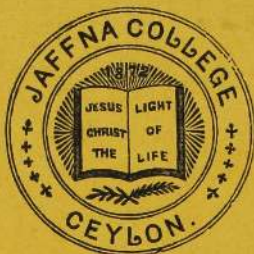


# Jaffna College MISCELLANY



{ Vol. XXIV  
No. 1 }

First Term, 1914

{ One Rupee  
per annum }

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Editor: J. V. Chelliah, M. A.

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## *Editorial Notes*

The art of questioning is one of the most effective means which a teacher can use in the education of his pupils. Questions may be framed with two quite different purposes in view. The kind of questions we are most accustomed to in schools in this country are framed with a view to drill the students or form certain mental associations; to enable them to give ready responses to questions put to them. The Jaffna teacher is so powerfully dominated by examinations, that he finds that this is the type of questions that really pays, and is always sorely tempted to disregard the other kind of questioning. The aim of the second class of questioning is to develop genuine thinking. It not unfrequently happens that pupils who possess this power of mental association or memory are quicker in giving responses to questions, and so are considered to be exceptionally intelligent, while the boy who is slower in such mental associations and who takes time to think

his answer out, is put down as a duffer. But in the higher stages of education, the tables may be turned; the slow coach may prove to be a genuine thinker while the other may utterly collapse. This is simply because the teacher relies too much on drill questions. The teacher ought to give greater importance to questions that require comprehension, comparison and decision. He is a wise teacher who will not rest satisfied with glib and ready answers but will so frame his questions as to stimulate the thinking power of the pupils. Again, we very often come across the teacher whose class room work consists in his getting the pupils to supply a missing word. The most intolerable kind of questioning is the one in which the teacher has no definite aim in view and just drifts on like a rudderless boat, making no difference between what is really important and what is trivial and establishing no logical train of thought in the mind of the students. One more caution that is of greatest importance to teachers of this country in particular, is that the questions should encourage the boys to do the talking as much as possible, as it will afford them a good opportunity to develop their powers of expression in a foreign language.

The Department of Education is right in trying to man the schools with trained teachers. But we are not sure that they are equally anxious to employ trained inspectors. We say this here, as a great deal of random, unintelligent and badly framed questions show that the questions, asked by the inspectors themselves do not set a premium upon intelligent thinking. Trained inspectors who are masters in the art of questioning can do a great deal by actually teaching classes at annual examinations, partly as model lessons and partly to find out whether the teacher has trained his pupils in the power of thinking.

One of the subjects just now before the Public Service Commission in India is the Educational Department. The Indian witnesses as a rule protest against the invidious distinctions now existing between those recruited in England and those appointed locally. Dr. J. C. Bose, the distinguished scientist of Calcutta, among other things, said the following which is worth reproducing:— "I wish to impress on the Commission one idea which is this. I do not regard the Educational Service as a profession. I regard it as a calling just like the missionary work. A missionary is born, so also is the teacher, and he should not take it as a profession."



The recent death of Dr. Alfred Russel Wallace, the famous scientific and sociological writer, and the co-discoverer with Darwin of the theory of Natural Selection, brings into public notice a class of scientists who have, in addition to their great contributions to material science, helped to bridge the gulf between the known and the unknown by their researches into psychical phenomena. Sir William Crookes who has recently been elected President of the Royal Society, Sir Oliver Lodge, a part of whose recent Presidential address we quoted in our last issue, Dr. Charles Richet of Paris, who recently won the Nobel prize, have been, besides being scientists of the highest reputation, seers who have helped the present age to understand that "there are more things in heaven and earth, than are dreamt of" in the philosophy of materialistic scientists. Dr. Wallace's position in matters spiritual, as stated



by him in an interview with a writer in the *Outlook*, will, we think, be interesting to our readers, and so we quote a part of it elsewhere.



The attempt to replace the King James Bible has to some extent failed. Yet it must be acknowledged that the Revised

**An Up-to-date  
New Testament**

Version certainly makes the meaning clearer by the use of more modern phraseology. But

even the Revised Version has left unaltered many old phrases and expressions because they are full of rich associations. Dr. James Moffat of Mansfield College, Oxford, has prepared a new translation in which he has turned the Greek original into the common prose of today. The following is Dr. Moffat's version of the Lord's prayer:—

Our Father in Heaven, Thy name be revered, Thy reign begin. Thy will be done on earth as in Heaven. Give us today our bread for the morrow, and forgive us our debts as we ourselves have forgiven our debtors, and lead us not into temptations but deliver us from evil.

The following from the famous chapter in Corinthians about love certainly makes the meaning clear:

"Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

In spite of the clearness of such modern versions, and their consequent practical benefit to ordinary readers, it is not likely that for many years to come the Anglo-Saxon world will consent to part with the King James's version, owing to the time-hallowed flavour of the phrases and their rich suggestiveness.

We noticed in our last issue that Dr. Robert Bridges, the Poet Laureate, is an advocate of spelling reform. He has now

• **Simplified Spelling in Practice** applied his principles to practice by adopting some phonetic spellings in the recent edition of his

poems. For example he has *pluckt*, *refresht*, *possesst* for plucked etc. Again he has *turnd*, *lull'd* for turned and lulled, and similarly *thro'*, *tho'wer'* and *activ'*. The following are examples of silent letters omitted: *delite*, *coud*, *faln* *acomplise* and *hav*. It certainly looks as though the crusade for a spelling reform is going to triumph with such a literary leader, and an easier time is in store for the poor Indian student who is now grappling with the intricacies of English pronunciation and spelling.



