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THE GENIUS OF THE ROMAN PEOPLE

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When I speak of the "Genius" of the Roman people the first thing I wish to say about it is that there is no such thing! At least, if I may qualify this apparently sweeping statement, there is no such thing as the genius of the Roman people, if we mean by that some fixed and unalterable pattern to which the Romans must necessarily conform. Individuals vary widely, and although we may take Caesar or Cicero or Horace as types of the Roman genius, we must remember that there were many in the Roman State who had little resemblance to these types. Nor is it true to say that the genius of the Roman people divided them from other nations. The Romans themselves brought into their culture from Greece many things which we now think of as characteristic of it. And it has in turn handed on many of its most striking features, as we hope to show, to the nations of the modern world, and, I believe, especially to the British people. In fact, the most striking proof, if any were needed, of the folly of thinking that a national culture is unchanging, is to be found in the way

in which the spirit of the Italian people differs from that of their direct ancestors, the Romans.

What I wish to speak of, then, is of the characteristic traits and excellencies of individual men, and of the physical and social conditions which give to the life of a people the appearance of uniformity. And we must recognize that the teachings and examples of great men have always had a great effect upon the lives of those who were under their influence. The deeds of a Pompey or a Caesar aroused in the minds of people generally an ideal of martial conquest or power. But had the deeds of Rome's great men been of a different sort, different ideals might have been created, and Roman civilization might have taken a quite different course.

But before I proceed further, I would like to state an objection which is often made to the consideration of this subject, and attempt an answer to it. Why, it may be asked, should we be interested or concerned with the culture of a people which inhabited a small portion of the world in a far distant continent, and which lost its national existence nearly fifteen hundred years ago. Why should we be concerned about the Roman national genius, and not about that of Norway, or Siam, or of Egypt or Brazil? The answer which I would give, is that the Roman civilization has had incalculably greater effect in determining the civilization of the present time than that of any of the powers which I have mentioned. I take it that you who are present here tonight are anxious to become acquainted with what we loosely call western civilization, in something more than a superficial manner. This does not by any means imply that you are not also interested, and in perhaps a greater degree in the culture of the peoples of India and Ceylon. But the world in which we live is so filled with forms of western thought and life, that we cannot avoid it altogether. I am not one of those who think that the introduction of western thought and civilization is either an unmixed blessing or an unmixed evil, but even if we were to think it an unmixed evil, it would still be necessary for those who are to be the nation's educated citizens to understand it in order that it might be combated or corrected. Now I venture to state that if any one wishes to understand the civilization of Europe in any deep or thorough-going way, he must know something, at least, of the civilization of Rome. I hope to justify this statement in detail further on. Here I will only make one remark. The civilization of the west is often called a Christian civilization. This is, I regret to say, only a partially true statement. It would be at least equally true, if not truer to say, that it is a Roman civilization. It is no acciden that even within Christianity itself, one of the largest bodies of Christian believers is the Roman Catholic Church.

Let us commence then, by seeing, what sort of a man the Roman was. Physically, he was somewhat

different from the European type to which we are accustomed. The Roman was on the whole shorter in stature and less strongly built than the average Englishman or American. But while he suffers by comparison with the races of Northern Europe, he was distinctly superior in physique to the races of Greece, Africa, and Asia Minor with whom he first came in conflict. The Roman was distinctively darker in complexion than the Englishman, and almost always had black eyes and hair. But fairness of complexion was counted an advantage, especially by Roman match-makers, as we see from several passages in the poets where they console those who possess dark complexions by pointing out the acknowledged excellences of many things which are black. The Roman cast of features, if we can judge from the excellent portrait statues which remain, was not so very different from that of many Europeans of the present day. There is a tendency for the bridge of the nose to be represented as high, and usually the forehead is high, but this may have been merely the flattery of the artist. On the whole if some of the old Romans had come to life and should appear before us, we would not think they were so very different from the ordinary Englishman, although we might be surprised by their complexion and stature.

