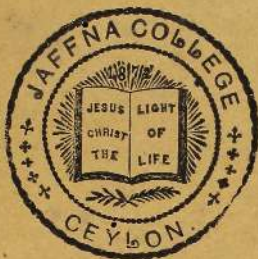


Jaffna College

MISCELLANY



Vol. XVII

May, 1907

No. 3

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The
JAFFNA COLLEGE MISCELLANY

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*We live in deeds not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end; that end,
Beginning, mean, and end of all things—God.*

Philip James Bailly

*No man is born into the world whose work
Is not born with him. There is always work,
And tools to work withal, for those who will;
And blessed are the honory hands of toil.*

*New occasions teach new duties:
Time makes ancient good uncouth:
They must upward still, and onward,
Who would keep abreast of Truth.*

James Russell Lowell

Wordsworth's Conception of Nature

By J. V. Chelliah, B. A.

Wordsworth's very high position among English poets, is due mainly to his being a seer with a unique message for the world. He is the originator of a new conception of nature which has enabled mankind to view nature from an entirely new standpoint. True, there were among his predecessors, poets like Collins, Thompson, Cowper, Burns and Scott, who, breaking away from the artificial school of Pope's time, took great delight in the sights and sounds of nature. But they observed and described it in a spirit of admiration only. Thompson, for instance merely gave a picturesque description of interesting aspects of nature. To Burns, nature served only as a back-ground for the representation of human emotions. Cowper regards it as of secondary importance, as affording proof of the wisdom of a beneficent Creator. But it was reserved to Wordsworth to exalt this admiration to the height of worship, and become "the High Priest of Nature."

What then is this new conception? Poets before him regarded nature as inanimate, as the mere image of our own thoughts. But the highly sensitive soul of Wordsworth felt the outward universe speak to him through his senses. He intuitively felt that it could not be the inanimate matter of the universe that spoke to him, but it must be the soul of nature speaking to his own soul. Nature therefore became to him a living reality, and he grew to regard it as endowed with a soul having a personality exactly like that of human beings. This correspondence between the soul of man and the soul of nature is the central thought that runs through most of his poems. It is this intimate connection that the poet sets himself to proclaim.

"My voice proclaims
How exquisitely the individual mind
to the external world
Is fitted; and how exquisitely too
The external world is fitted to the mind."

This conception is no mere poetic conceit; it is the definite "creed" of the poet.

The poet varies considerably the thought of this all-prevading soul in Nature. Not only does he recognise a soul that 'runs through all things,' but also develops this thought, by regarding this universal spirit as subdivided through all the forms of nature and as endowing each form with a separate soul, a 'silent heart which nature furnishes to every creature.' The sky, the earth, the sea, for instance, are spoken of as different beings with separate souls. In speaking of the sea, he says:—

"Listen! the mighty being is awake
And doth with its eternal motion make
A sound like thunder everlastingly."

He regards not only these larger divisions of Nature, but even landscapes, trees, hills, clouds etc. as endowed with separate spirits. So strongly does this truth appeal to him that after a wanton ruin wrought by him upon a certain tree, being stricken with remorse, he asks others to

"Move along these shades
In gentleness of heart; with gentle hand
Touch—for there is a spirit in the woods."

Thus, he was able to commune not only with "the soul of all the worlds," but even with the meanest and commonest things in Nature.

The poet goes one step further in the development of this thought. He attributes to this soul in Nature an active personality. He represents Nature as experiencing the same emotions and having the same ends and aims that human beings possess. In one place, nature is represented as sporting and enjoying itself. He says,

"Tis my faith that every flower
Enjoys the air it breathes"

And again, she is regarded as consciously selecting certain suitable spots in which she might manifest herself intensely. Nature is said to go further; she is credited with the education of young people after her own methods, by making them

"feel an over-seeing power
To kindle and restrain."

The poet claims that he himself was from his boyhood selected and trained by her, in order that he might be the medium through which Nature might speak to mankind.

At this stage one or two questions will naturally suggest themselves to the mind of the reader. First, Is this conception of nature anything that could be verified by common experience? It should be admitted that, except to highly sensitive souls like Wordsworth, this conception is hardly realisable in the every-day experience of men. But there are exceptional moments in the lives of every one of us in which these truths which the poet preaches, come home to our hearts. On such occasions the material world fades away, and as the poet says in those beautiful lines on *Tintern Abbey*,

"the breath of this corporeal frame
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body and become a living soul:
While with an eye made quiet by the power
Of harmony and the deep power of joy,
We see into the life of things.

Besides these scattered intuitions, there is, according to the poet, a whole section of our existence, in which these truths could be vividly realised. In his famous Ode on Immortality, the poet, following the Platonic doctrine of a previous existence, asserts, with the help of his own experience, that, as "heaven lies about us in our infancy," children, by their nearness to the spiritual world are able to realise the close connection that exists between the heart of nature and the heart of man.

A second question will be, What is exactly meant by the soul of nature? Is it only a creation of the poet's imagination or has it a substantive reality? It does have a substantive reality, and the soul of nature is simply the poetical expression of the idea of the Spirit of God diffusing itself through nature. That this is the meaning of the poet, is evident from the following passage from the *Tintern Abbey*:

"His dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

This identification of the Spirit in nature with the Spirit of God, may, in a way, be called Pantheism; but it is the Higher Pantheism which is not inconsistent with Christian doctrines. Wordsworth's Pantheism differs from the ordinary one in regard to two

points. First, it affirms God in all, but does not assert that the All exhausts God. Secondly, the general characteristic of pantheism is that it ignores external objects in the realisation of the universal spirit. But Wordsworth, we have seen, insists on the contemplation of these for the attainment of the same end.

