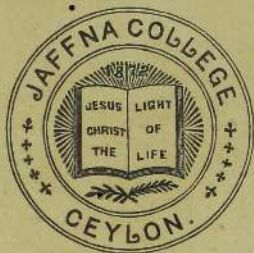


Jaffna College

MISCELLANY



Vol. XIX.

March 1909.

No 2.

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1872--Jaffna College---1909

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Jaffna College

MISCELLANY

Published by
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Vol. XIX.	}	March 1909	}	Price 50 Cts.
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Editorial

We inaugurate with this issue a series of pictures which will appear in the Miscellany from time to time. It is fitting that the first of the series should illustrate student life. We are proud of our football team; for though in the series of games for the Government Agent's Cup they were not successful, yet they won the distinction of not having had their goal line crossed.

With this number of the Miscellany begins also a change in the period of issue. In place of the former plan of three issues a year, we now adopt the quarterly system to keep pace with the recent changes in the term arrangement.

No change in the subscription, price of the periodical is, however, contemplated.

The advantages to subscribers and patrons generally will at once be apparent. It is not merely a question of one more issue a year for the same money, —though this alone is no inconsiderable gain,—but it also means fresher news, and a closer and more vital touch with the College life.

We hope that our Alumni will take advantage of this new privilege, and give proof of their good-will in the direction of a larger subscription list. In this way they can do their part to help the Miscellany

to assume the position it deserves to occupy in binding together our past and our present students.

Your fifty cents, Mr. Alumnus, please !



Great changes are taking place in the college and doubtless the alumni and friends of the school are more or less interested in all that is going on. As in all such cases, a great many false reports are current in the country, and on that account, if for no other reason, it seems only fair that some sort of a statement should be made setting forth with some degree of accuracy the present state of affairs. But it should be made plain at the beginning that nothing is settled finally. The great discussion that is going on just now is not over an accomplished fact, but over a possible accomplishment; viz—Union College.

Happily we are past one important mile post in our progress. It is admitted on all hands that there is at present no Union College in Jaffna. Time was when the claim to that title was put forward by friends of Jaffna College, but no one really seriously holds it now, and this fact alone marks an advance.

Another fact is of equal or even greater significance. There is now an almost universal public opinion in favour of a strong Union College centrally located, which shall be far and away the best school in Jaffna; and to the establishment of such a school the Directors of Jaffna College have already pledged themselves, and each of the three missions in Jaffna have officially declared themselves heartily in sympathy with the movement. To what extent sympathy will be expressed in a substantial form is not yet evident.

Another point has been reached, viz., that no union between any of the interests involved can be accomplished without a liberal and permanent investment on the part of the contracting parties. That is simply business common sense, and no one now seems to question the validity of the statement.

And now apart from these general positions, what definite work has been done looking toward a settlement of the problem? At the annual meeting of the Board of Directors in June, 1908, the Principal was instructed to enter into negotiations with the C. M. S. and W. M. S. to ascertain whether

or not they were willing to invest in a Union College. The correspondence led to some conferences on the subject, and from these conferences there has been evolved a scheme, for which the Principals of St. John's and Jaffna Colleges are mainly responsible, for forming a Union College at Chundicully on the site of St. John's College. It is this scheme which is now before the authorities of the C. M. S. and Jaffna Colleges. It is impossible to give any details of this scheme; for there are no details. It might be summarized thus:—It is proposed that the C. M. S. contribute to Union College, the present site and buildings of St. John's College and that Jaffna College shall be moved to this site, and that the college charter be so modified as to give the C. M. S. a legitimate share in the management of the institution.

Friends of both schools can readily see that such a scheme has many advantages, and if carried into effect, would greatly advance the cause of higher education. The union of two such strong schools, each of which has a worthy history behind it, would go a long way toward solving many of the pressing educational problems of the peninsula. *Efficiency and economy* ought to be the first and most marked result of such a union. Of course such a scheme presents some serious difficulties. So does any scheme for advancing civilization. We trust that no alumnus or friend of Jaffna College is afraid of difficulties, but rather that one and all with open minded sincerity and in the spirit of mutual trust, will help to solve the problem, not by running away from the difficulties, but by surmounting them.

The question of accepting day students has been discussed from time to time both by the Faculty and by the Directors. The faculty undertook to try the experiment and at present about 25 boys are attending as day students. So far there has been no occasion to doubt the wisdom of the experiment. The Directors have voted to approve the experiment, provided the number of day students does not exceed one third of the whole.

The new London Intermediate class has increased to fourteen, and we are encouraged to believe that this is only a beginning of what we will yet have in this

course. We have definitely decided to push these classes, and to drop as soon as possible all work for Madras University, though we are permitted to send in candidates for Madras till 1911.



The increased attendance this term has been much more than was expected; and if boys still continue to crowd in upon us next term, we will have to invest a considerable sum of money in providing suitable accommodations in the dormitories. New beds of a modern type will have to be purchased very soon.



Considerable change has been made this term in the teaching schedule. The old plan of 45 minute periods has been abandoned, and in its place we have 55 minute periods with an interval of 5 minutes between each two recitations. This plan gives the student fewer periods of recitation, but not any less actual time in the class room.



The attention of all readers of the Miscellany, and especially of all students, is called to the announcements on page 16 which sets forth our calendar for 1909 and our rates of tuition. It will be noticed that the year is divided into four terms instead of three, and that all fees are due on definitely appointed dates.