But we should have been surprised to notice the clothes which they wore, for the Roman dress was distinctive of the people. The Romans were proud of their way of dressing, and carefully limited the privilege of wearing the toga to those who were free-born Roman citizens. They sometimes speak as if the fact that they wore it while others did not was a sign of their superior civilization. The toga was the principal garment of men, and consisted of a semi-circular piece of woolen cloth, six yards in diameter. This was draped around the body in such a manner as to cover the greater part of the body, although one arm was left bare. Beneath the toga a kind of shirt called a tunic was worn for additional warmth and protection. In very cold weather a heavier cloak was worn outside. The toga was a rather inconvenient garment, and was laid aside when one was engaged in hard physical work, and hence almost entirely on military campaigns. Thus the toga became a sign of peace or of civil business. The women wore a garment called the palla, somewhat similar to the toga but much simpler in its arrangement.

If we are to become well acquainted with the Romans we must know something of their daily life as well. The most honourable occupation among the Romans was farming. At the beginning of Roman history, the majority of the people must have been farmers, and although in later times, through social and economic changes, it came to pass that comparatively few native-born Romans actually engaged in this occupation, it was always held in high honour. In

the early days of Roman history the greatest men, consuls or dictators, return to their farms after their term of office, is over, and cultivate their farms with their own hands. In later times, farming becomes practically the only honourable occupation allowed to men of senatorial rank, the only alternatives to this course being the army or the pursuit of law, or finally, living on one's income and doing nothing at all. Men whose principal interest was in state affairs had their villa or farmhouse in some beautiful part of Italy where they might retire during the heat of summer and amuse themselves with playing at agriculture. But in the course of time, economic changes made other countries than Italy the chief source of the Roman food supply, so that farming as a serious business became unprofitable, and the majority of free born Romans were content to congregate in the city of Rome to live a life of luxury and leisure, assisted in part by the system of state aid to those who did not have means of their own.

How did the Roman manage to spend the long hours of the day in such complete idleness? We have a fairly full answer to this question, in the days of the empire and it may be interesting to give a sketch of the daily life of a Roman. He arose about seven o'clock if he were a man of regular habits, although Horace congratulates himself that he can sleep until ten in the morning if he wishes to. If he were of the strict type of piety, he would offer sacrifice at the rising of the sun at the family altar. Then for two hours he would sit in the atrium or principal room of the house in order to receive visitors, since that was the proper hour for paying social calls. At about nine o'clock he took a light breakfast and proceeded to the serious business of the day if there was any. How serious this was may be judged from the answer which Pliny says he received from a friend of whom he asked "What have you done today?" The answer was, "I have been a guest at betrothals and marriages, someone asked me to witness his signature to his will, another asked me about his appeal case, and another asked me for my advice". A strenuous morning's work! Of course this comes from the time of the empire, and there were undoubtedly many who found more serious occupation for their lives. But whatever the occupation was, it ended at noon, when the midday meal was eaten, which was followed by a brief siesta. The afternoon was given up to recreation. The more athletic went to the Campus Martius, a large playing field across the Tiber, where they might engage in running, jumping, spear or discus throwing, or else they went into the river for a swim. Ball playing was a favourite game. The exercise was a preparation for a visit to the bath, a public institution which was greatly frequented by the Romans. Instead of a simple bath, the Romans made bathing into a fine art. There were a variety of rooms, one where the air was moderately warmed where his body was rubbed with oil,

another which was heated to great heat so as to bring about profuse perspiration, another where he bathed in hot water, and finally one where he bathed in cold. Bathing took up a considerable time, and the baths formed a kind of social center where men might meet for conversation, where politics and public affairs might be discussed, and where poets and other literary lights might read their works to amuse the loungers.

