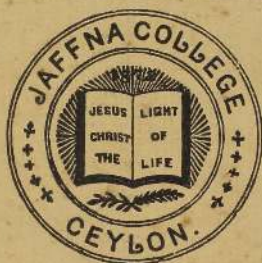


Christmas Number

Jaffna College MISCELLANY

Vol. XXII } Fourth Term, 1912 { Price 50 cts.
No. 4. } per annum



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MISCELLANY

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

*Vol. XXII. }
No. 4. }*

Fourth Term, 1912

*{ Price 50 cents
per annum }*

Christmas Bells

The time draws near the birth of Christ:
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
Swell out and fail, as if a door
Were shut between me and the sound:

Each voice four changes on the wind,
That now dilate, and now decrease,
Peace and goodwill, good will and peace,
Peace and goodwill, to all mankind.

Alfred Tennyson.



Christmas Greeting

To the Readers of the Miscellany

Dear Friends:—

Before this number of "The Miscellany" reaches its most remote readers in the far away land of Mexico, the great Christian Festival, the Christmas of 1912, will be past and the new year of 1913 will have begun. But to the great majority of its readers, "The Miscellany" will come, I trust as a welcome guest, well before Christmas, and I would be glad if its first message to each of you might be one in keeping with the spirit of Him whose memory we particularly cherish at this season.

To many of my Hindu brethren and friends the season will bring to mind a great religious leader, one among the many who from time to time have blessed the world by a message from God peculiarly appropriate for their own times. To very many of my Christian brethren and friends the season will bring to mind the very greatest character in all history, in whose face we see the glory of the Eternal Father revealed. But, whether Hindu or Christian, as we stand in that glorious presence, we must feel humbled and chastened, for His life and character make our own attainments, even that in us which is of greatest worth, seem poor and mean in comparison.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

Yes, the last line of that verse is strictly true even for those who cannot say the first and the third. No matter what may be our name or sign, be it Hindu or Christian, we really test our lives by His; for He is the best we know, and until we know a better, He is the standard by

which our lives are measured. The first message of Christmas, then, is one of chastening, gentle, loving, and kind chastening, and we should stand humbled before Him.

Nevertheless, the great message of the season is one of exceeding joy. Indeed it is only the humbled, chastened soul that can appreciate to the full, the joyousness of the Christmas message. It is not the hilarious delight of the student who rejoices in a holiday; nor the joy of the victor who has strongly overcome and won his laurels. No, it is the joy of the heavy laden and the oppressed, and such we all are, who know that for them individually, and for all who bear the yoke, and for all the sinning and sorrowing the world over, there has come a power which has redeemed, and will continue to redeem to the uttermost. Such joy is often too deep and sacred for expression in mere words. The first Christmas message was heralded by the joyous heavenly host singing "Glory to God in the highest, and on earth peace, good will toward men;" and it is often the case that the deepest joy of the Christmas time can be expressed only by such words, or by the words of some Christmas song, which voices the joy which all true Christians feel, but which few can adequately express.

Yes, joy is the great note in the lives of us all at this season; joy in the midst of sorrow; joy in the life God has given us to live; joy in the lives of others; and joy too in the privilege of entering into the lives of others, and sharing even their sorrow.

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Let the Christian sing! let the Hindu also sing!
For whether you know it or not, whether you ad-

mit it or not there has come into the world in Jesus Christ a joy which is for all people.

Christmas should also bring to us all a message of courage and good cheer. We are not fighting a losing battle. We must win. It may seem at times that we are overcome, but the power which the angels proclaimed to the shepherds, has never been permanently defeated. Christ stands for truth and for character, and for the power by which alone true character can be attained. We review history and see the vast multitude of those who have overcome through His power. We see how the whole world is little by little being filled by His Spirit. Here in our midst, at our very doors, we see the old order changing, and gradually giving place to the new. We see the ideals of men and women being lifted up. Though the process is very slow at times, and though we are often impatient, yet we know that the loving spirit of power which Christ introduced into human life is here to conquer. There may be apparent defeat for the time being, but the defeat cannot be permanent. The spirit of Christ knows no defeat.

And so the Christmas season brings us courage. It assures us that we are fighting a winning battle and urges us on.

Onward, Christian Soldiers! Marching as to war,
With the cross of Jesus going on before.

And so, to one and all, I send Christmas greetings. May the season bring to you the choicest gifts that a Father can bestow and may there come into your hearts the warm glow of His Spirit, which, though it humbles, will still fill you with abounding joy and courage.

Yours faithfully,

GILES G. BROWN,
Principal.

A Christmas Desire

Oh to have dwelt in Bethlehem,
 When the star of the Lord shone bright !
 To have sheltered the holy wanderers
 On that blessed Christmas night;
 To have kissed the tender, way-worn feet
 Of the Mother undefiled,
 And with reverent wonder and deep delight
 To have tended the holy child.

• Hush ! such a glory was not for thee,
 But that care may still be thine;
 For are there not little ones still to aid
 For the sake of the child divine ?
 Are there no wandering pilgrims now,
 To thy heart and thy home to take ?
 And are there no mothers whose weary hearts
 You can comfort for Mary's sake ?

Adelaide A. Procter.

Christmas in America

By Mrs. H. C. York.

Christmas day in western countries is the happiest, merriest day of the year, and the weeks preceding it are almost equally happy in preparations for the joyful climax. Various customs have arisen in its celebration, many borrowed and adopted from other countries. I will tell you about an American Christmas.

