

THE
Jaffna College
MISCELLANY

NEW SERIES

VOL. XVI.

MAY, 1906.

No. 3.



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JAFFNA COLLEGE MISCELLANY.

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The American University System.

By Louis B. Fritts, B. A.

I had intended in this article to describe the American University system and then make a comparison of this with the Indian system. However, I am aware that I am at present not qualified to give a just and accurate estimate of the Indian Universities owing to my brief acquaintance with them, so I will confine myself to the American system.

I am sure a majority of my readers are interested in this subject, for time after time since arriving in Jaffna I have been questioned both by teachers and students concerning the American Universities. The people in America are just as ignorant of the Indian system as the people here are ignorant of the American system, and I am sure an exchange of notes and ideas on this important subject might profit both parties.

On the basis of organization or control we can divide the American Universities into two kinds: viz: State and semi-private. The State Universities receive grants of money and lands from the State and are

governed by a board of trustees appointed by the state authorities. Each of our States has its State University and Agricultural College and also a Normal School for training teachers.

Those that I have termed Semi-private Universities are chartered corporations. They are controlled by a board of trustees who elect their own successors and act quite independently of the State. The expenses are met by tuition charges and funds raised from private sources. These Universities hold charters from the state in which they are located, granting unto them the power to confer degrees just the same as the State institutions. They are often splendidly endowed and equipped and take the highest rank. Yale and Harvard are universities of this kind and there are many others* often several in one state.

Now in America we do not mean the same thing by University that we do in India. The American University is not a collection of Colleges. It consists of a group of schools of different kinds; i. e. it will have its School of Medicine, School of Music, School of Law, School of Engineering and many others, besides its School of Liberal Arts. In fact our best Universities train men for all the learned professions and a student can find instruction in any art or science. These schools, as a rule, are closely grouped together, often all on the same campus or at most in the same city. Each school has its own faculty of specialists in their respective fields but every professor is also a member of the University faculty. The University president is the head of the faculty while each school has a dean who presides over that particular faculty. Instead of having affiliated colleges all over a large region, with us every college confers its own B. A. and other degrees but it is not called a University until it can offer at least a majority of the courses suggested above. Thus it will be seen in America every University teaches and examines its own students and no others.

The American Universities offer no degree until the completion of the four years course. They make certain requirements for entrance and then the student must do four-years residential work to obtain his degree of B. A. or B. S. In my own Alma Mater—Washburn—we were required to carry work to the

amount of 16 hours recitation each week, i. e. we carried four subjects with four hours each per week spent in the recitation or lecture room. In those subjects which required laboratory work two hours spent in laboratory were considered equivalent to one in the lecture-room. Every student for either the B. A. or B. S. degrees must do a stated amount of work in English, French, German, Mathematics, Science, History and Philosophy. This required work will take about half of his time for the four years. For his other courses he is allowed the greatest freedom of choice. He may follow his bent and choose his studies in any department he likes best.

No doubt many of my readers who are accustomed to the English and Indian University systems will be appalled at the thought of passing an examination covering four years work in all the above mentioned subjects. But that is not the way we do it in America. The school year is divided into two terms or semesters and at the end of each term an examination is given in all the subjects studied that term. Occasionally when the same text book is studied throughout the year an examination will be given covering the year's work but never more than this is attempted at one time. In these examinations a student must make 60 % in order to pass but his final grade recorded by the registrar is determined by his examination and daily recitations conjointly. This will appear to some as a very high grade to require in an examination but it is not so hard to make as one might think, for we must remember the student is covering work that he has done quite recently and again the questions are set and the papers graded by the professors who have given the lectures and heard the recitations.

In most of the American Universities there is a possibility for a student to get his degree without taking any examinations in most of the subjects. That is, the professor may exempt all students who have been regular in attendance made recitation grades of a certain high standard and have presented full and especially well-written notes on lectures and laboratory work. This is comparatively rare and it is considered quite an honor to get exemption especially in some subjects.

For the M. A. or M. S. degrees one year of residential work is required after obtaining the B. A. or B. S. In determining the subject for the M. A. or M. S. work the greatest freedom is allowed but five-eighths of the work must be done in some one field and three-eighths in another. For instance the major part might be philosophy and the minor history or language or mathematics, etc. But in all work for the Master's degree original research is emphasised. Our large Universities have splendid laboratories and libraries which greatly facilitate this kind of work. At the termination of his course the candidate for the Masters degree must present a thesis of from 5000 to 10000 words embodying the results of his original research on some topic connected with his major subject.