Visit of Messrs. Dibben and Fraser

The college was greatly favoured on Feb. 10th by a visit from Rev. A. E. Dibben, Secretary of the C. M. S., and Mr. A. G. Fraser, Principal of Trinity College, Kandy. Mr. Dibben conducted chapel exercises and spoke very helpfully to the students. In the afternoon Mr. Fraser spoke to the Y. M. C. A. on "The Cross the center of Christianity." Mr. Dibben and Mr. Fraser visited the college for the special purpose of conferring with the Principal in regard to Union College at Chundicully. The conference also included Rev. Jacob Thompson, Principal of St. John's College, Rev. W. J. Hanan, Dr. T. B. Scott, Mr. L. B. Fritts, Mr. W. E. Hitchcock and Dr. H. C. York. Nearly the whole day was devoted to the dis-

cussion of the proposal. All the advantages and the difficulties were considered. At the close of the meeting a resolution was unanimously adopted, expressing the opinion of those present that a Union College at Chundicully was practicable and desirable.



Some Impressions of India

By J. V. Chelliah M. A.

• It has been suggested to me that I write on some of the impressions I have formed of Indian affairs for the benefit of the readers of the Miscellany. The educational, social, political and religious problems of India are so vast and complex, that I think I am not entitled to speak of them after the passing acquaintance of a few months. Yet one fact has so impressed itself on my mind that I cannot resist the temptation of saying a few words on it.

• When I visited two of the largest Christian institutions in India, in which higher education is carried on at an enormous expense, to the hundreds of students that flock in to their class-rooms, I was anxious to know the nature and extent of their Christian instruction and influence. I found that, except Scripture classes and semi-religious lectures, at which attendance was optional, there was very little opportunity afforded in these Colleges either for direct Christian work among the Hindu students, or for systematic Christian training to Christian students. I do not for a moment dare deny the value of these institutions as educational agencies or even their leavening influence in spreading Christian ideals among the educated classes. But at the same time it is very much to be deplored that, in proportion to the expenditure of energy and money, so little is accomplished by these educational agencies for the advancement of the Christian cause. With the solitary exception of one college in Calcutta, to which I will refer presently, I did not come across any institutions which aim distinctly at Christian instruction and training.

Apart from *religious* training, it is very doubtful whether any training, in the proper sense of the term, is possible in classes where personal contact

with the professors is impossible except in a few cases, and where for the most part the professors know their pupils by their roll numbers only. And then the method of instruction used, far from drawing out the powers of the students, discourages them from self-help and self-reliance. It is simply sickening to see the way in which the professors read out their lectures and the students take them down word for word, commas and all, in order to be committed to memory afterwards. The instructors, again, are able to do very little towards training their students in the proper use of the English language, which most students in Madras and Calcutta abuse most ridiculously. The result of all this is, that some of the requisites of an educated man, such as culture and refinement, are simply conspicuous by their absence. Lord Curzon was not wide of the mark when he described the Indian student as a person with a text-book in one hand and a note-book in the other.

It is indeed refreshing to turn from all this to an institution like the Bishops' College, Calcutta. In point of equipment and numbers it is only a pigmy by the side of the aforesaid giant colleges. The average number on its rolls is something like fifty. The students are mostly Christians, and are helped abundantly with scholarships to pursue higher education. It is a residential college affiliated to the University up to the B.A. standard, and its primary object is to turn out men of high Christian character, education and culture. The training given there is recognized even by the Government, in that it provides high appointments to its graduates. I had the pleasure of being present at a social function and a dramatic performance given by the students themselves, and from what I could see, there was no mistaking the fact that this college occupied a unique position among the missionary colleges in Calcutta.

The foregoing observations helped me to learn a very valuable lesson about the past and present of our own college. And this lesson was driven home to my mind when I saw ourselves as others see us. A European professor of the Scottish Churches' college, one of the largest colleges in India, told me that from what he had heard and learnt by personal contact with some of our students in Calcutta, Jaffna College fulfilled the aims of a Christian college much better than their colleges, and commended

highly the way in which boys were taught here the essential lessons of self-help and self reliance. He also thought that our students had a more intelligent grasp of the English language than the average Bengali students.

Another professor told me, in reference to one of our old boys, that he was as good as a missionary, and attributed it to the training given at the college. I met a number of native Christians who had the same story to tell. Similar commendations of the work done by our alumni in North and Central India point to the same conclusion.

It should however be borne in mind that the above remarks are applicable only to students brought up under the old order of things. As a connecting link between the old and the new, I can say with some confidence that as much cannot be said of the new set of our alumni, at least in regard to their Christian training. Ever since the affiliation we have been steadily drifting from the ideals with which the college started, and some of the most valuable features which made it a unique institution in India and Ceylon are fast disappearing until now we are on the eve of a revolution which may mean the disappearance of a residential college whose definite aim was the training of Christian workers and Christian citizens.

The cause that is generally assigned for these changes in the character of the college is its affiliation with a university. To say that Christian training is incompatible with high scholarship is absurd. The affiliation is responsible for these changes only in so far as it necessitated more funds and the consequent competition with other colleges for larger numbers on the rolls of the College. The question of funds was indeed a formidable one. But to go to the root of the matter, the problem was merely the choice between two evils: change of the character of the college on the one hand, and the use of foreign funds for native professors on the other. If it had been recognized that the latter was the lesser evil of the two, this unhealthy competition and the trimming of our sails according to popular fancy would certainly have been avoided.