## Two Indian Poetesses

The awarding of the Nobel prize to Rabindra Nath Tagore, the Bengali poet, of whom we gave a brief sketch in our last number, and the honour done to Mrs. Sarojini Naidu lately by English literary men while she was on a visit to England, make the subject of the achievements of Indians in the realm of poetry interesting. While Rabindra Nath wrote in Bengali, the two poetesses we are about to notice wrote their poetical compositions in English. It is remarkable that out of the innumerable Indian men who have received English education there has not been a single poet of sufficient merit to be recognised as such by English critics, while the two that have won their unstinted admiration are women. The task of giving adequate expression to one's thoughts and emotions in verse in an alien language, is

by no means an easy one, and the success of these two women is therefore, all the more remarkable. Further, the poetical efforts of these are valuable as they give beautiful expression to the heart of India and interpret the East to the West. Men like Sir Edwin Arnold have no doubt achieved some success in this direction, but it is not to be compared with what cultered Indians themselves can do in bringing the East and the West together.

Toru Dutt was born in Calcutta in \*1856 and belonged to a highly gifted family, her father himself being a poet of some ability. She was a cousin of Mr. Romesh Chunder Dutt, the great Indian civilian and statesman. Toru was the youngest of three children, of whom one, a brother, died at the age of fourteen, and the other, her sister Aru, her companion in poetical pursuits, died three years after her. She and her sister Aru were taken by the father to Europe for their education, and they spent four years in France, Italy and England where they acquired proficiency both in English and French. She gives expression to her stay in foreign lands in the following lines:

Far away

In distant lands by many a sheltered bay  
When slumbered in his cave the water-wraith  
And the waves gently kissed the classic shore  
Of France or Italy, beneath the moon  
When earth lay tranced in a heavenly swoon

But when she was back in her Bengal home she began to be filled with enthusiasm and love for her country, and with the study of Sanscrit literature her patriotism was increased. Her greatest poetical work is entitled *The Ancient Ballads and Legends*, which consists of nine pieces in which the Hindu ideals of life and character are portrayed beautifully. The story of Savitri, the ideal wife who would not leave



her husband even at death, the story of Sindhu, the ideal son who, being shot by mistake, was more concerned at his failure to carry a pail of water to his helpless parents than at his own death, that of Buttoo, the ideal pupil who cut his thumb off to please Drona, his teacher in archery, that of Lakshman, the ideal brother of Rama, are some of the Hindu ideal characters beautifully portrayed in this book.

Besides the above work she has written others also, and some of them are in French. Toru was delicate in health and became the victim of consumption, and a career of brilliant promise was cut off at the very early age of twenty-one.

One great merit of these poetical compositions is that they are full of Indian thought and sentiments and not mere anglicised renderings of Indian subjects. We cannot do better than give in the words of Mr Edmund Gosse, the critic who introduced her to the English public, an estimate of her work:—"It is difficult to exaggerate when we try to estimate what we have lost in the premature death of Toru Dutt. Literature has no honours which need have been beyond the grasp of a girl who at the age of twenty one and in languages separated from her own by so deep a chasm had produced so much of lasting worth." And again, "When the literature of our country comes to be written, there is sure to be a page in it dedicated to this fragile, exotic blossom of song" To illustrate the delightful simplicity of style and spontaneity of feeling shown in her writings we quote the following:

Still barred thy doors! The far east glows,  
The morning wind blows fresh and free.  
Should not the hour that wakes the rose  
Awaken also thee?

All look for thee, Love, Light, and Song,  
 Light in the sky deep red above,  
 Song, in the lark of pinions strong,  
 And in my heart, true Love.

Apart we miss our nature's goal,  
 Why strive to cheat our destinies?  
 Was not my love made for thy soul?  
 Thy beauty for mine eyes?

No longer sleep,  
 Oh, listen now!  
 I wait and weep,  
 But where art thou?

It was Mr. Gosse, again, that introduced Mrs. Sarojini Naidu to the "golden threshold" of poetry. She was born in 1879 of a Brahmin family, and her father is Dr. Chattopadhyaya, a man of high scientific culture who studied in European Universities and who founded the Nizam's College at Hyderabad. It is said that Mrs. Sarojini "lisped in numbers," and when quite a child composed a number of beautiful poems. She passed the Madras Matriculation examination at the early age of twelve. She was then sent to England where she was educated at King's College and at Girton. She travelled on the continent for some time. When she returned to India, she married Dr. Naidu, a man of a different caste. It was Mr. Gosse that pointed out to the poetess how by trying to express Anglo-Saxon sentiment in an Anglo-Saxon setting, she was losing an opportunity possessed by so able an Indian of extreme poetical sensibility as she was, to give to the western world a revelation of the heart of India. Mrs. Sarojini took up the suggestion and ever afterwards acted upon it. Two of the works that have made her name famous are *The Golden Threshold* and *The Bird of Time*. She is essentially an Indian

poet. The mystical nature of the Hindu, his sense of the immanence of God, his yearning for peace for contemplation and meditation and the recognition of the spiritual aspects of beauty, are all apparent in her compositions. It is in her lyrics that she most excels. The following is a sample of her exquisite lyrics:—

Cover mine eyes, O my love!  
 Mine eyes that are weary of bliss  
 As of light that is poignant and strong;  
 O silence my lips with a kiss,  
 My lips that are weary of song!

Shelter my soul, O my love!  
 My soul is bent low with the pain  
 And the burden of love, like the grace  
 Of a flower that is smitten with rain;  
 O shelter my soul from thy face!

Like Toru Dutt, Mrs. Sarojini is patriotic, and some of her poems exhibit her sense of India's great past. Both the poets draw their imagery from their Indian surroundings. Although Toru Dutt excels in the simplicity and artless naturalness of her expression, Mrs. Sarojini is a greater literary artist. Her mastery of metrical structures and the melody of rhythm is something wonderful for one to whom English is a foreign language.

Mrs. Sarojini is also a fine public speaker and her utterances are said to be characterised by patriotism and a desire for the uplift of her country. She is also said to be a great success in society at Hyderabad. As we have noticed above, her popularity among English literary men was shown lately by a function held in her honour by some of the foremost men in England.