Several weeks beforehand everyone is busy. There are presents to buy or to make for friends, then to be tied up neatly in paper and hidden away till Christmas day. There is money to be collected or earned to be spent on gifts for less

fortunate people than ourselves, such as orphans or inmates of institutions for the poor or crippled. There is practising to be done for special singing and other entertainments in connection with churches and schools. Near the day itself, the houses are decorated with flowers and leaves and bright colors, and many good things to eat are prepared.

By Christmas eve everything is ready. The children hang their stockings somewhere for the patron saint, Santa Claus, to fill with presents. The older children, who have outgrown the belief in the imaginary saint, often continue to hang their stockings for their parents to fill. All retire, but at midnight they are awakened by the ringing of bells, merrily pealing from church spire and school-house, to proclaim the Christmas Day. Often at this hour, a number of young people will go about singing the Christmas story before the houses. This is a custom borrowed from England.

At daylight, everyone awakens, hurries to the room containing the presents and after exchanging salutations and Christmas wishes with them, all open their presents and give themselves up to the enjoyment of them. In some homes there are Christmas trees gaily decorated and hung with gifts. They are sometimes unloaded of their presents at this time and sometimes kept till evening when the candles on them are lighted.

Christmas morning is usually devoted to worship, there being beautiful services in the churches, with Christmas sermon and singing and praise for the Christ for whom we celebrate the day.

At noon there is a big dinner with many good things to eat and the rest of the day is spent in various kinds of merrymaking.

There is an indefinable spirit at the Christmas season. People forget old quarrels and ill feelings

and unhappiness, and instead are filled with joy. Is it at the sight of the presents they are to receive? No, it is at the remembrance of God's great goodness to us and his wonderful gift of a Saviour to us, which fills us with love for our fellowmen and a keen longing to carry joy and peace to others. It is this Christmas spirit which makes us desire Christmas to be a happy day for all the world that makes the season one of such joy and delight.



Angels and archangels
 May have gathered there;
 Cherubim and seraphim
 Thronged the air.
 But only His Mother,
 In her maiden bliss,
 Worshipped her Beloved
 With a kiss.

Christina G. Rossetti.



Auld Lang Syne:

A Story of the College in the Eighties.

The day to which the anxious Freshmen were eagerly looking forward dawned at last. It was a College Graduation Day in the eighties. This day was considered to be a red-letter day not only by the students of the College, but also by the whole educated public of Jaffna. From the early part of the day preparations were made on a grand scale. The Seniors Middlers and Juniors were bustling about engaged in elaborate decorations and arrangement of seats in the Hall. Although it was the day of the Seniors, they were left free, as they were too busy in conning their carefully

prepared orations and in getting ready to make as striking an impression as possible in their speech, dress and appearance. For were not the *elite* of Jaffna going to be present that night? It should not be supposed that their younger brethren were doing the Seniors any extraordinary favour in helping to make their day a success. For the Seniors had done the same for their elder brethren in previous years, and therefore had a right to expect the same from these, who in turn would be entitled to the privilege when they came to graduate. The only students who were not called upon to help in the grand preparations were the Freshmen, who had joined the College only three months before; the only way in which these helped was by looking on and admiring the decorations, although it must be admitted that some of them caused trouble by running in and out and upsetting things. One member of this class, however, did not seem to enjoy the fun to the fullest. Little Joseph sat by himself, and the keen sense of pleasure he had in identifying himself with all the bustle that was going on was marred by an under-current of the distressing question, "Who will carry off the Scripture prize?" Not that Joseph ever dared to associate himself with that prize consciously; yet he was vaguely plagued with the question and could not enter fully into the festivities of the day.

Joseph was the youngest boy in the College; in fact, the Principal at first objected to his admission on the score of his not attaining the age of thirteen, a rule observed rather strictly in those days. He was timid and sensitive, and the first week away from home was purgatory to him, and, had not a member of the Junior Middle class, who rejoiced in the curious nick-name of 'F. N. S.'

(Friend-in-Need Society), taken him under his wings, the present story would not have been written. He was so morbidly shy and diffident that it seriously interfered with his studies, and the chap who had been at the top of his class in the village English school, found himself losing ground day after day, when he came to measure himself with boys older, better prepared and more self-reliant. The result of it all was that the little fellow lost all heart and applied himself less and less to his studies. There was one study, however, that he was obliged to keep up. It was his Old Testament History. Sometime before the prize examinations he confided to his mother that a Scripture prize was assigned to his class—the only one, owing to their short stay in the College. As to his competing for it, he told her, it was entirely out of the question, as there were fellows immensely superior to him in the class. The mother, however, thought otherwise. With a mother's instinct, she knew what her son was capable of. More than that, like the mother of Timothy of old she made him study the Scriptures from his infancy. Therefore, she set her heart upon his doing his best to win the prize. Joseph had to promise to do so, and his mother's eager desire spurred him on to hard and conscientious work. But so diffident was the poor fellow that he made up his mind he could not by any means win the prize. He worked only in order to please his mother.

The day of examination came and found him ready to do his best. He had treasured up in his mind the golden advice of one of his instructors, that the work in the examination room is just as important as the work of preparation. He read over the questions carefully and set about answering them with the utmost care, taking par-

ticular pains about his grammar, spelling and punctuation. The questions, were easy, and Joseph was a little disappointed that they did not come up to the level of his elaborate preparation. He was so absorbed in his work that he was unconscious of the lapse of time, and when the superintending teacher called out that there was only half an hour left, he was startled to see that there were three questions still unanswered. He looked around and found that all his classmates had left the room, and the only other person in it was a senior student who was giving his finishing touches to a prize paper on Surveying in which he had already been assigned the prize by the unanimous opinion of his classmates. Joseph's heart seemed to fail him for a moment, but plucking courage with the thought that he was not striving for a prize but only trying to do his best, he began to make the best of the situation. But even now he made haste slowly. The last question rather tickled him. 'How many children did Jacob have?'; 'How many times did the Israelites go round the walls of Jericho?'; 'Who tempted Eve?'. "How funny that such simple questions should be set in a prize examination paper!" thought Joseph. Yet their very simplicity made Joseph wary. As he thought over them, it dawned upon him that "the examiner's object might be to test the carefulness and accuracy of the students. He realised where a careless student was likely to make his mistakes. With a smile that indicated that he perfectly understood what the examiner was driving at, he wrote his last word as the clock sounded the hour of twelve, and handed over his paper to the superintendent.

