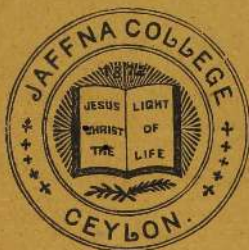


# Jaffna College

## MISCELLANY



Vol. XX  
No. 2

June, 1910

Price 50 Cts.  
per annum

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# Jaffna College

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### *The Laws of Friendship, Human and Divine*

[Following is a *resume* of one of Pres. H. C. King's books recently published, Part I, (Macmillan, 1909).

Pres. King tells us in the preface of this book that he is here giving "his best, the single thought that has been perhaps the most helpful and most influential in all his own thinking and living, 'the conception that unifies and simplifies for me the world and life, as does nothing else.'" We find in it the recurrence of some thoughts which he gave us in his lectures on "The Fine Art of Living." C.F.B.]

#### *Friendship, the Problem of Life*

Life is correspondence to environment, fulfilment of relations; and our relations to persons are of primary importance, for persons and personal relations are the most certain of all facts, the most important and the only eternal things. Life's greatest gifts and achievements are character, influence and happiness; the first two cannot be either acquired or shown outside of personal relations, and of happiness, too, friendship is the chief source. To be a true friend in every relation seems to be the sum of all. Christ teaches, "This is life eternal, that they should know

Thee, the only true God, and Him whom thou didst send, even Jesus Christ." Our personal relation to God is that which gives reality and meaning and value to all the other relations of life; a relation so fundamental, that itself once set right, it thereby sets all other relations right. The conviction that friendship with God is possible is absolutely fundamental to life, it is our primal hope. For all our arguments, in defense of all that most concerns us, rest finally on our instinctive immediate assumption and conviction, that the world is an honest world, that it is no mockery of the best in us, but a possible sphere of rational, worthy, joyous attainment and living; that is, that there is Love at the heart of things, that a Father's heart beats there.

## *II. The Laws of Friendship, the Laws of the Spiritual Life*

One principle, only one, runs throughout life. *The same qualities, the same conditions, the same means—not different—are required for relation to God and relation to men.*

The thought of friendship thus becomes the key to the highest attainments in our direct relation to God. But in using this key, we are not to go off into a false subjectivism which ignores the fact that God has been manifesting himself objectively in the world and in history, and supremely in Christ. We are seeking God as concretely manifested, and most of all in Christ, no God of our own mere reasonings or dreams or imaginations. We find the real God in the real world, pre-eminently in the historical personality of Christ. And we make progress in our acquaintance with God, especially as the Spirit "takes the things of Christ and shows them unto us."

The theme of this book is that if God is a person and we are persons, then our relation to God must be primarily a personal relation, and that any one who will go forward faithfully fulfilling the conditions upon which any personal relation will deepen, will find his relation to God deepening in like manner. We can be certain that so surely as the spiritual world is everywhere a world of personal relations,

if there are laws in the spiritual world at all, they are laws of personal relation, the laws of a deepening friendship. And with this clear insight comes a great gladdening sense of getting at life's deepest secret. One is not left in the dark in his deepest life. He may know the laws and their implied conditions, fulfil those conditions, and count confidently on results.

### *III. Significant Personalities*

- The basis of any true friendship, human or divine, must be fourfold: integrity, breadth, and depth of personality; some deep community of interests; mutual self-revelation and answering trust; and mutual self-giving.
- The significance of a friendship must depend, first of all, upon the significance of the persons concerned. Neither can give anything essential but himself. That self, then, ought to be the best possible, and to that end we must clearly recognize the duty of steady culture and growth.

### *IV. The Purpose to be a True Friend*

First of all in order to a friendship worthy the name, there must be a vital integrity of spirit, the loving purpose, the simple intention to be a good friend. The capacity for love is deep-laid in the very nature of man; and intention must match capacity. Integrity demands that to every personal relation there should be brought the steadfast purpose to be true to one's friend. No true love fulfils itself in cultivating selfishness in those loved. "This is the office of a friend," says Emerson, "to make us do what we can." The deepest laid stone in an enduring friendship must be this purpose to love truly, to make the friendship of such a kind that it shall tend to bring out the absolute best in each, to make it easier for each to believe in truth, in God, and in the spiritual world. And this has its counterpart in our relation to God; on our part is required integrity of spirit, honest faithful intention to be true to the divine friendship, the singleness of eye of which Christ speaks. Upon God's part, his integrity will lead him to be a faithful Creator in seeking to bring us to our



highest possibilities, seeking to bring out in us the image of his Son.