Besides these two outstanding figures in the realm of English poetry in India, there are also a few others though of a lesser note. Miss Ellen Lakshmi Goreh, for instance, has composed some very fine hymns, one of which has become a very popular hymn in the English speaking world. It is when a greater number of such genuine poets as Toru Dutt and Sarojini Naidu arise to reveal the heart of the East, that the East and the West will so understand each other that the hackneyed expression, "East is East, and West is West," will become meaningless.



## *The Burden of the Christ*

*By B. Sanjiva Rao, B. A., (Cantab).*

The law of sacrifice is the deepest and the most fundamental of the laws by which the universe is governed. Everywhere in Nature, we find the lower forms of life sacrificing for the higher, the mineral for the vegetable, the vegetable for the animal, the animal for man and man for other men. The mother sacrifices herself for the child, the father for the family, and the family for the nation. The deepest and highest joy of life is in sacrifice. The rapture of the lower, the ecstasy of the saint, and the joy of the mother, are but expressions of the yearning of the human soul for unity with other souls.

Let us try to understand this law a little further. The law of selfishness is the law of progress for the animal and the vegetable. The struggle for existence and the survival of the fittest, these mark the conditions of the evolution of forms. We see in Nature the ruthless distinction

of forms, of the maintenance of the strong and the annihilation of the weak. This is quite intelligible, for forms can only grow by addition from without, by grasping from outside the materials that are necessary for the building up of their own bodies. Thus it is that we see in the world around us the strong living on the labour of the weak, the slavery and the degradation of the poor and the ignorant.

But as soon as human evolution is reached, there comes into play a new law which at first is feeble in its action, but is destined one day to supplant the Darwinian Law. The new law is the law of sacrifice and it marks the birth of the Divine in man. The essence of the spiritual life is renunciation. To give up the lower is to attain the higher joy, to sacrifice the fleeting is to gain the eternal. For, while form divides and differentiates, the spirit unites. All spiritual growth means the recognition of the tie of the common brotherhood of man. To realise that the joys and sufferings of the world are our joys and our sufferings, to feel that when a brother sins, then we too become partakers of the effects of that sin by reason of the eternal tie that binds us to him—this is the first faint indication of the birth in the human soul of the spirit of the Christ.

The doctrine of Atonement has been much misunderstood. The popular conception of it is but a crude representation of one of the deepest of spiritual verities. Atonement means really At-one-ment—the perfect realisation of one's unity with one's fellow creatures as well as with God. Let us try to understand this phrase a little more in detail. Sociologists speak of humanity as an organism. The physical body is an organism. It consists of various parts each of which has a definite func



tion to perform in the working of the body as a whole. The health of the body depends upon the perfection with which the various organs co-operate. Should a single part of this wonderful mechanism cease to perform its duties, the result is disease. Introduce poison in any part of the body and it will spread throughout the whole. Now humanity is such an organism, only spiritual in its nature, of which we human beings form units and cells. To injure, therefore, any brother, is in the long run to injure ourselves. It may be long in coming, but as sure as the law of action and reaction, is the law which brings suffering to those who injure others.

Christ is one of those Supreme Teachers who have realised this great conception, not intellectually, as we can feebly do, but as an actual fact of spiritual consciousness, "I and my Father are one," He declared and in that declaration of His unity with the Father is contained the inevitable corollary, His At-one-ment with man.

Have you ever loved deeply? Have you known the yearning of the mother for the little child, the passion of tenderness for the little one that clings helplessly to its one protector in its weakness? Have you known the mother love that forgives all because it understands all? Think of love in all its varied forms, in the intensity of the yearning of the love for identity with the beloved, in the tenderness and protection of the father, in all the beauty and simplicity of the many relationships of human life. Then purify this love of all its selfishness, increase it a thousandfold in its intensity, add to it in beauty, in wisdom and in power of understanding: then you will catch some faint glimpse of the love that the Lord bears to us His humble followers. In all our trials and

difficulties, we long for one that will understand and not condemn, for one in whose presence we are not afraid, because He seems to know the inmost motive power of our hearts, whose greatness does not overwhelm us because of the mighty compassion that uplifts us. In our quest for love in this world, we are ever seeking Him and when we stand in His presence, then all our vain desires are at an end.

What is the burden that He is carrying on His mighty shoulders? It is the burden of our sorrows. He suffers with us in all our many individual griefs, for we are very dear to Him, Oh, infinitely dearer to Him, than ever a child was to its mother; and daily and hourly we thoughtlessly add to His burden. For He said once, "Inasmuch as ye serve the least of these my brethren ye serve me." But it is also sadly true that when we hate another, we hate Him and how often in our ignorance have we not crucified Him, rejected Him as the Jews of old. Think of all the crimes that have been committed in His name, of the terrors of the Inquisition, of the hundreds of brave men and women who have been persecuted by His ignorant followers, merely because they dared to live as He would have them live. I sometimes imagine how sorrowfully He must be turning His gaze on Christendom divided and split up into hundreds of warring sects and repeat that pathetic and agonising cry; "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

People repeat so frequently and so thoughtlessly the phrase, "Jesus Christ died for our sins." If by one single death the world could be saved, there are hundreds who would gladly give up their

worthless bodies. People have died for much smaller things than that, even for comparatively worthless things. It is not the physical dying that is the outstanding feature of Christ's life, but it is the sharing in the sorrow of the world, it is the daily and hourly watching over the millions of human souls who cry to Him for help and succour. There is not a single cry of human distress that does not reach Him and though we may forget Him in our joy, He does not forget us in our pain. There is a beautiful picture by Holman Hunt originally in Keble College, Oxford, now placed in St. Paul's Cathedral. It represents the Christ in royal robes wearing the crown of thorns. There is the sweat of His anquished brow, the weariness of the long waiting in His eyes. He has a light in His hand and He is watching in front of a door against which He has knocked in vain. The door is overgrown with ivy. The picture represents a great and mighty Truth. The door represents the human heart overgrown with the weeds of passion and it is closed against the light that would fain illumine the darkness within.