The American system differs from the Indian system in the following respects:—First. In America every college is independent and gives its own degrees. It may become a University just as soon as it has funds enough to establish departments for training men and women for the various learned professions. In the second place, in America much less stress is placed upon examinations and more upon regular attendance at lectures and recitations. This results in less cultivation of the memory and more, I believe, of the reasoning powers. In the third place, our course of study in the American Universities puts more emphasis on science and modern languages and through the B.A. and B.S. courses takes a wider range, is more extensive. This often results in a mere superficial knowledge of many things but it does place the student in a position where he can intelligently choose his special work. The Master's course is equally intensive with the Indian system and emphasises original research even more strongly. In the fourth place as already stated we have no F. A. degree. Four years are required for the Bachelor's degree though there is a tendency at present toward shortening this to three years.

It would be interesting to discuss the results of these differences in the two systems but I feel that I am not yet sufficiently familiar with the Indian Universities to do this intelligently. At some future time I hope to make such a comparative study.

Shelley's Ideas of Reform.

[*Note.*—Percy B. Shelley was an English poet of the early part of the 19th Century. Some of his odes and lyrics are unsurpassed in the English language. He was especially noted for his radical views along social and political lines.]

Whatever we may say or think concerning Shelly's polical and social ideals, we must admit that the ultimate end he sought, the center of his dreams and visions, was to uplift humanity, to make men happier and to bring about those conditions necessary for the race to attain the sublimest heights of soul development. The means whereby he would have us reach this long-wished-for goal are not always logical or even plausible, in fact some of his theories approach very near the ridiculous. For instance, he argues at length that a reform in diet is the greatest need of the human race, and that all the ills which afflict mankind, both physical and ethical, may be traced directly to our flesh-eating propensity which he holds is not a natural but an acquired taste. In this we see one of the weaknesses of his ideas of reform. He sees the need of reform along certain lines and multiplies the advantages to be gained by such reform many times over.

He would also carry the reform itself to the fatherest extreme. He sees certain irregularities and injustices in the laws of his country and immediately jumps to the conclusion that all human law is evil. He held nature is not inherently wicked but that evil in the world is due to our social system, and his ideal world is one of which "No man shall be restrained by his fellowmen." Under such conditions he believed that love would rule.

By nature Shelley was a revolutionist. He was impatient and eager for action. He could not realize that one of the most necessary elements of all reforms is time. Social evolution had no place in his creed. He saw tyrannical rulers crushing the people and he exclaims, "Oh, that the free would stamp the impious name of King into the dust!" Again he says:

"The name of King has poison in it. 'Tis the sperm.
Of what makes life foul, cancerous and abhorred:

Disdain not thou at thine appointed term
To set thine armed heel on this reluctant worm."

He was equally bitter toward the church, and says:

"O, that the wise from their bright minds would kindle
Such lamps within the dome of this dim world
That the pale name of Priest might shrink and dwindle
Into the Hell from which it first was hurled."

These fiery utterances are but samples of the wild extravagance of his methods for establishing the reign of love and beauty.

As I said in the beginning the motives which prompted Shelley were high and noble and if his theories are sometimes wild and ephemeral these faults are counter-balanced by his sincerity. He believed ardently in what he taught and gave up wealth, position, relatives, friends, and even his native land that he might, as he believed, render his best services to humanity.

The evils which he wished to eradicate were and are real. The fault with Shelley is that he exaggerates these evils and magnifies the virtues of his remedies. There is an element of truth, quite prominent too, in all his theories, but he permits his zeal and imagination to over-rule his reason; he fails in giving due regard to facts. He sees the rich growing richer and oppressing the poor; he sees one man living in a palace surrounded by luxury, and another toiling from early morn till late at night and yet reaping but slight reward for his labor, and he realizes something is wrong and urges equal division of property as an unfailing remedy. He does not stop to consider that the capabilities of men differ and therefore the wealth would soon find its way back into the hands of the few. If all men were controlled by those high motives which actuated Shelley, his political and social ideals might be realized. His great mistake is that he does not consider human nature as it really is.

The strength of his theories lies in the note of a common brotherhood, which permeates all his ideals. There is in all his teachings a sentiment closely akin to the feeling for humanity which to day is taking such a hold on the world's activity. Byron rebelled against the restraint of law largely because of his sensuality and selfishness. Shelly rebelled because he thought the

restraint of law was detrimental to the advancement of the race. Byron's motives were, selfish Shelley's were entirely altruistic. The prospects for fortune and rank, for distinction and honor all the usual motives that rule men—had no effect upon him. He had no thought of self and Mrs. Shelley says: "He possessed a quality of mind the rarest among human beings, this was unworldliness."