Without lingering over the past, my humble opinion is that the authorities of the college would do well to reconsider their position. The general cry is that there are too many colleges in Jaffna. But if Jaffna College reverts to its former character and

aims, it will have a unique place to fill and there will be one college less in the field of competition for school-fees and Government grants.

I will now proceed to make my proposition more definite by stating what I would like Jaffna college to become. It should be a residential college confining its work to higher university education to a select number of young men, say not more than 75, the majority of whom ought to be Christians of good character and marked abilities. The Hindus admitted ought to be such as would not interfere with the Christian tone of the college. Great encouragement ought to be given to the students in the pursuit of higher education by a free use of the Bursaries and Scholarships available. The staff of instructors, besides the three foreign professors, must be half a dozen picked men of well known scholarship and high Christian character, who will live with the students and give them not only instruction in higher subjects, but also a training and culture that will make them useful Christian workers and Christian citizens. These professors should be supported by a permanent fund and should not be dependent on the fees of the boys or Government aid. In short, my ideal is a college home giving a splendid Christian training, and an education that will not be inferior to any given elsewhere in the island.

This is not a Utopian dream. It is merely a proposal to revive the past except in one or two particulars. The question of funds will stare the would-be reformer in the face again. Certain remarks of Prof. Huxley to the John Hopkins University will be found valuable in the solution of this difficulty. He said, "The income of the professors and teachers should be independent of the number of students whom they can attract." And again, "The glory of a University should rest upon the character of the teachers and scholars, and not upon their numbers or the buildings constructed for their use." If it is strongly pointed out to the trustees in America that greater good will result from the use of the promised Rs. 56,000 for native professors than for the extension of buildings, for which there will be no necessity in a college with small numbers, surely they will see their way to make such a change. Add to this the Rs. 25,000 of the native endowment fund and the fees of the students,

and it becomes a matter of simple arithmetical calculation to see that a good staff with good salaries can be easily maintained.

If space permitted, I might dwell on the urgency of an institution of the kind I have referred to. But for the present I will content myself with pointing out one important reason. The addition in numbers to the Protestant community is becoming smaller and smaller, and it is the plain duty of Christian leaders to strengthen the community in influence and power by giving to its young men a splendid liberal education.

For fear of being accused of trying to embarrass in any way those who are working for a Union College, I hasten to say that it would be a very welcome thing, inasmuch as a College on the lines I have indicated could be worked with much greater advantage by a union of the Protestant forces in Jaffna. Any way, I wish to commend the above imperfect suggestions to the earnest consideration of all well-wishers of Jaffna College.



The Call to Service

by H. C. York, M. A., Ph. D.

Theory and practice have from time immemorial waged warfare with each other. The best of us have been forced frequently to defend our position by admitting that we would far rather our hearers follow our teachings than our example. We know how a thing ought to be done,—or at least think we do,—yet can't do that thing ourselves. This is of course simple human nature the world over.

But the implied admission of failure in such circumstances is far from constituting a sufficient excuse for thus easily surrendering our colors. A man is not exempted from military duty simply because he confesses himself a poor fighter and a coward in battle. Our responsibilities are never lessened through the mere statement on our part that we are prepared to shirk them. And among these responsibilities,—and indeed topping and including many of them,—should be ranked foremost the ideal of service.

The story of history is the record of evolution and development of ideals, of life principles. We are familiar with the phenomenon of our own viewpoints shifting as we develop from boyhood to youth and from youth to manhood; even as the consciousness of the race develops in the course of centuries,—not altogether gradually, but frequently by leaps and bounds. We may not always detect the direction or even the existence of these changes in our ideas about life; but if we take long periods of time we can see very clearly the evidences of progress. So in regard to the point we are discussing, there has been within relatively modern times a great shifting of emphasis. More and more prominence is being given to the ideal of service by all classes of thinkers, whether in the religious world or in the secular. There was a time when the supreme goal of man was to save himself and to let others do likewise. Among various peoples at various times has appeared the belief that the world and matter are inherently bad and that consequently the wisest course was to withdraw oneself from the world, and thus seek individual redemption or perfection. That the less favored neighbour would lose the help and inspiration of a better life lived next door was of no concern to the mediaeval anchorite. To save himself, and himself, only, was the summum bonum which he set up as the end of his existence. But gradually a recognition of the inherent selfishness of this manner of life gained ground; and from being the objects of reverence and adoration as the holiest men of their age the monks came to be regarded with disfavor, and at last to be openly criticised.