Shall we keep the Lord waiting at our doors? Shall we with our cruelty, with our thoughtlessness, our selfishness pierce His tender body yet deeper than the world has done? I hope and and pray that we may not.

Like the little children who out of love for the mother will run and relieve her of some small burden, so shall we not count it a privilege to bear the burden of the sorrows of our younger brothers and though we can do but little, yet I feel that when the Lord shall look upon us, it may be that our little act may bring a smile upon His face. Then indeed is our life blessed. For no greater blessing can there be for us than His approval.

## *The Expedition to the Island of Eluvative*

Our annual expedition to the island of Eluvativu came off on Friday the 13th February. The occasion was looked forward with eagerness by the members of the College Y. M. C. A. and no less than 65 students and masters made the happy trip. This year the expedition was doubly interesting to us because we took the opportunity to make it a farewell function to Mr. Arulampalam, the teacher of the little Island school.

At about two P. M. on Friday the 13th, the students and three masters left College towards Araly Ferry and took boat from there towards Eluvative. The wind was very favourable and in forty-five minute's time we landed at Kayts and stopped there half an hour to buy some foods stuffs to supplement those we took from College.

Soon we were on the boat again, and resumed our journey. Much merriment and jollity prevailed. Some of our company sang lively songs as the boat moved on at a fair speed.

Not long after we passed the beautiful Kayts Fort, the jolly faces of the island children were seen as we reached the Island. As we set foot on the palmyra bounded beach, we were cordially greeted by the school children. After a short prayer at the beach, we made our way towards the school building and amused ourselves for some time, while preparations were being made for our dinner. A good number of the islanders assembled at the place with the school-children. A very good meeting was held that evening. Sweet songs were sung to make the people interested in what we were about to say. The Gospel of Christ was preached to them in a simple and convincing manner. A few minutes after the meeting terminated, all of us sat down in the bright moonlight for a hearty dinner. And sure, we were not disappointed. Dinner over, we made plans for the next day's work.

Morning dawned to find us all quite refreshed, fit for hard work, thanks to the kindness and energy of our loving island teacher. We divided ourselves into five groups each with ten or twelve boys with a senior man to lead. These five groups started early in the morning in different directions to visit each of the houses that lay in their way. Their aim was to have individual talk with the people and see how they advanced during the past one year. Kind words were spoken to them and the message of Christ once more fell on their ears



House to house visits over, the companies returned to the school bungalow, and refreshed themselves with the usual conjee.

Next followed the examination of candidates and field sports. We were glad to note that the children did remarkably well both in sports and studies.

Then followed the general meeting, almost every one in the land being present. It proved a great success. The people assembled were addressed by Messrs J. V. Chelliah, G. D. Thomas and S. Rice. The prizes were distributed to the children by Mr. J. V. Chelliah, the president of the Y. M. C. A.

Here closed the first part of the meeting. Soon followed the second part, viz. farewell to the teacher Mr. Arulampalam. Special songs were sung, an address was read by the Y. M. C. A. Secretary and a good purse presented. As the teacher, who was evidently much moved, came forward to respond, loud cries and sobs were heard from the men and women assembled. They could not bear to see their good friend and teacher depart from them. In fact every one was moved to tears as the teacher painfully bade farewell to his dear friends of the island.

After the meeting was over, we seated the school children for a hearty breakfast. They were really pleased with what we gave them. And we in turn sat down to our farewell breakfast and hurried along to the beach to return to the boat. Our homeward journey was not favoured by the wind. Having visited the Kayts fort, we broke journey at Karative and wended our weary way home and reached the College at 9 p. m.

S. R. A.



## *Dr. Wallace on Materialism and Spiritualism*

"While I am a pronounced spiritualist, it is not exactly in the popular sense of the term. I believe that there is a great deal to be learned along lines of legitimate psychological investigation, and I am of opinion that many students who are pursuing these studies earnestly, will before long, arrive at some startling truths. Most scoffers will tell you that this is entirely speculative, but the well-attested experience of hundreds of investigators cannot be so lightly set aside.



It was on this very point—the existence of spirit—that I differed so largely from Darwin. He implied that the nature of man—his mind and his soul (if he had one)—was derived from the lower animals, just as the body was so derived. While Darwin did not deny the action of the Great First Cause—most persons think Darwin was an atheist, but they do not understand his work—at the same time he believed that man's physical and mental structure developed from the struggle for existence, and that even the intellectual nature proceeded from the lower animals.

"My argument has always been that the mind and the spirit, while being influenced by the struggle for existence have not originated through natural selection. For hundreds of years it was believed that the surface of the earth, with all its beauty, was caused by volcanic action, by wind, frost rain and rivers. Most people admit this, but scientists had to point out that the action of glaciers was also a cause for the moulding of the earth's surface. After the glacier theory was advanced, all the old theories had to make way for it. It was the same with evolution. It accounts for a great many things, but there is a limit to its application. Evolution is extremely interesting, and men fastened on it as the only explanation for all the manifold mysteries with which they are confronted. Evolution is true in part, but it does not account by any means for all the facts.

I am one who believes there is something in man that is infinite and which differs in nature as well as in degree from anything which is seen in the lower animals. I believe that at a certain epoch of our life, when the body is ready to receive it, there is an influx of spirit, and our existence in the future depends very largely on how we adapt ourselves to this new condition when it comes before us.

It is very well to talk about the soul and the spirit and things of that kind, without any definite idea of just what these phrases mean. But, aside entirely from these considerations, I maintain that the theory of evolution does not account for many of the mental attributes of man. It does not account for our wonderful mathematical, musical, or artistic faculties.

Who can claim that man has received these endowments from some lower animal which never possessed an inkling of them? Many of the lower animals, it is true, display a much finer physical and muscular development than man

does. They are gifted with greater agility and endurance and undoubtedly we have derived from them, many of our physical attributes.