As he came out of the Hall, he found some of his classmates ready to chaff him. One said, "You slow coach;" another said, 'Jose, did you have twenty questions; we had only ten.'

A third, a wag, who was dubbed 'Pleasant' for his jovial ways, said, "Why, Joseph was writing a new Old Testament history. He is thoroughly dissatisfied with MacClear." Joseph did not have the courage amid all these jibes to compare his answers with those of others. In the Dining Hall, however, he heard the boys discuss the questions. The oldest of them spoke out his mind about the last questions. "How silly of the examiner to give such questions to college students! Does he think that we are a lot of Sunday school children?" The senior monitor who was walking up and down, came up to the place where the Freshmen were squatting—for there were no dining tables in those days—and asked them what the row was about. On their telling him, he asked them what answer they had given to the question about Jacob's children. "Twelve" answered a chorus of voices. "Well, I see you have left out the daughter. The question about Jericho?" Most of them shouted, 'Seven times,' but one or two said, 'Thirteen times, once each day for six days, and seven times on the seventh day.' "That is right," said the Senior; "the examiner, you see is not silly, but cruel, I admit, in tripping you thus." As to the question about the tempter of Eve, the senior monitor himself, who was considered to be the most brilliant scholar in the College, confessed that he did not know what was hidden behind the simple answer—that it was Satan that tempted Eve. Not wishing to draw the attention of the youngsters to his fallibility, he tried to divert their thoughts elsewhere and called some boys at the other end of the Hall to order and gave a mark or two to the most boisterous of them. The Freshmen still continued to indulge in their conjectures, when the aforesaid 'Pleasant' said rather aloud, "Do not bother yourselves. The answer will

be found in the new Old Testament history by Joseph, page three and paragraph two." The whole class burst into a peal of laughter, at the hit aimed at Joseph for writing his paper too long that morning. Blood surged up to the face of the little fellow, and he was about to shame his comrades by telling them that he had answered the two questions right, and could easily explain where the difficulty in the third lay. But his wonted shyness and diffidence asserted themselves, and the poor fellow contented himself with a few tears and for a moment heartily wished he had not taken his mother's advice. The attention of the upper classes was drawn to this sudden merriment of the Freshmen, and one, a member of the Senior Middle class, noticed the tears of Joseph. He was the Chairman of the Personal Piety Committee of the Y. M. C. A., and was a young man of quiet gentlemanly bearing, considered to be deeply religious and respected both by students and teachers alike for the Christian influence he exerted in the College. He generally kept a sharp eye upon the younger students, and Joseph had many occasions in which he felt the value of his good counsel and kindness. The only thing he did not relish very much was the rebuke that he would receive from this young man, whenever he happened to lie abed of a Sunday morning without getting ready to go to the volunteer prayer meeting.

On the evening of this particular day, this young man happening to meet Joseph alone, asked him why he had been crying that noon. Joseph related the circumstances, and ventured to ask him if he was right in answering that the tempter of Eve was the serpent. "A better answer," said the friend, "would have been to say, Satan in the guise of a serpent." But Satan is not mentioned in the second chapter of Genesis," persist-

ed the little boy; "and then how do you account for the simplicity of such a question in a prize paper?" The older student was taken aback by the unusual warmth of this usually quiet and reserved boy. Joseph ran to fetch his Bible, and in looking into it the senior student found that Joseph was right. "How many people, I wonder," said he, "realise the fact that Satan does not at all come in the Bible account." He was lost in thought for a while and suddenly said: "I have it; this is a good illustration of the remark of a critic on *Paradise Lost*, that Milton's account of the Fall has taken the place of the Bible account in certain particulars. "I congratulate you, *Thomby*, on your carefulness. How about winning the prize?" "Prize!" exclaimed the youngster, "I could not get a prize even if half a dozen prizes were offered to the class. This particular question cannot carry more than three or four marks." Joseph spoke with an air that indicated that the prize had already been adjudged to another. The senior friend, however, felt pleased that the little fellow had scored against his tormentors at least on these particular questions.

Days passed, and during the graduation week the results of the prize examinations began to come in. The results of the Freshman examination were, however, not received even on the morning of the memorable day. Every Freshman that had a chance was on tiptoe of expectation, as a prize would mean to the winner the first public recognition of his career in the College.