After the bath came dinner, the principal meal of the day. This, in wealthy Roman homes, was a very serious affair, and lasted for a very long time. Not to speak of feasts, which might be extended all night, an ordinary dinner was a long drawn out affair, and the elder Pliny is praised for his moderation because he did not spend more than three hours at his evening meal. The food of the Romans in the earliest times was largely a grain called *far* or millet, supplemented with a few garden vegetables. But in later times the most expensive and unusual dishes were served, and oysters were brought from Britain, and peacocks, dressed with all their plumage adorned the table of a wealthy man.

The description which I have just given is typical of the days of the empire, when the Roman character was being more and more weakened by the inroads of luxury, but in earlier times far more attention was given to serious work. But one characteristic of the Roman was that there were certain customs which he would not give up. The hot bath the Roman regarded as a necessity, and even in far away Britain the remains have been dug up of Roman baths built for the convenience of the Roman settlers there. Wherever a Roman built his house, he made for it a tiled floor of coloured tiles with the tiles so arranged as to make pictures of the Roman gods. It was this fact which tended to spread Roman culture in the countries which the Roman conquered. The inhabitants of Gaul or Spain gave up their customs to adopt the Roman customs, but never vice versa. Hence life throughout the Roman empire tended to approximate to the Roman standard, and it is that fact that has made the Roman culture endure as it has until the present time.

We have been endeavouring thus far to describe the externals of Roman life. But while it is necessary to have some idea of the outside if we would understand what is within, it is of much more interest to know something of Roman character. And here we will turn from those who represent the idle rich to those whom the Romans held up as a moral ideal for their people. The Roman was never quite at ease in the life of idleness into which the majority of his people had fallen and a good deal of our information comes from the satirists who endeavoured by their caustic criticism to stir their people from their slough of worldliness. For the Romans had high ideals of character, and we can find many men who exemplified these ideals in their lives, even though they

perhaps failed to achieve others which we might regard as of equally great importance.

The Roman character was severely practical. Theoretical speculations or anything abstruse was looked upon by them with suspicion. Even education on the literary and philosophical lines which were then being pursued in Greece was looked upon by the Romans as a dangerous innovation. In the days of the republic, men like Cato could hardly understand how anyone would desire to learn Greek unless he were dangerously unpatriotic. The first Roman education was simply the learning of the laws of his country (the famous laws of the twelve tables) and the acquiring of practical skill in the arts of agriculture and war. After the second Punic war Greek education began to come into the country among the higher classes, but the Roman people always kept their severely practical turn of mind. The difference between the Greek and the Roman mind may be illustrated by a saying of Plato. Plato remarks in one of his dialogues that we must follow an argument wherever it leads us. The Roman would be sure to ask where the argument led before he would put any faith in the value of the logic of the argument. In accordance with this principle the Greeks became great mathematicians, and much of the mathematics which we still learn in school is almost completely Greek. But the Romans have contributed practically nothing to the world's knowledge of mathematics, and were unable to use it to any great extent in the pursuit of other sciences. On the other hand, in practical matters such as the building of roads or bridges they greatly excelled the Greeks. But we see that even in engineering works where now it would be thought that an extensive knowledge of mathematics would be required, such as the surveying of aqueducts, we find that the Romans proceeded not from mathematical calculation, but from the method of trial and error.

This extreme practical nature is to be seen in the virtues which the Romans prized most highly. Cicero in one of his speeches says that there were three virtues which a Roman would cultivate if he was true to his ideal, and these he describes as gravitas, or seriousness, pietas or dutifulness, and simplicitas or simplicity. The first is seen reflected in one of the most typical of Roman institutions, the life of the Roman family. There every member of the family, had his definitely prescribed duties and privileges. The father had in his hands the power over the life and death of his children and even of his wife. Even in times as late as Cicero, it sometimes happened that a father after taking proper counsel with his relatives would put one of his sons to death for serious misconduct. One of the stories most celebrated by Roman writers was that of how Brutus, the liberator of his country from the rule of kings, put to death his sons with his own hand for treason against the new state. Moral responsibilities must be taken with the greatest