This spirit of service to the world is the one abiding element of his ideals and although Shelley was a disbeliever in Christianity, the only hope for the realization of his dreams of a time when love shall rule is found in the teaching of the church. On the whole the results Shelley desired to bring about would be beneficial, but he seems to have based all his theories on the proposition that "the end justifies the means," and in addition he assumes that his means however revolting and contrary to the desired results, will accomplish his purpose.



—A College of Engineering for the Punjab is to be started at Lahore forthwith. At first it will only train lower subordinates for the government service but it will ultimately embrace all the purposes of an Engineering college.—*M. Mail.*

—Mr. Rockefeller, the American Millionaire has just given Chicago University \$1, 450,000 (Rs. 4, 350,000). The interest from one hundred thousand dollars of this is to go to the widow of the late Dr Harper, the University's organizer and first president, as long as she lives.

—Two hundred fifteen student volunteers from the U. S. entered the foreign missionary service during 1905.

—The Fifth International Convention of the Student Volunteers' Movement was held at Nashville, Tennessee, U. S. A. Feb. 23 to March 4, 1906. There were assembled there 3000 delegates of students and professors from over 500 institutions of learning in Canada and the U. S., and leaders of the missionary enterprise both in America and foreign lands, for helpful association and conference. Ceylon was well represented by Rev. R. C. Hastings of Jaffna College and by Mr. Louis Hieb. *The Young Men of Ceylon.*

Report of the Y. M. C. A. Work for 1905.

At the annual meeting held on Feb. 2nd 1905 the following officers were elected:—

President	Rev. John Bicknell, B. A. B. D.
Vice-Pres.	Mr. Allen Abraham B. A.
Corres. Sec'y.	Mr. J. K. Sinnathamby B. A.
Rec. Sec'y.	Mr. P. W. Thambyah
Treasurer	Mr. J. K. Kanapathipillai
Auditors	{ Mr. A. A. Ward, B. A.
"	{ Mr. J. K. Sinnathamby B. A.

Later in the year Mr. Kanapathipillai resigned and was succeeded by Mr. M. N. Samuel, the President also was compelled, during the year, to return to America and the Vice-President acted as President after his departure.

The roll of members for the year shows a total membership of 121 of whom 49 were active and 72 associate.

The Association carries on its work through the following Committees.—viz. Personal Piety, Prayer Meeting, Missionary, Out-door Meetings, Sunday School, Reading Room, Athletics, Garden and Membership. Below we give a brief summary of the work of each of these Committees.

The Personal Piety Committee encourages the members to keep up their Bible study, to keep the morning watch and to attend Bible classes and voluntry prayer meetings. Five Bible classes were kept up throughout the year with an aggregate average attendance of 43. Thirty seven devotional meetings were held with an average attendance of 27. Through the work of this Committee four students have been led during the year to accept Christ as their Saviour, make a public confession and join the church.

The Prayer Meeting Committee arranges one Gospel meeting and one prayer meeting each week. During the year 67 meetings with an average attendance of 41 were held. This Committee spared no effort to make these meetings both interesting and helpful.

The Out-door Meetings Committee endeavors to hold meetings on moonlight nights in the adjoining village. During the year six such meetings were conducted with an average attendance of thirty five.

The Missionary Committee superintends the work on the islands of Eluvativu where we have a school and support a Christian teacher, also it encourages the students to contribute to the Student Mission which has charge of the work in Thondi, India.

The President and some 40 members of the Association made the annual expedition to the island on Jan. 27th 1905. House-to-house visitation and Gospel meetings engaged the party for some hours after which the school was examined in Bible and school studies, also athletic contests were held and prizes and presents distributed to the value of Rs. 30. Two students from the island—a boy and a girl—are supported by the Association at Tellippalai Training School and Uduvil Girls' School respectively.

Besides this our Association has undertaken during the year to partly support a teacher at Thondi. For this purpose we have contributed Rs. 45 in addition to the Rs. 24 sent for the general work at that place making a total of Rs. 69 given to Foreign Missions during the year.

The work of the Sunday School Committee during the year was very encouraging. There are in all 11 schools under the management of the Committee not less than 26 college students go out to teach in these schools while the college is in session and during the vacations the work is left in the charge of the teachers of the respective schools. At the annual Sunday School celebration prizes amounting to Rs. 30 were distributed for regular attendance and proficiency in the examinations.

The work of the Reading room Committee during the past year was very satisfactory. The room is kept open during all leisure periods and many go there to read the daily and weekly papers as well as the current magazines. The Committee also arranged for a series of literary meetings which were highly instructive and entertaining.

The college athletics are in charge of the Athletic Committee. Fifty cents is collected from each student with which athletic material is purchased. Some matches were played during the year, but the great event was the annual field day meet on Aug. 29th. Prizes aggregating Rs. 20 were given to the winners of the various contests.