### *V. Breadth of Personality*

The man who means to bring a large, a sane, a free, or an influential personality to his friend, must have breadth of interests, and one must wish the same thing for his friend as well. There must be room for the most varied interplay of mind on mind, if a friendship is to be persistently interesting and stimulating. To secure such a store of permanent and valuable interests has been truly called one of the main aims of education.

The man who means to be all a friend should be, will recognise the plain duty of steady growth and culture. Moreover no single finite relationship however precious can call us out on every side. Even the most intimate love does not shut out other friendships of another kind.

God's dealing with us does not ignore this many-sidedness of our nature. That many-sided nature, as well as the richly varied environment in the midst of which we are placed, is his own gift. Such facts must mean that he would have us seek him, not in any single exclusive way however great and supreme, but hold ourselves open to him along every avenue of our being, finding him in all, permeating all life and all reality with this sense of our relationship to him. Great and continuous growth is possible to us in a deepening knowledge of the infinite resources of the life of God, especially in Christ.

God's demand is that ~~our~~ relation to him should be supreme and dominant, but never to the exclusion of other relations. On the contrary, every true human love is a part of the divine training, and the faithful fulfilment of these relations is what he specially seeks from us.

### *VI. Depth of Personality*

There must be not only breadth but depth of personality. Mere breadth of interests may exist with a shallow fickleness which is fatal to a deep friendship. There must be some sense of the deep

significance of life, and the destiny of man and his place in nature. There is no place for that indifferent folly that puts all values on a dead level, that knows no high resolves, no burning enthusiasms, no hot indignations. One must have discrimination, power of selection and emphasis, must see things in their true proportion, must care greatly for the great things and take on greatly great purposes.

In the friendship with God, his demand upon us, as ours upon one another, is that we respond with some depth of conviction and purpose, seeing life's high meaning as he sees it, making the supreme things truly supreme, with an earnestness of spirit which cannot be frivolous.

• Our religious life greatly needs the use of a spiritual imagination, consummate skill, and persistent ambition,—“ambitious,” as Paul says, “to be well-pleasing unto him.”

## VII. *Community of Interests*

Into this solid basis underlying every friendship worthy the name, there must enter also some deep community of interests. There need not be likeness, whether of disposition, temperament or education. Nor need the congeniality be in lesser matters of whims and fancies, or even tastes or occupations. But deep down under all these more superficial likenesses or differences, there must be community in the great fundamental moral and spiritual ideals and purposes of life, if there is not to be a tragic failure in the friendship. No friendship is so poverty-stricken, so fatally defective, as that in which there is no sympathy in the highest moments.

## VIII. *Abiding Relations with Men and God*

It is exactly this deep identity in commanding interests that the Heavenly Father seeks with his child. The great aims of the man must agree with the great aims of God if there is to be any harmonious relation between them. The man must come to share God's righteous and loving purposes for all men; the interests of the kingdom of God must become the man's really dominating interests. It is

the zest and glory of life that it is given us thus intelligently and voluntarily to be co-workers with God in his marvelous plans.

### *IX. Mutual Self-manifestation*

If for any true friendship there must be in the friends themselves integrity, breadth and depth of personality, and some deep community of interests; between them there must be, even more manifestly, honest mutual self-revelation and answering trust, and mutual self-giving. These are equally basic with the other qualities.

No acquaintance is possible at all without real mutual self-disclosure. Honest it must be, for pretense and falseness make friendship simply impossible; mutual it must be, for friendship involves the sharing of selves; and the intimacy of the friendship depends on the extent of the mutual self-revelation. There are all gradations of acquaintance. It is one of the delightful surprises of the thoughtful and sympathetic to find unlooked-for depths even in persons thought quite commonplace.

### *X. Answering Trust*

It is said, "Men can do nothing with each other without a certain minimum of trust"; civilization goes forward only as trust deepens; and one may be sure that unless this trust following mutual self-revelation becomes deep and strong, no really worthy friendship can be possible. The trust that underlies a worthy friendship must be two-fold, trust in the character and trust in the love of one's friend. A true friend is no longer "on probation." Believing in his character and his love you rest in that in comfort and peace.

### *XI. Revelation and Trust in Relation to God*

Our relation to God is not different. His personal self-revealing in Christ is sufficient to call out absolute trust, —and so Christ becomes for us inevitably the supreme person of history. Upon our side, while doubtless God does not need information concerning us, he awaits our own expression of ourselves to him. Prayer is not information for God, but prayer



is our opening the door to his knocking at the various recesses of our life and now he comes into our inmost life by our full consent. Again, God's trust in us cannot be shown more strongly than in the fact that he calls us into co-operation with himself in establishing his kingdom here.

