

Jaffna College Miscellany

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Ring out, ye crystal spheres !
Once bless our human ears,
If ye have power to touch our senses so ;
And let our silver chime
Move in melodious time ;
And let the bass of heaven's deep organ biow ;
And with our ninefold harmony
Make up full consort to the angelic symphony.

For if such holy song
Enwrap our fancy long,
Time will run back, and fetch the age of gold ;
And speckled Vanity
Will sicken soon and die,
And leprous Sin will melt from earthly mould ;
And Hell itself will pass away
And leave her dolorous mansions to the peering day.

Yea, Truth and Justice then
Will down return to men,
Orb'd in a rainbow ; and like glories wearing,
Mercy will sit between
Throned in celestial sheen,
With radiant feet the tissued clouds down steering ;
And Heaven, as at some festival,
Will open wide the gates of her high palace-hall.

Milton's Ode on the Nativity.

THE CHILD'S CALL.

Within, a gay company of men, women, and children around a Christmas tree ablaze with candles, and loaded with dolls, sweets, Chinese crackers, and other good things associated with the Season. Children's voices were singing to the accompaniment of a lily flute the popular Tamil lyric:—

O praise, my soul, the Babe of Bethlehem.
The mighty Maker, Lord of all the worlds,
Reposes in a lowly mother's lap;
He who delights to hear the angels sing
Does wail amidst the lowing kine around.

Without, the darkness of the new moon, the cold of the North wind, and the drizzle of dewy December. Seethai, the little orphan girl, stood shivering on the edge of the verandah—she, an untouchable, dared not go up the steps. She saw the warmth, the brilliance, and the joy of it all through the open window. How she would rejoice to take one of those lovely dolls and mother it! What fun to light a cracker with her own hand and hear it go with a bang! Those pictures! Won't she just love to have one of them and show it with pride to her ragged playmates! But those were only passing thoughts. Her eager look now wandered on to a table full of dainties that made her mouth water. There was the Christmas cake; there were the Tamil

cakes—the crisp coils of the *murukku* that makes the delightful crackling sound in the mouth. Seethai had nothing to eat all day except a little *kunchi* her aunt had grudgingly given her.

'*Amma*!' sounded the pleading voice of the child, but it was lost in the merry talk, laughter, and singing. Nothing daunted, she cried out '*Amma*!' a second time. The people inside paused to listen. 'What was that? A beggar? And at this time of the night?' They resumed their merry making. The pathetic pleading of the child a third time was not to be passed by. The door opened and the light shone on the tiny thing with a rag round her slight body, with arms crossed on her breast, shivering with cold.

'What are you doing here? Go away,' came the loud and angry voice of some one, and the door was shut with a loud noise.

And Seethai went away with sob. And yet it was not only Seethai: it was also the Child Jesus. For has He not said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And yet these good people were celebrating the Child's birth! The irony of it!

I. M. C.



SOME IMPRESSIONS OF JERUSALEM

BY EDWARD G. NICHOLS B. A.,

A volley of honks from our dust-covered car, an increase of speed, and a sudden scattering of all other traffic, signalled our entry into the Holy City. People, goats, and donkeys did not pause even to look around, but all rushed to the walls on either side of the street as we approached. It was only this wholesome terror of motor cars that prevented our reckless Greek driver from running down anyone. Before we hardly realized that we had reached the city, we had passed the few blocks of modern houses, whizzed by an Arab traffic-policeman, and were before the Jaffa Gate.

It was nearly one o'clock when we entered the Jaffa Gate, after our strenuous ride of 40 miles in the blazing sun over the mountains of Judea. Leading through the heavy stone walls at this point are two gates side by side. The old Jaffa Gate is narrow and makes a sharp turn when halfway through the wall. There is the gate that Allenby entered on foot after the recent capture of Jerusalem but it still keeps its big red doors with the Turkish star-and-crescent emblem on each. The wider breach in the wall, which our car passed through, was made some twenty-five years ago to cater to the pride of Kaiser William. On the famous tour which he made to get the friendship of the Turks, this dignitary refused to enter Jerusalem by a gate which anyone had gone through before him. So a section

of the old wall came down, and the Kaiser himself on his white charger led the procession. What a contrast in both the manner and the effect of these two entries! The Kaiser's helped to give Germany power to start the war, while Allenby's brought to Palestine the first decent Government she has had in many centuries.

At the Jaffa Gate begins old Jerusalem, a typical Oriental city in many ways. All the streets are too narrow to be ever disturbed by the invasion of the automobile. Donkeys loaded with packs higher than themselves dispute the right-of-way with us. Merchants spread their wares almost under our feet on either side. Sometimes we plunge into the semi-darkness of a bazaar-street that is entirely roofed over. Again, we turn a corner to look down a canyon on sunlight intensified by white-granite walls. Always there is a new hash of smells to welcome us to each different bazaar. Flies, many-coloured costumes, strange vegetables, goat-skin water-containers, shops consisting of little more than a niche in the wall, all these were new to us, for this was our first oriental city.

Many other cities may have streets eight feet wide with steps in them, and other features may be common to other towns, but Jerusalem is set apart from the rest of the world in a number of ways. There is the candle bazaar for instance, where dozens of shops

sell nothing but candles for the use of pilgrims. There are all sizes from the plain thin tapers that we carried in our hands to explore the Holy Sepulchre, to the huge ten-foot affairs that stand before all the famous shrines. And there are candles of all colours, the larger ones being loaded down with red paint and gold-leaf. Then, too, one sees in Jerusalem a great variety of people. New York is somewhat more cosmopolitan, I suppose, but there is much more individuality in Jerusalem. Each race has its distinctive costumes, and that great amalgamator, a common tongue, is lacking. The hubbub of strange yells was trying even to one used to the subways of New York. All Jerusalem seemed to be talking to drown out the din its neighbours were making.

One soon realizes that he is in a holy city of the three great religions of Western Asia, if only from the variety of priests and rabbis, monks and nuns. Along the streets one sees Mohammedans at prayer, Jews reading the Talmud, Christians with large crucifixes hanging from their necks. The stranger pauses frequently, too, before tablets on the walls. "In hoc loco," we read, "Christus a Pilato flagellatus est." The street known as "Via Dolorosa" is lined with such markers, for pilgrims must have some place to kiss. One would think, to see the assurance of all these locations, that Jerusalem had had 1900 years of unbroken peace. But the guide can point out other places which

others hold as sacred, and can tell you that even the site of the Holy Sepulchre is questioned with good reason.