The Garden Committee has charge of the garden which has been given to the Association. The products from this realized a sum of Rs. 9.50

The Membership Committee did the work so well that there is scarcely a student in the college not a member.

Many of our best workers have completed their course and are now leaving us. However we have faith to believe that others will step forward to fill up the gaps, and we are confidently looking forward to a good year's work.

Below we give the treasurer's statement of the financial condition of the Association.

Y. M. C. A. Treasurer's Report for 1905.

	Receipts.	Rs.	cts.
By Bal. from 1904		50.	80 $\frac{1}{2}$
" Produce from Eluvative Compound		38.	45
" Subscriptions		55.	40
" Sunday School Collections		1.	88 $\frac{1}{2}$
" Reading Room		4.	03
" Garden		9.	50
" Collection for Eluvative Expedition		30.	15
" Contribution for conveyance		8.	70
" Donation for S. S. Celebration		31.	87
" General Donation		3.	40
" Rice Contribution		8.	26
" Collection for athletics		57.	27
" Interest on Permanent Fund		39.	00
" Missionary Committee collection		30.	00
" Improvement Society		11.	41
" Fines for Lost Things			15
" Prayer Week collection			70
Total Income		380.	98

Expenditure.

	Rs.	cts.
To Salary to Eluvative Teacher	12.	00
" Eluvative school and compound	38.	86
" S. S. Celebration	31.	87
" Conveyance to Eluvative	12.	61
" Tondi Mission	69.	00
" S. S. Supplies	10.	00
" Athletics	59.	87
" Garden	2.	82
" Y. M. C. A. Union	1.	00

" Correspondence and Report Book	1.	90
" Support of students at Training schools	26.	00
" Reading Room	19.	86
" Printing	18.	00
" Cart-hire	4.	25
" Other Objects	2.	49
Total Expenditure	310.	53
Balance in Hand	70.	45
Grand Total	380.	98
A. A. Ward	} auditors	M. N. Samuel
J. K. Sinnatamby		
		Treasurer.



—Two Brahmin ladies, the first to pass the Madras University examination, were granted the degree of Bachelor of Arts at the recent convocation.

—The Madras University has been in existence about half a century and its graduate number 8000.

—There are more than 100 student volunteers in the colleges of the state of Kansas. *The Intercollegian.*

[A year ago there were less than forty—a remarkable years growth. *Ed. Mis.*]

—In a remarkable religious awakening at the Topeka Industrial School, colored, all the students in the institution with the exception of two were won to the Christian life. A. Y. M. C. Association has been organized which includes in its membership every man in the school. *The Intercollegian.*

The longer on this earth we live
 And weigh the various qualities of men,
 Seeing how most are fugitive
 Or fitful gifts at best, of now and then—
 Wind-wavered copse-lights, daughters of the fen—
 The more we feel the high, stern-featured beauty
 Of plain devotedness to duty,
 Steadfast and still, nor paid with mortal praise,
 But finding amplest recompense
 For life's ungarlanded expense,
 In work done squarely and unwasted days.
 —James Russell Lowell.

Editorials.

This issue of the Miscellany is edited by L. B. Fritts. The departure of Mr. Ward again calls our attention to an unfortunate situation in Jaffna College. We refer to the short terms of service given by so many of our American professors. It requires from one to two years for a stranger to become acquainted with the students and their habits of thought to a degree sufficient for him to do his best work. Mr. Ward bore testimony to this fact shortly before his departure, saying that he was just coming to thoroughly understand the boys and the nature of the work. We are very unfortunate in this case as we have so often been to lose a good man just when he is prepared to give us his best service. We would suggest to the trustees that longer terms of service might be secured by giving the new professors time at first to study the native language; they would then be more content to labour with us because they could then understand and mingle with the people so much better.

Of course there is a gain in having young men full of enthusiasm and new ideas but experience is also a valuable factor and we should not ignore this factor to the detriment of the instruction given. Five years is a reasonable minimum for a foreign professor unless some unforeseen circumstance necessitates his earlier return. We hope that Dr. Barton and the American Trustees will give this matter careful consideration and endeavor to find a remedy for the evil.

No doubt the root of the evil is to be found in the lack of funds. It seems almost impossible for the college to support three American professors with families and as a rule young unmarried men will not enter upon a long term of service that binds them to live the life of a bachelor. We can not blame them for this but we wish the circumstances were such that we could keep our efficient professors a little longer than two or three years.



Elsewhere we print a list of those who have paid their subscriptions to the endowment fund since our last issue. We are very grateful for these sums but the list is not nearly so long as it should be. It has now been several years since the offer was made to

give us Rs. 50,000 as soon as Rs. 10,000 was raised in Jaffna and but little more than one quarter of the amount is yet in the hands of the trustees.