seriousness and no mere sentiment of sympathy could be allowed to interfere with the strict execution of justice. Everything connected with the state must be done with fitting gravity. When the ambassadors of the senate came to announce to Cincinnatus that he had been elected dictator, they found him plowing in his field, stripped for work like any Roman farmer. Before he would receive the messengers and hear their report he had his wife send out to him his toga, so that he might receive the commands of the senate with the seriousness which was befitting a Roman citizen. In the first Punic war the most serious accusation against Publius Clodius Pulcher was not so much that he had lost the battle of Drepanum, as that he had allowed himself to make an irreligious jest when the auspices taken with the sacred chickens turned out unfavourably. The sacred chickens would not eat. "Let them drink, then," said Clodius as he threw their corpses into the sea, and the Romans were convinced that this unfitting flippancy was the cause of the loss of the battle.

Closely connected with this quality of gravity was that of dutifulness. Honour must be given to all to whom honour was due,—to parents, to the rulers of the state and to the gods. In Vergil's Aeneid the standing adjective for Aeneas is "the pious," that is one who unfailingly does his duty toward all. We have already spoken of the dutifulness which the son in a Roman family must show to his father. Even though the son be of age or even a middle aged man, if his father was still living he could not own property of his own except by the permission of his father. And even after his father's death, he must show honour to his portrait bust by putting it in a prominent place in the hall of his house and performing certain observances before it. And above the narrow group of the family stood the state, the fatherland to which every citizen belonged, and the gods, the chief of whom is the father of all mankind. Thus the idea of dutifulness starting in the rigid system of the Roman family was extended to the whole world.

The last of these virtues was simplicity, that is, the habit of seeing the precise truth about things, and of viewing things not as we might wish them to be but as they actually are. The Romans were great realists both in literature and in the fine arts. One whole variety of literature, satire, which has as its purpose the description of human life in all of its imperfections, was an invention of the Romans. The practice of agriculture, which we must think was scarcely a fit subject for poetry at all, was the theme of one of Vergil's most successful works, Georgics, and there we find a great deal of the agricultural knowledge of the time, together with evidence of a careful study of the habits of plants and animals. In art, the characteristic excellence of Roman sculpture was that it represented objects as they really are. If a man was genuinely ugly, as Sulla for example, was, the

sculptor did not hesitate to give a faithful likeness of his subject. The Greeks were always endeavoring to get into their works a superhuman beauty, something worthy of the gods rather than of men, but the Romans were quite content to give an accurate, almost photographic representation of their theme, and in doing so achieved an excellence of no small value. This same tendency to see things as they actually are stood the Romans in good stead in practical life. Whereas, a Pyrrhus allowed himself to be carried away by dreams of world empire, the Roman senate by studying each situation which came before them, measuring their forces to see if they were adequate to meet this problem or that, conquered the world without, it would seem, their ever having definitely intended to do so. They had no universal theory of how countries should be governed, but left the matter to be settled according to the needs and desires of each separate province.

Another factor in the life of every people is its religion. But the Roman religion is not as clear to us from the records, nor does it seem to have had as much power among the people, as has been the case with other great nations. The true Roman religion, which consisted largely of the worship of the powers which were supposed to preside over different kinds of human actions, was quickly supplanted by the Greek gods, so that the religion of Vergil and Ovid is nothing but a second hand version of Greek religion and it never seems to have penetrated very deep into Roman character. This soon gave way in turn to cults of Oriental origin, and at last was swept away by the crushing tide of Christianity. But what took the place of religion with a great many of the more educated people was the Stoic philosophy. And as this so fully represents the best side of the Roman character, I shall attempt to give a brief description of it here. Stoicism was a system of philosophy taken over from Greece, but it was so well suited to the Roman character that it became by far the most important of the Roman schools of philosophy. In Greece, philosophy was divided into three parts, logic, physics, and ethics. The tendency to despise anything abstruse kept the Romans from the study of logic, and to a great extent from physics, although one Roman writer, Lucretius, wrote a celebrated, poem on the subject of the atomic theory. But they delighted in ethical discussions. According to Cicero, there is a natural law of moral life which is to be found in nature itself, and of which every man is immediately aware. Whenever he disobeys this law he may not be punished by the law of state, but he is sure to be tormented by the pangs of a guilty conscience. To live according to nature became then the great principal of the Stoics. How did this law work out in practical life? One aspect of it was to lead men to think more of what a man was in himself than of the accidental advantages which he might enjoy. Wealth or position are not to be compared to the blessings of a

