

THE  
JAFFNA COLLEGE  
MISCELLANY.

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"He most lives who thinks most, feels the noblest, acts the best."

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March, 1883.

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SELECTIONS FROM 'THE STUDENT' & 'THE BANNER.'

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POETRY.

Poetry is the expression of thought and feeling suitable to the imagination when excited or elevated, and is usually characterized by a measured form of one kind or another. Poetry flourished in times when there was less knowledge and more ignorance. But as civilization increases it gradually disappears. This may be accounted for by the fact that a poet should be a man of imagination. When real facts were unknown imagination reigned supreme, but now imagination is losing its value. As people become enlightened they like more of reality than of vain and illusory imagination. Coleridge says, "It is the blossom and fragrance of all human knowledge, thoughts, passions, emotions, and language."

Every century has had its own illustrious poets. When we read their works we find a great deal of pleasantness and sweetness. The chief reason why poetry is pleasant and sweet is that it can take up a small topic and so enlarge it that it may include volumes. It requires some facts for a basis, around which to group all its pleasant thoughts and beautiful images.

A. C. H.

## THE STUDY OF PSYCHOLOGY.

Mind and matter are the two great divisions of the universe. The study of matter is cultivated in different forms. Many devote their lives entirely to this. If the study of matter is cultivated so attentively and to so great an extent, why should not the study of mind be cultivated also? It is of the utmost importance for us to be acquainted with our own mind. It forms a part of the noble portion of man. The science which treats of the mind is called Psychology. As a science it has its own perfection as well as its defects. There will be a time when these defects may be set aside. To many they seem insurmountable; consequently, they say, that the study of Psychology is a useless and unprofitable one, and thus disregard its cultivation altogether. But we believe there is no good reason for their doing so. A clear, distinct conception of the faculties of our soul will very naturally prepare the way for a successful cultivation of other sciences.

P. L. C.

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## HOW TO AVOID BAD ACTIONS.

There is scarcely an action either good or bad which does not follow a thought. Action may be said to be the logical sequence of thought. A wise act follows a deep thought. Not every thought comes into action. There is not a second that our mind rests without thinking. Even in sleep while all our physical organs take their rest, the mind, like an ever flowing fountain, performs its business. That it is unceasingly active even in sleep is proved by dreams, somnambulism, and other valid experimental facts. So numerous are our thoughts that man cannot reckon them. Every one of these is either good or bad. Every bad thought is a sin. Our Saviour makes little difference between a sinful thought and the action produced from it. This may be particularly noticed in that strong expression, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Further, our Saviour knew the very bottom of the human heart, and clearly showed his abhorrence of bad thoughts in the heart when he

rebuked the Pharisees for their outward purity which concealed inward defilement.

It is upon our thoughts that we should put the check. Let us kill a serpent in the shell before it is hatched, for after it is hatched it grows mischievous as its kind. Let us apply the same principle to our bad thoughts. When any person fills his imagination with wicked thoughts, they will not fail to stimulate his desires to a degree of violence which he cannot resist. This will be followed by corresponding actions, unless some external obstacle prevents him from the commission of the sin on which he has internally resolved. Every moment of time that is spent meditating upon sin increases the power of the dangerous object which has possessed our imagination.

But when the very root of our bad actions is torn up and even the minutest trace of evil imagination is wiped away, then we prepare the way for the ether alternative. Pure thoughts will fill our minds and pure, unspotted actions will be the result. If the world were full of pure-thinking men, enmity and strife and every other kind of guilt would fade away, and first in rank amidst all other worlds she would shine with glorious effulgence in the presence of her Creator.

T. S. C.

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### HABITS ARE HELPS OR HINDRANCES.

This is a subject of great importance which every person should bear in mind. We form habits of two kinds, one good, the other bad. The former is a great help while the latter is a great hindrance. If we form good habits, it helps us in many ways. It makes us respected by virtuous men. It catches the notice of good people. It courts the friendship of affectionate men. It helps one to be active and ingenious. It gives a pleasant life and a calm death. But to form bad and intemperate habits is nothing but a great stumbling block in the path of our life. It brings disgrace upon us. It makes us companions of the wicked. It gives good men cause to be angry with us. It destroys our talents and burns away our powerful memory. It sometimes leads us to the gallows. It often brings a premature and unpleasant death.

As we have seen the gifts of both kinds of habits we should be wise enough to choose the former. God helps those who help themselves. Therefore let one and all of us help ourselves in forming good habits.

B. V. K.

## TWO PECULIARITIES OF TAMIL.

The Tamil language certainly possesses a real copiousness. We here speak of the language itself, not of the subjects contained in it. A stranger who comes to borrow something from our language cannot but be amazed. In the Tamil language one word is like a tree and its synonyms are the blossoms. Hence it aids Tamil prosody a great deal. A poet who is a little talented with memory and who has studied திக்ஷடு, உரிச்சொல், பிச்சுவம், திவாகரம், or other treatises, and who has mastered காரிகை will be able to handle and turn the lever of Tamil to any side. Hence the study of words in Tamil is the chief part of literature. But, alas! how little attention is paid to our mother tongue. The study of the Tamil language is now considered out of fashion. The Tamil tongue which once enjoyed its Augustan age even in Jaffna, is really in its decline. The famous authors who flourished here were all poets. So we see that the Tamil language and prosody are inseparable. Thus the copiousness of Tamil words and its essential prosody are the two chief peculiarities of the language. Hence, those who wish to master it must be thoroughly acquainted with these peculiarities.

