil student of English. But owing to the present system of education in India and Ceylon no man in the Tamil community, has acquired or does acquire a thorough knowledge or any real knowledge of our literature. Numbers are locked up in ignorance of their own origin and of that of their language.

My heart breaks to see that our dear, dear mother tongue should be so discarded and neglected by such as should be its warm supporters. A language which has commanded the respect of many eminent foreigners and drawn from their lips words of the highest praise.

If I had room I should like to give a number of such opinions in regard to its many excellences. But one or two must suffice for the present. The Rev. Dr. Wilson says, "It is not perhaps extravagant to say that in its poetic form, Tamil is more polished and exact than Greek. In its fulness and power it more resembles English and German than any other living language." The late Rev. Dr. Perceval says, "Perhaps no language combines greater force with equal brevity than the Tamil, and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind." Pages might be filled with passages in favour of this great literature. No other language in the world can surpass it in point of refinement of speech and rhetorical beauty.

I speak not a word, however, against acquiring a proper knowledge of the English language—a language which is admired also by hundreds, a language rapidly advancing all round, and now spoken by about 30 per cent of the civilized communities of the world.

But let us get a sound knowledge of our own language and literature, our own sciences and arts before we adopt another. Let English be a second language instead of being the first one as at present. Let us strive to have all knowledge through our own tongue and see how it will end. Many then will surely rise up here and there that will rank with the European pioneers of thought and invention. Poets will be found whose glory and genius will vie with those of Shakespeare and Milton, and philosophers not inferior to Bacon and Locke, and physicians with no equals, and the nation itself one of the most glorious nations in the world.

USES OF ELECTRICITY.

The greater number of the industrial uses of electricity at the present day will be found upon consideration to group themselves into four classes, viz. (1) The instantaneous transmission of intelligence, as in telegraphs, telephones, alarms, and signals of various kinds; (2) the transmission and distribution of mechanical power to considerable distances, or over considerable areas; (3) the transformation of mechanical power into light and heat; and (4) the reduction of metalliferous ores and the electro deposition of metals.

The extent to which electricity has been made useful for the transmission of intelligence is so familiar to all that it is unnecessary to dwell upon it. Even the most recent marvel, that of direct and intelligible conversation interchanged between persons separated by a thousand miles of distance, is scarcely sufficient to elicit comment, much less surprise in the ordinary mind.

The transmission and distribution of power through the agency of electricity is a most interesting branch of electrotechnics. A number of notable examples of power-plants are in successful operation in the western mining regions of the United States. By far the most important system of electrical power distribution will be that at Niagara Falls which is now rapidly approaching completion. A power station is to be fitted with two turbines of 5,000 horse-power respectively, each of which will be coupled directly to the armature of an enormous dynamo-electric machine of equivalent power. The ultimate capacity of the entire plant is designed to be 50,000 horse-power, all of which will be subdivided and distributed, in large or small quantities as needed, to manufacturing establishments located at any convenient point within a radius of several miles. Nothing seems more certain than that the vicinity of Niagara must in time become the site of the largest manufacturing city in the world. The aggregate power available on both sides of the river is estimated at no less than 3,000,000 horse-power, the greater part of which could not possibly have been utilized for general manufacturing purposes, but for the development of modern methods of electrical distribution. The power which will thus be made available within a radius of ten to twenty miles of the falls is approximately equal to the aggregate amount of steam and water-power used in all the industries of the United States, as reported by the census of 1880.

One of the most extraordinary instances of the revolution which is being wrought by the application of electric methods to existing conditions, is afforded by the street railway service of the United States. It is but a little more than seven years since the first electrically operated street railway commenced running. The immense superiority of the new method in every respect, became apparent almost from the first day, and it is gratifying to record that considerations of economy and convenience have brought about the replacement, on street railways, of animal by mechanical power with unexampled rapidity. At the beginning of the year 1893 there were in the United States about 500 electric street railways having an aggregate of about 6,000 miles of track, and operating more than 7,000 motor cars.

The carefully tabulated results of the largest street car company in the world show that the cost of electric power is 5.22 cents as against 11.36 cents per mile for animal power.

The enormous development of the electric lighting industry within the past ten years is a matter within the observation of every one. Nevertheless a few facts and figures showing the progress which has been made may be of interest. The first system of house-to-house or domestic electric lighting, was established in New York City, and commenced operation in September, 1882. There are now approximately 2,000 electric lighting stations in the United States. The aggregate number of incandescent lamps in nightly use at the present time is estimated to be not less than 8,000,000, while the aggregate capital actually invested in the business can scarcely fall short of \$ 300,000,000.