But who can reasonably say that we are indebted to any of the lower animals for our high intellectual faculties? The gulf which separates the ant from Newton, the ape from Shakespeare, the parrot from Isaiah, cannot be bridged by the struggle for existence. To call the spiritual nature of man a 'by product' developed by us in our struggle for existence is a joke too big for this little world. It was on this very point that I differed from Darwin, and it is on these points that I cannot meet the modern materialists who say that man is merely an animal and there is nothing for him beyond the grave. It is very well for us to try to account for the material on a mere material basis, and it may be very satisfactory to some people who do not seriously consider the subject; but, if the soul has come into being from what is popularly termed, "The struggle for existence", how is it that in this very struggle for existence, we meet daily with people who are making self-sacrifices, exhibiting wonderful heroism and disinterested affection—live men and women of the day who are actually spending their existence for the sake of others? If every one were merely engaged in the desperate struggle for existence, why should any member of the human family try to help along or support any body else?

Evolution can account well enough for the land-grabber, the company promoter, the trust, and the sweater, but it fails to account for Raphael, Wagner, Swedenborg, Newton, Florence Nightingale, or others of this character. The world has been moved far more by spiritual forces than by material and selfish ones. Neither Darwin nor Moses has yet conquered mankind. Life, with its mysteries of consciousness and personality, is still the dumping-ground of theories and dreams. Until science has demonstrated the existence of the soul, man approaches death with an open mind. I hold that the existence and the presence of consciousness beyond the grave have already been proved. It is because the scientific investigation of psychical matters has become confused in the popular mind with the imposture of charlatans, that indiscriminating people regard spiritualism as a fake.



# *Astronomical Phenomena, 1914*

*By Allen Abraham B. A., F. R. A. S.*

## *1. Comets*

(1) Delavan's comet. This is the sixth new comet discovered during the year 1913. It was discovered by M. Delavan of La Plata on the 17th of Dec. 1913, when he was looking for an old comet. It is now in the constellation Cetus near the second magnitude star Menkar south of the constellation Aries. It will be lost in the sun's rays from April to July but will become a prominent object in the morning sky during the latter half of the year, and will pass through perihelion in October.

(2) Enke's comet. This was first seen in the year 1786 and has the shortest known period of revolution, only about three years and a half. Its perihelion passage will take place in December. This comet is remarkable for its contraction in volume on approaching the sun and for the progressive quickening of its speed and shortening of its period of revolution which is ascribed to some resisting medium pervading all interplanetary space.

(3) Tempel-Swift comet. This was first seen by Tempel in 1869 and again by Swift in 1880 and will pass through perihelion this year. Its period of revolution is 5.68 years subject to a suggested negative acceleration.

(4) Giacobine's comet. This was discovered on December 20, 1900 and its period has been calculated to be 6.88 years. If the calculation is correct, it must pass through perihelion in 1914, though it passed undetected in 1907.

(5) Metcalf's comet. This was first seen on November 14, 1906. As the period has been computed to be 7.6 years, its first return after discovery is due in May next.

## *2. Eclipses*

In the year 1914, there will be two eclipses of the Sun and two of the Moon.

(1) February 24. An annular eclipse of the Sun; invisible in Ceylon. The annular phase will be visible in the South Pacific and Antarctic Regions and a partial eclipse will be seen in New Zealand and Cape Horn.

(2) March 12. A partial eclipse of the Moon; invisible in Ceylon. It will be visible in most parts of Europe, Africa and America.

(3) August 21 A total eclipse of the Sun; invisible in Ceylon. The central line of eclipse passes through Greenland, Norway, Sweden, Russia, Asia Minor and Persia. A partial eclipse will be seen throughout Europe, and in Eastern Canada, Egypt and most part of India.

(4) September 4. A partial eclipse of the Moon; partly visible in Ceylon. The first contact with the shadow takes place at 5.47 p. m. In Ceylon the Moon will rise partly eclipsed at 6.3 p. m. The middle of eclipse occurs at 7. 25 p. m. and the last contact with the shadow at 9. 3 p. m. Magnitude of the Eclipse is 863. The first contact will be at  $94^{\circ}$  from the North point towards the East and the last contact at  $210^{\circ}$ .

### 3. *Transit of Mercury*

A transit of Mercury across the Sun's disc occurs on Nov. 7. The first contact or ingress occurs at 3.27 p. m. at a point  $156^{\circ}$  distant from the north point and the last contact or egress at 7.39 p. m. at a point  $255^{\circ}$  distant. The least distance of the planet from the centre of the Sun will be about  $10\frac{1}{2}$  minutes and occurs at 5.33 p. m.

During the transit the planet will be seen crossing the disc of the Sun as a small black spot—so small that it cannot be seen without a telescope, as Venus can under similar circumstances. The last transit of Mercury occurred in November 1907 and the next one will occur in May, 1924.

### 4. *Planets*

(1) Mercury is a morning star until January 25, then an evening star until March 10, then a morning star until May 17, then an evening star until July 16, then a morning star until August 30, then an evening star until November 2, then a morning star till the end of the year. Greatest eastern elongation from the Sun, February 22, June 19, October 15. Greatest western elongation, April 7, Aug. 5.

(2) Venus is a morning star until Feb. 11, then an evening star until Nov. 27, then a morning star. Greatest eastern elongation from the Sun, Sept. 18. Greatest brilliancy Oct. 23.

(3) Mars is a morning star until Jan. 5, then an evening star until Dec. 24, then a morning star.

(4) Jupiter is an evening star until Jan. 20, then a morning star until August 10, then an evening star. Jupiter is in the constellation Capricornus throughout the year.

(5) Saturn is an evening star until June 13, then a morning star until Dec. 21, and then an evening star. Saturn is in Taurus for the first half of the year and in Gemini for the latter half. Saturn and Venus will be close to one another in May, a little north of Aldebaran.