J. I. C.

## MEMORY.

Memory is one of those intellectual powers which constitute understanding, and is the cognizance of a previous experience without repetition. Without memory, perceptions and thoughts would never gain continuity but would be forever separate. Every act of memory is dependent for its exercise on the condition of the brain. It is likewise dependent on physical states. In hours of weariness and old age memory aptly fails to discharge its

functions. An old man often recollects the events of his youth better than more recent events.

Memory is to be distinguished from association, habit, and growth of mind. Association may restore facts with no effort of direct recollection, but it largely depends on memory. By habit we may recite a piece with rapidity without much attention. Then we are said to recite by rote. By the assistance of our reasoning powers and the growth of our mind we may restore past facts. The power of memory is thought by some to be double, conservative and reproductive. We know nothing of the former save by the latter. In what region is a thought laid after we cease to feel, and from what mental region do these come when reproduced, are queries both important and pertinent. That power which lacks ability to show itself is not a power. Hence we see that memory has one function, that of reproducing. Another conflicting double division of memory is that of strength and quickness. Some seem to think that a quick memory is so far a strong and retentive one, and a retentive memory is so far a quick one; while the notion of other philosophers seems to be that retentiveness of memory may exist without celerity and *vice versa*. In the case of a reflective and philosophical mind, celerity may seem to be defective while retentiveness may exist in its full power.

The power of memory varies with persons. A feeble memory will discard precise language, while a strong one will receive it. The recollection of proper names is the test of a strong memory. Persons are found who after a single rehearsal can easily recite thousands of words thrown together or can recite every successive fifth or sixth word; and such is the power of memory that persons are found to repeat jargons after the first recital without the slightest variation. This power of memory is due partly to cultivation and partly to original endowment. The cultivation of memory may be aided, 1st, By persistency and vigor of purpose in its use. Its burdens must then be made wise, definite, and reasonable. 2nd, By deepening the original impressions which objects make upon us. Live'y attention, active thought, and sincere interest are

great helps to it. 3rd, By reiteration. Facts which we are determined to retain should be frequently recalled, and the path of memory should be made hard and smooth by use. 4th, Our knowledge should be logical, coherent, and fairly complete in the department it covers. Detached facts are like sand, taken in the hand, which soon oozes out, while coherent thoughts are like the moistened sand, which sticks together and can with great facility be kept in the palm. Such a faculty, which is of real value to man, ought to be carefully cultivated and rightly used,

P. V.

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### SELF-HELP.

Why cannot I solve this problem myself? Why should I take it to my neighbor to have it solved? These and the like are questions which should be answered by every young man who begins to lead an independent life. Many a student does not think about his ability to do a thing. Such thoughtlessness forms a great obstacle in his way. He simply depends upon others, forgetting that, "Heaven helps them who help themselves." While he does so he is not at all benefited, whereas the one who solves it is benefited.

Dependence is for the most part brutish, whereas independence is manly. Man is endowed with the faculty of thinking, which is the greatest distinction between him and brutes. A trying student enlarges his mind. We see that every great man who ever distinguished himself was a person of great perseverance. A great mistake made by many students is thinking others to be endowed with better faculties than themselves. In reality it is not so. One sharpens his faculties by using them, but the other blunts them by depending upon others.

C. J. A.

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### PRELIMINARY CERTIFICATE EXAMINATION.

PAPER IN GEOGRAPHY, (Time 3 hours.)

EXAMINER, REV. B. H. RICE.

1. Define: Ecliptic, Latitude, Longitude, Isthmus, Watershed, Delta, Tradewinds, Iceberg, Tornado, Cyclone.

2. Give the names of the following :

a. The largest river in Europe.

b. The highest mountain in America.

c. The most populous country in the world.

d. The islands through which the equator passes.

e. The places where the amount of rainfall is the greatest, and those where it is least.

f. The largest salt-water lake in the world.

g. The largest waterfall.

h. Five of the largest islands in the order of their size.

i. The lowest country and the highest.

j. The continent that has most coast-line, and that has least.

3. a. What portions of land are separated by the following straits: The strait of Bonifacio, Ormuz, Babelmandeb, Bellisle, Dardanelles, Magellan, Cook's strait?

b. Name the chief islands of Africa and the Indian Ocean.

4. a. A telegram is sent from Madras, longitude  $80^{\circ}$  E., to London, on a Saturday, at 2 A. M., and it takes one hour in transmission. At what time and on what day will it reach London?

b. When is the sun on the tropic of Cancer, and what season is it then in England and in Australia? Give reasons for your answer.

c. To whom are day and night of equal length throughout the year?

5. a. Give 4 of the most important manufacturing towns of England; 3 of the most commercial towns of France; 5 of the most important University towns of Continental Europe.

b. A coasting vessel goes from Calais to Venice; give all the ports at which it will touch, and the mouths of rivers it will meet on its way.