The preparations for the graduation exercises were complete at about 5 o'clock in the evening. The people began to arrive in large numbers and trooped to the Gymnasium where exercises were gone through by the students. The Senior Middlers with their clubs, the Juniors with their

dumb-bells, the Junior Middlers with their wands and the Freshmen without any apparatus, showed what gymnastic training had been given to them. Half a dozen boys went through clever feats on the swing, the parallel bars and the trapeze with great success. The marching of the whole College was splendid, and the intricate evolutions that were gone through without a hitch elicited great applause from the spectators. At the close of this, all hurried to Otley Hall where a band of well-known native musicians from the Town had begun to discourse sweet music. The decorations of the Hall were a harmonious combination of the East and the West. The ceiling was neatly covered with white cloth which was spotted with stars made of gilt paper. Garlands were hung, those consisting of natural flowers alternating with artificial ones. The walls were adorned with large, finely framed pictures and with strips of green coconut leaves deftly put together to represent figures in geometry. On the walls were printed artistically mottoes in four languages representing those learnt in the College: English, Tamil, Latin and Greek, the last of these being taught to the theologues. The platform was covered with a gorgeous carpet and surrounded with flower pots. The most attractive item of the decoration was a square consisting of garlands arranged vertically on the wall at the south end of the Hall just above the platform. These garlands were made of flowers and green leaves alternating, and the flowers and the leaves were so arranged by a clever *Pandaram* of the neighbourhood that the legend THE CLASS OF 188 — was distinctly seen in red with a green background. By six every available space in the Hall was filled. There were besides, a number of seats in the large room west of the Hall which were occupied by Tamil ladies intending to watch the

proceedings through a window. In the doorway stood the portly figure of one of the instructors dressed in the true Indian style welcoming the visitors. At quarter past six the band struck up a lively tune as the Principal who was to be the Chairman of the evening came in. The venerable Doctor went up to the platform with a dignity and grace that was natural to him, gracefully bowing to the audience in acknowledgment of the rounds of applause that greeted him. As he took his seat on the *dais* one could easily see that his figure would do justice to any assembly in the world. On his venerable face was an indefinable something that told the onlooker that the Doctor was a very prince among men and born to rule.

I will not attempt to describe in detail that day's proceedings. The beautiful Tamil lyrics composed for the occasion were sung with splendid effect to the accompaniment of native musical instruments played by experts. The farewell songs sung by representatives of the different classes to the graduates, and their songs of affectionate response were very affecting indeed. Of course, the graduate orations were the chief feature of the proceedings. The orators were dressed mostly in full European costume, but a few of them had graceful turbans on, with a laced sash over their frock coats. All of them looked every inch men ready to take their place in life at once. From the orations thundered forth from the platform one would think that the College was about to let loose into the world a number of men ready to transform the world into Utopian conditions. As each speaker finished his speech, a chair was brought in for him by one of the Juniors and placed so as to face the Principal. The last speaker was called the vale-

dictorian, as he had to deliver, besides his own oration, the farewell speech of his class to the Alma Mater, the Faculty and students. This honour was reserved for the Senior who had held for the highest number of terms the first place in the class. Now they were all seated in a semi-circle facing the Principal, who delivered his address to the graduating class. The speech was couched in plain but elegant diction, and delivered with a telling force that exhibited the earnestness of the speaker. The sum and substance of the speech was that Jaffna College stood for character, and the greatest acquisition of a man is a well developed character for which the foundation had been laid in the College. The speech ended with an exhortation that the graduates should make their character felt in the different spheres to which they went.

The graduation part being over, the prizes were distributed. We will pass over the prize winners of the upper classes whose names had already been known, and come to the Freshman class whose only prize was still shrouded in mystery.

As the Principal reached the bottom of the prize list, he put down the paper for a few remarks. At that moment every student held his breath and craned his neck eagerly forward to catch every word of the Doctor, and little Joseph could hear his heart beat audibly. "We now come to the last but not the least prize," said the Principal; "it is a prize in Scripture given to Freshmen. Fortunately or unfortunately, the results of the prize examination were not known till 6 o'clock this evening. The prize, a five rupee note enclosed in this envelope, is given by the examiner himself, and goes to the youngest boy in the College—to Joseph." The announcement was greeted with a thunderous applause from the

students. Joseph was for a moment dazed. He could not believe his senses and could move neither hand nor foot. Our friend, the F. N. S., took in the situation at a glance and lifted Joseph out of his seat which was at some distance from the platform, and transferred him on to the shoulders of a sturdy Junior who managed to land him on the stage. The sight of the small boy created great surprise and interest in the audience who vigorously joined in the long continued applause of the students.

Little Joseph took his prize home that night in triumph to his mother, to whom he said, "I have brought you my first earnings; you deserve this prize more than I do. It is reward enough for me to have gained the knowledge that I am not such a stupid fellow after all."

Five years passed. It was the graduation day of Joseph himself who was now grown to be a fine tall young man. The subject of his oration that night was 'Success in Life.' He tried to drive into the minds of his fellow-students the essential lesson that self-respect and self-reliance are necessary qualities for success in life. This was the great lesson drilled into him by the incident at the outset of his career. As he received prize after prize that night his mind became reminiscent, and he remembered how his first success had cured his diffidence and made him a self-respecting lad, thus enabling him to go on from success to success in his College career. There was one saying that he used in his oration which has recurred to him again and again in the battle of life, and that is, "Nothing succeeds like success."

I. M. C.

The Y. M. C. A. Convention in Colombo.

Four of our students and two members of the Faculty attended the recent convention of Y. M. C. A. workers at Bambalapitiya, November 7th to 10th. A third member of the Faculty was also present on the last day.

The first meeting, held at Racquet Court on Thursday evening, was addressed by Dr. J. R. Mott and Mr. A. C. Harte, the former speaking on the significance of the convention and the latter on recent developments in India. Our delegates were unable to reach Colombo in time for these two addresses, thanks to the simplicity of our train service.

At Bambalapitiya Branch of the Colombo Association, where our student delegates were most hospitably entertained, the convention meetings of the remaining three days took place, five hours daily, packed full of most stimulating addresses and discussions led by Messrs. Mott, Eddy, Harte, Farquhar, Carter and a dozen or more others. To report such a convention fully, or even with reasonable adequacy, is a task for which the writer of this article feels himself quite unequal even did the limits of space permit. The merest summary is therefore given, with a feeble attempt to estimate some of the values of this the first All-Ceylon Y. M. C. A. convention.