## *XII. The Giving of the Self*

At the basis of every worthy friendship human or divine there must be mutual self-giving. It is no satisfaction of love if my friend, not wishing to give himself, should be even unusually punctilious in giving me gifts. Self-giving involves sharing all our best, withholding from the service of our friend nothing that we may rightly give, oneness of will and essential community of interests. The depth of the friendship is measured by the completeness of the self-giving; its worth, by the richness of the self given. The mutual self-giving must go forward in ever new and larger sharing and serving, the best vision and faith and inspiration and courage of each calling out in the other his best. So all life is enlarged.

## *XIII. Self-giving in the Divine Friendship*

We see at once then that religion's demand for self-surrender, self-denial, complete commitment, is no demand peculiar to God or made arbitrarily by him. God cannot truly give himself to us except in the proportion in which we give ourselves to him. Every human relation truly fulfilled is crowded with proofs of the priceless rewards of an unselfish love, of our surpassing joy in personal life.

We may trust the law to the end and be sure that in like surrender to God we shall find life, and here alone the largest life.



## Mark Twain.

In the passing of Samuel L. Clemens, Mark Twain as he is better known, the world loses one of its greatest humourists. A man with an optimistic outlook on all his many adversities, one who could smile through his tears, with the kindest of hearts for his fellowmen, and with indomitable will and courage in overcoming difficulties, such was Mark Twain.

His life was a varied one, spent in various countries and at various occupations—from silver and gold minings to printing, and finally to writing and lecturing. Beginning as a poor boy, he won comparative wealth and fame and honor simply by the work of his mind and his charming personality.

It is as a writer that he is best known. Besides being laughably humorous, his books strive to show up the evils of existing conditions, with the object of bettering mankind thereby.

His stories are typically American, depicting the life of portions of the country in a true and realistic way, and revealing the spirit of America as only he could do it.

Not only to America is his passing a distinct loss, but to all those countries where he was known and loved not only as a writer but as a man.

Some of his books are, "Roughing It," "The Jumping Frog of Calaveras County," "Innocents Abroad," "The Adventures of Tom Sawyer," "Mere Tramps Abroad," "Joan of Arc," "Christian Science" and "Huckleberry Finn." This last is considered by many readers and by himself also, as his best book.

H. C. Y.



## *President King's Visit*

A visit from the head of a great institution in the West, is indeed a rare event in Jaffna College. Dr. King is the President of Oberlin College, U. S. A., where our Principal received his academic training. He is also the Vice-President of the American Board. Dr. King arrived in Jaffna on March 19th and during his brief sojourn here, was the guest of Mr. and Mrs. Brown. The day after his arrival, Sunday, he preached to a large audience of Christians on the subject of "Friendship with God." On the morning of the following Tuesday, the Faculty and students held a reception to welcome him. The teachers and students escorted him from the Principal's House to the College Hall with bands of native music. There the following address was read by Mr. Chelliah Cooke:—

The Rev. H. Churchill King, D.D., LL.D.

Sir,

We, the Faculty and students of Jaffna College, are here assembled to extend to you our warmest greetings on this, the occasion of your visit to our institution. As the Vice-President of the American Board and the revered teacher of our esteemed Principal, you are not altogether a stranger in our midst. Further, your fame as a scholar, educator, author and theologian, has preceded you here and some of us at least have had the pleasure of being acquainted with you through your books. Your practical application of modern science to educational, ethical and religious truths, your liberality and depth of thought, the suggestiveness and the wholesome moral tone that pervade your writings, have made them a source of inspiration and help to us. It seldom falls to our lot to have with us a visitor of your eminence and distinction, and we express our thanks to you for having given us this opportunity of seeing and hearing you personally.

Our College is the successor of the famous Batticotta Seminary, which was the pioneer of higher English education in India and Ceylon. It has

been in existence for the last 38 years and has done useful work in turning out teachers and Christian workers, besides men for other walks of life. Its usefulness may be seen from the fact that almost every College in the island has one or more of our *alumni* on its staff, and the other two Protestant Colleges in Jaffna have two of our men as their headmasters, while every Tamil member of our Faculty is an *alumnus* of the College.

In regard to the future of the College, we are sorry to say that owing to keenness of competition and inability to meet the demands of the times, we are compelled to take a retrograde step in matters of higher education. We are at the parting of the ways, and your judgment and counsel at this moment will be of great value to the authorities here and in America in deciding the future of this College. We will only say that we are all thoroughly convinced of the necessity of higher education for Jaffna.