It is true some 6000 rupees have been subscribed but it is very slow in coming in. Do the people of Jaffna believe in higher education for their children? Surely if they do they will not let this money be diverted to some other country when it might be theirs for a little self-sacrifice and energetic labour. Let every man who reads this remember that every rupee raised here brings five from America and then let him set to work to do his part in securing this boon for Jaffna. The pride, the loyalty and the patriotism of every true son of Jaffna should respond to this challenge from across the seas and if all work together it will not be six months till we can claim this gift. What we do we must do quickly. Who will be the first to respond?



The Study of Science

At this time when there is so much talk of reconstructing the educational systems of India and Ceylon we should like to call attention to what seems to us a most culpable neglect of science. All acquainted with the facts know that most of the young men who take the B.A. degree are lamentably deficient in the natural sciences. The great majority of them know next to nothing of the infinite marvels of the microscopic world and but little more of the facts of nature that become easily legible to the ordinary vision with a little training in the art of observation.

Young men seek an education with many different motives but probably the great majority have in view one or more of the following ends: viz. 1st to increase their earning power, 2nd to secure prominent and influential positions, 3rd to better appreciate and enjoy life and 4th to fit themselves for a greater usefulness in the world. These are all laudable ends though not of equal importance. Now we believe it could easily be demonstrated that a knowledge of the sciences is very helpful in compassing either of the above ends and it is certainly essential to the third, which should be one of the ends of education, and of growing importance to the first.

Ceylon and India have many natural resources to be

developed and men of practical scientific knowledge are more and more coming into demand. This demand will be greatly increased by the movement for industrial independence which is even now sweeping over India. If this movement is successful, and we believe it will be to a large extent, the educated men must bring their knowledge to bear upon the industrial and agricultural sides of life. The time is here when the young man who is prepared to install and superintend industrial enterprises—when the young man who is acquainted with the applied arts and sciences will not wait long for a good position.

Again the opportunities for both fame and fortune in the realm of agriculture seem to us to be great. The opportunities for improving methods and products are almost boundless and India is helplessly waiting for a Burbank. If young men would only recognise the fact that it is just as ennobling to improve the fruits of the land and to make food for two grow where only enough for one was found as it is to discuss philosophy and hold down a government position Ceylon and India would soon be making great progress. To fit young men for work of this kind our Colleges and Universities should place greater emphasis upon the study and practical applications of Biology, Chemistry, Economics and kindred sciences. We believe there is no other one change in our educational systems that would do more for the material and moral welfare of the people than the one suggested above.

Turning now to the third motive given above we have no hesitation in affirming that there is nothing in the whole curriculum that adds so much to one's appreciation and enjoyment of life as the study of the natural sciences. Well does the writer remember how the curtain seemed to be drawn aside and a great wealth of beauty and divine wisdom revealed by the study of Botany, nor can he ever forget how the very face of the earth seemed changed by one year's work in Geology. Many a young man goes through his college course, takes his degree and goes out to live a "stranger in a strange land. His eyes never see the hidden beauty of the flower and leaf nor read the thrilling story of the rocks. Nothing else can bring so much richness and fulness into life as an understanding sympathy with nature for all the facts of nature are full of meaning and God

speaks to our souls through the trees and flowers, the clouds and stars and by the mute stones under our feet as surely as in any other way. Well has William Cullen Bryant said:—

“To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware.”



Mr. Ward Returns to America.

On Feb. 19th Mr. A. A. Ward, B. A., who had given two and a half years of most efficient service to Jaffna College left for his home in America. At eight o'clock A. M. on this day the student body escorted Mr. Ward to Otley Hall, which was appropriately decorated for the occasion, and there the following program was rendered:—

Invocation	Prof. W. E. Hitchcock
Tamil Song	(composed for the occasion.)
Address from the students	Mr. T. S. Samuel
Response	“A. A. Ward
English Song	(composed for the occasion.) Mr. L. B. Fritts
Farewell speeches from members of the Faculty and others.	

At the close of the program Mr. Ward was garlanded by the students and accompanied by Prof. Hitchcock and escorted by a band and the entire student body was drawn through the streets of the village. Often the procession was stopped while admiring friends presented Mr. Ward with tokens of their esteem.

About three o'clock in the afternoon last farewells were said and after shaking hands with all the students and teachers, Mr. Ward left the scene of his able service. He was accompanied to the train by the Vice-Principal. Below we give the address read by Mr. Samuel. This address was beautifully written on parchment, placed in a handsome frame and presented to Mr. Ward.

To

Allen Arthur Ward, Esq., B. A.,
 Professor of the English Language and Literature,
 JAFFNA COLLEGE.