The Church of the Holy Sepulchre is a rambling series of chapels, the earliest about a thousand years old. The supposed Golgotha, up on the second floor, is covered over with marble, and is surrounded by so much gaudy decoration that one is much impressed—but not by its spiritual significance. There is something very naive and medieval about it all; the tablet in the Greek Chapel that marks the center of the earth (that snug, little earth whose western limit was Gibraltar and whose eastern border the Indus); then, the spot where the true cross was discovered, far underground amid the earthy, mouldering air of Helena's Chapel; and the original stone of unction on which Jesus' body is said to have been anointed. Yet all the sacred places are worn smooth and shiny by the kisses of million of worshippers, and thousands more are coming each year, a never-ending tribute to the attraction of Jesus' personality.

Mohammed said that a prayer in Jerusalem was worth a hundred said anywhere else, and so the Mosque of Omar counts its thousands of devotees yearly. Around the Mosque stretches the broad, level Temple Area, with not a sprig of grass in it, and only one small cluster of trees. Within this area no Jews are seen, for they fear to tread on the site of the Holy of Holies. This is surely the old

Mount Moriah, but which part of it was occupied by the Temples of Solomon and of Herod the Great is uncertain. In the eastern wall of the city at one side of the Temple area we saw the Beautiful Gate, made famous by Jesus' triumphal entry on the first Palm Sunday. Its double arch is filled in solidly with masonry, for the Turks had a legend to the effect that the Christian conqueror of Jerusalem would enter by that gate. At any rate, the wall around and within it will preserve the arch itself for hundreds of years more.

The dull black dome, an unusual and restful color in the brilliant sunlight of the shadeless area, is the biggest feature of the Mosque of Omar. Under this dome is a hexagonal building, its outer walls covered with mosaics. The patterns are as intricate and as rich in colour as those of the finest Persian rugs, and are done in a tile that glistens like porcelain. Inside, too, the Mosque is a thing of beauty, with a circle of twenty tremendous columns of pink marble, iron railings of lace-like design, and deep rugs that seemed to muffle even our voices. To protect these rugs we had to put on over our shoes clumsy, wide slippers. We scraped awkwardly down the stairs into a gloomy cavern where are shown the stones on which David, and Jesus, and Mohammed knelt in prayer. It is probably much different from the temple in which the money-changers had their counters, but the Mosque is still a "den of thieves." One can hard-

ly escape without contributing his share of "bakshish."

After going through the Mosque, I was glad to get out into the open air again. Though the city has changed much, and scarcely one stone is placed as it was 2000 years ago, still this view to the east over the valley of the Brook Kidron to the slope of the Mount of Olives is one that cannot have been greatly altered. Near the foot of the hill is a little clump of green trees with some very old olive-trees among them—the Garden of Gethsemane. Winding up to the right, the road to Bethphage and Bethany runs around the south end of the Mount, and farther to the right, one can see down the valley to the village of Siloam. In September, the only sign of vegetation is a few olive-trees scattered over the upper levels of the hill, but they say that grass and wild flowers are abundant there in the rainy Spring.

The climb up the side of the Mount of Olives from Jerusalem is very steep, so we again took to the car outside the Sheep Gate, and reached the summit by a five-mile circuit to the north. A very fine view of all of Jerusalem may be had from this point, but I was much more interested in the country to the East and South. The whole scene was a study in browns,—gray-brown on the nearer hills through red-brown to the purple brown of the mountains of Moab across the Dead Sea. The sea was a strip of deep-blue, seemingly very near, but really 16 miles away and 3700 feet below us.

Through the valleys to the east wound the white thread of the road to Jericho, losing itself finally in a tumbled mass of hills in the distance. It occurred to me (thinking of the story of the good Samaritan) that there was little opportunity for making a living in that region except by thieving. Only a few miles away from us, the location of the village of Bethany was shown by a few houses and a blue-domed chapel. And right at our feet on the slope of the Mount of Olives, was Bethphage a small hamlet.

Turning toward the south, another wilderness of barren mountains was spread out to the horizon,—the wilderness of Tekoa. In fact, one does not have to go far from the city-gates in any direction to find himself in a wilderness. This is the natural condition of the country,—mountains, stones, thorny weeds, and a few olive-trees, their gray-green leaves fading into the landscape perfectly. A little to the west of south, over the crest of the first range

of hills, were seen some towers of Bethlehem, nestled among the boulder-strewn hills where shepherds kept their watch by night. Just as the view of Jerusalem from the west side of Olivet on one occasion made Jesus weep, so he must surely have received a fresh sense of peace when he passed back over the ridge to Bethany after a day of teaching and healing in the noisy alleys of the city.

By sunset we were on our way back over the steep zig-zags of the road to Jaffa. The brown, rocky hills were soon softened into a deep purple, hiding the desolation of thorns and cacti. The tiny, walled villages were silhouetted against the sky-line like groups of squared boulders. And as the orange faded from the sky, the setting crescent moon appeared close to the evening star. What she lacks in grass and flowers, Palestine must make up in sky and stars, so that her "house" may not be "left altogether desolate."



You have the representative of that religion which says that their God is Love, that the very vital spirit of their institution is charity—a religion which so much hates oppression, that, when the God whom we adore appeared in human form, He did not appear in a form of greatness and majesty, but in sympathy with the lowest of the people, and thereby made it a firm and ruling principle that their welfare was the object of all government, since the Person who was the Master of Nature chose to appear himself in a subordinate situation.—EDMUND BURKE,

THE RELIGIOUS VALUE OF THE BOOK OF GENESIS

BY S. M. THAVATHASON M. A., L. T.