The period from 8 to 9 each morning was devoted to sectional conferences on prominent Y. M. C. A. activities, three such conferences being run concurrently on two of the three days. Among the subjects attracting most interest in these sectional meetings were work among students and social service. Other important topics discussed were education, administration, and work among non-students. The most noteworthy contribution of

Jaffna College to these conferences was a very interesting address by E. A. Williams on "The scope of a Y. M. C. A. in a Mission College."

Following these early morning conferences were two hours of addresses of the highest order. Every one of these was a treat to hear, though so condensed with thought were most of them that it must be confessed it was no easy task to listen for two solid hours.

The afternoon session commenced at 2 o'clock and ended at 4. The first part was devoted to business, such as the reading of reports from several of the more prominent associations. The Jaffna College Association shared honours with the Trinity College Association in being the only student Y. M. C. A's. to be asked to give reports.

Very interesting and inspiring reports of the work being done or attempted were given by the Racquet Court, Bambalapitiya, Galle, Matale, Kandy, & associations. All of these emphasized the need of adequate buildings, those which have not yet secured halls alluding to a determination to get them soon, and those which have had buildings for a few years showing evidence of having already outgrown their present quarters. When reference was made to the hopes for a Y. M. C. A. hall at Jaffna College in the near future, the enthusiasm of the convention found relief in a burst of spontaneous applause.

Among the addresses we feel were of unusual or special value, were two by Dr. Mott on "How to Make the Sense of Christ's Presence Real and Lasting" and "Voices That Are Calling"; to which should be added Mr. Eddy's stirring appeal in his "Lessons from the Far East," Farquhar's thoughtful and earnest talk on the "Relation of the Y. M. C. A. to the Church"—admirably supported by Mr. Harte in a speech replete with delicious humour,—

the hour on social service with its strong addresses by Messrs. Cowan and Campbell, and the discriminating and forceful presentation of the needs to be supplied in our work for the evangelisation of non-Christians by Revds. Sinnatamby and de Silva, the former speaking of work among Hindus and the latter of work among Buddhists. A series of three very good addresses were also delivered upon the opportunities for Christian service in the Law, in Medicine, and in the Y. M. C. A. secretaryship by Messrs. T. B. Moonemalle, S. Fernando and A. C. Carter respectively.

Much interest was evinced in Mr. Crutchfield's "Visions of the Future," in which he pictured the situation of the Ceylon associations ten years hence. It was a vision eloquent with inspiration. May it be realized!

Of a very different character, but clearly no less effective in its appeal, was the address in which Mr. Harte set forth the financial needs of the National Organization. How effective it was may be gauged by the fact that about Rs. 1350 were subscribed on the spot, although quite a number of the delegates were not present at the time. It was expected that not less than Rs. 1500 would be subscribed in all, or sufficient to pay the salary and all expenses of one Indian worker for a year. Some—we do not know how many—of these pledges were made for a period of three years, (that is, until the next All-Ceylon Y. M. C. A. convention is held, in 1915) so that the total amount subscribed was very much larger than the above figures.

Although not a part of the Y. M. C. A. convention, strictly speaking, I cannot forbear to mention the evening lectures at the Colombo Public Hall by Messrs. Mott and Eddy. For sane,

convincing reasoning and penetrating conciseness, we have never heard anything in the line of Christian evangelism which could equal them. Words really fail us when it comes to describing such addresses as these. Not a temptation to which young men are subject but what Dr. Mott showed that he knew, not a problem of life but which he was familiar with, not a difficulty which he had not helped to remove from some person's spiritual life. His facts were sound and selected with a sure touch; his arguments were rational, clearly stated, simple, direct, forceful, unanswerable, convincing. Every objection was anticipated, met, its weaknesses pointed out with startling clearness, the objection disposed of once for all. And back of it all, the force of a masterful personality, of a strong human will dominated by the will of God and so rendered indomitable to purely human forces; a unique combination which few, we fear, ever attained, but which many we hope may yet attain, for the sake of Christ's kingdom.

The conference is over, but its influence lingers in our minds. May those influences reach through us to every nook and cranny of this College, and may they linger there, unseen, but subtly felt by every student who comes here so long as the College shall last.

H. C. Y.



The Madras Convocation Address

A Convocation of the Fellows of the Madras University was held on the 22nd ult., and the address this year was delivered by Rev. Allan F. Gardiner, Principal of the S. P. G. College, Trichinopoly. In view of the opposition that has been raised by Colombo educationists against the compulsory introduction of vernaculars into English Schools, and the astounding statement of certain

Principals in Colombo that the vernaculars would become the language of the masses, the following extract from the convocation address will be read with pleasure and profit by our readers:

If the principles of Western civilisation and the discoveries of Western thought and science (which are of universal not merely local validity) are to permeate this land, it will not be through English or Sanskrit or Arabic. The enlistment of the vernaculars is an indispensable element to national enlightenment. For while on the one hand the function of English is to unite in one enlightened body those who participate directly in the learning of the West, on the other hand, the national assimilation of that more accurate information and wider culture can be effected only by calling in the aid of the vernaculars. At present there appears to be a danger that the English language which is a bond of union among the favoured few may become a barrier of separation between them and their less fortunate fellow countrymen.