The most important effect of this new conception of nature has been, that the world around us has been so recreated for us by the poet, that it has become full of new significance to us. Common objects are no more uninteresting and meaningless, as they have a vital connexion with our own existence and form a part of the Universal whole. We are able to commune with nature, even with the commonest parts of it, and learn from her valuable lessons. The poet says:

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

The above brief and imperfect statement is far from being an attempt at exposition of Wordsworth's conception of nature. The aim rather is to draw the attention of Tamil students to the right point of view to be taken up in the study of Wordsworth's poems, most of which do not appeal to their minds, owing to their generally ignoring this most interesting conception that underlies the poet's writings.



Knowledge is Power

By L. B. Fritts, B. A.

Do you doubt the truth of this heading? If you do, please read and carefully consider the following facts. In the United States according to the latest addition of "Who's Who in America," there are sixteen thousand eminent men, i. e. men whose reputations extend beyond their own locality. Of these men, 56 per cent are college graduates and only about three and one half per cent stopped their education with the high school. But this is not all. Less than one per cent of the young men of America become college graduates yet here we are face to face with the astonishing facts that this *less than one per cent* furnishes *fifty-six per cent*

of all the eminent men in the country. Could we have a stronger argument as to the value of a college education in giving a man distinction, recognition and power?

But what about the money value? A large proportion of our Jaffna youth seem to be seized with a mania for earning money just as soon as they can get a smattering of an education. No doubt circumstances compel some to forego a collegiate education and to devote their energies early in life to money-making, but for those who can possibly afford it, even if they must borrow money to do it, the time spent in getting a higher education, figured even on the low plane of rupees and cents, is an exceedingly profitable investment. For example, let us estimate the earning capacity of two men. One leaves school when he finishes the 7th standard. Let us say he is now 15 years old and that he has 45 years of earning time left. Thirty rupees a month would be a generous estimate of the average salary received in India or Ceylon by a man with this amount of education; in fact the great majority receive far less. Now this would be Rs. 360 per year or a total of Rs. 16,200 for 45 years. The other boy instead of quitting school spends seven years more, we will say, in taking a college course and getting his B. A. degree. He is then 22 years of age and, figured on the same basis as the other, he still has 38 years in which to earn money. Now, in India and Ceylon I think we might reasonably calculate that the average salary for a B. A. would be Rs. 75. but, in order to be on the safe side, let us place it at Rs. 60. per mensem. This would be Rs. 720 per year or a total of Rs. 27,360 for his 38 years. This sum is Rs. 11,160, more than he would have earned had he not taken the college course. His seven years in college were worth Rs. 11,160 to him and if we count his actual school time at 200 days each year while taking his college course he is *really earning Rs. 8 per day*. This is not an exaggeration but the solemn truth and yet boys and young men fritter away their time or rush away to seek early employment when the time spent in serious persevering preparation would yield such return as this. Does a college training pay? Yes; it pays. It pays in prestige; it pays in money value.

But this is not all. Every man is born into the world with certain latent possibilities—possibilities for understanding, appreciating and enjoying the marvelous world about him, possibilities of being a blessing to others and it is for him to say whether or not these latent possibilities shall be developed or allowed to remain in their embryonic state or be crushed by the development of the wrong side of his nature. Now a college training, coming as it does with all its uplifting influences, at that time when a young man's character is being moulded into shape gives the best possible opportunity for developing the higher and nobler side of man's nature. There is no way of measuring the value of this result of collegiate training, but, great as is the added prestige and additional earning capacity, all who have this broader outlook on life and deeper insight into the great world mysteries agree in saying that this aspect of a higher education overshadows all others.

We have shown that "Knowledge is Power" yea more, that it is a fair competence, that it is enjoyment of life. It is now for the young men who read this to say whether they will throw aside their splendid opportunities in this, the seed-time of life, and spend their days as mere members of the common herd, mocking shadows of what they might have been; or whether they will seize the opportunity, zealously develop their God-given powers and go out into life to bless and to be the leaders of their fellowmen.



The Christian Endeavor Movement

By Mary G. Fritts.

The Christian Endeavor Society was born in a revival, in the only atmosphere in which it was possible for it to be born and thrive. Young people and others had asked that most important question, "What must I do to be saved?" and having found in Christ full, free salvation they next sought ways of serving Him.

But Christian Endeavor did not stay in its first home, Williston Church, Portland, Maine, very long—

Eight months after the formation of the first Society, a second was started in Newburyport, Massachusetts. And so the work began and so it has grown and grown until now Christian Endeavor has spread from one corner of the United States all over the globe.

Not long after the work was started, Rev. Geo. Hubbard sailed for China taking Christian Endeavor with him. Rev. Potts started the work in England in his Church in Crew. Dr. Pettee and Mr. Harada became interested in Japan and Dr. Chamberlain in India.

The motto "For Christ and the Church," the purpose, the enlistment and training of every young person in Christian service appealed to the serious and self sacrificing in every land.

Wherever the Society has gone, it has taken its laws, the pledge and constitution but it has never insisted on the letter of these laws but always upon the spirit. "Trusting in the Lord Jesus Christ for strength I promise that I will strive to do whatever He would like to have me do." As Dr. Clark says: "such a principle does not freeze in the arctic zone or melt in the tropics. It does not grow old or worn out with the lapse of years, and rules based upon it and interpreted by it can be adapted to every company of young Christians in all the world."

And now let us note a few important events in the history of the Endeavor Society:

The first Society was organized in Portland, Maine, U. S. A. Feb. 2nd, 1881 and its first convention was held in the same city in 1882.

The first Junior Society was organized in Berkeley California the same year. The first Asiatic Society was organized in Uduville school by Miss. Margaret Leitch in 1885.

The first Christian Endeavor paper was published in 1886 in Elizabeth, New Jersey U. S. A.