Driver's Genesis is a scholarly literary contribution, the value of which cannot be too highly estimated. The masterly thoroughness with which questions are set to searching criticism in the light of modern Science, which would have struck with holy horror most of our fathers, and even some of our contemporaries, and the absolute insistence upon securing the religious values of the Book untarnished and unsullied are features which are characteristic of fidelity to truth and deep religious sense. The verdict of modern Science, based upon the concurrent testimony of geology, astronomy, anthropology, archaeology, and comparative philology, is that the record of the first eleven chapters of Genesis dealing with the creation of heaven and earth, and the creatures therein together with the early beginnings of human civilization is not historically true at all, and the histories of patriarchs from Abraham to Joseph contained in Chapters XII—L have certain details which must be seriously doubted. Furthermore, there is no guarantee that we possess exact reports of the events narrated, and there are reasons to assume that the figures and characters of the patriarchs are in many respects idealized; this is merely the result of the application of the ordinary canons of historical criticism, the primary one of which is that a historical document must be contemporary,

or virtually so, with the events described in it. So, then, the book of Genesis is more of a parable than a history, with a wealth of religious values, nevertheless, which irresistibly conclusion must be faced even by the most orthodox member of the Christian Church. Henry Drummond was often consulted on religious difficulties by persons whose attitude he describes as follows: "One and all tell how the dogma that the entire Bible stands, historically and morally, upon the same level—the faith that finds in it nothing erroneous, nothing defective and (outside of the sacrifices and temples) nothing temporary, is what has driven them from Religion." It is this false theory of inspiration for which no authority can be found either in the Scriptures or in the formularies of the Church, that has threatened the credibility of the Bible. "Miraculously dictated by an infallible God and therefore absolutely and for all time true", is the false definition of inspiration, which at first was a figment devised with the good purpose of fortifying a good cause, but no longer tenable, as a result of the progress of knowledge. Why not make allowance for the human element co-operating with divine? Shall we not recognise the difference between religious truthfulness and scientific truthfulness? St. Paul does not recommend the Old Testament Scriptures to his readers for instruction in Science

and Ancient History, but says they are profitable "for teaching, for reproof, for correction, for instruction which is in righteousness." The book of Genesis, though parts of it may be regarded as parable, highly fulfils these purposes. So, the conclusion that "the figures, in Genesis are partly—and in some cases wholly—the creations of popular imagination, transfigured in the pure, 'dry' light which the inspired genius of prophet or priest has shed around them" leads us to appreciate the fact that the Book of Genesis is really more surprising than if all recorded events there were literally true; for to create characters is more difficult than to describe. There is nothing which Babylon or Egypt, Greece or India can present which can compare with this wonderful monument of the intellectual genius of the Hebrews. The ordered ways of the one Supreme Deity dealing so beneficently with human kind, so different from the petty feuds and quarrels of tribes backed up by gods and goddesses invariably the subject of the early history or mythology of Babylon, or Egypt or Greece or India, yea, the spirituality that pervades the whole record convinces one of the special inspiration that the Hebrew writers must have had.

With these explanations with regard to the modern point of view, let us sum up the main religious values of the Book of Genesis.

In the first place, History is penetrated with religious ideas. In Chapters 1-11 God is represented as Creator and Judge, and in Chapt-

ers 12-50 as one who cares for and loves man. The sovereignty of God who brought about ordered Cosmos out of Chaos, the endowment of man with a self-conscious reason, which makes him capable of intellectual, moral and spiritual life, the pristine simplicity and innocence of man coupled with a consciousness of moral law which was accompanied by Temptation and Fall, and the necessary punishment which was not without a ray of hope, the evil nature of man and its check which was followed by the confusion of Babel—all these present vivid pictures of history or parable, at the same time the supremacy of God and subjection of Evil. Jehovah's care for Hagar in the wilderness, the liberation of Lot from the fate of Sodom, the wonderful comfort afforded to Jacob at Bethel, and even the forewarning given to Pharaoh are stray instances that unmistakably point to the fatherliness of God. Eve and Cain still stand before us, the unmoral types of weakness yielding to temptation, and of an unbridled temper leading its victim he knows not whither; Noah and Abraham are still the heroes of righteousness and faith; Lot, Laban, Sarah and Rebecca, Isaac, Jacob and Joseph in their characters and experiences exemplify still the ways of God with the individual soul and the manner in which the individual soul ought—or ought not—to respond to His leadings."

In the second place, it was the primary function of the Hebrew historian to interpret events, and not to narrate them: this aspect

is particularly conspicuous in Genesis. History or legend, all are subordinated to this purpose. They would show "throughout the period of obscure beginnings God was forming a people whose destiny it was to give to the world the true religion." From Genesis 3:14 there irradiates a redemptive purpose in all narratives, which of course is continued throughout the Bible. The legends that describe the early beginnings of other races are most of them grotesquely absurd; but the Hebrew narratives are wonderfully sane and reveal the providential purposes.

In the third place, the great truth of Progressive Revelation is brought home to the reader of

Genesis. It is the story of the infancy of mankind—not even the childhood experiences. Only the elementary lessons about Right and Wrong, about God and Man, about Truth and Duty are taught through the simple lives, recorded there. In Genesis, more than in any other literature perhaps, God talks with man directly, even as a father with a child.

The tales of Genesis give to us inimitable lessons, truly applicable to the "daily round and common task" of every individual. "The drama which begins with the tragedy of Eden and ends with the wonderful biography of Joseph is still enacted before our eyes as vividly as ever."



TO THE LAND OF THE MOPLAHS

The Moplahs are just now in the public eye, and my recent visit to Calicut gives me a peg on which to hang a discourse on these interesting people and the beautiful land they live in.

To start with, I must not forget to mention the dirty, ill-lighted, and scantily furnished compartment of the Ceylon Railways that is assigned to passengers who have the misfortune to travel from Jaffna to Talaimannar. The crossing over to the mainland was not particularly rough, although the friend who accompanied me spent a good two hours in deep contemplation looking down on the boards

of the deck, instead of looking up, as he is wont to do in gazing at the stars. The moment we set foot on the sacred soil of our motherland our difficulties seemed to vanish. Across the Straits the railway people are ever anxious to please and oblige passengers, and look after their convenience.