6. a. From what countries are the following products chiefly exported: coffee, opium, cotton, gold, indigo, and tobacco?

b. What are the chief exports of Russia in Europe, Turkey in Asia, Brazil, Eastern Africa, United States, and Australia?

7. Draw an outline map of South America and insert the following places: Potosi, Lima, Chimborazo, Quito, and Caracas.

8. a. What forms of Government prevail in France, Italy, Turkey in Asia, Bengal, and China.  
 b. Who are the following potentates: Mikado, Khedive, Shah, Lama, The Son of Heaven'

PAPER IN ARITHMETIC. (Time 3 hours)

EXAMINER, MISS K. E. HASTINGS,

1. Simplify;  $\frac{5}{14}$  of  $\frac{8}{37}$  of  $\frac{74}{11}$  of  $\left\{ \frac{5}{7} \times \frac{2}{9} \times 13\frac{1}{2} \right\} \div \left\{ \frac{1}{9} \times \frac{3}{7} + 40 \right\}$   
 $\times 84\frac{1}{10}$

2. The surface of a cubical chest whose edge measures 3 feet is to be painted. Find the cost at 5 annas a square foot.
3. Explain the meaning of stock at *par*, *premium*, *discount*. A person transfers Rs. 4,000 stock from the 4 per cent at 90 to the 3 per cent at 72; how much stock will he hold in the latter?
4. Find the square root of 10412.1616, and the cube root of 41781.923. Explain the process of each.
5. How much space does a circular pond occupy whose diameter is 15 feet, it being given that the area of a circle is equal to the radius squared into  $\frac{22}{7}$ ?
6. If 2 men and 1 boy can do a piece of work in 4 hours, and 2 boys and one man can do the same work in 3 hours, find in what time one boy can do it.
7. Two boys run in the same direction in a circle and can complete one revolution in 7 and 11 hours, respectively. How long after starting will they be exactly opposite?
8. Define the terms *Present Worth*, *Discount*, *Interest*, *Commission*. If the discount on a sum of money due 2 years hence at 5 per cent per annum compound interest be Rs. 287, what is the sum?
9. The percentage of children who passed the examination is 65 in a school of 40 scholars, and 88 in another school of 100 boys. What is the average per cent of the two schools?
10. Find the respective values of  $2\frac{3}{4}$  of 7s, 6d;  $\frac{1}{5}$  of a mile; 1lb Troy to the decimal of 1lb. Avoirdupois.



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## THE USE OF TALENTS.

To a lover of the grand and ennobling in art, an attractive spot is a picture gallery in a retired street in London, where are exhibited the master-pieces of the late Gustave Dore'. People come and go and come again, drinking in with each return new draughts of inspiration. The crowning glories of that exhibition, the works upon which Dore' spent years of thought and toil, are his representations of scenes in the life of Christ, notably the "Leaving the Praetorium," the "Entry into Jerusalem," the "Ecce Homo," and the "Ascension." The spell is not transient. To the Christian it is a privilege long to be remembered to have gazed upon those wondrous depictions of the majesty, the dignity, and the divinity of the suffering Christ. They seem the very embodiment of the Gospel narrative, in all its pathos as well as its impressiveness. As one reverently gazes, he can but say that Dore' has earned his world-wide reputation; and this not only because he has produced paintings, which are artistically admirable, but because he has used his mighty genius to interpret grand themes, to depict worthy and inspiring subjects.

There was held, not long ago, in a large hall in a small American city a meeting for young men. All classes were represented in the audience—actors, artisans, clerks, and students. Many were bent on mere amusement; some came burdened with a desire to help to right views of life their thoughtless friends. An address or two was made, but the key to those hearts had not as yet been found, when a young man led the audience in a simple song. He seemed so genuinely in earnest, feeling the words as he spoke them, that it went to the hearts of all who listened, and made it easy to impress a lesson of real manliness, and of true life. The impress of that song will not soon be effaced. It will always seem the sweeter for the reminiscence.

The career of Joseph Cook is familiar to the greater portion of the readers of the *Miscellany*. Gifted with a philosophic temperament, and a truth-loving soul, a grand intellect and a zeal for popu-

lar enlightenment, he has devoted himself to coping with the mighty problems of the day, and with the false philosophies which seem to be attempting to undermine the ancient foundations of the temple of knowledge and of truth. Most men of his peculiar temperament seem at once to become specialists, working only in the line of self-development. He, however, is using his critical skill and his learning as a means of assisting others of less mental calibre, or with little leisure, to understand the "why" of important principles, and eternal truths.

Such examples might be multiplied, but these are enough to show a use of talents which commends itself to all right-thinking men. Who would claim, whatever be his creed, that Dore's brush was unworthily used, as he labored at the paintings in the gallery in London? Who would advise a music-loving young man to devote his life to singing comic songs? Since, moreover, all young men have to decide the question of their future employment at some time during their career, and since this is especially true in the case of students, a few thoughts on the subject may not come amiss in a college paper.