The same year the "Golden Rule" now the "Christian Endeavor World," the official organ of the Society, was issued.

The first Prison Endeavor Society was organized in Waupun, Wisconsin, U. S. A. in 1890. This good work has spread until there are now many such Societies.

This year also saw the first Floating Society organiz-

ed on the United States revenue cutter *Dexter*. It has multiplied until today there are many such Societies on the "Men of War" of the nations. A notable work of this sort is the Christian Endeavor Seamen's home at Nagasaki, Japan.

The first Army Society was formed in St. Louis, U. S. A. in 1893. There are also Societies among street car men, life savers, miners, policemen, firemen, newsboys etc.

The year 1884 saw the Missionary Extension Movement inaugurated. One important feature of this is the Macedonian Phalanx for the support of individual Missionaries. In 1903 there were five hundred and four Societies enrolled.

The World's Christian Endeavor Union was formed July 12th, 1895.

The first International Convention was held in London in 1900.

The great Welsh revival began in a Christian Endeavour meeting at the New Quay Calvinistic Methodist Church in 1904.

The Increase and Betterment Campaign was also started 1904. As a result hundreds of new Societies were organized, the old ones enlarged and revived, and more efficient work done.

On June 6th, 1906 there were sixty-seven thousand four hundred sixteen Societies in the world,—a gain of one thousand one hundred and eighty-eight during the past year.

During all these twenty-five years the founder of the Society, Rev. Francis E. Clark, has lead the glorious work. He has travelled thousands upon thousands of miles on Christian Endeavour errands and inspired his hearers with thousands of addresses. For this work he has never received a salary. The only salary he receives is that of Editor-in-Chief of *the Christian Endeavor World*. Often while on these world-wide journeys, speaking many times daily and meeting many discomforts, he has taken time from needed rest and sleep to write articles for the newspapers and thus earn money for his travelling expenses. We do not expect our ministers to earn their salaries as printers or lawyers, yet the only in-

come that Dr. Clark and those associated with him have to carry on the work of the United Society of Christian Endeavor is what they may earn by publishing a paper, printing topic cards, selling pictures and running a book store. They are burdened with these business cares while all their time and strength are needed for the spiritual work.

If the best results are to be obtained and these devoted men are not to be overworked the burden must be lifted. And to lift this burden a unique plan has been devised and we are glad to say it is meeting with splendid success. The plan is to raise as large a sum as possible by soliciting every member throughout the world to contribute twenty-five cents (U. S. A.) to a fund to be called the quarter Centennial Memorial Fund. This fund is to be invested in a building in Boston, U. S. A. which will be called the Francis E. Clark Memorial Building in honor of the founder of the movement. A part of this building will be utilized as headquarters for the International C. E. Union and a publishing house, the remaining rooms to be rented. This will not only save the Society the heavy rent that it is paying at present but it will also give it an annual income. We are constantly hearing of the large gifts to the Y. M. C. A. and Y. W. C. A. movements and the splendid work they are doing. These are most excellent movements for the elevation of mankind yet we have no hesitation in placing Christian Endeavor in the same category. Up to this time the C. E. movement has never asked for gifts yet it to-day numbers its members by the million and has Societies in every country on the face of the globe. It is doing more to abolish sectarian lines and national prejudices than any other force in the world to-day. It inculcates the spirit of service and the brotherhood of man as no other movement has ever done.

Surely such a movement is worthy of our support, and this article is published in the hope that our educated community may take the trouble to find out more about this movement and may contribute some of its means and influence toward the accomplishment of its lofty purpose for the Church and humanity.

The Bhagavat Geeta

By G. D. Thomas.

It has been, of late, my privilege to study one of the Hindu sacred books, which is considered to give expression to the highest flight of the Hindu philosophic thought, viz, the Bhagavat Geeta. 'Bhagavat Geeta' means a divine song. The poem is a dialogue supposed to have taken place between Krishna, the most distinguished of the avatars of Vishnu, and Arjoon, the magnanimous son of Pandu, on the eve of the battle between the Kroos and the Pandoos at Koorookshatra. Krishna, being the charioteer of Arjoon, drove the chariot and caused it to halt in the midst of the space between the two armies. Arjoon cast his eyes on the battle-array and found the warriors to be his own kith and kin, his grandsires, uncles, cousins, tutors, and sons. On seeing his own relations and bosom friends on either side marshalled ready for the contest, he was moved with extreme pity and compunction and exclaimed, saying:—"Having beheld, O Krishna, my kindred thus standing anxious for the fight, my members fail me. . . . When I shall have destroyed my kindred, shall I longer look for happiness? How, O Krishna, can we be happy hereafter, when we have been the murderers of our race? In the destruction of a family, the ancient virtue of the family is lost, upon the loss of virtue, vice and impiety overwhelm the whole of a race." In short, the reasons given by Arjoon for his being unwilling to fight were: That they were his blood relations and intimate friends, that in fighting he would become a murderer and a sinner, that the noble race and consequently virtue would be destroyed, and that vice and impiety would overwhelm the world. After having uttered these words in deep sorrow, Arjoon sat down, laying aside his bows and arrows. Krishna sternly reprov'd his unmanliness and tameness of character, and expounded to him the sublime pantheistic fatalism, according to which system, he said: "The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth nor is it killed. II. 20. By way of persuasion, Krishna gives a clear exposition of the whole philosophy of religion, touching upon the nature

of the Deity, the Universe, the nature of man, the Highest Good, and the Supreme Wisdom. But, for the present, we are not concerned with anything like a detailed analysis of the poem, nor with a critical estimation of it. I, for one, strongly feel the necessity of the study of comparative religion. It is high time for us to put away all narrow-mindedness and put on the spirit of universal tolerance. Truth, come from whatever source it may, is ours and we must be ready to welcome it. "We can do nothing against the truth, but, for the truth." II Cor. 13:8. As I was studying the Bhagavat Geeta, I was surprised to see some of the slogans bearing a striking similarity to some verses in the Bible. I shall lay down some of the slogans and their parallel verses side by side, hoping that this parallelism which is given by way of example will rouse in the minds of the readers, a yearning to have a critical study of the Geeta, the best of the Hindu philosophic and religious treatises. And at the same time, we must admit that there are teachings in the Geeta which are inconsistent and discrepant in their nature, and which are not in accordance with our belief and conviction; hence, we shall have to reject them. But whatever appeals to our reason may we accept and make it instrumental in finding out the *Truth*.