At Madura a batch of five Madras legislators joined us, and they showed a keen interest in our temperance work, and especially in our going ahead of them as regards Prohibition. One of these legislators was a mere boy, who told us that he had gone through his School Final Examination! I thought that

we in Ceylon might well take a leaf out of this experience, and not multiply the number of our councillors. We passed through the Trichinopoly-Erode section of the railway in the blissful ignorance of our slumbers. At Erode we had the good fortune of having a Deputy Collector travelling with us, from whom we were able to gather much valuable information about the country and the people. One striking difference between the villages that dotted the landscape and those we passed in the Mandapam—Trichy route, was the evidence of greater prosperity in the former. We were told that the peasants in this section have the reputation of being the most hard-working people in any country. Of course, we could not allow this; for was it not Sir Emerson Tennant that had given the palm in this matter to Jaffna cultivators? The villages, I need not say, are different from ours, the houses and huts being grouped together in one locality, instead of standing in separate compounds as in ours. All along the route we observed that the method of paddy cultivation adopted was transplantation. At noon the landscape began to change, and houses and huts enclosed with rudimentary fences began to appear. The number of palmyrahs began to decrease, and that of coconuts to increase. On looking round, after a short nap, I felt sure that we had passed the rich Coimbatore District and had entered richer Malabar.

Then the thought of the Moplah

came into my mind. I had a vague idea of the geography of Malabar, and was under the impression that the Moplah was engaged in his orgy of murder, looting, and forcible conversion somewhere far away from the civilised haunts of men. What was my surprise when I was told by a Travancore Missionary, who joined us in Shoranur, that we were passing through the very centre of the disturbed area! We passed on to Tirur station, which resembled a military camp. Burmese, Gurkha, and European soldiers were seen in numbers here. I learnt that the first and worst outbreak started at this station, and I could see traces of devastation wrought by the rebels in and around the place. By the way, it was at this station that the asphyxiated Moplah prisoners were entrained. The tragedy occurred on the same day I was returning, and in the train that had gone a few hours earlier. Parapanangadi and other stations told the same story. The houses and huts along the route were deserted. At one station I was told that the rebels had been plundering and killing only two miles away from the place the night before. As we were getting nearer and nearer our destination, the landscape became more and more beautiful. Coconut and arecanut palms, jack and mango trees grew in abundance, and the scenery seemed so similar to that of South Ceylon that we began to feel more at home. The very physiognomy of the people seemed quite familiar, and we felt that there was something, after all,

in our being described as 'Malabar inhabitants of Ceylon.' But in the midst of all this pleasure was the undercurrent of the Moplah and his atrocities.

We arrived at the ancient and historic city of Calicut, where we found more reminders of the Moplah. The City was under martial law, and soldiers could be seen marching up and down, and tearing down the streets in motor cars and lorries. I was told that the people of Calicut were in constant peril of their lives, and that this was due not so much to any fear of attack from outside Moplah rebels, as to the possibility of a rising of the Moplahs within. It must be admitted that there are many enlightened and wealthy Moplahs who could be depended on to be on the side of the Government in such a crisis. But one section of the City is entirely inhabited by Moplahs, who number 30,000 out of a population of 50,000. Rumour had it that some days previously two British men-of-war had arrived at Calicut and stood ready with guns trained on the Moplah section of the City to prevent any outbreak that might occur. When I started I did not bargain for all these terrors. As I look back, I feel with the poet that, in some cases, "Ignorance is bliss, and it is folly to be wise."

Let me pause here and say something of this interesting specimen of humanity, the Moplah. This race may be classed in three groups: the direct descendants of Arab traders, of whom there are only a few; people of mixed

birth; and Indian converts. The term Moplah is only an anglicised form of *Mapilla* (= മാപ്പിള) which means literally 'a great person,' and secondarily, 'bridegroom.' Some trace the origin of the term, as applied to this race, to the fact that the Arab traders were considered distinguished strangers. Others say that it bears the secondary meaning of bridegroom, or husband, being given to the Arab traders who sought Indian wives. The story is told also of a King of Calicut who in a moment of enthusiasm promised an Arab merchant, who was a particular friend of his, that he would grant any boon asked by him. The merchant took the King at his word and successfully claimed the hand of his daughter, and because of this the race from which the King procured a bridegroom for his daughter was designated the *Mappilla*. Whatever the true explanation may be, the Moplah has characteristics all his own. He is generally an excitable and ignorant individual. His religious bigotry knows no bounds, and when this is aroused, he acts like a mad man, and no atrocity is impossible for him. At such times death has no terrors for him. In fact, he welcomes death for the sake of his faith; for does he not believe that he will pass the moment he dies straight into the arms of the houris? I was told that the Gurkhas, who have the reputation of being the most undaunted fighters in the world, and who are now engaged in hunting the Moplahs down, acknowledged that they had at last met their

match in these rebels. The Moplah has his good points too. He is a most hard-working individual. He is everywhere praised for his capacity to turn a desert into a garden of Eden. In fact, one of his grievances is that, after all the toil he spends on the lands of the Nambudri Brahmin or Nair landowner, he is turned out of hearth and home without pity and recompense. He is generally the most trusted servant, overseer or agent of the landlords in Malabar. From what I could gather, a far more potent cause of the present rebellion was the Khilafat agitation engineered by the Non-co-operators. The poor, ignorant Moplah is under the delusion that his religion is in danger, and lays the blame at the door of the British Raj. If he understands the Khilafat movement aright, he is sure to become sane; for the Arabs owe no allegiance to the Turkish Sultan. Further, the Khilafat stands for Hindu-Moslem unity, but the atrocities committed are on Hindu friends and neighbours. The fact is that, when his fanatical zeal is aroused, the Moplah wreaks his vengeance on all those whom he deems unbelievers. The Moplah is therefore a constant source of terror to the mild Hindu in Malabar. Outbreaks have occurred before from time to time, and some of the peaceful inhabitants feel that this race must be segregated. Owing to the vicinity of mountains they have been able to defy the authorities by carrying on a guerilla warfare. But the back of the rebellion is broken, and peace is likely to be restored in a short time.

The town of Calicut reminded me very much of some towns in South Ceylon, especially Negombo; only it is a much larger place. There is a beautiful tank in the centre of the town, and around it are grouped the Mission, Government, Municipal, and other important buildings. The sea front of Calicut has a most lovely drive, and one remembers with a thrill that centuries ago Vasco de Gama landed here. The Mission weaving establishment is a very large and busy place, and the looms working there are more than a hundred. Such excellent work is turned out by the establishment, that the looms are at present busy turning out fabrics of beautiful designs to supply orders from England. Another mission institution of interest is the Basel Mission tile factory. I spent a most enjoyable and profitable hour with the manager, who kindly explained to me the different processes in tile making. I visited a number of refugee camps, one of which was under the charge of Rev. J. H. Dickson, where thousands of refugees from neighbouring villages are protected from the Moplah terror. The sorrow and dejection depicted on their faces told its own tale. Another place of melancholy interest I visited was the Leper Asylum, which is under the management of Mr. Dickson. The despair and tragedy that was written on the faces of these unfortunates was very pitiable. The petition of a group of women shouting from a distance for a visit from Mrs. Dickson was most pathetic.