It is not a part of this article to discuss the causes which united to produce these changes, but simply to note the evidences of this complete shifting of the view point of the centuries, and briefly to point out a few of the hopeful features involved. It is scarcely necessary to dwell upon the many practical evidences of the enlarging vision in the activities of modern life;—at least it would not be in western centers, and is rapidly becoming unnecessary in the east. The sturdy advances made by the great nations of the world in their efforts for a universal peace and concord is but the result of a recognition of universal relationships and closer brotherhood. From the family unit with family ties and obligations merely the human race has developed through the tribal stage, then the community stage, finally the national stage,

and now we are striding on to the conception of the whole world as the unit. For many centuries intellectual leaders have now and again prophesied a world-wide brotherhood; but by the majority their optimism has been smiled at as a wild vision of the millenium. Yet now their dreams actually appear to be coming true. The International Peace Conferences, the International Postal system, the enlarging scope of International Law, and the many interchanges of courtesy between different nations and the individual members of different nations,—all are significant of the trend of the times. But within the smaller units of these larger groups we see yet more noticeable changes; the growth of practical philanthropy, of organizations for the study and betterment of social conditions of the poor, of cooperation between members of the several groups,—of course not altogether from disinterested motives, but certainly from a growing recognition of the close interdependence between individuals and groups of individuals. So it comes about that the Twentieth Century marks the unfolding and efflorescence of the bud that has been slowly developing through past decades. Not that many men at many times have not exemplified in their lives this law of service, but that they have usually called it by another name, and assigned a different motive. What was once denominated religion and religious work is now labelled simply "social." Whether the reason assigned for this transference of terms is justifiable or not may well be debated, but the fact remains that it has been brought about under the belief that religion denotes something one-sided and unsymmetrical. Very likely there has been some justification for such a misconception.

But now what is the essence of the whole movement? In a word, I think we may call it *sincerity*. It is a revolt against empty terms and meaningless assertions. It is dissatisfaction with a hackneyed philosophy which finds no true expression in life. It is a clean fresh cutting deep through to fundamental realities; and as such it commands our hearty welcome. It is a healthy symptom when men are not contented to rest idly and shirk evident responsibilities behind the cloak of some subtle maxim or fallacious logic. It is a yet healthier sign when they go further, and seek out ways by which they can render more efficient social service in the world. How really disappointing and pathetic it is to see men

spending their time and strength in studying how they can get through life with fewest contributions to society, and still retain their standing in the community. Even more discouraging is it to find large numbers who should be contributing to the general welfare content to be but drags upon the rest of their fellows, and, actually claiming to be superior beings. The economically unprofitable unit of society cannot fail to be a parasite upon progress; and further yet,—unless he be quite incapacitated for work,—he will in addition be a moral parasite. Such an attitude as this is at the very antipodes of the ideal of service. In the latter case the individual loses sight of himself as the sole object of perfection, or rather thinks of self-development as a necessary means to more efficient help to others, and through others the united betterment of the whole community as an integral and important part of the whole human unit. He recognizes two things,—first, that he himself cannot reap the fullest benefits save by the united efforts of all; and second, that he is building for the future and future generations. He also conceives of a great purpose in the divine scheme, that he himself is no mere creature of chance and fortune, but that he may and should identify himself with this divine purpose, and with a deep sense of responsibility will to co-work with God for the realization of that purpose. Something of this has been at the root of all efforts toward socialism, in all its distorted forms; and in so far as these efforts have conserved this end they have been of positive good to mankind.

Service, then, sounds the fundamental note that calls one to live the best there is in him. It calls him to perfect himself for the benefit his life may be to all other lives. It calls him to develop the special talents with which he has been gifted by birth or circumstance in order that he may the better fill the niche allotted him by Providence. It calls him to study the needs of his time and place in order that he may intelligently work toward the goal he must set for himself. It loads him with responsibilities; for it calls him to free himself from the shackles of custom and tradition and of ready-made philosophy, and form his own ideas of right and wrong. It is a call to sacrifice, because it may involve the criticism and censure of the multitude in one's obedience to the dictates of conscience. Yet in the very exactions of this ideal of service lie the roots of its strength and

attractiveness. It appeals to one's manhood, to the virility of youth. It is no weakling's creed, but the clarion cry of the warrior. It says, "Young man, the world is yours,—yours for achievement and self-realization!"

And what constitutes the expression of such an ideal? Its expression is as varied as the occupations of mankind. In whatever honorable business a man may be engaged, there lies a call to service. It may mean a change of calling, or it may not. The probabilities are that it will not, certainly not in the majority of cases. The teacher is called to be a better educator; the government official is called to serve the people faithfully and to make their cause his own; the lawyer is called to serve the cause of justice and right; the artisan is called to make the best article he can, and as many as he can; in short, each member of society is called to minister,—to serve,—in his own particular way, but to the highest possible degree in his power. No sphere of life, however humble, need fail to offer this opportunity; and no man need regard himself as being forced by circumstances outside the possibilities for true service. The only circumstances that could possibly so debar would be the man himself, through failure to recognize his mission in life, or failure to assume the burden of responsibility when recognized.

So, then the call is clear, and comes to every man. No one can justly claim that the call is not for him; for it is by virtue of his position as a social factor. Nor indeed is there an adequate reason why one should seek to evade the call, in spite of its exactions; for the reward more than compensates. It is a call to toil and labour, and it may be to sacrifice; but the joy of a life well-lived,—of satisfaction for having cooperated in the divine plan,—is far greater than words can express; it is the joy of a service that spells accomplishment and realization. To this end is the call addressed.



The Pendleton Prize

* A prize of Rs. 125 available for tuition and board for one year in Jaffna College, is offered to the present Senior Local and London Intermediate

classes. An examination will be held about the middle of November as a test of scholarship. The boy standing highest in this test will be the winner of the prize provided he also passes the Cambridge Senior Local examination in December with exemption from London Matriculation examination.