### 5. *Meteoric Showers*

Although a few minutes watching on any clear moonless night would reveal one or more of the swiftly moving points of light known as shooting stars or meteors, there are certain times of the year when the shooting stars, instead of appearing here and there in the sky at intervals of several minutes and moving in all directions, appear by hundreds and even by thousands all diverging or radiating from one point in the sky. The following are the dates of the important showers with the constellation containing the radiant point of each.

DATE		RADIANT POINT
January	2-3	Draco
April	20-22	Lyra
May	1-6	Aquarius
July	28-30	Aquarius
August	10-13	Perseus
October	18-20	Orion
November	14-16	Leo
November	17-23	Andromeda
December	10-12	Gemini



### *Dr. York's Letter*

Leonard's Bridge,  
Connecticut, U. S. A.  
Dec. 29, 1913

To

The Students of Jaffna College  
Vaddukkoddai, Ceylon.

Dear friends,

Long before I reached the shores of the United States of America, I planned to write a letter to you. Again



and again I was on the point of beginning a letter, but always it was crowded out by other tasks which seemed more urgent at the time. I think, though, that if I had actually written as many times as I have thought of doing so, you would have had fully a dozen either received or rushing on their way to greet you half around the globe! Well, do try to accept the will for the deed so far as possible, just as you had to do, I fear, a good many times when I was nearer and failed to carry out my good resolutions.

I think of you all a lot, and some day perhaps I'll just steal time enough to write everybody a personal note. That's a pretty big undertaking, though, and I'll not be a bit surprised if that doesn't prove to be another of the good things I'd like immensely to do, but fail to get done. I'll tell you what I will promise however: and that is to answer everyone who sends me a personal letter. I believe I can stick to that bargain.

I suppose you have heard about our trip here, how that we stopped at Penang, Singapore, Hongkong, Shanghai, Nagasaki, Kobe, Kyoto, Tokio, Yokohama, and Honolulu before we finally landed at San Francisco. (Here is a lesson in Geography for all of you! I wonder how many will "pass.")

At Penang we saw a few Tamils mingling with the Malays and hundreds, or thousands rather, of Chinese. The harbour was alive with boats, among which were many of the curious "Sampanns" which we also saw at Singapore and in China.

But the thing which gave us the most pleasure at Penang was the fact that here we were unexpectedly joined by two young missionaries from East Africa, Rev. and Mrs. Keys of Kansas, who kept with us all the way to San Francisco and were delightful companions. They helped to make our journey very pleasant indeed.

Perhaps you would like to hear just a word about the place where these people have been living. It is in a rather desolate country, far from railways with very poor roads or none at all. They reach their place by boat, but the place where they must land is often very dangerous and is invested by sharks. Boats are sometimes overturned and the occupants eaten by the sharks. Two missionary ladies nearly lost their lives in this way once.

The Portuguese government is not at all like the English Government. It looks upon the people of the country as little better than so much property, and thousands are practically seized and sold as slaves every year to the mines near there. Their cattle are frequently taken, too, on the excuse that they show signs of sickness; but the officials merely sell them in the markets and

keep all but a small fraction of the money. They do not want the people to be very well educated, and all English is forbidden. They have beaten and imprisoned a school teacher caught teaching a few words of English. If any of the people seem to be making a little money, the government promptly levies a special tax which takes away all the profits. Now would you like to live under Portuguese rule?

Naturally, a government like that doesn't like missions, leastways not Protestant Missions, because the missions side with the people against the government. So the government makes it very hard for the missions to work at all, and it must be very trying for a missionary to live there. After all, I don't believe there's any better place to live than under British protection! And I'm not disloyal to America when I say that, either.

At Singapore we met Mr. James Subramaniam and his family, and also the Hoisingtons and Charles Paul. They entertained us royally, and we were shown that famous Anglo-Chinese school of which we had heard so much. I still think the Jaffna schools could learn much from this one.

At Hongkong we took a trip up the mountain by the "Peak Tramway," where our car was drawn up the steep mountain side so rapidly and to such a height that our ears "hummed" from the sudden lessening of the atmospheric pressure. (This is something for the Physics students to explain to the others.)

At Hongkong we changed to a fine new boat built and owned of a Japanese Company. This was one of the largest on the Pacific Ocean. Every time we went eight and a half or 9 times around the upper deck we covered a mile.

At Shanghai we visited the old Chinese walled city. Most of Shanghai is now quite modern, but one section is very little changed from what it was many centuries ago. There the streets are merely narrow crooked passage ways, many of them impassable for even rickshaws. It was very filthy there, and so crowded with people everywhere that we could hardly get through. Smallpox is so common there that we were told the children played about the streets even when they had the disease. I believe they wear some colored cloth as a badge or cap to warn others that they have the small-pox, but apparently no effort is made to isolate such cases. It is thought a child's disease. Nagasaki, where we stopped next, is a great coaling station. Coal is very cheap there. They also have yards where large ships are built. It is against the law

to take photographs there, as at several other Japanese ports on account of the fortifications.

Next we sailed through the inland sea of Japan, famous for beauty because of its numerous little wooded islands; but as we went through most of it by night we missed most of this sight. From Kobe we went by rail to Yokohama. The Japanese trains are pretty good, but the berths in the sleeping coaches are built to accommodate the five-foot Japanese rather than the six foot Americans. We felt a bit doubled up in them.

While in Japan we were visited by a typhoon, not a very bad one, but had enough to give us a very unpleasant day and our ship a hard time getting from Kobe to Yokohama. Quite a lot of damage was done. We encountered another storm after leaving Yokohama which lasted for five days and which was almost a typhoon in its fury for about three days, but of course a storm out at sea is not so dangerous as the same storm near a rocky shore.

I suppose you have heard that Alan was ill for a few days, and that at one time we were quite anxious about him. He is looking very well now, however, so are the other children. They have gotten rosy cheeks, and are full of energy. Alan and Ray talk quite a lot about Jaffna, and show that they remember much about the place and the people. Ray declared a few days ago that Mr. Ignatius was going to let him play his music.