Our earnest prayer is that your visit to the East may be fruitful in good results and that God may abundantly bless your work.

We remain

Sir

Your most obedient servants,

The Faculty and Students of Jaffna College.

Dr. King then rose to reply. He gave expression to his appreciation of the warm welcome accorded to him by the Faculty and students. He had known the College for a long time and had anticipated with pleasure a visit to the institution and to his old friends, Mr. and Mrs. Brown. It was a pity that a leading College like this had to take a retrograde step in educational work. He assured the audience that the policy of the American Board was to encourage higher education. He believed in higher education as it helped the development of the Church by producing leaders to carry on its work. Then he addressed the students and impressed on their minds the maxim, *Good is the enemy of the best*. They ought to fear the peril of the lower attainment and should never be satisfied with the lower good. This maxim they should apply to their physical, intellectual and spiritual matters. For instance, they should



not be satisfied with a mere pass mark in examinations, but ought to get up everything useful, even things not required for examinations. Secondly, he advised them *to keep their powers at their best*. It was necessary to keep their bodies in such a condition that they might become the best instruments of their Spirit. Still more should they be careful in keeping their intellectual and moral conditions at their best. Power barely enough to pull us through difficulties was insufficient. There should be as wide a margin as possible of surplus energy. Lastly, he exhorted the students *to keep persistently with the best*. In music and art they ought to be acquainted with the best and read the best in literature. Above all, they should keep persistently before them the best in character. The life of Jesus Christ was the best ideal they could keep before them, as He revealed the character of God.

From the Hall, Dr. King was taken to the Gymnasium, where he witnessed with evident pleasure the gymnastic feats exhibited by the boys. The eventful morning came to a close with hearty cheers for the President.



## Roosevelt on Education and Self-government

The most outstanding figure in American life to-day is ex-President Roosevelt. As the head of a great republic for two terms in the past, and probably for another term in the future, and as one who embodies in himself the highest and best traits of American life, the utterances of Colonel Roosevelt in Egypt and Europe, on his return from his African hunting expedition, have been listened to with the greatest interest. We feel sure that our readers will be interested and profited by certain passages in his speeches that are specially applicable to conditions in India and Ceylon. They may sound commonplace, yet coming from a man of strong personality and sincerity of charac-



ter, they come home to us all the more forcibly. In an admirable address delivered at the Cairo University he pointed out the following defect in Western education:—

“You should be always on your guard against one defect in Western education. There has been altogether too great a tendency in the higher schools of learning in the West to train men merely for literary, professional and official positions; altogether too great a tendency to act as if a literary education were the only real education. I am exceedingly glad that you have already started industrial and agricultural schools in Egypt. A literary education is simply one of many different kinds of education, and it is not wise that more than a small percentage of the people of any country should have an exclusively literary education. The average man must either supplement it by another education, or else as soon as he has left an institution of learning, even though he has benefited by it, he must at once begin to train himself to do work along totally different lines. His Highness the Khedive, in the midst of his activities touching many phases of Egyptian life, has shown conspicuous wisdom, great foresight, and keen understanding of the needs of the country in the way in which he has devoted himself to its agricultural betterment, in the interest which he has taken in the improvement of cattle, crops, etc.

You need in this country, as in the case of every other country, a certain number of men whose education shall fit them for the life of scholarship or to become teachers or public officers. But it is a very unhealthy thing for any country for more than a small proportion of the strongest and best minds of the country to turn into such channels. It is essential also to develop industrialism, to train people so that they can be cultivators of the soil in the largest sense on as successful a scale as the most successful lawyer or public man, to train them so that they shall be engineers, merchants,—in short, men able to take the lead in all the various functions indispensable in a great modern civilized state. An honest, cour-

ageous, far-sighted politician is a good thing in any country. But his usefulness will depend chiefly upon his being able to express the wishes of a population wherein the politician forms but a fragment of the leadership, where the business man and the landowner, the engineer and the man of technical knowledge, the men of a hundred different pursuits, represents the average type of leadership. No people has ever permanently amounted to anything if its only public leaders were clerks, politicians, and lawyers. The base, the foundation, of a healthy life in any country, in any society, is necessarily composed of the men who do the actual productive work of the country, whether in tilling the soil, in the handicrafts, or in business and it matters little whether they work with hands or head although more and more we are growing to realize, that it is a good thing to have the same man work with both head and hands. These men, in many different careers, do the work which is most important to the community's life; although of course, it must be supplemented by the work of other men whose education and activities are literary and scholastic, of the men who work in politics or law, or in literary or clerical positions.