I cannot conclude this account without saying a word about the Malabar people. Of all Indian people I have met they most resemble in features and characteristics the people of Jaffna. I have spoken of the expression, 'Malabar inhabitants of Ceylon' used in reference to Jaffna Tamils in the Tesawalamai. Are we Malabar inhabitants really? If so, how happens it that we speak

Tamil, and that too uncorrupted Tamil? These are questions that I would like some antiquarian to elucidate. I will wind up with an acknowledgment of the splendid hospitality I received at the Chandran home, and especially of the Jaffna curries I was able to enjoy there.

Our business to Calicut? But that is another story. J. V. C.



DATE OF THE NATIVITY

The following are extracts from an article written by Professor W. M. Calder giving new evidence on this subject which will be interesting at this Season:—

It is well-known that Christ was born some years before the date of the "Birth of Christ," which forms the starting-point of the Christian Era. Luke in all probability intended to imply, and Matthew definitely states, that Christ was born before the death of King Herod, who ordered the "Massacre of the Innocents;" and we know for certain that King Herod died early in 4 B. C. Recent discovery—or discovery which would have been called "recent" in 1914—has thrown fresh light on the events which, in Luke's narrative, form the setting of the birth of Christ. We cannot yet assign the Nativity to a definite year, but many old difficulties have been cleared away, and the choice of a possible has been restricted within narrow limits.

.....

The words of Luke are as follows (ch. ii. 1-4): "Now it came to pass in those days, there went out a decree from Caesar Augustus that all the [Roman] world should be enrolled. This was the first enrolment, made when Quirinius was governing Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David,

which is called Bethlehem, because he was of the house and family of David—to enrol himself with Mary his wife, etc."...

A number of inscriptions have been found, chiefly in Asia Minor which bear on the date of Quirinius's governorship of Syria. A number of documents on papyrus have been found in Egypt which give a hint of the probable date of the first institution of the Roman census, and shed much light on its character and purpose.

THE ROMAN CENSUS

The papyri prove for Egypt—and their combination with literary evidence makes the same thing highly probable for all the Eastern part, at least, of the Roman Empire—that there was a periodic census taken every fourteen years. The Roman Government taxed its subjects for the air they breathed, and boys became liable to this poll-tax at the age of fourteen; hence the period. A series of dated census-papers have been found belonging to the years 20, 24, 48, 62 A. D. If we extend the series upwards, we get the years A. D. 6 (when we know, from Acts v. 37, that a census was taken in Palestine) and 8 B. C.

It is a matter of history that Quirinius (who had already distinguished himself as a soldier) was consul in 12 B. C. In the ordinary way a Roman ex-consul who rose to the Syrian command took a round dozen of years to do it. Now, it is known that

other Roman officials—we have their names and the dates of their tenure of office—governed Syria from 9 B.C., till after Herod's death in 4 B.C. Mommsen argued quite reasonably, on his evidence, that the first governorship of Quirinius must be placed not earlier than 3-2 B.C. I say the "first" governorship, because Quirinius actually governed Syria twice, the second time being in A.D. 6, when the census mentioned in Acts v. 37 was taken in Palestine. What, then (so it was argued), would be more natural than that Luke, using a tradition that Christ was born during the taking of a census, while Herod was alive and Quirinius was governing Syria, should have confused the census of A.D. 6 with an earlier group of events, and produced a clumsy combination of two different occurrences, census under Quirinius and a census in the lifetime of Herod.

The effect of the new evidence has been to bring out the true character of Quirinius's first governorship of Syria, and to prove that this governorship must have been earlier than 6 B.C., and in all probability covered the year 19-7 B.C.

It may be regarded as proved beyond dispute by inscriptions that Quirinius was fighting in Pisidia during at least two of the years 10-7, and that he was fighting there during his first governorship of Syria.

LUKE AND TERTULLIAN

While Quirinius was fighting in Pisidia, Syria was being administered by an official called Sentius Saturninus, who held office in 8-7 B.C. Various ancient authorities mention Saturninus as the Syrian governor of that period, and Tertullian, a Christian who wrote about A.D. 200 and had access to Roman official sources, tacitly

corrects Luke when he says that Christ was born in the governorship of Saturninus, and that Saturninus took the census. Incidentally we may note that Luke does not say that Quirinius took the census, but only that the census was taken while Quirinius was governor. It was different with the "second census" in A.D. 6, which is stated on an inscription to have been carried out, in Syria, by Quirinius during his (second) governorship. We are justified in concluding that Tertullian was using a good authority when he said that Saturninus took the "first census" in Syria—probably the Roman official lists. Why, then, does Luke date the Nativity by the name of Quirinius, whose governorship we have seen to have been of an exceptional and "ad hoc" character, rather than by the name of the ordinary Roman governor of the year?

Tertullian uses Roman official information, but Luke's story is caught from the lips of people in the East who remembered the events of the last decade before our era. What impressed itself on the memory of the contemporary Syrians and Cilicians was not the name of the humdrum civil governor, but that of that of the soldier who had fought a brilliant campaign on the North-west Frontier, had broken the power of the Pisidian robber chieftains, and freed the great trunk road along which trade, administration, Graeco Roman culture, and later on Christianity moved from East to West and West to East.

It thus appears that the birth of Christ must be dated earlier than 6 B.C., and that several convergent lines of argument point to a date 9-7, and probably 8 B.C.



Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so divinely precious that it is worthy of being an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been born anew into His divinity, as He was born into our humanity on Christmas Day.—PHILLIPS BROOKS.

COLLEGE NOTES

BY THE PRINCIPAL

New Arrivals from America

Mr. E. G. Nichols from New York city, a B. A. of Columbia University, arrived in October and is to remain here as a teacher for a term of three years.

Mr. and Mrs. C. W. Phelps from the New England States reached Jaffna in November, and come as life appointees to work in the College. Mrs. Phelps nee Miss Moulton, has been for a year in Missionary Movement in Africa and met Mr. Phelps at the home of her brother in Sholapur, where their marriage took place in October. Mr. Phelps is a Bachelor of Science of the Massachusetts Institute of Technology.