Recent statistics show that the aggregate output capacity of all the establishments now in operation throughout the world for refining copper by electrical process, amounts to nearly 100 tons of metal per day of twenty-four hours. Nearly all the aluminium produced in the world is now reduced from the ores of the metal in electric furnaces, presenting in many cases the curious anomaly of the employment of falling water for the production of the most intense heat known to modern science.

It has not been possible to do more than touch upon some of the most striking achievements of a period which may perhaps be fairly termed the age of electricity. As a vehicle for the transportation and distribution of power in its varied forms, this subtle, though potent agency, of the very nature of which we can scarcely be said to possess any real knowledge, seems assuredly destined to supercede all rivals.

THE CHAUTAUQUAN.

NOBLE SELF-CONTROL.

There is, perhaps, no trait of character which commands our admiration more than self-control. It is an essential element in courage, a quality which boys usually rank highest in the list of virtues. A fine illustration of self-restraint was given at one time by Prof. Moses O. Farmer, the eminent electrician who invented the fire-alarm system and who died recently in Chicago. Many years ago it was impossible to get in this country fine copper wire covered with silk which he needed in making some important scientific experiments. So he sent to London for the article and it came to the Boston custom house put up in a tin case. None of the officials, on its arrival, could imagine what the case contained and so they decided to open it. One of their number, therefore, took a hatchet and chopped into it in such a manner as to ruin utterly the fine wire. It was a most exasperating deed, the more so as Professor Farmer was obliged to pay the duty just the same, but not an impatient word escaped his lips. This was characteristic of the man and no less noteworthy than the incident which is told of Carlyle who, when a maidservant threw into the fire his manuscript of the French Revolution, representing twenty years' labor, uttered not a word of reproach. Solomon was about right in saying that he who ruleth his spirit is better than he that taketh a city. *Selected*

ALUMNI NOTES.

The class of 1885 numbered 19 when it was first taken but the number gradually fell off and at the time of graduation there were but four. They were:—

Coomarasamy, C. of Kayls, the eldest son of C. W. Catheravalupillai Esq. C. C. S., was a prominent member of this class and united with the church in July 1882. But on the 20th of April 1885 he died of tetanus caused by a wound in the foot, in the full hope of eternal life. His course in the College was brilliant and he was much beloved by teachers and students. He was a friend of the poor, was polite and gentlemanly in all his ways and gave promise of a very useful future and successful career. As his death was within a few weeks of his graduation the faculty has enrolled his name in the list of graduates.

Hemphill, T. a son of Mr. S. Hemphill of Pandaterrupn, took to the study of law after his course in the College, passed his examination for a District Court Proctor in January 1890 and is now doing well as a lawyer at Mannar. He also passed his examination as Supreme Court Proctor early this year. He married the eldest daughter of Mr. Kingsbury of the Jaffna College in April 1887 and has now two children. He was born of Christian parents and was admitted to church membership in December 1883.

Thambayah, J. K. was the eldest son of, Christian parents living at Chavagachery and was admitted to church privileges at Batticotta in January 1882. On his graduation he was invited by the American Mission at Madura to teach in an English School in the town of Madura; but after a few years of useful work, he fell a victim to an attack of typhoid fever in July 1889. He was a young man of very pleasing manners and good intelligence and was devoted to the work he was called upon to do. He was held in great esteem by the mission there and was thought by them a valuable auxiliary to the growth and development of the educational work commenced there. His death was peace and in hope,

Thuraisamy, M. of Udupitty graduated as a non-Christian and about a year after was employed as a clerk in the Minor road department at Jaffna. He continues in the same department hoping for higher promotions in the clerical line. It was by a little mistake his name was given with the class of 1884 in the March number of the Miscellany.

There are one or two of this class that deserve notice though they did not graduate. They are:—

Hunt, E. B. the second son of the Rev. T. P. Hunt of Chavagachery is now a Fiscal's Surveyor and was married last year to the eldest daughter of Rev. S. Elyatamby of Oodooville.

Katheraveluc, S. of Araly left College in December 1883 and proceeded to Coimbatore to study for University examinations. He passed the Matriculation of the Madras University

in the first class in December 1884 and two years afterwards the First in Arts Examination. He then secured employment in the Collector's Office at Coimbatore. This year he is said to have passed the English branch of the B. A. Examination of the same University. He became a Christian and a member of the church in August 1883.