Never forget that in any country the most important activities are the activities of the men who work with head or hands in the ordinary life of the community whether he be handicraftsman, farmer or business man—no matter what his occupation, so long as it is useful, and no matter what his position, from the guiding intelligence at the top down all the way through, just as long as his work is good."

The following passage in the same speech is as striking as it is timely. The spirit of independence is abroad and the fever of self-government has spread over Turkey, Russia, Persia, India and Egypt. In the presence of the Nationalists who are mad after self-government, Mr. Roosevelt spoke fearlessly some home truths that created a great sensation at the time. The effect of this speech is sure to be felt by all dreaming idealists all over the world. The Indian extremist ought to be benefited by what the

greatest man of the freest nation in the world has to say on *swaraj*.

"Remember always that the securing of a substantial education, whether by the individual or by a people is attained only by a process, not by an act. You can no more make a man really educated by giving him a certain curriculum of studies than you can make a people fit for self-government by giving it a paper constitution. The training of an individual so as to fit him to do good work in the world is a matter of years, just as the training of a nation to fit it successfully to fulfill the duties of self-government is a matter not of decade or two, but of generations. There are foolish empiricists who believe that the granting of a paper constitution, prefaced by some high-sounding declaration, of itself confers the power of self-government upon a people. This is never so. Nobody can "give" a people "self-government," any more than it is possible to "give" an individual "self-help." You know that the Arab proverb runs, "God helps those who help themselves." In the long run the only permanent way by which an individual can be helped is by helping him to help himself, and this is one of the things your University should inculcate. But it must be his own slow growth in character that is the final and determining factor in the problem. So it is with a people. In the two Americas we have seen certain common-wealths rise and prosper greatly. We have also seen other common-wealths start under identically the same condition with the same freedom and the same rights, the same guarantees, and yet have seen them fail miserably and lamentably and sink into corruption and anarchy and tyranny, simply because the people for whom the constitution was made did not develop the qualities which alone would enable them to take advantage of it. With any people the essential to show is, not haste in grasping after a power which it is only too easy to misuse, but a slow, steady resolute development of those substantial qualities, such as the love of justice, the love of fair play, the spirit of self-reliance, of moderation, which alone enable a people to govern themselves. In this long and even tedious but absolutely essential process, I believe your University

will take an important part. When I was recently in the Sudan I heard a vernacular proverb, based on a text in the Koran, which is so apt that, although not an Arabic scholar, I shall attempt to repeat it in Arabic. 'Allah ma el saberin, izza sabaru'—God is with the patient, if they know how to wait."

Again, Mr. Roosevelt emphasised the importance of the development of character in the education given by a University in the following passage:

"Remember that character is far more important than intellect, and that a really great university should strive to develop the qualities that go to make up character even more than the qualities that go to make up a highly trained mind. No man can reach the front rank if he is not intelligent and if he is not trained with intelligence; but mere intelligence by itself is worse than useless unless it is guided by an upright heart, unless there are also strength and courage behind it. Morality, decency, clean living, courage, manliness, self-respect—these qualities are more important in the make up of a people than any mental subtlety. Shape this University's course so that it shall help in the production of a constantly upward trend for all your people."



## *The Comet's Visit and After*

*By Allen Abraham B. A.*

The long expected Halley's Comet has come and gone and the world has to wait for another 75 years to meet it again. The comet was first observed on the 11th of September, 1909, by Dr. Wolf of Heidelberg on the photograph he had taken of the part of the heavens where it was expected to appear. On the 16th of September Professor Burnham saw it with the forty-inch telescope of the Yerkes Observatory, Chicago. With the naked eye it was first seen by us in Jaffna on the 14th of April 1910. After that date it was visible to the naked eye all over the world for about two months, first as a morning star and then as an evening star, and has been the object of observation and speculation not only of scientific men but also of common people.