Dear Sir:

It is with hearts abounding with intense pain and real sorrow, mingled with feelings of sincere gratitude and warm affection, that we, the students of Jaffna College, are assembled here today to bid you good-bye on the eve of your departure to America, after a faithful and disinterested service in our midst for a period of two years and a half.

Short as the time of your stay in our College has been, you have made use of that time in such a highly beneficial way, and have contributed so much towards our physical, mental, moral and spiritual development, and consequently have won such a true and genuine love from every one of us, that, to think that your pleasing appearance will no more be seen in our class-rooms, that your stately and majestic figure will no more be present on our playground, and that your mature counsel in our Y. M. C. A. work is no more to be had—rends the very depths of our hearts with indelible sorrow and anguish.

If there be one thing more than another that will make us remember you and be grateful to you in our life-time, it is what you have taught us, not by rules and principles alone, but by your noble, exemplary, practical life. Your exceptional ability to understand human nature, and the pains you took to study carefully our individual natures and tendencies, helped you very much in dealing with us, making due allowance for our weaknesses, without departing this side or that from that noble highway of upright moral life. Nor shall we easily forget the principle of freedom of thought and speech, which you so well have infused in us as to drive away the spirit of oriental conservatism.

The immense trouble you took in organizing and bringing to perfection the College Lyceum and in teaching us the strictly Parliamentary method of transacting business in such assemblies, the great interest you had in athletics and the way you honoured us by condescending to be a member in our football and cricket elevens, the admirable improvements you have made in our Library and Laboratory, and, above all, your readiness to help us in every way possible—all

these have so deeply imprinted your image in our minds that it cannot be easily effaced.

Now, Sir, with the profoundest respect for your sterling amiable character and the most sincere esteem for your remarkable abilities, we bid you farewell, wishing you a pleasant voyage, a happy settlement in life, and a prosperous career.

We beg to be remembered, Sir, as
Jaffna College, } Your most devoted and obdt. students
Feb. 19th, 1906, } The Students of Jaffna College.



The Madras University Convocation

Below we give some extracts from the address given by M. R. Ry. Rao Bahadur C. Nagoji Rao Avergal at the Madras Convocation, on the 30th March 1906. We regret that we are unable to print the entire address as it is very good from beginning to end.

"It is not unusual to hear people speak as if the graduates of former days were intellectual giants and those of the present were pigmies compared with them. This is far from being true. What is true is that owing to increasing competition you have to be content with lower salaries as officials or teachers or with lower incomes as professional men, and though, in this world in which respect is sometimes proportioned to a man's income you may not be respected as your predecessors were, it does not follow that you are less intellectual or less high souled than they."

"Your first duty is to your employer, whether your employer is the state or a public body or a private individual. Do the work expected of you to the best of your power, giving full value or even more than full value for the remuneration you may receive. For your own sake set your face from the very first against perfunctory or slovenly work. Your next duty is to your family, to your little brothers and sisters and to your children when you come to have them. Feed them, keep them in good health and educate and train them up so as to enable them to earn an honorable living when they become men and women. These you will do without any exhortation from me. I only ask you

to remember in this connection that it is a man's sacred duty not to marry his children unless he is satisfied that they are or will soon be in a position to maintain their families or unless he is rich enough to provide for their wants. You know like myself that at present the notion in India is just the other way. Most parents think it is their duty to see their children, both boys and girls, married as soon as possible, and they often sell their all and even beg to accomplish this object. Here is a practice against which you can and ought to fight."

"Another notion which you know is common in the communities from which you come, though it is not so strong now as it used to be, is that certain kinds of work alone are honorable, and that it is not dishonorable for men, when what is considered honorable work cannot be had, to be dependent on their relatives who happen to be comparatively well off. By precept and by example impress on all around you that work is always honorable, and that what is regarded as the meanest kind of work is infinitely more honorable than dependence on others. After discharging your duties to your employers and to your families, you should have some spare time, some spare energy and probably some spare money also, and these it will be your duty to devote to the public weal. When you reflect how much of the blessing and comfort you enjoy is due to the labours of generations who have lived and worked and died in the past and to the labours of millions who are toiling and working now, you will realize that the most you can do for others would be but a poor requital for the benefits that others have conferred on you. Believe me when I say that your happiness in life will depend not on what you have but on the way you discharge your various duties and the good you do to others."

"It will be the duty and privilege of men like you to help the officers of government, the great mission bodies and the indigenous agencies engaged in the noble work of education in their efforts to remedy the defects in the present system and to place existing schools and colleges on a thoroughly efficient footing; to extend their number, to bring more boys and girls of every class and caste under their influence and in other ways also to help in the dissemination of knowledge as for instance through the publication of books and pamphlets in the

vernaculars, through popular lectures and through the establishment of suitable public libraries."