Note the parallelism between:—

1. "Know that good works come from Brahm." iii:15
"Every good gift and every perfect gift is from above, coming down from the Father of lights." James 1: 17.
2. "The tumultuous senses hurry away, by force, the heart even of the wise man, who striveth to restrain them" ii. 60; iii. 39. "For not what I would, that I do practise, but what I hate, that I do." Romans 7: 15. Cf. the whole chapter.
3. "A few amongst ten thousand mortals strive for perfection; but a few of those who strive and become perfect know me according to my nature." vii: 3.
"Strive to enter in by the narrow door." Luke 13:24.
For narrow is the gate and straitened the way that leadeth unto life, and few are they that find it." Matt. 7:14.
4. Brahm is incorruptible, omnipresent, incorporeal, eternal, incomprehensible, ineffable, all-powerful, King

of Kings and Lord of Lords." Cf. xii: 3 & 4, iii: 15.

"Now unto the king eternal, immortal, invisible, the only God, be honour and glory for ever and ever." I. Tim. 1: 17.

"And He hath on his garment and on his thigh, a name written King of Kings, and Lord of Lords." Rev. 19: 16. Compare Psalms 139.

5. "They who serve me with adoration, I am in them and they in me." IX: 29.

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him." John 14: 23.

"I in them and Thou in me that they may be made perfect in one." John 17: 23, (This is Christian Advy-thar.)

6. "I am the creator of all things and all things proceeded from me." X. 8. Compare IX: 8.

"In the beginning God created the heavens and the earth." Gen. 1: 1. Compare John. 1: 3.

7. "I will tell thee what is Gnea or the object of wisdom, from understanding which, thou wilt enjoy immortality. It is that which hath no beginning, and is Supreme, even Brahm." XIII: 13.

"And this is life eternal that they should know Thee the only true God, and Him whom thou didst send, even Jesus Christ." John. 17: 3.



Impressions of Straight University

New Orleans, La., U. S. A.

Rev. Richard C. Hastings, President.

First impressions often have to be modified after a long acquaintance, but, as they are formed when the mind is free and unbiased they have the value of being fresh. First impressions of Straight University have been very favourable. Situated as it is on the main business street of the city, yet far enough away from the center to escape the noises of business traffic, it is an ideal city location. It

is somewhat cramped for room, although the buildings and yard take up a whole square.

The three main buildings are well adapted for the purposes for which they were erected.

We have a fine body of students. Many of them are from well-to-do families, and the large majority of them from the city. Only about one-seventh of the total number are from the country, and these are nearly all boarders in the institution. As a rule, they seem anxious to learn and are willing to pay for their education. Several are earning their way through school by working out of school hours and during vacations. The College Preparatory classes have a larger enrollment than last year, but only a very few show any desire to go on and take a College course. Yet if the colored race is to have wise, intelligent leaders from among its own people, they must be men and women who have received the highest education possible.

"Straight" is well equipped to give mechanical instruction to boys in the trades, but as the demand for instruction looking toward entering the trades increases, we must introduce greater facilities for imparting this education.

Reprinted from the *American Missionary*.



The Japan Conference

By G. S. Eddy.

The great conference of the World's Students Christian Federation, held in Tokyo April 3rd to 7th is over, and the delegates have just returned to India. A strong delegation of more than twelve men from almost every Province in India and Ceylon represented this country. On the voyage meetings were held daily upon the steamer, which were almost as profitable as the conference itself, as there were thirty delegates on board, representing fifteen countries. Opportunity was given for seeing Penang, Singapore, Hong Kong and Shanghai, and meetings were held in some of these places by the delegates. Arrived in Japan, the delegates scattered to see as much as they

could before the conference. It is indeed a beautiful country of evergreen mountains and valleys of rice fields, dotted thickly with villages. Only one-tenth the size of India, containing a population of 50,000,000, Japan has suddenly forced to the front in the world's civilization. A land of volcanoes and earthquakes; of snow and cherry blossoms, Japan was unique and interesting to us from many points of view.

The conference was attended by 1,627 delegates, representing 25 different countries, and was the first International Conference held in Asia. It was an experience never to be forgotten to meet English-speaking Christian leaders from China, Korea and Japan, from Norway, Sweden, Finland, Great Britain, France, Switzerland, Italy, Russia, America, and even from South Africa and Australia.

A remarkable spirit of unity and brotherhood prevailed throughout the conference as Christian men of every nation, representing more than 2,000 Associations, and uniting 15,000 Christian students, met as "One in Christ," representing almost every Christian denomination, and speaking many languages and tongues.

We were impressed again by the fact that this great continent of Asia is awaking from its sleep of centuries, and the "Asiatic Prayer Union" was formed to bind together the Christian students of Japan, Korea, China and India, and is an indication of the growing unity of this great continent that embraces more than half the population of the world. Asia which was once swept from West to East by the religion of Buddhism, is now feeling the beginning of a new movement of Christian civilization and progress, which is sweeping from the East in Japan westward across Asia. The Protestant Christian community in India is doubling every 20 years or less, in Japan every 10 years or less, in China every 7 years, while the progress in the Philippines and Korea is still more rapid. The latter two bid fair to be the first Christian countries in Asia.