All students wishing to compete for the prize must be free from the use of betel and tobacco, and must attend church regularly.

This prize is established by Clara Pendleton Brown in memory of her father, and is designed to be the highest honour that can be won by any school boy in Jaffna.



Mr. L. B. Fritts M. A.

In the departure of Mr. and Mrs. Fritts for America, the College and the Christian community of Jaffna have suffered a great loss. Mr. and Mrs. Fritts arrived in Jaffna in October, 1905, under appointment to Jaffna for three years and during this short period have succeeded in winning the confidence and esteem of all who know them. In spite of very indifferent health they have thrown themselves into the work with a whole-souled vigour, and during a very trying period in the history of the College have done much to keep the standard of work up to a high level. Mr. Fritts's special line of work was Philosophy and Psychology but he was always ready to take hold of any other line of work which needed him, and his work was always of such quality as to command the respect of both Faculty and students.

But it was especially in the religious work of the College that his personality and his conscientious hard work were most strongly felt. He never spoke at a meeting without saying something helpful and convincing, and his constant personal interest in the students drew them to him as their counselor and confidant. The students of Jaffna College have never had warmer or truer friends than Mr. and Mrs. Fritts. Their activity was not confined to the College. In the American Mission they bore their part with a hearty good-will which has won for

them the heartfelt appreciation of the whole mission circle.

Mr. and Mrs. Fritts return to America to take up some sort of educational work, and the very warmest good wishes of their many friends in Jaffna follow them.



Mr. A. A. Ward

The former students and friends of Mr. A. A. Ward will be glad to know that he is to join the American Mission in May. He and Mrs. Ward will be stationed at Tellipallai, and will have charge of that station and the A. C. M. Press.



Rhetoricals

At the beginning of the present term a new arrangement was introduced which seems to increase the interest in Rhetorical work very greatly. Instead of all meeting together for an hour Saturday morning, the school is now divided into three sections, and each of these into two divisions. All of the boys of a division come on programme at each alternate meeting. So that half the school appear with essay, declamation or select reading each alternate Saturday, and every boy once a month. The older boys are superintended by the Principal, and the other two sections by Mrs. Brown and Dr. York. Private rehearsals are given in the two latter sections, and this individual training is followed by marked improvement in the work.

At the close of the term a public meeting of all together is held when the best productions of the term in each section are presented.



Y. M. C. A. Notes

Change of Hour. Owing to the changes in College regulations dealing with compulsory attendance of all the students throughout the week, the

Y. M. C. A. has fallen into line; and in order that the attendance at the regular services of this association may be as large as possible, the hour of meeting has been transferred from Saturday evening of each week to Thursday evening at 7:15 o'clock.

The benefits in results from this move have been very apparent. In former years so many went home at the end of the week, and failed to return for the Saturday evening service, that rarely was there anything like a full attendance.

Now, occupying as it does a place in the centre of the weekly work, it is attended by the entire body of students; and thus every one, barring here and there a case of illness, has a chance to attend a Christian religious service each week. It further comes as a refreshing relief and change from the stress of the secular studies, and in several ways offers greater opportunity for regular and effective Christian instruction to a much larger proportion of the student body.

Tuesday Evening Meetings. The voluntary religious services formerly conducted on Wednesday evenings have this term been changed to Tuesday evenings at 8:45. In place of the usual desultory character of these meetings a definite plan and arrangement has been followed, with a view to placing before the boys of the College in concrete form certain of the fundamental differences between Hinduism and Christianity. This series covered six weeks and was on the following topics.

- Feb. 2. The teaching of Christ on self-sacrifice
- " 9. The teaching of Hinduism on Karma
- " 16. The Christian view of salvation
- " 23. The Transmigration Theory
- Mch. 2. Holy Life, and how to attain it
- " 9. Vedantism

Sunday Evening Services. Along with the other changes in faculty rules, the character of the Sunday evening services has been largely modified. A relatively small number of students remain at the College over Saturday and Sunday. Those who do remain, however, are expected to be present at the services, which are now of a very informal character, and are held at the home of the Principal.

Other students living in the neighborhood are also invited to attend, and it is very encouraging and refreshing to see the large response. Wherever attendance at a religious service is in any way voluntary, the depth and real significance of such a meeting is largely increased; and so it is in this case. A true sincere religious spirit pervades the whole atmosphere of these little gatherings, and cannot fail to bear much fruit in the lives it thus so closely touches.

Other Changes. The early Sunday morning Y. M. C. A. Bible classes have been discontinued, and instead a general prayer service for all is held at a little later hour under the leadership of Mr. S. M. Thevathasan, B. A.

Socials are occasionally held on Friday and Saturday evenings, especially on those weeks when most of the boys are home, in order both to get better acquainted with those boys who are to a greater degree under the guidance of the college, (because residing here more of the time), and also to make up to them in part for the loss of the home life and influences. It is the aim of the college to develop this feature of the work yet more.

The Eluvaitive Work. The chief missionary work of our Y. M. C. A. is carried on in the island of Eluvaitive. The school at this place is under the entire charge of our association. It is in a very flourishing condition; and at the annual Government examination held in November last, earned the handsome grant of about Rs. 300, which is much more than the grant of the previous year. Three graduates of this school are being supported entirely by our association in the Tellippalai Training school and several more are seeking help toward getting their education.