Just to finish that Geography lesson, I will mention that after leaving San Francisco we took train for San Diego, which was so near the Mexican border that we could see the mountains of Mexico and one day ran down in a motor car to the scene of one of the recent battles. From San Diego we went to Los Angeles, thence to Chicago via Barstow, Williams, Albuquerque, Topeka, and Kansas City; and from Chicago to Baltimore via Pittsburg and Harrisburg. Later we came to New York, thence to New Haven, and now are here on my father's farm in Lebanon, Conn.

Well, of course, it is a pleasure to get back to relatives and friends and all the other delights that we left and have found again in America, but we won't forget for a long a time our friends in Jaffna, and particularly our Jaffna College friends. How many times I have wanted and wished for a good game of football in the compound there in front of Otley Hall! Or if football be not in order, I'll gladly join in a game of cricket and play any position assigned to me by the captain, just

as I used to. Well, that pleasure may never be mine again perhaps, but I certainly would like to see you all again, some day at any rate. May be some day I'll come out there just to visit you, if I ever find the time and money at the same time, even if it should happen that I cannot come to you for a longer stay. In that event, though, I fear I should have to join the "Old Boys' " team against the College "eleven," should my visit happen to fall on Alumni Day; and then—well, I'm afraid I'd have to try my best to defeat you, for a change!

How is the Y. M. C. A. getting on? Is everybody keeping the shoulder to the wheel still? Who is taking up the work on Eluvaitive? I was very sorry to hear of the resignation of Mr. Arulampalam. He just seemed to belong there. How is the Hall Fund coming on? I left quite a number of pledges which were due about the time I left. I hope they have been paid promptly, and that others have taken their place. I'm very sorry I couldn't have seen that through but I felt I was leaving the reins in good hands, and so have not worried. You students were always pretty good at doing what you set out to do, too. I have had occasion to praise you and your work more than once in speaking to audiences of young people here in America, and I expect you to establish a still better record and reputation in the future.

Well, I think I have written about enough for once. I just wanted you to know for certain that I am thinking of you and that both Mrs. York and I are wishing you all the best wishes of this Christmas and New Year season. May this year be the most prosperous that Jaffna College as a College has ever known, and may it be rich in blessings for each one of you. I hope that you will all get out of this College year, not only all the good that you hoped to get when you came to the College, but a great deal more which perhaps you never dreamed of.

This will reach you near the close of your winter season, but right in the midst of ours. I wish I could send you a sample of it. It is far colder than the tiny bits of ice I used to make for you, but I fear that is really beyond your imagination!

By the way, Alan and Ray have just remarked that they'd like to play football, too, and ring that school bell the boy used to let them sometimes. Alan also says to 'tell those Jaffna College school boys to come right over here now.' He thinks that if he had "a little bottle of ink" he'd write to you himself



Now goodbye once more, and good wishes. Perhaps some of you may answer this. I can assure anyone who wishes to write that both Mrs. York and myself will be most delighted to hear from him.

Most sincerely,  
Harry C. York



## Y. M. C. A. Notes.

The annual meeting of the Y. M. C. A. was held in December and the following office-bearers were elected:

President	Mr. J. V. Chelliah M. A.
Vice-President	" G. D. Thomas.
Cor. Secretary	" S. M. Thavathason M. A.
Rec. Secretary	" S. S. Williams.
Treasurer	" J. T. Amarasingham

Owing to the rule made by the faculty about seven-day boarders, there is now more opportunity for the work of the Y. M. C. A. Besides the monthly business meetings and occasional lectures, the President holds a meeting every Saturday night when religious and literary addresses are made. The Sunday Schools under the Association are better organized now as it is possible under the present arrangements to engage permanent teachers for the different schools.

The expedition to Eluvaitive, which is described elsewhere was a great success. A large number went on the expedition and a large contribution was cheerfully given by the boys. The new teacher and his family accompanied the expedition and took charge of the work on the following day.

The Y. M. C. A. and the people of Eluvaitive have sustained a great loss by the resignation of Mr. Arulampalam, the teacher of the Eluvaitive school, after a very efficient and loyal service of 35 years. Mr. Arulampalam was more than a teacher: he was a missionary. It is no exaggeration to say that one of the best achievements of the Jaffna College Y. M. C. A. is the educational and religious work done in Eluvaitive through Mr. Arulampalam. The whole Island has heard the Gospel of Christ from his lips, and, what is more, he has



commended the religion of Christ to the islanders by his loving, helpful and self-sacrificing life. At every expedition the people have testified to the good work he has been doing among them. During his long service he was successful in bringing a number of people to Christ although some were compelled to go back owing to peculiar circumstances. At the farewell meeting it was found out that, with the exception of half a dozen men and a dozen women, present, the rest had gone through his hands at school. The training given by him at the school has always been found by those who examined his school at annual visits to be excellent. It was a pleasure for the Y. M. C. A. party to see an old boy of Mr. Arulampalam rising at the meeting unexpectedly to voice the love and esteem in which he was held by the islanders. He summed up the teacher's services in the following way: "He has been our father, teacher, preacher, friend and magistrate." The last reference is to the fact that he was often called upon to settle disputes, so impressed were they of his sense of justice and fair-play. The audible sobs of men, and women at the meeting showed that the people felt as though one near and dear to them was going away from their midst. The people cheerfully bore testimony to the generosity of the teacher whose pay was altogether inadequate for his own needs. It will be a surprise to many that out of the small income he was getting, he has given from time to time good contributions for the Y. M. C. A. work. That he had more care for others than for himself was always shown in his dealings, and notably when he refused to receive the purse which the Y. M. C. A. voted to give him. He accepted it at last on condition that he should be allowed to give it away to some charity. Our hope is that our new teacher will strive to walk in the footsteps of his predecessor.