The Japanese entertained the conference in a way that scarcely any other country could have done. We had never met with such courtesy and kindness at the

hands of any foreign nation. The Emperor of Japan himself sent for Mr. Mott as the representative of the Federation to have an interview with him. Marquis Ito, a leading statesman and the author of the Japanese Constitution, several times Premier, sent greetings to the conference from Korea with a large donation to the Japanese Committee towards the local expenses; Viscount Hayashi, Minister of Foreign Affairs gave a reception at his residence; while Count Okuma, the former Premier and Baron Goto a great Japanese statesman in Manchuria gave garden parties to the delegates, and entertained them most royally. In fact during the evangelistic campaign governors and mayors and leading citizens shewed every courtesy to the representatives of Christianity from foreign countries, while the press of Japan was most enthusiastic in its welcome to the conference. When it is remembered that less than 35 years ago Christianity was a prohibited religion it is significant that to-day Christian representatives should be accorded such a warm welcome from Japan. Anti-foreign prejudice is giving away, and Japan seems more open to the rapid spread of the Gospel to-day than almost any other country in the world. If the Christians in Japan rise to their high privilege and press the advantage, the twentieth century will not have closed before Japan has become a Christian nation.

The evangelistic campaign succeeding the conference was also remarkable. With some 40 evangelists or trained Association leaders, separating in small parties, more than 30 of the leading cities of Japan were visited, and evangelistic meetings were held. Often over 1,000 were in attendance night after night, and in many meetings over 100 would often confess Christ in a single night. There was also a large ingathering amongst the Korean and Chinese students studying in Japan. Without the chains of caste to bind them, under an enlightened Government proclaiming religious toleration to all and allowing every man to follow the faith of his own choice, Japan will rapidly become a Christian nation. Shintoism, with its reverence for the past in ancestor-worship; Confucianism, with its emphasis upon the present in a bare ethical code, without religious power to enforce it; and Buddhism, with its emphasis upon the future,

with its superstitious and threats of future punishment, have all, in turn, failed to satisfy the people. Japan, to-day, may almost be said to be a nation in search of a religion. The only religion that can ever satisfy that land is Christianity. There are to-day in Japan, Greek Christians, numbering 29,115; Roman Catholics, numbering 59,437, and Protestants numbering 60,862. There were added in baptisms last year, to the Greek Church 656; to the Roman Catholic Church 513 and to the Protestants 5,850 by adult and infant baptism. Of the 529 churches, 102 are already entirely self-supporting, and a large number partially so. Japanese Christians gave some 3 lakhs of rupees last year for the cause of Christ. They have their Home Missionary Societies throughout Japan, under the control of the Japanese themselves. Two of these Mission Boards raise over Rs. 18,000 yearly, and support some fifteen missionaries of their own. Self-government, self-support and self-propagation are three of the watch-words of the Japanese, and we can learn much from Japan in these respects.

One of the most far-reaching results of the Tokyo Conference—so far as India is concerned—was the decision of one of the leading young men of the Punjab to immediately offer his services to the National Missionary Society of India, and go as the first missionary to the Montgomery District in the Punjab. He has passed his B. A., received a full theological training in the Church of England, and has sent in his application to N. M. S. to be immediately sent to the Montgomery District. Our immediate need is for men, the best men.

Reprinted from "The True News."



Editorial Comment

We fear that we owe our readers an apology for the tardiness in the appearance of this number of the *Miscellany*. We had made what we supposed were definite arrangements for this issue before leaving for our vacation and were much disappointed to find on our return, that our

chief contributor had not sent in the promised article. If this issue is not quite up to our standard the haste and confusion attendant upon this upsetting of our plans must be our excuse.

We would call the attention of our Alumni and of all interested in the College to the announcement on the inside of the back cover of this number. We unhesitatingly affirm that there is no better place in Ceylon for young men to secure their education than in Jaffna College and our friends will be conferring a favour upon prospective students if they will call their attention to a few facts concerning the College.

As stated in our last number we had hoped to have our new Principal with us by this time and we are very sorry that we must again record our disappointment. The Rev. John Bicknell, B. A., B. D., whom we had expected, has been compelled on account of the ill-health of Mrs. Bicknell, to decline the call to the Principalship of the College. We have no intimation as to whom the Trustees will send out but we are sure that they are looking for a capable, experienced man and we are confident that the right man will be found before long.

There is no one agency that has a greater cultural value than the reading of good books. In fact we think it is not too much to say that a young man, even though he may obtain his degree, cannot claim to be liberally educated unless he has read, and thereby cultivated the taste for reading, books other than the texts prescribed for his course. Now the Jaffna youth, being compelled to obtain his education through the medium of an acquired language, does not as a rule read very extensively. It is therefore deeply gratifying to be able to report an increasing interest in reading in Jaffna College. As is well known we have here a splendid library and in looking over the records for the past three years we find that students have borrowed books as follows:

1904-5	-	-	-	914
1905-6	-	-	-	1039
1906-7	-	-	-	1131

When we consider that there are now fewer students than three years ago, owing to the loss attendant upon the change of affiliation, these figures became even more significant. It should further be noticed that the books borrowed are exclusive of books of reference which are now kept in a separate room where the students may freely consult them during study hours.