It may safely be assumed that there is scope in the world for the usefulness of every young man provided he be willing to take up whatever needs to be done, provided he be ready to become a serviceable but unnoticed foundation stone, as well as to be an ornamental and conspicuous keystone or corner in the great world's structure. One prime characteristic of a right use of talents is the direction of the young man's desires not toward self-advancement as the end to be pursued, but toward the improvement of the world and especially of those immediately about him. This is commonly called a Christian doctrine, but it is also a precept of Buddha. Unless a choice is based upon some such motive the future policy of the man must be at bottom a selfish one, and the good deeds done by him will be no more exalted in their nature than a miser's honesty, or the so-called honor, which is said to prevail among rascals. It may often be the case that we can best improve others by improving ourselves, that we may render to them the most effective

aid, by increasing our own stock of knowledge or of wealth. We are justified, then, in going to work apparently for ourselves alone, provided that our final aim is to be useful, and to do good. The important thing is our attitude of mind.

The aim which one has in life, his cherished ideal, that to the accomplishment of which he proposes to devote his powers, should be high. A lofty aim makes the earnest, broad-minded man. We instantly recognise the worth of a life thus directed. More, devoting his most painstaking labor and his wonderful genius to the elevation of Christian art; Victor Hugo, wielding his pen in the service of the oppressed; Sankey, using his musical talent as a means of saving men; Joseph Cook, popularizing those realms of thought once reserved to the *initiated*—all these men, and others like them, command our hearty approval.

The high ideal requires a vigorous will behind it. A regiment of Sampsons would be useless to an army, if they insisted upon taking a nap every half hour during a battle. Still it would not be more disgraceful on their part than is the modern tendency to weak backs and feeble knees among those who should be firm supporters of all that is good and true.

Let us now apply this to ourselves. A great work is yet to be done in the world before a millennium can dawn. Right here in Jaffna is a needy field. If a young man is unselfish in his aim, sets up a high standard, and is persistent in carrying out his purposes, he will rarely lack the something to occupy his powers. If he loves music, he can cultivate that talent, and use it as best he may to cheer and improve those with whom he comes in contact; if he loves to talk to men of the way of salvation, he can preach; if he feels himself fitted for business, he can be a strictly honest man; if he has no choice, he can do well whatever comes to hand. If he begins his life in this spirit, whether his talents be many or few, he will become a real factor in the prosperity of the world in which he lives, and not a mere existence. It has been truly said that our lives are as long as our ideals. May we not also say that they are broad in proportion as those ideals reach out and lay hold of human interests. We are not

put into the world to sleep, but to be active, and active to a right end. Except this be in view, our talents, however great, are worse than wasted. It is said that the late French statesman, Gambetta, when closing a life of great, though largely misdirected activity, murmured, as he pondered upon his past career, "It is useless to dissimulate, I am lost." How different were the words of that other man of energy and talent, who, eighteen centuries ago, could say at the close of a life well-spent in serving his fellow-men, "I have fought a good fight, I have finished the course, henceforth there is laid up for me a crown."

F. K. S.

### THE PRONUNCIATION OF LATIN.

As Latin is a dead language there is no proper, definite standard of pronunciation for it, but in different countries there are differences of pronunciation according to the language of the people; i.e. scholars in different countries generally pronounce Latin substantially as they do their own language. The Roman method of pronunciation has recently gained favor as leading the people of different countries to read and speak the language alike, and as being at least an approximation to the ancient pronunciation of the language as revealed by the laws of phonetic change, which have been brought to light by the researches of Corssen and others. Still, in England and America the English method has generally been preferred and used.

The question as to which method should be adopted in this country should be answered one way or the other according to the use which is to be made of it. If it were studied for the sake of its classical literature simply, or for the better knowledge of the languages derived immediately from it, such as French and Italian, the Roman method, as more similar in its vowel sounds to the modern languages, would be preferable. But if it is studied as a help to a knowledge of the English language, and through the medium of English, i. e. translated into English, not into Tamil, then the English method is much the more valuable. The reason for this is that a very large number of English words are derived from the Latin

some of them with but very little, if any, change of form, and it must be confusing, especially for one learning both English and Latin, to pronounce the same word one way in Latin and another way when translated into English. This fact has led the English and Americans to retain the English method to so large an extent, and even in some cases to return to it after having tried the Roman method for a considerable time.

The difficulty is the greatest in those words where the English has a soft *c* or *g*, and in the case of the diphthongs *ae* and *oe*, tho there are many cases occurring in which the sound of other letters is changed, particularly the long vowels *a*, *e*, *i*, and *u*. For example, why should Caesar be pronounced in Latin *Kisar?* and Cicero, *Kikero?* Granted that they were thus pronounced by the ancients, (which is far from certain), there are now no Latins to converse with, and the student's object is to have his Latin help him in his English. Proper names, to be sure, are few and so make but little difference, but see such words as  *censor*,  *census*,  *genius*, and  *genus*, where the same form is in both Latin and English; and the great multitude of words where part of the word is the same, tho not the whole. For example:  *access*,  *acid*,  *agitate*,  *audacious*,  *audience*,  *august*,  *cause*,  *celebrate*,  *circumference*,  *client*,  *create*,  *donate*,  *exceed*,  *injury*,  *integer*,  *legion*,  *magistrate*,  *navigation*,  *pauper*,  *puerile*, &c. &c. &c. If the Roman method were used the tendency would be to mispronounce these English words. If the student is perfectly familiar with the English word he will pronounce it without any thought of the Latin; but let him meet with a word that is new to him, and the English method will help him to a correct pronunciation of it, whereas the Roman method will not. In the case of scientific terms taken from the Latin, those which have become thoroughly anglicized are pronounced according to the English method, while those which are still considered foreign words are very frequently so pronounced, tho not by all.