"Educated men are already beginning to feel that they can benefit themselves and the community by developing the agriculture, the industries and commerce of the country. That there are already too many graduates, too many educated men, is an interested cry, and there is no ground whatever for the well-wishers of the country to be alarmed at the rapid growth of higher education; on the other hand there is every reason for them to rejoice."

"The earlier English is learned as a spoken language the better it will be learned. And I do not mean that English should nowhere be the medium of instruction. Rich as the literatures of our classical languages and of some of our vernaculars, notably Tamil, are in the departments of poetry, philosophy and religion, they are, compared with the literatures of the most advanced nations of the present day, extremely deficient in other departments, such as history, science and art. If India is to be at all abreast of the most advanced nations of the earth, its foremost sons should have access to the knowledge which those advanced nations possess and the only key that can unlock that knowledge to us is a knowledge of one of the modern languages of Europe. The careful study of English by the best of our men is therefore essential, and it should for this reason be a compulsory study in our high schools and colleges. But as English can never become the language of the people and as the masses must remain ignorant of it, it is absolutely necessary that, if a knowledge of science is to permeate all ranks of society, the knowledge acquired by the most advanced students through English should be clothed in the vernaculars and be made available to those who cannot or will not learn English; our best English scholars should therefore for this reason, if for no other, be good oriental scholars also."

"As regards the influence of the educated classes on our society, it has been, as it was bound to be, beneficial—but the influence has not been so great as one might have expected from the fairly large body of English educated men in the country. It is not that they have been wanting in their efforts to improve society in various directions. Efforts have been and are being made by them to bring about social and religious re-

form, but these efforts have not met with much success. To an unprejudiced observer of Indian society this is not surprising. The very training which English educated people have received has made them think and feel differently to some extent from the rest of their countrymen. The causes which have produced a desire for reform in them have not been operating among the masses, who therefore do not appreciate the reforms which are pressed upon them and for that reason silently but vigorously oppose them. Let our women and the masses come a little under the influence of Western culture and this opposition to reform will disappear."



A Sonnet.

Too oft in foolish pride we choose our way,
 We mark the path that we through life would tread,
 Unmindful of the living or the dead;
 Or of Him who guides from day to day
 A million glowing orbs that own His sway.
 Ambition lures us on, and we are led
 By self, and o'er our fondest dreams is spread
 The lust of power and gold, things that decay.
 But as we face the mist of coming years,
 And as its gray and sombre clouds draw nigh,
 Our splendid visions fade; our hopes decay;
 Until at length we turn with sorrowing tears
 To One alone on whom we can rely,
 And follow where He leads without dismay.

—L. B. F.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he, who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—

EMERSON.



Seeing Visions.

There is a wide difference between the man who sees visions and the one who is visionary. One is true to fact, the other only to fancy. One takes material which is at hand and builds in his mind a structure, new in combination, marvelous perhaps in its beauty and adaption, but true to every law of architecture and mechanics. He has built in his mind, but he has held himself severely subject to the laws of reality. The other builds a castle in the air, whose minaret and tower are fashioned of clouds, its foundations ether. It has a vague and indefinite beauty, creates a passing emotion, but is at war with every law of physics. It is worthless—worthless, because it is untrue to the laws of structure. Young men ought to see visions. Youth is the time in which to see visions. All of the rest of life is but to turn the visions into reality. But no young man has any time to waste in building castles in the air.

—*Exchange.*

The Call to Think.

The young man in the port cities of the Far East to-day finds himself in the midst of life as intense as the world perhaps has ever known. It is here that the ideas and activities of Europe, America and Asia have met. The tendency is to a life strenuous but not thoughtful. It is under just such conditions as these, however, that there is the greatest call for thoughtfulness. Where our fathers had to choose once we must choose a thousand times. This choice applies even to the minutest details of life. One is forced to choose what dress to wear, what language to speak, what features of western civilization to adopt and what reject. How much more important the choice of the larger and profounder things of life! The ordinary conception of a philosopher is one who shuts himself off from life, and in the quiet of some distant retreat thinks out the problems of the universe. This conception is, however, radically wrong. The men who have turned the currents of the world's thinking, whether philosophers, statesmen or reformers, have been men for the most part who lived in the midst of turmoil and change. It was not the peaceful days of Israel's history that brought forth a Moses, an Isaiah, or a Paul

of Tarsus. Athens was like a fleck of snow upon the rising billows of the world's thought in the days of Aristotle, Socrates and Plato. Confucius loved peace, but saw little of it. All of these men threw themselves into the intense life and great changes of their day, and showed a clear war through the troublous days of their age because they were able to discover the principles underlying the tempestuous forces amongst which they lived.