On another page we give a list of the contributors to the Endowment Fund who have sent in subscriptions since the special Committee was appointed last October. There have been no large gifts but the steady stream of small sums is beginning to foot up quite respectably. The total of Rs. 4461.75 is still far short of the Rs. 10,000 which we must have before Jan. 1st 1908. If the Jaffnese really want a strong, first-class institution controlled by themselves now is the time to act. Opportunities like this do not often come to a community. This Rs. 10,000 if secured before Jan. 1st. brings Rs. 50,000 from America. We appeal to every Tamil gentleman who believes in the ability of his countrymen to control their own institutions to contribute what he can toward this endowment which will put Jaffna College—the Tamil people's own College—on a firm foundation. We trust that every member of our Alumni and Board of Directors will bestir himself and not only contribute but solicit contributions from others. Our greatest thanks are due to the Chairman of the soliciting committee for his untiring labors. He has accomplished much but he must have the hearty co-operation of all if this amount is raised. *It must be raised, Do your part.*

College Notes

—A series of lectures on the different professions to be chosen for a life work was begun last term. The first one was by Isaac Tambiah, Esq., who gave a very interesting and instructive lecture on the legal profession, setting forth its duties and responsibilities as well as its opportunities. The second was by T. P. Hudson, B. A., on the teaching profession. This was carefully prepared and made interesting to the

audience. We hope to have the claims of other professions presented next term.

—We are very sorry to learn by a recent letter that Rev. J. Bicknell has been obliged to give up the plan of returning to Jaffna because Mrs. Bicknell does not get well and strong. They had thought that by staying through another winter in the home land she would be completely restored to health, and he was very reluctant to give up the hope of coming back to the College, but as her health did not improve in the winter they have felt that it is not wise to return now. It is possible that Mr. Hastings, after his year in Straight University is over, may be ready to come to Jaffna again, but if not, we expect some one else will be found for the work. We are sorry for the delay but hope it will all be for the best.

Eight candidates were received into the Preparatory class at the beginning of the term.

—Of the seven candidates for the Cambridge Junior Local five passed. This we consider a good percentage compared with other Institutions in the Island.

The results of the examinations of the Madras University were very disappointing on the whole, not only in our College but in many others. At the Madras centre the F. A. examination is said to have been especially destructive to the candidates, as it was in Jaffna. We believe the marking of the answer papers must be very strict, for not one of our nine candidates succeeded in gaining a pass, though we felt confident of the ability of most of them to answer a majority of the questions put. For the Matriculation we had but three candidates all of whom failed. The failures are largely due, we think, to the students' lack of correct English in expressing their thought.

—In the B. A. examination the results are more pleasing. Only one of the five candidates took up the three branches, the rest contenting themselves with trying two this year. This one, Mr. M. N. Samuel passed the examination in all three branches, with a second class in Latin and we congratulate him on his success. Another also gained a second class in Latin, and a third passed in that subject so that for the B. A. class our results compare more favourably with others.

—On the 2d of March our cricket team played a match with St John's College. The game was rather one-sided as the bowling of Mr. VanCuylenburg was too strong for our boys.

—Mr. Elmer formerly Prof. of Philosophy in Jaffna College is now teaching in Anatolia College at Marsovan in the Northern part of Asiatic Turkey. At the beginning of this school year the rush of students, to join that College was so great that telegrams had to be sent in all direction giving notice that no more could be received.

—On Monday Feb. 25 Drs. Hitchcock and Creegan, Departmental Secretaries of the American Board, who were on a tour around the world inspecting missions and missionary work, visited our College. They inspected the buildings and equipment and each gave a helpful address to the students.

—Prof. and Mrs. Hitchcock, their son Richard and Prof. and Mrs. Fritts spent the vacation at Kodaikanal among the hills of South India. They were all much benefitted. Master Richard remains there in Kodaikanal School.

—Prof. W. W. Wallace formerly of this institution is now the acting principal of the American Mission College at Madura. He was the examiner of the translation papers in the recent Madras University F. A. examination and reports that the Jaffna centre compared very favorably with other centres in that subject.



Alumni Notes

Mr. S. Somasundaram, B. A., of the St. John's College, Chundieully has given up his connection with that institution in order to take up the Ministry. He is now at Tinnevely, South, India, pursuing a course in Theology.

Mr. N. G. Nathanael, has joined C. M. S. divinity School in Madras.

Rev. C. P. Anketell, of All Saints' Church Nagapore, has taken charge of the St. Andrew's Church at Batticoloe.

Dr. A. C. Evarts, after his transfer to Ceylon from Ammapatam, acted as Medical Superintendent of Pamban in connection with the Pearl fishery. He is now in Puttalam.

Mr. G. C. Lee, has been appointed, acting Professor of Mathematics, Royal College, Colombo.

Mr. T. S. Samuel, who was a Master in the St. Andrew's High School at Batticoloc has joined the C. M. S High School at Badulla as Headmaster.

Mr. T. S. Appadurai, who was District Engineer's Clerk in Jaffna has been appointed Chief Clerk, Jaffna Provincial Road Committee.

Mr. Thomas N. Nathanael has been appointed mathematical lecturer of St. Thomas' College, Colombo.

Mr. M. Samuel, B. A. who recently passed the B. A. examination of the Madras University has been appointed a teacher at the English School at Vaddukkoddai.

Mr. Eliatamby Buell, B.A. was successful in the Advocates' Intermediate examination.

Messrs. V. Saekarappillai, and K. Dharmalingam, who proceeded to Calcutta, sometime ago, to complete their course, have passed the Bachelor of Arts examination.

Mr. Samuel Eliatamby has passed the Entrance and **Messrs R. Arianayagam, and T. Poothathamby**, the First in Arts examinations of the Calcutta University.

Mr. P. W. Tambiah, who was sometime a teacher in the High School, Vaddukkoddai, has been appointed a master in the Point Pedro Central School.

Mr. S. Appadurai, station master Kangesanturai has been transferred to the Southern Province.