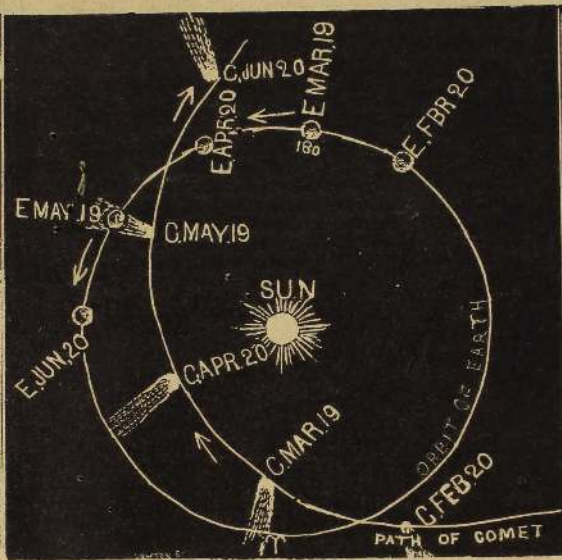
The comet kept in a remarkable way to the path traced out by astronomers beforehand. At the beginning of March it entered into the orbit of the Earth. On the 19th of March it was in conjunction with the sun, passing behind it as viewed from the earth and then becoming a morning star. On the 20th of April it reached its perihelion point. On the 19th of May it transited the disc of the sun, passing between the earth and the sun with its tail turned towards the earth, and then became an evening star. At the end of May the comet again crossed the orbit of the earth and passed away being visible to the naked eye till the middle of June. The comet exceeded all expectations as regards its length and splendour and the amount of sensation roused in the minds of people. As seen with the naked eye, it grew, from a small patch of light, to the enormous length of about 107 degrees, spanning about two-thirds of the firmament. Its width was about 6 degrees. During the week previous to the transit, the comet extended from the eastern horizon right across the zenith and appeared to overhang the earth ready to come down upon us. As the distance between the earth and the head of the comet during the time of the transit was calculated to be 14 millions of miles, it was at first doubted whether the tail would be long enough to reach the earth. But by observations and calculations made, the length of the tail was found to be about 44 millions of miles.

The transit of Halley's comet across the sun's disc on the 19th of May was of unusual interest because it is very rarely that such events occur and according to Professor Pickering, the head of the comet on that date came "nearer to us than any heavenly body ever comes excepting the little asteroid Eros which on rare occasions approaches within 13,500,000 miles." It came so near the earth that the sun would have been entirely eclipsed from us if the comet's head had been entirely solid. Therefore very extensive preparations were made in all the important observatories of the world to observe the transit, to take photographs of the comet before, after, and during the transit across the sun's disc and to secure chemical observations while the earth was enveloped in the tail. As the transit was visi-



# Halley's Comet and the Earth

(By Allen Abraham)



The diagram shows the relative positions of the comet and the earth from January to July, 1910, and explains how, moving in opposite directions, they approached each other until the comet came between the sun and the earth and transited the sun's disc between 9 and 10 A. M. on the 19th May 1910.



ble only in the East, special preparations were made in the observatories at Kodaikanal, Melbourne, Manila and Egypt to take photographs of the absorption spectrum and of the disc of the sun during the time of the transit. The Prussian meteorological Observatory arranged to send up 88 balloons, all manned with competent observers provided with chemical, electrical and meteorological apparatus. The International Commission of Aeronautics sent up several balloons fitted with glass tubes that would open at given heights and close again hermetically after being filled with air which was to be analysed subsequently. Professor Birkeland of Christiania went to the north of Norway to take magnetic and other observations there expecting that "if the direction of the comet's tail away from the sun is an electrical effect, the earth's magnetism would cause the tail to be drawn in, in the polar regions in zones analogous to the auroral zones." Though the results of the detailed study of the observations made in all the places have not reached us, we may say in general that the observations have mostly confirmed the most modern theories as to the physical constitution of comets. Some photographs taken before the transit show the head of the comet to be like a fan of bright rays of light radiating towards the sun and then bending backwards and forming a hollow trail. At the Royal Observatory, Greenwich, when observed just after the transit, the head appeared yellow in colour and consisted of a bright stellar nucleus scarcely more than a second in diameter, with beautiful plumes projected sunwards and extending for nearly 90 seconds from the nucleus. The photograph taken at Kodaikanal observatory on the 22nd April is perhaps the most remarkable, in which the tail appeared to have "seven or eight streamers of different lengths curving round an apparently hollow center like a magnificent flower."

It was first predicted and made known to the world by astronomers that the comet would transit the sun's disc between 8 and 9 A. M. on the 19th of May. But from observations and computations made just before the transit they found that the transit would take place an hour later. The correction was intimated to all the principal observatories

by wire the very morning that the transit was expected to take place. At Kodaikanal the astronomers were ready to take photographs between 8 and 9 A. M. when the sky became cloudy all of a sudden and made them feel dejected and disappointed. But fortunately at 9 o'clock the sky cleared and the telegram intimating the corrected time of the transit was received. As everything was ready "a number of excellent photographs were obtained both of the absorption spectrum and of the sun's disc, the former shewing very plainly absorption bands of cyanogen and the latter the nucleus of the comet's head against the sun's disc."