The fascination of European culture and education exerts so strong an influence—due partly to worthy and partly to unworthy causes, that there is a clear disinclination on the part of University students to select a course of study in their own languages, though it would be difficult to determine how far the education of an Indian could be considered in any sense complete without an adequate acquaintance with one or other of the languages and literatures which have sprung up in his native land or have become acclimatised to it. To the influence of those literatures is largely due all that is good and beautiful in Indian life and the preservation of such influence and of its sources should accompany the infusion of the elevating and inspiring elements of Western culture. Otherwise there would appear to be a real danger that by their education the sons and daughters of India may forfeit the most precious portion of their glorious heritage.

The history of University education in India during the past half-century is a record of rapid advancement along every line of national thought, and the Universities may claim to be the most fruitful source of inspiration for intellectual, social and ethical progress. But at present it cannot be denied that the English educated class have to a large extent failed to adjust their enlightenment to the needs of their fellow-countrymen. As an evidence of such failure there is a striking absence of individual effort, of originality, of stimulating thought and imagination on the one hand, and on the other among those not so educated, a widespread suspicion and distrust of all ra-

tional reforms based upon [the knowledge that is imparted through English education.

Graduates of the year, it is my duty to-day to exhort you to conduct yourselves suitably unto the position to which by the degree conferred upon you you have attained. I congratulate you on having for the most part acquired a useful knowledge of the vernacular languages of South India; for the diffusion of knowledge through those vernaculars is one of the foremost duties of graduates. There is an imperative need of translating and accommodating that knowledge to meet the needs of the masses, and unless this task of interpretation is undertaken, the moment of inspiration may be irretrievably lost. There is much in the old vernacular literature that exerts a reactionary influence and withholds the benefits of the new learning and culture from the country at large. The time is ripe for the renaissance of those vernaculars as living forces with a renewed vigour and wider range. While the system of education through the vernaculars is already considerable and is increasing with the rapid extension to elementary education, the present supply of sound modern literature and of instructive lectures in the vernacular is scanty and soon exhausted. And yet the vernaculars seem destined to remain the spoken and written language of the larger part of the educated community.

Another important point touched upon by the learned speaker was moral courage, and the necessity of acting up to one's convictions. India and Ceylon are in a transition stage, and this virtue becomes a duty on the part of the educated, and one moral standard for public life and another for private life must indeed be considered to be a disgraceful thing in those who are expected to be leaders of the people. We quote that part which has reference to this point:—

The responsibility which you have assumed demands above all else that keystone of virtue in man and woman, moral courage. It is the absence of moral courage that spells degradation and ruin for individual and social life. As students you have acquired an aptitude to learn which will always lead you to seek and follow the guidance of all whose opinions are worthy of admiration and respect, but you have also attained a position in society which justifies and demands of you a sturdy independence of thought, deliberate formation of accurate and impartial judgments, courage to act upon your

matured opinions, courage to alter these opinions if necessary, courage to respect the moral courage of others and courage to bear the consequences of your devotion to conscience and duty. This is the harder road, it is fatally easy to bow the neck unquestioningly in the yoke of public or communal opinion, to court the breath of popular favour by a blind acquiescence in the prejudices and superstitions of the multitude, to echo and imitate the thoughts of others as slaves of convention not as pioneers of freedom. This would be a betrayal of the trust of individual privilege and prerogative, a stain on the honour of the man, a stain on the honour of the University.

As educated ladies and gentlemen it is your high calling to advance as the leaders of public opinion, as the appointed representatives of the sacred cause of progress, not only to preserve traditions that are good but also to create traditions that are better, always bearing in mind that nothing but indigenuous enterprise and effort can change or modify the customs of the race. Fine maxims and noble sentiments excite a warm glow of feeling which is too often mistaken for the action to which they prompt, but character can be built up only by acting upon such feelings and using every opportunity for doing so. There is no more pitiable or pathetic spectacle than that of men and women actuated by noble motives indulging in a weak sentimentalism unredeemed by one manly act. Such an equivocal attitude towards life undermines not only public confidence but also personal character. A strong initiative and a determined perseverance are what is needed in every community of men to bridge the gulf that too often separate platform and practice. In the task of upholding and advancing social order and the well-being of your fellowmen, it is inevitable that political considerations should arise. As students you have probably realised the danger and vanity of immature minds attempting to grapple with the intricate and elusive problems of statesmanship, but by graduation you have incurred in some measure at least responsibility for leading or for misleading others. No discontent can claim to be divine unless it has a worthy and a practicable object in view; to be attained by honourable and straightforward means, nor can any political criticism be worthy of the name if it be devoid of sound common sense and appreciative sympathy; for co-operation is the key-note of British rule. But the social and political influence of the educated classes is not comparable either in force or in opportunity with their moral influence in the land. It is not brilliancy of intellect that can best illuminate persona character or enlighten the nation, but the splendour of moral courage and the radiance of purity.

Editorial Notes

We have very great pleasure in wishing all our readers

A Very Merry Xmas
and
A Happy New Year

With the present number closes the 22nd volume of our magazine. We take this opportunity to thank all our kind friends who have made contributions to it during the past year. We are anxious that the scope of the *Miscellany* should be so enlarged as to make it useful to a wider circle of readers. The attainment of this ideal will to a very large extent depend upon the help that may be rendered by the Alumni and other friends of the College. We hope that more will, with the new year, avail of the opportunity afforded in this magazine for speaking to the educated Tamil public. We plan to publish from time to time brief sketches with portraits of gentlemen who were prominently associated with the College. Our object is to keep their memory green in the minds of the younger generation of students. Our readers must have noticed two important changes made during the last two years or so. The magazine has been enlarged in size, and it is being published four times a year instead of three as previously. This has considerably added to the expense, and so it has been decided to increase the subscription, which is only 50 cents now, to one rupee beginning from the new year.