Mr. W. S. Ratnavellu, who passed the L. M. S. examination of the Calcutta University has been appointed Civil Medical Officer of the Hospital at Vavonia.

Mr. I. S. John, received an appointment in the General Hospital Colombo soon after he passed the L. M. S. of the Calcutta University and is now transferred to Kurunegalle.

Mr. T. S. Edwards, of the Trincomalie Post office has been transferred to the Jaffna Post Office.

Mr. A. S. Kandiah, has been appointed second Clerk Fiscal's Office, Batticoloc.

Mr S Sinnatamby Apothecary, has been transferred from Puttoor Dispensary to Delfti

Mr D S Veluppillai has been transferred from Batticaloc to the Land Registry, Jaffna,

Mr C K Sithamparapilly has been appointed Head master, Hindu High school Rangoon.

Mr. N S Samuel B A has joined the teaching staff of the Buddhist school Badulla,

Messrs N Sadasivam and R E Tambiah have joined the Postal Department.

Mr G C Bartlett of the Ceylon Irrigation Department was married to Caroline Athisayapakkiammal Hensman on 22nd May.

Mr Alfred C Lawton, Cashier the Oriental Government Security Life Assurance Company Ltd. was married to Miss. Alice T. Canagasabai on 24th April.

Mr N Chelvadurai P octor District Court Jaffna was married on the 18th April to Miss Nagaratnammal Nalliah.

We acknowledge with thanks the receipt of the following sums for the Jaffna College Local Endowment.

Mr. T. P. Hudson	<i>Sandilipay</i>	-	5.00
" A. Abraham	<i>Karadive</i>	-	2.50
" R. Kanagasundram	<i>Chunnagam</i>	-	20.00
" A. S. M. V. triah	<i>Katapola</i>	-	30.00
" M. Supramaniam	<i>Vaddukkoddai</i>	-	50.00
" T. Rajakary	"	-	30.00
" T. S. Cooke	<i>Jaffna</i>	-	50.00
" R. A. Naganathar	<i>Kivala Tampur</i>	-	10.00
" S. Sunpanthanather	<i>Vaddukkoddai</i>	-	5.00
" V. Sinnatural	"	-	20.00
Rev. S. Veerakatty	<i>Tellipillai</i>	-	12.00
" F. Auketell	<i>Kankasanturai</i>	-	6.00
Mr. V. A. Varithamby	<i>Pungudutive</i>	-	25.50
" J. V. Chelliah	<i>Vaddukkoddai</i>	-	21.00
" A. Daniel	"	-	8.00
" S. Rajaratnam	"	-	35.00
" P. Velupillai	<i>Karadive</i>	-	21.00
" P. Tambiah	"	-	10.00
" S. Stephen	<i>Sandilipay</i>	-	10.00
" S. Thurai	<i>Vaddukkoddai</i>	-	7.00
" A. Candiah	<i>Moolai</i>	-	3.00
" K. Ponniah	<i>Tellipillai</i>	-	3.00
" W. S. John	<i>Allahabad</i>	-	50.00
" A. Vanniasingam	<i>Erlaly</i>	-	10.00
" V. Ramanather	<i>Pungudutive</i>	-	1.00
" N. Parsirasingam	"	-	1.00
" S. H. T. Taylor	<i>Tellipillai</i>	-	12.00
" K. Somuppillai	"	-	15.00
" John Murugasu	<i>Erlaly</i>	-	1.00
Mr. D. P. C. Challappa	<i>Manipay</i>	-	10.00
" Chas. Dutton	<i>Jaffna</i>	-	10.00
Friends of N.S. Supramaniam	<i>Batticoloa</i>	-	10.00
" V. Murugesupillai	<i>Vannarponne</i>	-	150.00
" T. C. Changarapillai	"	-	45.00
" A. M. Richards	<i>Trichinopoly</i>	-	15.00
Alexander Bros.	<i>Jaffna</i>	-	18.55
Mr. T. Sockainathar	<i>Colombo</i>	-	50.00
" G. S. Eddy	<i>Kodikanal South India</i>	-	105.00
" S. Tambiah	<i>Manipay</i>	-	10.00
Rev. E. R. Fitch	<i>Allahabad North India</i>	-	20.00
Mr. C. H. Hobbury	<i>Bombay</i>	-	10.00
" S. H. Gnanamuttu	<i>Mandaitive</i>	-	17.00
" A. Mailvaganam	<i>Copay</i>	-	10.00
" Lambert Kandiah	<i>Ipoh Straits</i>	-	25.00
" J. L. Supramaniam	<i>Nagapur India</i>	-	5.00
" S. S. Kanagaratnam	<i>Kandapola</i>	-	5.00
" R. V. Perinpanayagam	<i>Yenang Yong Burn</i>	-	10.00
" M. Mathisparanam	<i>Manipay</i>	-	21.00
" M. S. Abdulcader	<i>Jaffna</i>	-	15.00
" S. S. John	<i>Kivcala Lipis Straits</i>	-	50.00
" S. Kailasam	<i>Telukanson</i>	-	10.00
" C. V. Nathaniel	<i>Ganvatta</i>	-	5.00