Comets have been "the most enigmatic of heavenly bodies. Even the apparently simple question 'What is a comet?' has been met with bewildering answers." Some said that the head of a comet was some kind of solid matter. Others said that it was a mixture of solid and gaseous matter, while men like Professor Percival Lowell described Halley's comet as "the nearest approach to nothingness set in a void." But the fact that Halley's comet passed as a dark spot across the sun's disc proves beyond any doubt that its nucleus consists of solids and supports the theory that heads of comets consist of swarms of meteorites enveloped in incandescent gas. The fan-shaped and flower-shaped heads and the hollow tails shown in photographs prove that the tails of comets consist of thin vapours of gases which are given out by the nucleus and which being first attracted by the sun are again repelled away from it either by the light and heat rays or by the electric corpuscles or ions given off by the sun. The photographs of the spectrums taken before and during the transit shew that nearly all the light given out by Halley's comet is that of incandescent gas and that very little of it is reflected sun light and that it mainly consists of cyanogen gas which is poisonous to human lungs.

Whether the earth this time passed through the tail of Halley's comet at all, is a matter of doubt. The tail of the comet which was seen in the eastern sky before the transit of the comet, would have at once appeared in the evening sky if the earth had passed through during the transit. But the



tail of the comet was seen in the morning sky on the 20th also. Therefore it is certain that the earth did not pass through the tail during the transit of the comet across the sun's disc on the 19th of May and the tail must have been stretching right between the earth and the sun although the head of the comet had crossed the sun and gone over to the other side. The transit of the comet is due to the fact that the comet passed between the sun and the earth so that its head was in a line with them. As the tail is also directed away from the sun, it would have enveloped the earth, had it been straight. But comet's tails are in general bent like a horn because the particles repelled from the nucleus do not fly in a straight line but retain their original orbital velocity and according to the laws of motion arrange themselves in a long curve which is convex to the direction of the comet's motion. As the earth this time approached the comet on its convex side it happened to be in a line with the comet's head and the sun without reaching the tail which was curved away from the earth. The earth might have entered into the tail later, but we can not be sure of it because the orbits of the earth and the comet are not in the same plane and the earth might have passed away before the tail reached the plane of the earth's orbit. Before the transit the comet was above the plane of the earth's orbit. At the time of the transit the head of the comet was in the plane of the earth's orbit while the tail lagged behind and still remained above the plane and consequently it may be that the earth did not go through the tail of the comet at all but passed beneath it.

Volumes of comet lore appeared in print; scientists and others did their best by lectures and writings, to dispel the popular fears about the so-called dangers resulting from the passage of the earth through the comet's tail. Comic papers contained many humorous representations and comments on the subject. One paper said that Emperor William would outwit the comet by embarking with his whole Hohenzollern family to Mars on an airship and founding a new Prussia there. Another paper intimated that Haeckel's neat plan to save the human race was to send a monkey up in a balloon just before the



comet strikes us, and make the animal return after the catastrophe and start a new chain of evolution. Notwithstanding all the assurances made by learned men, the imagination of the ignorant people ran riot at the sight of the comet and made them suffer from comet panic. Some committed suicide, some attempted to offer human sacrifice to avert the dangers of the comet. Some suspended work on the 19th of May and devoted their time to prayer meetings, some were half crazed and tried to hide themselves in cellars. We have not after all perished either "from suffocation" or "in a paroxysm of delirium" as was predicted by the astronomer Flammarion.

The comet will cross the path of Mars in July, 1910, the path of Jupiter in 1911, the path of Saturn in 1914, the path of Uranus in 1919, the path of Neptune in 1931, and reach in 1948 the utmost limit of its orbit which is about 3300 million miles away from the sun. It will then begin its return journey and after crossing the paths of the planets in turn will again visit the earth in the year 1986.



## College Notes

J. K. Kanapathipillai, Esq., who has been teaching in Vaddukkoddai English School for some years was appointed to the College staff at the beginning of this term. Besides his ordinary duties he has full charge of gymnastics and is Superintendent of the dormitories.

During the term extensive repairs have been going on. The four west dormitories have been made into two connected by a door by the removal of two stone walls. At the entrance of the old south-west dormitory a room has been built for the Superintendent and the south dormitories will be connected with this room and with each other by doors through the walls. This will bring the dormitories under the direct supervision of the Superintendent and will tend to order and regularity. The dining room has also been greatly improved by

laying a good cement floor and cement wainscot three and a half feet high round the room. Carpenters are at work overhauling the tables and by the time the next term opens it is hoped that they will be as good and as clean as need be.