The teacher with his family is doing honest evangelical work in addition to his school duties, and is very conscientious in the performance of both. He and his wife go from house to house, and present the Gospel in the best possible manner to the islanders.

The Expedition to the Island of Eluvaitive. The annual evangelistic expedition of the Jaffna College

Y. M. C. A. came off on the 5th of February. A party of ten members together with Mr. S. M. Thevathasan, B. A., and Mr. S. R. Rajaratnam, B. A., left the College at 2:30 P. M., and arrived at the Karadive ferry at 4 o'clock. After spending a few minutes at the ferry, the party set sail under a pleasant and favourable wind, and reached the island at 5 P. M. After a prayer on the shore the company proceeded to the school bungalow. At the invitation of the headmaster of the school about twenty islanders besides the school children assembled at 7:30 P. M., when a missionary meeting conducted by Mr. Thevathasan was held and many interesting songs accompanied by the lily-flute were sung both by the deputation and by the school children.

The next morning the party set out for the usual exploration of the island and for paying the annual visit to the time-honoured banyan tree, returning from this trip by 9 A. M. The school children were then examined, and prizes to the value of Rs. 20 distributed among them to the great delight of the parents present on this occasion. The knowledge of the children in Bible stories showed how faithfully the teachers had performed their tasks. The work of the party came to a close at 12 M. with a gospel meeting at which Mr. S. R. Rajaratnam gave an address on "The Responsibilities of the Islanders." Then, after a pleasant sea-bathing and breakfast, the members of the party returned to their College home, well satisfied with what they had been able to see and do during their brief stay on the island.



Athletics

There is relatively little to report in this issue on the subject of specific athletic events. For the most part, the interval has been spent in practice and development of the teams, and in a gradual selection of material.

Our tennis courts were placed in good condition before the opening of the term, and have been well patronized since. At first the playing was con-

fined almost exclusively to the teachers and a few older boys, but better facilities for playing have recently been placed at the disposal of the students, and this has been taken advantage of very considerably by a number of the younger boys.

In our task of clearing out the compound so that such sports as cricket and football could the better be indulged in, the storm of last December started the work by blowing down several trees. A few more have been taken out since, until now the field is very much improved though still far from being entirely satisfactory. It seems absolutely necessary that plans be put into execution for more commodious athletic grounds if Jaffna College is to develop as it ought.

On Jan. 23rd our boys had a practice match with the strong Manipay Cricket Team, in which we were soundly defeated.

Again on the 19th February we had a friendly match with the St. John's College Cricket Club on the latter's new athletic field at Chundicully, where we were again defeated, this time in an innings game. Our boys lack adequate opportunities for practice, but are developing; so that we are still hopeful of sometime turning out a victory.



Calendar for 1909

First Term

January 11th to March 19th.

Tuition due on January 11th, Feb. 8th and March 8th.

Second Term

May 10th to July 16th.

Tuition due on May 10th, May 31st and June 21st.

Third Term

July 26th to October 1st.

Tuition due July 26th, Aug. 23rd, and Sept. 20th.

Fourth Term

October 11th to December 17th.

Tuition due Oct. 11th, Nov. 8th and Dec. 6th.

Special Attention

Is called to the following announcement.

A preparatory class has been formed for boys who have passed Standard V.

To meet the needs of those who wish to qualify for the London University Scholarships, a London Intermediate class has been formed.

Candidates desiring to enter one of the three classes in the lower division, must come prepared to pass an entrance examination.

Candidates for the Preparatory Class will be examined in subjects of the fifth standard. Candidates for the Junior Local B. Class will be examined in the subjects of the sixth standard. Candidates for the Junior Local Class will be examined in the subjects of the seventh standard including second stage Latin and Algebra. For 1909 Latin and Algebra will be omitted from the subjects required, except in the case of students who are preparing for the London Intermediate course.

Candidates who have passed the fifth, sixth or seventh standard in all subjects and who bring a certificate from their schools to that effect will be excused from these examinations.

Candidates for the Senior Local and London Intermediate Classes will be admitted on the presentation of satisfactory certificates of fitness.

N. B. Each candidate must bring a proper leaving certificate from his school manager and a recommendation of character.

The entrance examinations will be held in Otley Hall, Vaddukkoddai, on Tuesday and Wednesday, May 4th and 5th, commencing at 9 A. M. To meet the expenses of this examination a charge of Rs. 1. for each candidate will be made. For examinations on any other days the fee will be Rs. 2.50.

Day pupils and weekly boarders will be admitted under conditions satisfactory to the Faculty.

An entrance fee of Rs. 10 for boarders and Rs. 5 for day pupils will be charged. Board will be charged at the rate of Rs. 15 per quarter for ordinary board and Rs. 17 for vegetarian board.

Tuition Fees

Preparatory Class	Rs. 5. 00 per quarter
Junior Local B.	7.50 "
Junior Local A.	7.50 "
Senior Local	9.00 "
F. A. and B. A.	10.50 "
London Intermediate	12.00 "

All day pupils must pay fees strictly in advance on the first day of the term. All boarders except those who receive aid from bursaries, may pay their fees in three instalments on or before the dates appointed above, the first instalment being due on the first day of the term.