The number of students taken for the next class, out of a great many applicants in June 1881 was twenty three, and many of them dropped off during the course. It was with this class, the College Authorities thought it best to make a little change in the course of instruction and present students of this class during their third year for the Cambridge Local. Of the seven presented for the examination six came off successful; and their names are:—Bryant R. W., Buell Tamboe, Crossette William, Levi V., Saravangmuttoo K. and Thuraiappa S. The graduates of this class are five; and they are:—

Bryant, Richard W. a son of the Rev. A. Bryant of Changanery was a member of the church there when he entered College and on his graduation he was called to take up the English school at Pandaterrapoc. He worked up the school and at the same time prepared and presented himself for the Matriculation Examination of the Madras University. But when the result of the examination was sent to him in Feb. 1887, he was prostrated by a severe attack of typhoid fever and was on his death bed; a day or two after the news of his success in the Examination, he breathed his last in the Lord. His life though short was well spent and gave promise of a bright future.

Buell, Tamboe. A son of Mr. S. Buell of Araly united with the church in July 1884 and a few months after graduation went over to Bombay, after securing an appointment as a teacher under the American Mission there and continues in the same work, earning a name as a good Christian teacher. A few years after his appointment, he passed his Matriculation of the Madras University in December 1890, married an accomplished girl over there in January 1891, and has made that important City in the East his home. He has a boy over two years old.

Clough, William Adams. of Karadive was for a few months after graduation, employed as a teacher under the Wesleyan Mission at Trincomalie. He then went over to the Straits in 1886, and joined the Surveyor's class under Government. On the completion of his term of probation, he was employed as a Surveyor at Malacca.

Levi, V. of Chavagacherry was received into the church in December 1883 and soon after graduation was employed by the Wesleyan Mission as a teacher at Trincomalie. He then went over to Rangoon in 1888, in the hope of bettering his prospects over there. There he was a teacher for a short time in an institution and then secured a position under Government and is now well employed in Upper Burmah, a land flowing with milk and honey. He also has married there an educated Christian girl and has settled for good in the land of his adoption.

Thuraiappa, S. of Neervalay graduated as a non-Christian and soon after proceeded to the Straits, and there is well employed.

There are a few who belonged to the class of 1886, and deserve notice; They are;—

Asbury, C. J. the eldest son of the late Mr. R. O. D. Asbury. He left College in March 1883, passed his Junior Local in the same year under the tuition of his father, Matriculation in 1884 and proceeded to Bombay to complete his education. There he passed his F. A. in 1886, his B. A. in '93. He is now employed under Government at Bombay. He is a Christian.

Crossette, W. the eldest son of Mr. R. Crossett of Ooduville, died in March 1885 at Ooduville of typhoid fever, in the hope of a blessed eternity. During the time he was in the College he was very studious and won the esteem of the instructors by his good deportment and commendable Christian character. He was the first boy in the Senior Middle Class and gave indications of a useful career.

Jeremiah, R. of Tellepally the eldest son of Mr. S. Jeremiah the head master in the Training and Industrial School over there left College in December 1883, joined the Medical College in 1888. His course there was creditable. He is now employed under Government as a Medical Officer. He is a Christian and a member of the church.

Sundry Notes.

Appachipillai, J. S. '76 has resigned his connection with the Jaffna Trading Company.

Somasundaram, V. Mud. '77 of the Customs at Mullative is now transferred on promotion to the Jaffna Customs.

Emerson, Thomas '79 has returned from the Straits on sick leave.

Naganathan A. '80 was married to an educated girl at Batticotta. He is in a good position in the surveyor's Department at Sanueng.

Whittlesey, S. G. '80, employed in the Straits has returned to Jaffna from the Straits.

Abraham, H. '82 now known as V. Tampoo passed his proctors examination last year and is now practising at Jaffna.

Tillaynather, S. secured an appointment early this year in the Straits.

Nathanael, A. M. '90 the eldest son of Rev. W. P. S. Nathanael of Manipay has passed the F. A. Examination of the Madras University in December 1893.

Ranganathan, A. D. of the class of '72 was last year united in happy marriage to a daughter of the late Mr. Kuttylamby of Wannarponne. He is now the District Engineer at Pallai.