Thus it appears that, in the pronunciation of Latin, the English method is far more useful than any other to every student who desires to make Latin help him in his study of the English language. E.

## TAMIL STUDY.

Of all the languages that belong to the Turanian family, Tamil occupies the most distinguished place. As to the derivation of the word Tamil, some say it is derived from Dravida, while others give the following. The word தாஹி, third person singular, is modified into தன் and தனி. From the root தனி we have the verb தனித்தல், which means, existing without the help of others, or possessing such an excellent quality as to surpass all other objects, when compared with them. In the same way we have the plural forms தாம், தம், தயி, and தமித்தல். The root தமி takes up the consonant ழ and forms the word தமிழ், signifying that it stands superior to all. The derivative meaning of the word is *sweetness*. So we have in சீகண்டே, “தமிழென்பதீனிமை கேர்மை.” It is called செந்தமிழ், தீந்தமிழ், தண்டமிழ், செழுந்தமிழ், &c.; these prefixes or qualifying words clearly show how highly it was considered by its own writers. The birth-place of it is said to have been the kingdoms of சேரசோழபாண்டியர். “சந்தனப்பொதியச் செந்தமிழ்முனியுந் சந்தரப்பாண்டியனெனும் தமிழ்நாடனுஞ் சங்கப்புவலகூந் தழைத்தினிதிருத்த மங்கலப்பாண்டியனகாடென்ப.” Now it is spoken in India, Ceylon, Singapore, &c. It includes two dialects, the classical and colloquial, or the ancient and modern, called respectively செந்தமிழ் and கோடுந்தமிழ். The former is the language of poetry and of the ancient writings. It contains a few words borrowed from the Sanscrit. Technical terms of philosophy, science, &c., belong to this class. It is almost unintelligible to the unlearned Tamilians. A farther division of it is இயற்றமிழ்—prose, இசைத்தமிழ்—poetry, and காடகத்தமிழ்—dramatic Tamil.

The earliest civilization of the Tamilians is attributed to the successive colonies of Brahmins from Northern India. The leader of the first colony is said to have been the Rishi called அகஸ்தியர். He is called the first king of the Pandian kingdom, and is believed by most of the Hindus to be still alive, tho' not visible to ordinary eyes. He was a man of distinguished learning, and is said to have been the founder of the language. It was he who polished the Tamil language into its present elegant form. He was called தமிழ்முனி on account of his profound knowledge in Tamil.

It is by no means interesting or pleasing to see the great neglect as regards Tamil study in our native land. It is owing to this, that some make so many blunders in their conversation. They use such phrases as the following, regardless of style: தமிழ்ப்படிச்சத்திலென்ன gain எடாத் துபி? உன்றை பிணைப்பைவிட்டு most part of the time ஐ இதில் spend பண்ணினதிலை நயமென்ன மனிசர் உன்னை respect பண்ணத்தக்கதாய் வரவல்லோ try பண்ணவேணும். Yea, they use a host of such phrases, which need not be mentioned here. They speak neither English nor Tamil; for if they spoke English, they would be understood by a pure Englishman, if Tamil, by a Tamulian, but neither of them understands such a conversation. These are the fruits they reap by their early neglect of Tamil study. Tho' it is taught in some of the colleges and universities, yet it is not carried on as it ought to be. One of the chief causes of its downfall is that it is not encouraged much by the English Government. All the business in the Court and Kacherie is carried on by those who are taught English. Then how can we expect its progress? Natives generally do not like to spend the time of their youth in studying Tamil, especially because they think that they will receive no employment under the Government. It is true that men educated in Tamil are not encouraged by the Government as they should be, yet they have their own reward. What is the main object of our young men in going to India to receive a University Education? Is it not to obtain some high sounding degrees, such as M.A., LL.D., &c.? Well, are there not such degrees as காவலன், பண்டிதன், வித்வான், &c. conferred on those who have a sound knowledge in Tamil literature? Do they not encourage us, to a lesser degree at least, to carry on our Tamil education? One may become an author of some useful books and thus accumulate money in his treasury. Besides, Tamil pundits are taken as professors in colleges and universities. In the examination for degrees, too, it is encouraged to a certain extent.

Tamil study gives us additional knowledge. Lord Bacon says, "knowledge is power." There are some books in Tamil which are not translated into other languages. The interpretation of some stanzas is so difficult that it requires deep thinking indeed. The

very process of giving it in prose enlarges the sphere of knowledge. There are some valuable books in Tamil which greatly assist our mental development; for instance, let us take Kurul. There is no subject of morality untouched by திருவள்ளுவர் in this valuable volume. His definition of love is the following: அன்பிலா ரெல்லாம் தமக்குரியர் அன்புடையர் எஃபுழமியற்பிறர்க்கு. Selfish people gratify themselves in all things; those possessed of true love give even their bones to others. This is the highest standard of love expressed in Christ's example. The work seems to have well established the literary reputation of its author. The study of it certainly enlightens the mind in no small degree. We have other books, such as மறுசாஸ்திரம், &c., more useful than this. Biographies of certain persons teach us very good lessons. None will gainsay the fact that Tamil poems give a great deal of pleasure. Many are lively and amusing. They aid in cultivating the memory. Once committed to memory they are not easily forgotten.