As Rev. M. H. Harrison, B. A., S. T. M. is remaining with us for another year we have four Americans on our staff.

Changes in Staff

Mr. A. Kathiravelu left us at the end of the second term to take up a course of study for the London Inter-Arts examination in the University College, Colombo. He will return to resume his work as a teacher in the college next July. Mr. T. Karalakulasingham left at the same time to take up the University course leading to London B. Sc.

Mr. Paul David, a B. A. of Nizam College, Hyderabad, joined us at the beginning of September.

Mr. David Sanders B. A. will return in January from his course in the Training College for which he went a year ago. Mr. L. V. Sinnatamby also completes his course and returns to us at the opening of the new year.

Buildings

On the site of the gymnasium and the old science building there is fast rising a row of seven class rooms that will be a replica of the row already erected along the road on the southern side of the quadrangle. As soon as this is completed we hope to extend the Hunt Building towards the north to meet it. No one will weep much for the loss of the old science building, but many will feel a pang of re-

gret at the passing of the gymnasium. We trust, however, that they will not weep long, for though it be sunk for the present it may soon rise again with practically the same timbers in its framework.

The back of the church, the 'White Elephant,' promises soon to be a very commodious and airy dining room. Upon its completion we expect to furnish it with new tables and seats and to build new kitchens to the East of it making a thoroughly sanitary outfit.

Sports

Our record in sports for the past year has been set down elsewhere in this issue, but we cannot refrain from speaking of it. The championship in football was well earned, as was the second place in cricket. The teams were ably captained and showed distinct development along the line of team play. There was a most hearty spirit of loyalty in the College. Many times it has been remarked that we are now reaping the fruits of the most faithful labours of Mr. Daniel Sanders. It is very interesting that one who did so much for the spiritual life of the College should have also been such a help in this line.

Manual Training

We are pleased to believe that we are getting in line with modern ideas in education to some extent, and think all will be glad to learn that we have our Manual Training work in full swing. The boys enjoy it, and it is good for them.

The Jubilee and Centenary Anniversaries

Next year is not only the fiftieth anniversary of the founding; but, we believe, the one hundredth anniversary of the founding of the Batticotta Seminary. At least we know that there was a school here at Vaddukoddai as early as 1822; so we propose to celebrate both anniversaries next year. A large committee has met several times and is making plans for the occasion. There are four things we wish to do:

1. To worthily celebrate the event with

inspiring meetings, and pageants. 2. To raise Rs. 50,000 for buildings, endowment, scholarships. 3. To publish a history of the institution and a list of those who have studied here. 4. To erect before the celebration certain buildings. We shall be glad to hear from Old Boys who have any suggestions as to how we can fittingly celebrate. Mr. C. H. Cooke is our secretary. Mr. A. S. Arulampalam is Chairman of the local committee for raising funds.

Affiliated Schools

The plan of bringing all the boys of English schools of the Mission under the management of the Board of Directors of the College has now been carried out and we have eight such affiliated schools. These schools are at Chavagacheri, Mancpay, Tellippalai, Karadive, Panditeruppu, Udupitty, Kangesanturai, and Atchuveli. Mr. T. Selviah was with us for some months and rendered splendid service in helping to put new life into the schools. We are confident that we shall be able to develop these schools so that they may do better work and become more consistent feeders of the College.

Examinations

We are sending in 27 boys for the Junior, and 18 for the Senior examinations this December. We hope they will do even better than the last year classes.

Outlook

We are constantly growing in numbers and are now up to 429. We look for about 450 during the coming year. One encouraging sign is the number of boys who are to take up the L. M. Examination. That class has usually consisted of about 5, now it will be at least 15.

Inter-Arts Class

We have two students, Handy Perinpanayagam and Lyman Kulatungam, studying for the Inter Arts Examination. The former passed the L. M. in the first division, and the latter got exemption from the L. M. in his Senior Local Examination. They are taking, Latin, English, Mathematics, British Constitution, and Logic and are being taught by Mr. Abraham, Mr. Chelliah, Mr. Harrison, and the Principal.



Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks that for which a philosopher may often seek in vain at the hands of his friends or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally: and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the Empire of Christ. All who sincerely believe in Him, experience that remarkable super-natural love toward Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish this sacred flame. Time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ, — NAPOLEON BONAPARTE.

ALUMNI NOTES

BY C. H. COOKE

Mr. R. C. P. Welch, the Preacher in charge of the Tellippalai Church was on July 22nd ordained as Pastor of that Church.

Mr. K. Balasingham was appointed to act as First Additional District Judge, Colombo.

The Hon. Mr. W. Duraiswamy B. A. has been elected as the Representative for the Northern Province in the Legislative Council.

Mr. A. Kanagasabai has taken his oaths as a Proctor of the Supreme Court.

Messrs C. Nagalingam, K. Arumugam, A. G. Kanagaratnam and A. Poanampalam have passed the last Clerical Examination.

Dr. M. Vettivaloo, who succeeded in obtaining British qualifications, has been appointed Medical Officer in the Puloly Hospital.

Rev. I. Paul of the Karadive Church has been transferred to Pandateruppoo.

Rev. K. A. Kandiah of the Pandateruppoo Church has been transferred to Karadive. Mr. M. M. Gulasagarampillai, has been successful in the B.Sc. Examination and Mr. V. Kadirgamer, in the Inter-Arts (English and Essay) of the London University.

Mr. E. Ariam Williams, B. D., formerly one of the Secretaries of the Indian Students Union and Hostel in London is taking a course in teaching.

Mr. Samuel Paul has passed the final Bachelor of Engineering examination of the Madras University.

Mr. A. Tambippillai, Sub-collector, Point Pedro, has been transferred to Kangesan-turai.

Mr. W. C. Sherrard of the Survey Department has passed the Senior Department examination and has been appointed Assistant Superintendent of Surveys.

Mr. N. H. P. Chelliah has passed Part I Final L. M. S. of the Madras University.

Mr. Kanagatayer, District Traffic Superintendent of the Railway, has retired from Government Service.

Mr. G. C. Bartlett, Irrigation Inspector, Klinochchi, has been promoted as Irrigation Engineer.

Dr. K. Rajah of the Puloly Hospital has been transferred to Kurunegalle.