All students who receive aid from bursaries, and who pay less than Rs. 10 per quarter must pay all dues on the opening day of the term. All others may pay in two instalments. No money will be credited from bursary funds till all dues from the student are paid.

No students will be admitted into any class of the College after May 17th except under special circumstances.



College Notes

Enrolment.—The enrolment this term passed all expectations, and is now the largest in some years. Even with all due allowances for the newly introduced preparatory class, there is still an increase of more than 50% over last year, with indications for a proportionate increase in May.

Madras Examinations.—Our results in the last Madras examinations were very encouraging, especially when compared with other schools in Jaffna, or indeed in all India. In the F. A. examinations we sent in four students, of whom two were successful,—an average of 50%.

In our provisional Matriculation examination (provisional because of the theft of certain examination

papers at the printing office in Madras) all of our four candidates were successful, or 100 %.

While we regret the existence of a system which places all the emphasis upon the ability to pass a single examination at a certain fixed time, and ranks education practically solely on this basis, it is yet gratifying to produce such a record as the above, even though we do not believe it necessarily accurately gauges culture.

Library Changes.—Under the direction of Mr. L. B. Fritts, M. A., who has had considerable experience in such work, the recataloguing of the College Library has been begun and carried a long way toward completion. The first step was to go through the Library, and thoroughly overhaul the same, discarding some books that were too worthless to retain, and rebinding all others that needed it.* The entire Library was then reclassified and catalogued according to the Dewey system, a system which is gaining so much favour and recognition throughout the civilized world to-day that it bids fair to be universally recognized and used at no far distant date.

Many new volumes have also been added to the Library, and it is the intention to enlarge the Library by still further additions in the near future.

Plans are under consideration for the extension of the Library quarters also. More stacks are to be put in to accommodate the new volumes, and a reading room in direct connection with the Library under the supervision of a trained librarian is to be one of the features of the reorganized department. It is hoped and expected that when the systematization planned for is complete, the usefulness of the Library will be greatly enhanced.

Department of Theology.—With the beginning of the new year a class in Theology was started to meet a long-felt want in the mission field. This decision, coming rather suddenly* on the part of the College, found relatively few students prepared to begin the work at once. There are at present four students in this department now attending classes, and one other taking special work. The latter hopes to be able to attend classes later in the

year. Only one of the above number is so far taking full work, the others being special students. One is from another department of the College.

Principal G. G. Brown, B. A., B. D., and H. C. York, M. A., PH. D., are doing the teaching in this department, the former taking the Systematic Theology and Homiletics and the latter the Old and New Testament Introductions, including History, Geography, Archæology, and the like.

College Lectures.--A number of interesting and instructive talks and lectures have been delivered to the students and their friends during this quarter of the college year. One of these was Mr. Barker's illustrated stereopticon travels lecture, given the 26th of January. This lecture included several moving picture exhibits which were greatly appreciated.

The Thursday following, the 28th of January, Mr. Henry Hoisington, Esq., B. A., addressed the students on "Some Impressions of English University Life." Mr. Hoisington, as an old student of Jaffna College and a young man of exceptionally broad experience, was listened to with great eagerness.

On February 10th the College was visited by Messrs. Dibben and Fraser of the C. M. S. In the afternoon Mr. Fraser gave an earnest and eloquent address on "The Significance of the Cross."

Throughout the past term Dr. York has been delivering a series of weekly lectures on successive Wednesday evenings on the general subject of Political Economy. These lectures have been open to the public, and have aroused considerable interest. They have been well attended, all things considered. It is worthy of note that the men attending from outside have been the men of prominence and standing in the community, men whose personal influence is especially strong and whose opinions are likely to count for a great deal in the business and political life of Jaffna. The several topics of this series are as follows:—

Lecture I. The Scope and Aim of Political Economy.

Lecture II. The Foundations of Man's Material Welfare.

Lecture III. First Stages of Economic Development.

Lecture IV. Natural Environment as a Factor in Economic Welfare.

Lecture V. Value, Price, and Income.

Lecture VI. The Nature of Man as a Factor in Economic Welfare.

Lecture VII. The Wealth of a Nation.

Lecture VIII. Controlling the Market, Monopolies.

Lecture IX. The Social Institutions as a Factor in Economic Welfare.

Faculty Changes.—The completion of the term of service of Mr. and Mrs. Fritts, whose period of labour under the A. B. C. F. M. has already extended considerably beyond the original terms of their agreement, causes a vacancy in the staff of Jaffna College that will not readily be filled. On another page of this number, we publish an article regarding the work of these two, whose faces have become so familiar to the people of Jaffna.

Another loss which the College has suffered recently is the resignation of Mr. J. K. Sinnitamby, B. A., from the College in order to take up the work of the active ministry as pastor of the Pandataripu church.

By way of additions to our staff we report the appointment of Mr. L. S. Ponniah, B. A., who began his duties with us near the beginning of the term.

Our force has been further strengthened by the return of Mr. J. V. Chelliah, M. A., from Calcutta, where he had been to complete his work for the degree of Master of Arts. In view of the above letters which follow his name, it is perhaps quite unnecessary to announce that he was successful in his examination. We all congratulate him on this further proof of the correctness of our estimate of his ability.

Mrs. York is also rendering valuable assistance by taking classes in Reading, Writing and French. French is one of the innovations of the present school year.