Suppose one has a good knowledge in Tamil, is he not respected by his countrymen? How many of the ancient poets are still held in veneration! It is not without reason that their names are respected. Many of the gentlemen in Jaffna who are considered educated would not be known at all but for their sound knowledge in Tamil. It is needless to relate how important it is that we should have a sound knowledge of Tamil, specially because almost all its works on medicine, law, science, theology,—yea, even grammars and dictionaries, are written in poetry, which can be understood only by being well educated in Tamil. Tho we cannot find a great many useful books in Tamil, yet we may believe that there were formerly many useful books. Some are lost and others have remained in manuscript, owing to the fact that there was no printing press at that time. It is by means of the press that the great mass of the people are benefited. Now, why cannot some young men undertake to review Tamil works and print them for the promotion of this literature? Would that not be an act of benevolence towards their countrymen? Would it not be desirable to give up worldly gain and try to civilize our people



by turning those poetical works into prose, and thus giving them an appetite for reading? As Pandi and others encouraged Tamil study, why cannot some native gentlemen of Jaffna do the same?

It is our mother tongue. Every one will find it easy to think and speak in his own language. Let all of us try to be active, brave young men putting aside all the obstacles that would impede the progress of Tamil literature. If well pursued it will prove a most pleasant study.

As to the methods of its study the following points are worthy of notice. First, one may take up பாலபாடம் and இலக்கணச் சுருக்கம், and thus enable himself to read and write in the Tamil language. The second step would be to take up திசை, which would help him to understand the several meanings of a word. Thirdly, கண்ணி, விருத்தி, காரிகை, தண்டியலங்காரம் &c. might be taken, which would enable the reader to avoid grammatical mistakes in his writings and conversation. Finally, some classical works which are worth reading, such as குறள், நாலடியார், &c., might be taken. Then the reader would become a perfect master of Tamil literature.

T. H. A. P.

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### MISCELLANEA.

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—The result of the want of a habit of accuracy seriously limits a man's personal influence, and also his personal enjoyment. Every community contains members whose statements must be discounted at half their value, and then taken at a risk. Constant indulgence in intemperate or ill-considered language has as enfeebling and destructive an influence as the abuse of any other stimulant. Better, in all the relations of life, is one word that means just what it says than a whole vocabulary of possibilities or exaggerations.

—Paper wheel-centres are coming into extended use on the American railways. Whereas the best iron wheel will not average over fifty thousand miles, some of the paper wheels have run over four hundred thousand miles, and some few over five hundred thousand, and are still in service. They are considerably more costly than iron wheels in the first instance.

—Carbonic paper is composed of pure charcoal and oil plastered on paper. First, the charcoal should be pounded and passed through a very thin cloth. Then the powder should be mixed in three parts of oil. The mixture should then be plastered over the paper. The paper is then called carbonic paper.

—Oil dries by taking up oxygen from the air, the result being an elastic varnish. With pure oil, however, this takes place only under the influence of light or heat. Light is the first and most important drier of oils; heat is only second to it.

—Luminous paint, as hitherto made, has a yellowish-white appearance in daylight. A Dresden firm, Schatte and Co., now produce various paints, pure white, blue, red, green, violet, and gray, so that the objects which become luminous at night may have a pleasing appearance by day.

—It is interesting, and it may be instructive to some, to learn that certain kinds of wood, altho of great durability in themselves, act upon each other in such a way as to produce mutual destruction. Experiments with cypress and walnut, and cypress and cedar, prove that they will rot each other while joined together, but on separation the rot will cease, and the timbers remain perfectly sound for a long period.

—The stock of ivory in London is estimated at about forty tons in dealers' private warehouses, whereas formerly they usually held about one hundred tons. One fourth of all imported into Eng'and goes to the Sheffield cutlers. No really satisfactory substitute for ivory has been found, and millions await the discoverer of one. The existing substitutes will not take the needed polish.

—Recently there have been compiled from official and late sources, statistics of population for some of the principal cities of Europe, from which it appears that there are 92 towns in Europe to which the term city can properly be applied, that have a total population of more than 100,000; but there are only four cities that possess more than 1,000,000 inhabitants. These four are London, with 3,832,440; Paris, with 2,225,910; Berlin, with 1,222,500; and Vienna, with 1,000,000.

—Writing may be erased by washing it with a solution of chloride of lime and acetic acid.

—Pottsville, Pennsylvania, claims the deepest coal mine in America. The shaft is 1,576 feet in depth. The cars, holding four tons each, are run upon a platform, and the whole weight of six tons is lifted in a little more than a minute, by machinery that works as smoothly as a hotel elevator. The output is 200 car loads a day.