We have called the present number of the *Miscellany* the Christmas number. We know that it might have been made more worthy of that designation. Still, we hope that **The Present Number** the Christmas Message from the pen of the Principal, and Mrs. York's article on Christmas in America, will be welcomed and enjoyed as appropriate for the festive season. The story—an entirely new feature of the magazine—will, we trust, be found appropriate too. I. M. C's story seems to have two other purposes in view: it gives a vivid account of conditions in the College in the pre-affiliation period and also serves the purpose of a school story with a moral for students. The account of the convention held in Colombo recently is sure to interest those who have not had the rare privilege of being present at the Mott—Eddy meetings.



The following are Carlyle's words:—"The man of intellect at the top of affairs—this is the aim of all constitutions and revolutions if they **Educator and Statesman** have any aim; for the man of true intellect is the noble-hearted man withal; the true, just, humane, and valiant man. Get him for governor, all is got." The American people did get such a man as Governor for one of their States, and now they have got him as their President. Every epithet used by the Sage of Chelsea strictly applies to Dr. Woodrow Wilson, the man who is going to occupy the White House next March. Henceforth public attention will be focussed on his political actions, and posterity will very likely remember him as a great statesman and ruler. It must not be forgotten, however, that there is another side of Dr. Wilson just as great. His position as America's foremost political and social historian and

one of America's greatest educators, had marked him as one of the foremost men in the United States before he entered the arena of politics. Two of his books are standard works and are now being used as text books in American and English universities and colleges. Besides these two works, "Congressional Government" and "The State," Dr. Wilson is the author of "Division and Reunion," "Political Essays," "Mere Literature," and a "Life of Washington." His "History of the American People" in five volumes is considered to be his masterpiece. As the President of Princeton University, his work was original and constructive. One of the reforms he introduced was to formulate four distinct courses leading to four different degrees. Perhaps the marked feature of his educational work at Princeton was the introduction of the preceptorial system. This was entirely a new idea, and by this a number of undergraduates were added to the faculty as preceptors, and and to each of these were assigned a number of students for personal supervision. The object of this system as described by Dr. Wilson was "to draw the Faculty and undergraduates together into a common body of students, old and young, among whom a real community of interest, pursuit and feeling would prevail." Another measure, which might have been introduced into Princeton but for the opposition of some conservatives, was what was called the quadrangle system. There are established at Princeton clubs for the two upper classes to which only the richest students find admittance. Dr. Wilson thought that this was a mistake, and proposed that the University should take over these clubs and organize them on a basis of democracy where all students might enjoy their advantages. These clubs were to be managed economically and each was to house and

board one hundred students of all the classes together with a few professors. This system was adopted at first by the Board of Trustees, but had to be dropped owing to the objections raised by the wealthy alumni of the university. This "scholar in politics" has carried and is carrying his democratic principles into his work as ruler which he so successfully applied in the class room. The Nation should certainly be congratulated in having as their head a truly great man.



By the deaths of Federick J. Furnivall, Henry Sweet and Walter W. Skeat the world of Philology loses three of its most distinguished scholars. Dr. Furnivall may be called the Nestor of English studies, and did a great service for them by being one of the founders of the Early English Texts Society. Dr. Henry Sweet is the most famous of English phoneticians. Professor Skeat is the best known of the three as his editions of early English texts are in use everywhere. He occupied the Chair of Anglo-Saxon in the University of Cambridge. He was at first a curate, but owing to breakdown in health, he betook himself to these studies. His editions of Chaucer and Langland are well-known to all university students. His *magnum opus* is his Etymological Dictionary. Before Skeat, people made mere guessers at the derivations of words, but Skeat's work has thoroughly revolutionized this department of knowledge. He had not only sanity of judgment, accurate scholarship and wide learning but an ability to adapt his learning to the benefit of young students. All these three famous men have made contributions to the Oxford English Dictionary which was begun in 1879 and is nearing completion and which will be a monumental work without rival

in the annals of scholarship. We may also mention here the death of Dr. H. H. Furness, who is famous as the editor of the invaluable variorum edition of the plays of Shakespeare.



The fame of Arumugam, the Arithmetical prodigy, seems to have reached far off New York. In comment-

The New
York
Independent
on the Tamil
•Prodigy

ing on his performance before the Royal Asiatic Society, the editor makes some interesting remarks. The writer seems to labour under the misconception that Tamils are one of the primitive races of India, driven into the hills

and islands long ago by the invading Aryans, which conquest, according to prevailing notions, demonstrated the racial superiority of the Aryans. We cannot blame the New York editor for this misconception as he could not be expected to keep up with modern conclusions on such a remote subject. He must, we suspect, have relied on some out-of-date encyclopaedia for this information. The point of the editor is that the Western Aryans (Englishmen) are superior to the Indian Aryans; the Indian Aryans are superior to the Tamils; then how much superior must be an educated Englishman to a Tamil boy? Nevertheless, says the editor, "our race pride as an Aryan has received a shock by this incident... We can nevermore look down on Tamils and other of the 'lesser breeds' from the proper height again. It is getting very hard for us Aryans to maintain that sublime confidence in racial superiority which Max Muller instilled into us and Kipling and Chamberlain are assiduously cultivating" We are gratified that the Tamil boy has been so successful in administering this shock to people at the other end of the world. But the editor might have been spared this shock if he had known that the Tamils are not aborigines and had a civilization and literature of a superior

type when certain Aryan nations were in a comparatively barbarous condition.