Mrs. G. G. Brown, M. A., continues her work as superintendent of the boarding department, as well as teacher. Through her instrumentality the College Rhetoricals, described in another column, have taken on an entirely different stamp, and bid fair to be really effective in producing the results expected from this branch of education.

Scholarship Prizes.—In another part of this issue is a detailed announcement of the character and conditions under which the prize given by Mrs. G. G. Brown to be known as the "Pendleton Prize," will be awarded. Such a prize as this ought to prove the stimulus to true scholarly work that we have been looking for, besides impelling many a boy of ability, though poor of pocket, to strive earnestly to win the chance for a year of schooling at the point where it is most difficult for the poor boy to continue. The people of Jaffna are certainly greatly in debt to Mrs. Brown for this offer, and should promptly respond in the one way that will most please the donor, namely, by preparing candidates for the prize.

In addition to the Pendleton Prize, which is for enabling a student to pursue strictly College work, the Faculty recently voted to apply the Rockwood Scholarship to a similar purpose and under identical conditions; except that the latter is Rs. 80 and will be open to competition by Junior Local students only. It is to be awarded on the condition that the winner pursue his studies in the College throughout the Senior Local year.

Mr. A. C. Harte, the former General Secretary of the Y. M. C. A. for Ceylon, was at the College on a visit just before his sailing for India in December last. We were glad, as ever, to have him with us for a few days, but exceedingly sorry that the visit had to be a farewell one.

Mr. A. A. Ward, B. A. who used to be on the College staff, but who has now for some time been engaged in Y. M. C. A. work in Bangalore, India, paid us a brief visit recently. Unfortunately only a few of the students were present at the time, but those few were treated to a forceful if brief talk by him before he left. We look forward with much pleasure to his being in our midst again in the near future; for we are assured that, although his main work will be in the mission instead of the College, his interest will still be with us as in years past. We promise him a hearty welcome.

Leave taking of Mr. and Mrs. Fritts. On Wednesday afternoon, February 24th, the students of Jaffna College held a farewell celebration in honour of

the leaving of Mr. and Mrs. L. B. Fritts for America. Early in the afternoon the event was thoroughly advertised by the blare of musical instruments and the popping of crackers. Promptly at three o'clock the boys came in a body, and escorted Mr. and Mrs. Fritts in procession to Otley Hall, previously decorated very tastefully with flags and streamers in honour of the occasion.

The Principal, Rev. G. G. Brown, presided. Addresses were given by Messrs. M. Arumugam and T. C. Rajaratnam on behalf of the students, Mr. S. R. Rajaratnam, B. A., representing the alumni, and by all the Tamil teachers in order. All spoke of their deep regard for them and the impression that Mr. and Mrs. Fritts had exercised upon their lives, and with touching sincerity spoke of the void their leaving produced. At the close Mr. S. Alalasundram presented to them a framed expression of appreciation from the school. Mr. Fritts was also presented with a beautiful cane from the students, together with other gifts and garlands.

Lastly they were driven in procession about the village, receiving ovations and gifts en route.

Mr. and Mrs. Fritts left by the early morning train for Anuradhapura.



Alumni Notes

Rev. R. Fitch who has hitherto been the Home Missionary of Allahabad Presbytery has been appointed to Etuwah, a Foreign Missionary Field.

William John, M. A. Head Master Allahabad High School, has joined the Noble College at Musulipatam, as Professor.

Mr. J. K. Thambyah, Station Master, Kalutura North, has been transferred to Kangesanturai.

Mr. T. Muttucumaru of the P. W. D. Colombo, was married to Miss Annapuranam Saravanamuttu in November.

Mr. J. M. Thomas has been appointed General Manager for the Jaffna Trading Company.

Mr. R. M. Thevathasan, who recently passed the Clerical Examination, has been appointed clerk in the Registrar General's Department, Colombo.

Mr. T. Kanagasapathippilly, who was third class sub-inspector of Police in Madras, has been promoted to be third class Inspector and transferred to Tinnevely.

Mr. S. R. Breckenridge has been appointed Agricultural Inspector for the Eastern Province.

Mr. G. Dutton, Postmaster, Talawakelly, has been transferred to Puttoor.

Mr. A. Ponniah of the Training College, Colombo, has been promoted as Master of Method in the Tamil branch of the College.

Mr. Alfred C. Lawton has been appointed to act for some time as Secretary for the Ceylon Oriental Government Security Life Assurance Company, Limited.

Dr. J. R. Jeremiah has been transferred from Mullative to Nikarawatiya.

Mr. R. P. Aseervatham, Acting Senior Inspector of Post Offices, has been appointed Inspector of Coaches in the Island.

Mr. Edward Duraisamy of last year's Senior Local Class, has passed the Preliminary Examination of the Medical College at Singapore, standing first in a list of thirty candidates.

Mr. H. K. Hoisington, B. A., has returned to Jaffna. He spent three years at Cambridge and three in Pittsburg, U. S. A., qualifying himself for engineer. He is awaiting a Government appointment.

Mr. K. Sivaprakasam, District Court Proctor, has been enrolled as a Supreme Court Proctor.

Obituary. We regret to record the death of **Mr. T. Kanagasabai**, B. A., on the 29th January, 1909, of typhoid fever. In 1901 he was passed out as an advocate, and practised at Jaffna, gradually winning recognition both by the bench and the public as an able and reliable pleader.