## College Notes

With the new year Messrs David Sanders and S. R. Ariyanayagam, were appointed boarding masters. They reside continuously in the College and are in charge of the boarding, discipline, athletics and study-hours, besides regular teaching. The appointments have proved highly satisfactory.

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Another departure is the appointment of prefects. They are not exactly monitors, but are given more powers and are expected to assist the boarding masters in matters of discipline. Mr. S. S. Williams is the senior prefect and Messrs J. T. Amarsingham and S. Namasivayam are additional prefects.

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Another change made is the division of boarders into five-day boarders and seven-day boarders. The latter register themselves as such at the beginning of the term and are allowed to go home only once a term, at the end of the fifth week, when no one is allowed to stay in the College. This change has resulted in greater facility in organising literary and religious work. The seven-day boarders who number 70, have organised themselves into a Lyceum, which is a combination of the Improvement Society and Rhetorical Exercises of former days, and is in the charge of the Principal assisted by a few teachers. The Y. M. C. A. holds a regular meeting every Saturday evening under the direction of the President. On Sundays, besides the regular services, a regular inquirer's class is held by Pastor Veeragatty, while a religious talk is given to other non-Christian boys by one of the teachers. The Sunday breakfast is an entirely new feature. The teachers who reside at Vaddukoddai including Mr. and Mrs. Brown, and the teachers who are on duty for the day, breakfast with the boys. On the whole, the new arrangement is very popular and almost all the best features of the old system have been reproduced.

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Mr. Charles W. Miller, our new Professor, will be in our midst about the time the *Miscellany* is in our reader's hands. We offer him a very cordial welcome, and hope that we will like him and he will like us. As he is under appointment by the American Board as an educational missionary—this is the first time that such an appointment has been made—a good part of his time will be devoted for some months to

the study of Tamil. He is bringing out a motor-car for the College which will be mainly used by him for superintending the work of the Mission English schools so that they may be effectively linked with the College. He will be in charge of the science work in the College.

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It is with great pleasure that we print elsewhere an interesting and chatty letter from Dr. York. Other letters have also been received subsequently, and we are glad to note that he and his family are enjoying the best of health and are now staying at Dr. York's father's home. The College boys are sorry for poor Alan as they cannot, according to his request, go "right over" to him.

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The Directors and Professors of the College met together on the 8th inst. to talk principally about the development of the College. The proposition to build a first class science building and to rebuild the Otley Hall with a view to make the upper story a dormitory, according to a plan made by a Colombo architect, was cordially approved. There was some discussion, however, about the desirability of changing the location of the College, but it was agreed that, chiefly on financial considerations, it would be better to develop in the present locality. It has also been decided to make the compound which is occupied by the pastor at present, an athletic field.

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Mr. Wicks, the Science Inspector, visited us on the 25th of February. He gave some very valuable suggestions to the teachers.

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## *Alumni Notes*

**Mr. K. T. Kanagarayer**, Station master, NanuOya has been promoted District Traffic Inspector.

**Mr. F.T. Proctor**, Supreme Court Proctor, practising at Chilaw was married to Miss Rosette Pavalaratnam Spencer in St. Peter's Church, Jaffna, on the 11th February.

**Mr. S. S. Sanders**, Clerk, Jaffna College was married on the 11th February to Miss Lily Gnanaratnam Richards at the Kopay Church.

**Mr. S. W. S. Cook**, Signaller, Batticaloa Post Office, has been transferred to Jaffna.



### *In Memoriam*

We are very sorry to record the sudden death of Mr. J. Thampiyah Miller on the 26th of February. A year ago he was very seriously ill and then it was discovered that he had heart disease. He recovered, however, and was strong enough to work as a teacher at the Uduppiddi English School. He passed the Senior Local Examination in 1912 gaining exemption from the London Matriculation Examination. Mr. Miller was a very intelligent student and his record at College was excellent. His gentle and sweet disposition endeared him to the teachers and students alike. He also possessed the powers of leadership and did good work as secretary of the Y. M. C. A. and the College Brotherhood. As a teacher he was found to be industrious and painstaking. Much was expected from him by those who knew him, and it is sad that a young life so promising has been cut off at the early age of 20. Our heartfelt sympathy is with the sorrowing mother, brothers and sisters.

*Miscellany Receipts*

R. N. Samuel Esq. Jaf. Com. Corp., Jaffna	thro. 1915	2.00
V. Sundram Esq. Post Office, Ratnapura.	" 1914	1.00
• Rev. S. Veerakatty Vaddukoddai	" "	2.50
S. Kathirasu Esq. Proctor and Notary Jaffna	" "	1.50
C. H. Cooke Esq. Vaddukoddai.	" "	1.00
L. S. Ponniah Esq.	" "	1.00
J. K. Kanapathypillay Esq., Tr. Col., Colombo	" "	1.00
M. Arumugam Esq. Jaffna.	" "	1.00
A. A. Ward Esq. Udupiddi, Valvettiturai	" "	1.00
T. C. Changarapillay Esq. Jaffna	" "	1.00
S. Kanapathypillay Esq. Kuala Lipis	" "	1.00
Dr. M. Somasundram	" "	1.50
J. W. S. Cooke Esq. Colombo	" "	1.00
R. R. Suppiah Esq. Agrapatna.	" 1916	5.00
B. J. Vijaya Esq. F. M. S.	" 1914	1.00
Rev. J. K. Sinnathamby, Chavakachcheri	" "	1.00
• S. R. Edward Esq.	" 1914	1.00
Dr. I. H. Curr, Enuvil Hospital,	" "	1.00
C. K. Tambo Esq. Burma	" "	1.00
Dr. Evarts, Jaffna	" "	1.00
T. S. Cooke Esq. Jaffna	" "	1.00
S. Sinnathamby Esq. Puttalam	" "	3.00
A. Vathamarnickam Esq. Kurnegalle	" "	1.00
Rev. S. Somasundaram, Jaffna	" "	1.00
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		33.50

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Chas. W. Miller