Mr. N. C. Ampalavaner, has been appointed as Udayar of Araly.

Mr. J. S. Woodhull of the General Post Office, Colombo, has been transferred to the Jaffna Post Office.

Dr. Chinniah, of Kalmunai has been transferred to Mantivu Hospital, Batticaloa.

Mr. A. M. Nathaniel B. A. of St. John's College, Jaffna, has been appointed Principal of Dharmasoka College, Ambalangoda.

Mr. W. S. John, M. A. Vice-Principal and Professor of English Noble College, formerly Headmaster, A. P. M. High School, Allahabad, has joined the teaching staff of the Lahore Christian College.

Mr. S. A. Arianayagam Moody has taken his oaths as Proctor of the Supreme Court.

Dr. P. Subramaniam, has been transferred from Beruwella to Elpitiya.

Dr. W. S. Ratnavale, who recently obtained the degrees of L. R. C. P. (London) M. R. C. S. (Eng) has been further successful in obtaining the certificate of the School of Tropical Medicine and Hygiene (D. T. M.) of the Royal College of Physicians of London and the Royal College of Surgeons, England.

Messrs C. T. Chelliah, N. Ampalavaner and M. Sankarapillai have been successful respectively in the first second and final professional examinations of the Ceylon Medical College.

Weddings. Mr. A. Gunaratnam of the Government Service, Burma, was married to Miss Kuddippillai Manikar at the Uduvil Church on the 22nd of July.

Mr. S. N. Muttiah of the F. M. S. Railways was married to Miss Thayalmmah Vathaparanam at the Vaddukkoddai Church on the 24th July.

Mr. K. Nagalingam of the Hindu English Institute, Vaddukkoddai, married Miss A. Annammah on the 16th July.

Mr. S. N. Nelson, B. A. of the Kilner College, was married to Miss Florence Mabel Digon on the 24th June at the

Wesleyan Methodist Church, Jampettah Street, Colombo.

Mr. R. M. Thevathasan, B. A. of the Land Registry, Jaffna, was married to Miss Gunaratnam Kadirgamer on the 17th June at the Chundikuli Church.

Obituary. We are sorry to record death of the following persons:

Mr. Alfred R. Bryant, student, Theological College, Bangalore.

Mr. S. Thambippillai of Manipay in June.
Mr. M. Annappab, Manager No. 1 cloth Store at Vannarponnai of the Jaffna Commercial Corporation Ltd. on May 24.

Mr. J. K. Parippanayagam, Chief Clerk of Talawa Kolly Estate, on the 12th July.

Mr. A. C. Anketell, of the C. G. R. on the 23rd April.

Dr. A. C. Devasagayam, Medical Officer of Elgamuwa, on the 31st March.



THE OLD BOYS' DAY

The Old Boys' Day came off on the 13th of August. In the morning a cricket match was played between the Old Boys captained by Mr. S. M. Navarainam and the present boys captained by R. C. S. Cooke. The match was very interesting and most exciting till the finish, it being difficult to say who would win. The game ended in a win for the old boys by a single run. The afternoon was occupied with a tennis match and a garden party. The tennis match too ended in a win for the old boys (8-6; 6-4) Messrs P. Kanagasooriam and M. M. Kulasegaram playing for the old boys and T. Thiruvilangam and L. S. Kulatungam playing for the present boys. Tennis over at about 5 o'clock the old boys adjourned into a tastefully got up "garden," where light refreshments were lavishly served.

This was followed by the public meeting in the Ottery Hall. The Principal who presided over the meeting had with him on the platform besides the Hon. Mr. W. Duraiswamy, the chief speaker of the day, Mr. K. Balasingham, the late Mr. W. Wadsworth and Maniagar Sandrasegara. After the business of the programme was gone through, the following were elected office-bearers for the ensuing year:—

President : Rev. J. Bicknell.

Vice President : Messrs J. V. Chelliah and A. R. Subramaniam.

Secretary : Mr. C. H. Cooke.

Treasurer : Rev. G. D. Thomas,

Auditors : Messrs A. Abraham and S. R. Rajaratnam.

Additional Members of the Committee : Messrs T. Arumainayagam and Tillainathar.

A Committee was also formed to arrange and carry out plans for the celebration of the Jubilee to come off in the latter part of next year consisting of Hon. W. Duraiswamy, Messrs K. Balasingham, A. Abraham, J. V. Chelliah, C. H. Cooke, J. W. S. Cooke, S. Rajaratnam, K. Arumugam A. R. Subramaniam and S. M. Thevathasan. The Principal then gave an account of the work done in the College and of the future plans especially in the direction of buildings.

Hon. Mr. W. Duraiswamy after recounting some of his reminiscences of the happy old days he had spent in the college addressed the gathering on 'Civic Education and Responsibilities of Citizenship.' Mr. K. Balasingham followed him with a few remarks on 'Education on a National Basis'. The next speaker was the late Mr. W. Wadsworth, the District Judge of Jaffna, who paid an eloquent tribute to the services rendered to Jaffna by the Batticotta Seminary, and its successor, the Jaffna College. Mudaliyar Sandrasegara then offered a few remarks.

The second part of the programme was the unveiling ceremony of the portrait of the late Rev. Giles Gorton Brown under the auspices of the Jaffna College Brotherhood. The proceedings began with a song by the choir. The speech of presentation was made by Mr. L. S. Kulatungam, the Secretary of the Brown Memorial Committee of the Brotherhood. The Principal re-

ceived the portrait on behalf of the College. The next item was a Tamil song composed for the occasion by Mr. Allen Abraham and sung by K. Subramaniam and K. Somasundaram of the Senior Class. The portrait was then unveiled by Miss S. R. Howland. Next came an appreciation

of Mr. Brown by Mr. S. Handy Parinpanayagam. The proceedings terminated with the College song followed by prayer.

We take this opportunity to thank all the Alumni of the Brotherhood who subscribed liberally towards the Brown Memorial Fund.

L. S. K.



ATHLETICS

1921 is a memorable year in the history of Jaffna College not only because of its great success in the Cambridge and London examinations, but also because of its glorious achievements in Sports. With the beginning of the year cricket was started enthusiastically and—thanks to the seeds of good cricket and sportsmanship sown by the late Mr. Daniel Rajah Sanders, who is no more to enjoy the fruits—we were able to, at the end of the season, rank second only to the champions, St. John's College. We were also able to contribute a decent share to the combined Colleges vs. Trinity College match, our captain, R. C. S. Cooke, coming out as the top scorer and our best bowler, J. A. Thuraisingham being responsible a good deal for the low score of the Trinitians—low compared with the scores they made elsewhere. We have done much better this year than in the previous years and we hope to do much more and much better next year and in the years to come.