The gate and the east entrance to the quadrangle is being repaired with a view to shutting out undesirable visitors more effectually. It is planned to thoroughly repair the kitchen and to put in bath tubs behind the gymnasium.

The Jaffna Bioscope Company gave an entertainment in Otley Hall on Thursday July 5th.

The College Y. M. C. A. sent delegates to the literary meeting of the Y. M. C. A. of Jaffna on Friday.

The College cricket team did not compete for the shield this year as they found it quite impossible to muster a satisfactory team in strict accordance with the rules of the contest. But a friendly match was played with each of the other Colleges which proved to be very helpful in developing friendly relationships.

Mr. S. C. Rajaratnam has been elected Captain of the football team and practice is now in progress for the Price Cup Competition.

Rev. A. E. Dibben and Mr. A. G. Fraser were the guests of the Principal for several days during negotiations for Union College. During their stay Mr. Fraser delivered a very interesting and instructive lecture on his experiences in Uganda as a Missionary of the C. M. S.

The negotiations for Union College are proceeding satisfactorily and the hopes for a successful completion of the project are bright. Early in June a committee of seven—Revs. A. E. Dibben, G. J. Trimmer, W. M. P. Wilkes, Messrs A. G. Fraser, A. A. Ward, H. C. York and the Principal—spent a day and a half carefully drawing up a detailed scheme of organization. This scheme was submitted to a joint committee representing all the missions and Jaffna College and by this committee it has been referred to the three missions and Jaffna College. The Board of Directors met on July 2nd and after a full discussion adopted the scheme in all its essentials, making

only a few unimportant amendments. The matter will now be sent to the Home committees for approval. It is hoped that before long it will be possible to publish the scheme in full with the approval of the Board of Directors, the W. M. S. the C. M. S. and the A. B. C. F. M.

The adjourned annual meeting of the Board of Directors will be held on July 29th.

On Wednesday July 13th at 4 P. M. Mr J. K. Kanapathipillai was married to Miss Alice Ratnaser, daughter of Mr. Charles Ratnaser, the Preacher at Sandilippai. The ceremony was performed in Sandilippai Church, Rev. C. D. Valupillai officiating. College exercises were suspended for the afternoon and all the teachers and a large number of the boys attended the function. It was a very pretty wedding and the young people received many hearty congratulations.

The term closes on Friday - July 15th and the new term begins on Monday the 25th.



## *Alumni Notes*

**Rev. Wm. Joseph** of the class of 1878 who was Pastor of the Vaddukkoddai Church for a period of about five years has taken up the Pastorate at Navaly.

**Rev. W. R. Hitchcock** of the Atchuvaly Church has succeeded the late C. M. Sanders as Pastor of the Islands connected with the Jaffna Native Evangelical Society.

**Rev. F. Anketell** of Kangasanturai succeeds Rev. C. D. Valupillai at Manipay.

**Mr. George Mather** has proceeded to London to complete his course in Medicine in the University there. We are glad to hear that he has already passed the Intermediate Examination for the M. R. C. S. degree.

**Dr. C. S. Ratnam** has been transferred from Batticaloa to Dambulla.

**Mr. John Murugesu**, Catechist, Erlaly South, has been transferred to Kudathanai.

**Messrs. P. Vythilingam B. A.** and **P. Chelliah** have passed successfully the last Advocates' Examination.

**Mr. E. D. Seevaratnam B. A.**, of Manippay "Memorial School," has joined the teaching staff at St. John's College, Jaffna.

**Mr. V. Coomarasamy B. A.** has been enrolled as a Proctor of the Supreme Court.

**Mr. T. Buell**, of the American Mission High School, Bombay has been transferred to Ahmednagar under the same mission.

**Mr. S. G. Lee M. A.** has severed his connection with the Manippay "Memorial School" and has started the "National Academy" at Naval.

**Mr. A. Muttutamy** of Naval English school has been appointed a teacher at the Memorial school Manippay.

**Marriages.** **Mr. T. Kanagarayar** of the Manippay "Memorial School" was married to Miss Nallammah Hudson on the 22 April at the Sandrappay Church.

**Mr. T. Rajaratnam**, Proctor, was married to Miss Mabel Savundrammal Allegakoen on the 18th May at the Karadive Church.

**Death.** We are sorry to record the death of **Mr. V. Sangarapillai, M. A.**, Advocate, who died of apoplexy at his residence in Point Pedro.



### *Receipts for the Miscellany*

T. N. Devadason Esq.	1.00
M. S. Nalliah Esq.	.50
W. Sirinivasam Esq.	.50
S. Sarayanamuttu Esq.	2.50
Daniel Poor Esq.	.50