—The past year's output of the anthracite coal mines of Pennsylvania was the largest on record. It was, in round numbers, 29,500,000 tons, or nearly 1,000,000 tons more than in 1881.

—It is stated that in the North Atlantic waves have been observed of 24 and 30 feet high, the highest being 43, mean 18, in westerly gales. In the Pacific, 32 feet is recorded; South Atlantic 22; Cape Horn, 32; Mediterranean, 14½; German Ocean, 13½; and French sailors mention 36 feet in the Bay of Biscay.

—There are in the United States about 28 establishments devoted to the manufacture of matches.

—There is in Nevada, U. S. A., a remarkable hill of moving sand. It is about four miles long and about a mile wide. In the whole dune, which is from 100 to 400 feet in height, and contains millions of tons of sand, it is impossible to find a particle larger than a pin head. Yet it has no form of dust in it and is as clean as any sea beach sand. A peculiar feature of the dune is that it is not stationary, but rolls slowly eastward, the wind gathering it up on the west end and carrying it along the ridge until it is again deposited at the eastern end. It has moved something over a mile since this fact was noticed.

—The marble industry of Vermont, U. S. A., has been greatly extended during the past ten or twelve years. The aggregate product of the various quarries of the State during the year just ended was not far from 1,000,000 cubic feet, valued at 2,000,000 dollars. The number of men employed in the quarries and mills, exceeds 2,300, and it required 10,000 cars to carry the marble away. Nearly 1,000,000 dollars was paid for the labor of workmen by the quarry owners.

—The Northern Pacific Railroad company are using an excava-

tor capable of handling from 1000 to 1500 cubic yards of earth a day. It is worked by two 40-horse power hoisting engines, two 20-horse power swing engines, and a double rotary engine for forcing the scoop into the bank. The excavator is self-propelling, and when in working condition is 50 feet long 10 feet wide, and 19 feet high.

—The name of Léon Gambetta has become widely known as that of a French patriot and leader. He first acquired fame in 1868 as counsel for defendants in political prosecutions, and in 1869, in consequence of his opposition to the second empire, he was elected to the chamber both at Paris and Marseilles. At the time of the Franco-Prussian war, when Paris was invested by the Germans, he remained in the city for some time, but as he was anxious to arouse the provinces he escaped by a balloon, and being intrusted with the control of the war department he made every possible effort for the defence of Paris. He subsequently entered the Assembly and became the leader of the extreme left. To his leadership the Republicans greatly owed their success in the elections of 1877.

His one motive seems to have been love of country. This was supreme and kept out every other love. Priestly despotism he regarded as the worst foe of France, and in his enmity went to the extreme and would have shut out all religion. He died on the 1st of January at the early age of 44, and was buried without any religious ceremonies. As a patriot he is renowned, but as a man he failed in that which is of the highest concern.

—Literary history presents few examples of a career so splendid as that of Walter Scott. A genius at once so vigorous and versatile, a productiveness so magnificent and so sustained, with difficulty be found, tho we ransack the wide realms of ancient and modern letters. He was born in 1771, the son of a respectable Writer to the Signet in Edinburgh, but in consequence of delicate health in early life he passed much of his time at the farm of his grandfather, where he was surrounded with legends, ruins, and historic localities of which he was to make in his works so admirable a use. On leaving the University he was destined to the profes-

sion of the bar and he practised during some time as an advocate before the Scottish tribunals.

His first literary productions were some translations from German poets. Next he published his *Minstrelsy of the Scottish Border*, thus rescuing from oblivion the large stores of Border ballads then current. Being appointed Sheriff of Selkirkshire, he had much leisure at his disposal. He now changed his residence to the banks of the Tweed; and in 1805 he first burst upon the world as a great original romantic poet. In this year *The Lay of the Last Minstrel* was published, which the public received with a rapture of enthusiasm. In rapid succession followed *Marmion*, the *Lady of the Lake*, *Rokeby*, and the *Lord of the Isles*, besides a number of less important works. He now abandoned poetry to launch into a new career—a career in which he could have neither equal nor second. During the seventeen years intervening between 1814 and 1831 were written the entire series of *Waverley Novels*, twenty-nine in number, of varied, tho' for the most part extraordinary, degrees of excellence. They may be divided into the two main classes of Historical, or such as derive their principal interest from the delineation of some real persons or events, and Fictitious, or those which are entirely or principally founded upon private life. *Waverley*, *Ivanhoe*, and *Kenilworth* are of the former class; *Guy Mannering*, *Rob Roy*, *Heart of Midlothian*, of the latter.

The romantic narrative poems of Scott form an epoch in the history of modern literature. In their subjects, their versification, and their treatment, they were an innovation, the success of which was as remarkable as their execution was brilliant. The greatest of the poems are unquestionably the three first—the *Lay of the Last Minstrel*, *Marmion*, and the *Lady of the Lake*. According to Scott's own judgment, the interest of the *Lay* depends mainly upon the style, that of *Marmion* upon the descriptions, that of the *Lady of the Lake* upon the incidents.