TENNIS which was revived in the early part of the year is being played enthusiastically and we hope to meet the other colleges in Tennis tournaments in the future. We were able to play a match with the old boys and, though we were defeated, we were commended for our play. With the beginning of next year we are expecting that the second Tennis Court promised by our Principal long ago will prove a reality, and then we hope to do better and count more among us.

VOLLEY BALL attracts a great many of the students and is being played with the same enthusiasm as ever. The presence of Mr. Harrison almost every day, in the

field, not only adds new vigour to those who are already players, but also attracts others to enter the field. We are afraid that a second court will have to be provided

FOOTBALL. We must not crow over the securing of the championship this year. We have only to say that we had in our popular Captain, S. Sabaratnam, an able leader. We opened the season by defeating St. John's by 3 to 1 and we defeated Hindu and St. Patrick's by 1 to nil in each case and drew with Central. We were however defeated by the team of all the Colleges which was undoubtedly stronger than others since it contained the best players of the other Colleges.

This victory of our team was celebrated by a garden party given to the whole College in which a few outsiders also took part, after which speeches were made by the Captain, S. Sabaratnam, and the Superintendent of Games, Mr. S. T. Jeevaratnam, thanking all for the keen interest they took in the matches, and by Messrs A. Abraham, J. V. Chelliah, J. Bicknell, E. Nichols, and C. W. Phelps congratulating the team on their splendid success and wishing many more successes to the College in the future. In this connection the great part Mrs. Bicknell contributed towards making this function a success must not be left unmentioned. This success was also celebrated by a football match between a team of the senior masters of the College captained by Mr. A. Abraham and the champions. "1921 promises to be a fairly a prosperous year for Athletics," said our last Superintendent of games in his report on 'Athletics in the last number of the Miscellany. We have only to say that 1921 started with such

high hope has ended with its realisation. We hope that 1922, our Jubilee year, will be still more prosperous.

Before concluding this short report we must not fail to recognise the service rendered by the Alumni by their encouragement and keen interest in our progress. Our thanks are due to all the old boys who have in some way or other joined us in our joy and especially to Mr. J. W. S. Cooke and Dr. T. Amerasingham for presenting us a bat and a gold medal for the best all round player, and for the best batsman respectively, the winners being S. V. Vairamuttu and R. C. S. Cooke.

Our thanks also to the staff who presented a bat for the best bowler, J. A. Thurasingham. Our thanks to Mr. V. S. Duraisingham, a former football captain of the College, who has promised a cup to us in honour of our championship. Our thanks again, to the old boys of Colombo for their promise of medals to each player of our team. Our thanks also to those who helped us to celebrate our different victories. We appreciate highly the hearty welcome accorded to us at Uduvil by our sisters and the beautiful banner they presented to our team.

L. S. Kulatungam.



Y M. C. A. NOTES

—The Sunday School Committee had its prize-giving early in August.

—The Reading Room was regularly supplied with papers. From the beginning of this year we have been getting two new Magazines the 'Modern Review' and 'The Outward Bound.' The former contains regular contributions from Tagore and the latter from John Drinkwater, the poet.

—The Annual Expedition to Eluvaitive which is managed by the Missionary Committee came off on the 18th of February.

—Part of our garden land has been absorbed by the College for Class-room Row, No. 2.

—We had a visit from Mr. Paul RangaRamaya early in June.

—The Annual meeting came off on the 7th December. The address was delivered by Mr. J. V. Chelliah on 'Christian Leadership.' The following officers were elected for the ensuing year:—

President:—	Mr. M. H. Harrison
Vice-President:—	Mr. E. Nichols
Corresponding Secretary:—	Mr. V. K. Namasivayam.
Recording Secretary:—	Mr. S. Handy Parinapanayagam
Treasurer:—	Mr. K. ThambiRajah
Auditors:—	Messrs. A. Abraham and L. S. Ponniah S. H. P.



Who was born on Christmas Day? Somebody who is so great that all the world worships Him; and so good that all the world loves Him; and so gentle and humble that He never spoke an unkind word.

—WILLIAM M. THACKERAY.

LYCEUM

Topics discussed:

- (1) "Income tax is better than poll-tax."
(Prop.) V. Saravanamuttoo
(Opp.) T. Sivagurunather
(Carried.)
- (2) "Agriculture is preferable to manufacture."
(Prop.) A. Krishnasamy
(Opp.) T. Velupillai.
(Carried.)
- (3) "Self-Government should be granted to Ceylon."
(Prop.) N. Manickam
(Opp.) A. K. Kandiah.
(Carried.)
- (4) "Learning is better than riches."
(Prop.) C. ThuraiRatnam
(Opp.) P. T. Bonney.
(Carried.)
- (5) "Cremation is better than burial."
(Prop.) K. Visvalingam
(Opp.) A. Kulasagaram.
(Carried.)
- (6) "The Principal should be a Native."
(Carried.)
- (7) "Learning medicine is better than learning law."
(Prop.) A. Ponniah
(Opp.) K. Selliah.
(Carried.)
- (8) "Classics is preferable to Science."
(Prop.) V. Saravanamuttoo
(Opp.) A. Krishnasamy
(Lost.)
- (9) "The Pen is mightier than the sword."
(Prop.) S. P. Chelliah
(Opp.) K. Selliah.
(Carried.)
- (10) "Indigenous games are preferable to European games."
(Prop.) H. Rajaratnam
(Opp.) A. K. Kandiah
(Carried.)
- (11) "Prevention is better than cure."
(Prop.) C. ThuraiRatnam
(Opp.) V. Saravanamuttoo.
(Carried.)

M. SABARATNAM
Secretary.



He walked in Judea eighteen hundred years ago; His melody, flowing in wild, native tones, took captive the ravished souls of men, and being of a truth sphere melody, still flows and sounds, though now with thousand-fold accompaniments and rich symphonies, through all our hearts, and modulates and divinely leads them. —THOMAS CARLYLE.