"	S. Cartigesampillai	<i>Krian Perak</i>	-	35.12
"	R. S. Edwards	<i>Trincomalie</i>	-	5.00
"	H. Tampipillai	<i>Mannar</i>	-	20.00
"	W. Mather	<i>Navaly</i>	-	50.00
"	M. Chinniah	<i>Annaicotai</i>	-	40.00
"	W. John	<i>Manipay</i>	-	12.50
"	Samuel John	<i>Sanguvely</i>	-	12.50
"	M. Scudder	<i>Uduvil</i>	-	7.50
"	M. Chinniah	<i>Sandilipay</i>	-	6.00
"	E. J. Chilliah	"	-	5.00
"	Moses Murugasu	<i>Uduril</i>	-	7.50
"	A. Lyman	<i>Navaly</i>	-	2.50
"	Samuel G. Mills	<i>Manipay</i>	-	7.50
"	W. Ethirmasinh	<i>Kangesanturai</i>	-	5.00
"	T. H. Crossette	<i>Kandy</i>	-	5.00
"	A. S. Arulampalum	<i>Jaffna</i>	-	10.00
Rev.	S. Veeracutty	<i>Tellipally</i>	-	3.00
Mr.	T. Nalltamby	<i>Bermah</i>	-	10.00
"	Daniel Poor	<i>Straits</i>	-	50.00
"	V. Sanmugalingm	<i>Newara Eliya</i>	-	50.00
"	K. Modalier A. Curtis	<i>Manipay</i>	-	25.00
"	W. Lyman	<i>Navaly</i>	-	5.00
"	K. Modalier Nagaratnam	<i>Tellipally</i>	-	10.00
"	S. Saravamuttu	<i>Nickaroratyia</i>	-	10.00
"	S. A. Theagarajah	<i>Colombo</i>	-	10.00
"	T. M. Tampee	<i>Jaffna</i>	-	120.00
"	R. N. Samuel	<i>Colombo</i>	-	20.00
"	V. Kandiah	<i>Vaddukkoddai</i>	-	5.00
"	Dr. Blancherd	<i>Vidotti Tive</i>	-	10.00
"	J. A. Chinniah	<i>Baqin Serais</i>	-	50.00
"	C. Tambiah	<i>Straits</i>	-	10.00
"	Chas. Gnanamuttu	<i>Kegalla</i>	-	10.00
"	A. Barnabas	<i>Taiping</i>	-	24.50
"	L. S. Santhiapillai	<i>Uduvil</i>	-	5.00
	Total			1701.68
	Previously acknowledged,			2760.07
	Total received to June 1st, 1907.			4461.75

Receipts for the Miscellany.

The following subscriptions have been received with thanks:

Mr. D. S. Nicholas B. A.,	-	-	1.50
" G. A. Richard	-	-	1.00
" T. Comarasuriar	-	-	1.00
" S. T. Seenivasagam	-	-	.50
Rev. J. H. Dickson	-	-	3.00
Mr. Sanmugampillai	-	-	.50
" G. Dutton	-	-	.50
Dr. S. H. Gnanamuttu	-	-	1.00
Total			9.00

COLLEGE NOTES.

—An admission examination was held on the 18th and 19th of May when 26 boys were admitted into the Preparatory class, one of whom, however, was unable to come. Later in the term two others were added to the number. Also, from other colleges we have received one into the Pre-Matriculation class, two into the Entrance class, one into the Junior F. A. class, two into the Junior B. A. class and one into the Senior B. A. class. The number on the roll is thus:

Senior B. A.	13
Junior B. A.	5
Senior F. A.	9
Junior F. A.	12
Entrance	21
Pre-Matriculation	17
Preparatory	38

Total	115
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Four of the members of the Pre-Matriculation class left during the term for various reasons.

—With deep regret we record the death of Chellaturai Dwight, a student of the College last year, who was taken sick in the vacation and died of fever at his home in June.

—The following are the names of the successful candidates in the Calcutta University Examinations.

B. A.	ENTRANCE.
P. Vytilingam.	II CLASS.
F. A.	M. Dharmaratnam.
I CLASS.	E. Ramuppillai.
W. N. Hensman.	M. Richard.
II CLASS.	N. Sathasivam.
S. Chinnaturai.	R. E. Tambiah.
M. Samuel.	III CLASS.
III CLASS.	N. S. Bartlett.
E. S. Daniel.	J. W. P. Cooke.
S. Ponniah.	S. Kathirippillai.
	T. Nagamuttu.
	B. Nallatamby.
	V. Sabaratnam.

—The trees have been cut from the new field and we hope soon to have it leveled and prepared for the use of the foot-ball players.

—The Class Relay flag of yellow satin, which the

Field sports are under the management of the athletic committee of the Y. M. C. A. The work in this department includes Cricket, Football, Tennis and the Annual Field Sports. Two great hindrances to the development of enthusiasm and skill in these different forms of recreation have been the lack of funds with which to buy adequate supplies, and the lack of suitable grounds. The former lack is in a fair way to be supplied. We have already sent off an order for Cricket bats, balls, and two new footballs. In the matter of playground we are still in the primitive condition of former days, being confined to a two by four paddock scarcely large enough for exercising a growing colt. But "All things come to him who waits" and so in this also, "Patience will have her reward".

Some of the good and loyal alumni point to the good ~~old~~ days when with the same hardships as mentioned above, they were able successfully to compete with other schools in games and field sports. One thing must be kept steadily in mind, however, and that is that there has been a very rapid advance in athletics in some of the other Colleges—yea, verily "by leaps and bounds"—so that, although there has undoubtedly been progress in Jaffna College, especially in football, yet we have been outstripped by our more favoured neighbours. There is no disguising the fact that athletic competition between the Colleges will grow keener from year to year and adequate provision must be made for keeping abreast of the times or else fall ignominiously by the wayside—a thing which no one of the alumni can desire. However, we must not forget that the primary purpose of athletics is not to win in contests, but to furnish health-giving, mind-refreshing recreation.

The Annual Field Sports were held this year as usual, during the week of The Prize Giving. The competition was keener than usual, though no high records were made. As in former years, there was not a sufficient amount of preliminary practice. The athletic committee is arranging plans and regulations, which, it is hoped, will systematize the loose methods which have held sway for some time and thus lead to proper training and more satisfactory results in this important branch of athletics.