College Notes

— *American visitors.* Miss Florence Lang, Y. M. C. A. Secretary in Colombo, visited the College Oct. 10 and 11, and kindly favoured us with a vocal solo at chapel.

Murray Brooks Esq. B. A., spent some days here and preached at the Vaddukoddai Church Sunday Oct. 13. On Nov. 17 and 18 Mr. and Mrs. Thomas Gladding from New York city visited the College. They are making a world tour sight seeing and visiting missions. Having motored 9000 miles through the countries of Europe they were making their first stop in the Orient at Colombo and Jaffna. Both Mr. Gladding and Mrs. Gladding gave interesting and inspiring talks to the students at chapel, delighting us all with their pithy points and original illustrations.

An event of extraordinary interest was the first visit of Miss Minnie Hastings, B. A., on Nov. 26. She is a granddaughter of Rev. E. P. Hastings, D. D., the last Principal of Batticotta Seminary and first Principal of Jaffna College, forty-four years a missionary in Jaffna; and a daughter of Rev. Richard C. Hastings, M. A., third Principal of Jaffna College and twenty-five years a missionary in Jaffna. Miss Hastings was introduced as a Jaffna lady, a native of Udupiddi. She gave an address at chapel which was a model of correct and elegant English and full of interest. Several receptions were held for her to meet the Faculty, the students and the ladies of the village. Welcomed warmly for her parents' sake, she wins all hearts by her own enthusiasm for Jaffna. She is appointed a teacher at Uduvil Boarding school.

Among the delegates from Jaffna to the Missionary Conference in Colombo Nov. 10 to 12 were Rev. G. G. Brown and T. P. Hudson Esq., B. A.

Rev. G. G. Brown B. A., B. D., represented the American Mission at the Centenary celebration of the Baptist Missionary Society in Colombo and was one of the speakers at the meeting Dec. 2.

Commercial Examinations. The results of the last examinations of the Institute of Commerce, Birmingham and Pitman's special examinations held at Jaffna College a couple of months back, are very gratifying. We are glad to note that all the students except one obtained more than 65% of 1st class passes.

Senior Dinner party. A very enjoyable social evening was spent on Wednesday, December 4th, when the Seniors who are about to take their final Cambridge Local examination were invited to a dinner party at the home of the Principal. Missionaries also were invited, and after a European dinner games and music were enjoyed to a late hour.



Y. M. C. A. Notes

All-Ceylon Convention. Four students and two teachers attended this convention; a third teacher also being present on the last day. All reported an unusually profitable time. A fuller report of this convention is given elsewhere.

Annual Meeting. The Association held its annual meeting to review the year's work and elect certain officers for the ensuing year, on Thursday, November 28th. The reports were, on the whole, very encouraging. Receipts slightly exceeded expenditures, although the balance reported—Rs. 52.93—was less than at the commencement of the financial year, owing to money being transferred to the Y. M. C. A. Hall account. The most noteworthy improvement in sources of income was from the garden, this exceeding last year's high figure by fifty per cent. Of especial interest was the item in the Secretary's report referring to the recently formed student Volunteer Band with nine members.

Officers were elected as follows:—President, H. C. York, M. A. Ph. D.; Vice-President, J. V. Chelliah, M. A.; Corresponding Secretary, S. M. Thevatasan, M. A.; Recording Secretary, D. R. Sanders; Treasurer, D. C. Samuel.

The special annual address was delivered by Rev. K. S. Murugasu, B. A., of Jaffna.

The Tablet. Owing to unforeseen delays, the tablet is not ready, and the dedication ceremonies are accordingly deferred until sometime next year. We now expect the dedication to occur next term.

The Hall. We are on the eve of good news: at least, we have been given much encouragement to believe that good news of a substantial sort may soon be ours. Word has come that some

faithful friends of Jaffna College Y. M. C. A. in America stand ready to make certain generous contributions, through we are not yet at liberty, naturally—to publish what is as yet not definitely pledged. We can say, however, that one of these pledges is likely to be conditional; that is, it has been intimated that a certain amount (probably Rs. 1500) will have to be raised locally before this amount will be paid over. If our information proves correct on this point, it will mean that about Rs. 1,000 more will have to be raised by our members and alumni before we can take advantage of this generous offer. Really that ought not to be a difficult task, however, for 200 subscriptions of Rs. 5 each would cover the entire amount, or, better yet,—because it would be a finer thing for a large number to have a share in this building—500 subscriptions of Rs. 2 each.

Won't each friend of Jaffna College Y. M. C. A. send in a Christmas and New Year's remembrance of from one rupee up to—oh, we'll not limit him—any amount! Please act at once! A Double Blessing on the Christmas and New Years Givers!!



Alumni Notes

Mr. K. Thambiah, Shroff, Customs, Colombo, has been appointed to the shroffship of the General Treasury on promotion from the 1st class to the special class on Rs. 3000 per annum.

Mr. A. Rajakarar, of the Irrigation Department, Ampair, E. B. has been transferred to Puliankulam. N. P.

Rev. S. K. Pondiah B. A., of the S. P. G. Mission was married to Miss Rasammah Williams on the 20th November 1912.

Mr. Richard Gnanamutte, deputy postmaster, Galle, has been transferred to Maturatta as postmaster, on promotion.

Mr. V. Thampet has succeeded in the first year's English teacher's examination in the Straits Settlements, and is taking up the second year's course.

Mr. S. G. Watson has passed the Proctor's Intermediate Examination.

Messrs. E. T. Hitchcock and A. S. Snell, clerks in Class III of the Clerical Service have passed in Tamil *a* and *b*.

Mr. K. Kanagaratnam passed in Tamil and Higher Book keeping.