The author's power of bringing near and making palpable to us the remote and historical, whether of persons, places, or events, is truly wonderful. In this respect his genius has something in com-

mon with that of Shakspeare, as shown in his historical dramas. Scott was generally careless in the construction of his plots; he wrote with great rapidity, and aimed rather at picturesque effect than at logical coherency of intrigue. His style, tho' always easy and animated, is far from being careful or elaborate. Description, whether of scenery, incident, or personal appearance, is very abundant in his works; and it has filled his pages with bright and vivid pictures that no lapse of time can efface from the reader's memory. In the delineation of character, as well as in the painting of external nature, Scott proceeds objectively; his mind was a mirror that faithfully reflected the external surfaces of things. He does not show the profound analysis which penetrates into the internal mechanism of the passions and anatomizes the nature of man, but he sets before you so brightly, so transparently, so vividly, all that is necessary to give a distinct idea that his images remain indelibly in the memory.

In 1820, Scott was raised to the dignity of a baroncy; for the *Waverly Novels*, tho' anonymously published, were universally ascribed to him. His personal character is almost perfect. High-minded, generous and hospitable to the extreme, he hardly had an enemy or a misunderstanding during the whole of a long and active career. He died on the 21st of Sept. 1832, at his home at Abbotsford on the Tweed.

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### COLLEGE AND ALUMNI NOTES.

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—The Alumni Association held its regular meeting on the evening of March 1st. The essay was read by S. F. G. Carpenter, Esq., Proctor. Then followed an interesting discussion on the question: Should an atheist be allowed to sit in a legislative body. The question selected for the next meeting is, Would it be advantageous to have Ceylon annexed to India?

—We are glad to hear that Chas. Dutton and Edward Hunt have both passed the Madras Matriculation. Both were connected with the class that graduated last June. The former passed in the First Class.

—S. Jesudason of the Normal school, formerly a student of the College, has passed the entrance examination of the Calcutta University. He is now preparing for F. A.

—T. H. Abraham of the last graduating class, having passed his entrance examination, is studying law in Jaffna under Proctor T. M. Tamboo, Esq.

J. K. Chanmugam of the same class has returned to his home in Pandeterrippo, having just recovered from a severe attack of fever.

E. R. Fitch is under the employ of the Misses Leitch of Manipay.

—C. V. Bonney '80 has been transferred from the Moolai Eng. school to the Tillipally Eng. school. S. G. Whittelsey of the same class is now employed in Badula.

—A. Naganather, '80 has taken the contract of the roads in Valany for three years.

—A. Valuppillai, an under-graduate, is studying under Proctor Tampoo for the position of a Notary.

—Before the last *Miscellany* reached our readers, we heard the sad news of A. K. Adams' death. He was a member of the first class taken into the Institution, graduating in 1876. For two years afterwards he was a teacher in the College. He then left and took charge of a private school in Mallagam, during which time he contracted a heathen marriage, greatly disappointing his sincerest friends. In 1881 he was appointed teacher in the Tillipally Eng. school which greatly prospered during the year and a half that he was connected with it. In his last sickness he was taken by some of his friends to the famous temple at Keerimali. That he had no faith in Sivaism but rested his hope in Christ, we have good reason for thinking. As a teacher, he won the respect and esteem of his pupils. He had every quality of a good instructor; firm but kind, thorough in his teaching, looking after the best interests of his scholars.

—R. O. D. Asbury, Esq. has returned to his home in Manipay and has taken up a class of young men to prepare them for Matriculation at the Madras University.

—Rev. R. C. Hastings was a delegate to the Calcutta Missionary Conference and was absent from Jaffna for six or seven weeks.

H. C. Chapin, Esq. of the Batticotta Eng. High School has just returned from a two months vacation to the Putney Hills, India.

The Preliminary Certificate Examination was held four days from January 22nd to January 27th inclusive. Of the 17 candidates who went into the Examination, 15 passed. Only one obtained three fourths and upwards of the aggregate number of marks and was placed in the first class. Those in the second class obtained half and upwards of the total number of marks. Two failed.

SUBJECTS AND EXAMINERS.

Arithmetic	•	•	Miss. K. E. Hastings
Algebra	•	•	Rev. S. W. Howland, M. A.
British History	•	•	H. C. Chapin, Esq., B. A.
Scripture History	•	•	Rev. T. P. Hunt.
Geography	•	•	" B. H. Rice.
English Grammar	•	•	Miss. M. B. Truax.
" Reader	•	•	Rev. R. C. Hastings, M. A.
Tamil Nannul	•	•	" S. John.
" Classics	•	•	R. Breckenridge, Esq.
Translations	•	•	Teachers.

FIRST CLASS.

C. J. Asbury - - • *Manipay.*

SECOND CLASS

K. Saravanamuttu, *Araly*, S. Kovinther, *Karadive*, V. Kandiab, *Batticotta*, T. Buell, *Araly*, R. W. Bryant, *Sangany*, W. Crossotte, *Valany*, V. Arumugam, *Karadive*, V. Levi, *Charagacherry*, S. Thirupppah, *Neeccaly*, K. Kandavanam, *Pt. Pedro*, K. Bragdon, *Araly*, A. Daniel, *Udupitty*, W. S. Gnanamuttu, *Batticotta*, S. Somasuntharam, *Wannarponne*.

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