—*Exchange.*



College Notes.

—The Calcutta Entrance examination began on the 12th March. The number of candidates from Jaffna College, was 17. The numbers from other Colleges and schools were as follows: Central College 16, Hindu College 15, Pt. Pedro Hindu High School 12, Pt. Pedro Boy's High School 9. The candidates think they have done well.

—The F.A. and B.A. examinations began on the 26th March. We had only 9 candidates for the F. A. this year, Central College sent 18 and Hindu College 14. For the B. A. examination 13 of our student appeared; also 5 teachers two of whom took the A course and three the B course.

—The rest of the Physicial Apparatus has arrived. The most valuable pieces are a new air pump, and a dynamo for generating electricity.

—Prof. A. A. Ward left us on the 19th Feb., after a farewell address by the students and a procession with the usual accompaniments. He sailed from Colombo the 25th.

—Rev. J. Bicknell has taken up work as pastor of a Church in Kennebunkport, Maine.

—The next term of College will open on the 14th May. An admission examination will be held on the 10th and 11th, the subjects being those published in the calendar.

—Mr. Ward has reported his safe arrival in Japan. He expected to reach America April 14th.

—Mr. Hastings reports the purchase of some additional books for the library.

—An offer of \$ 50 towards an organ for the College is reported by Mr. Hastings who hopes to get more to put with it so as to purchase a good one.

—It has been decided to send in students of the Pre-Matriculation class to the Cambridge Junior Local examination next December. They will then be able to go in for Matriculation the following year.

—The latest news from Mr. Hastings is that they will not be able to leave America till September. Mrs. Hastings is advised to spend some months at the mountains before coming, so they expect to go to Mountain Rest, Lithia, Mass., in June.

—The Athletic committee of the Y. M. C. A. has undertaken to raise a sum of money sufficient to buy cricket matting and other athletic supplies. Rs. 60 have already been subscribed by the "Old Boys" and friends in Jaffna and it is to be hoped that this amount will be considerably increased by donations from friends elsewhere. Plans are already being made for several matches next term.

—Several of our boys who recently went in for the B. A. examination have already secured good positions. Mr. J. K. Kanapathipillai has been elected to a position in Central College, Jaffna; Mr. J. W. Arulpragasam is now in St. John's College, Jaffna; Mr. T. S. Samuel goes to Batticaloa as head master of an English school; Mr. K. Arumugam to a similar position at Ragama; Mr. Rajaratnam is teaching in Vaddukkoddai High school and Mr. G. D. Thomas will return to Jaffna College as a teacher.

—The Y. M. C. A. Garden Committee has made arrangements to set out forty plantain trees in the near future. The care of these trees will furnish the Garden Committee with plenty of work and will also doubtless yield considerable income to the Society.



Alumni Notes.

Mr. Hitchcock Ramalingam of Chavakatcherri was ordained to the ministry on the 9th of March.

Mr. T. Rasaratnam of Uduvil and **Mr. Richard Nalliah Ascerpatham** of Usan have passed the Proctor's Final.

Mr. Epharim Joseph Uduppiddy has passed the Proctor's Intermediate.

Mr. S. Vaitilingam B. A. has been transferred from the Registrar General's Office, Colombo to the Land Registry, Jaffna. He was married to a sister of Mr. T. Rajakaryar of Vaddukkoddai on the 22nd of March 1908.

Mr. D. S. Valuppilly has been promoted as Registrar of Lands, Batticaloa.

Dr. A. C. Evarts has been transferred from Namunakulai to Makaoya.

We regret to record the untimely death of **Mr. N. W. Sanders** in Madras on the 7th of March of smallpox. It was only last May he was married to a daughter Louis Williams Esq. of Madras. He leaves behind an infant son who was born only two weeks before his death. Soon after his marriage, he went to Madras and joined the Medical College and had the prospects of a bright career before him. His very amiable jovial, and sympathetic nature made him liked by all who knew him. While at College he was loved by all and was Chairman of the Missionary Committee, and Secretary of the College Y. M. C. A., he did very faithful service. He was one who measured success in life by its usefulness. "For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away."

Receipts for Local Endowment.

The following amounts have been received with thanks.

	Rs.
Mr. V. Thampipillai, Gampola,	10.00
Mr. C. P. Gnanamuttu, Kegalle,	10.00
Rev. B. H. Rice, Vaddukkoddai,	15.00
Mr. T. P. Hudson, Jaffna College,	10.00
Mr. J. V. Chelliah Jaffna College	10.00
Total.	55.00