noble and upright character. So the good man should cultivate an attitude of indifference toward them. If they come, well and good; one should use them fittingly; but if they are taken away one should not be disturbed by their loss, because he has not really lost anything which is of any true value. In one's purposes and plans one should always distinguish clearly between those things which are within one's own power, and those which are not. One should not allow his affections to be won by anything which it is not in his power to hold, for he then may be forced to endure the pain of seeing it snatched away. But if one works for those things which cannot be taken away from him, then he will possess an incorruptible heritage which no one can deprive him of. One should make the pursuit of a moral life a serious object of concern, and should examine himself at regular intervals to see whether he has truly lived up to his principles, or has allowed false thoughts and passions to break in. Just as the soldier in the army takes physical exercise in order to keep himself fit for fighting, so the man who would fight for the crown of the perfect life should deny himself, and harden himself against the temptations of the world. There were many Romans who were not Stoics, either in theory or in practice. But there were very many who admired the Stoic ideal even though they felt too weak to practice it themselves, and there were some both in low places and in high who really carried it out. It is a striking fact that the two best known Stoic books,—books which have a wide circle of readers down to the present time, are the meditations of Marcus Aurelius, the emperor of Rome, and the Handbook or Epictetus, a slave.

Before I close, I should attempt to make good the promise which I made at the beginning, of showing how much the civilization of Rome lies at the center of modern western civilization. And first, the Latin language is by no means the dead language which some have called it, but it lives today in an altered form in the languages of the greater part of Western Europe, French, Italian, Spanish, and Portuguese are nothing but modern dialects of Latin, probably almost as nearly related to it as are the modern forms of Tamil to classic Tamil. The spelling and pronunciation is altered,—but there is little in these languages which a thorough student of Latin would not be able to make out after a short course of grammar. The word-roots, the fundamental part of a language, are identical. Nor is the case so very different with English. It is true that English is fundamentally a Germanic language, and that its grammar and parts of its vocabulary are Saxon. But a very great part of the vocabulary of English, especially those words which have to do with matters of thought, or educational subjects, is Latin. The importance of the vocabulary in English, is, I should say, quite comparable to the importance of the Sanskrit vocabulary in Tamil. I feel convinced that

this, at least, is true,—that no one can have a thorough knowledge of the English language until he has made a study of Latin. This is not to say that all or necessarily a large number of persons in Ceylon should study Latin, for a thorough knowledge of English is not necessary to all. But I should say that those who expect to use the English language either in speaking or in writing as a regular part of their professional work in life, should not be ignorant of Latin.

And again, Latin literature has had a tremendous influence in shaping English literature. As Quiller-Couch points out, English literature is far more a descendant of Latin than of Anglo-Saxon literature. The great writers of English literature have found in the Latin the models for their style and in many cases for their subject matter. The forms of literature,—epic and lyric poetry, the drama, the satire, the letter as a piece of literary art,—these all trace their lineage from Rome. Many of the greatest works of English literature show clear traces of their dependence upon Latin originals. It is interesting to compare Latin literature with Greek in that respect. The Greek literature is much more valuable in intrinsic worth than the Latin, but it has not had nearly so much influence as the latter. Latin has been a practically universal subject of study in the Universities until the present time, and hence it has exercised this wider influence.

There is one other aspect of Roman civilization which has had great influence upon the modern world, and that is the Roman methods of government and law. We must not forget that Rome was the first republic to be successful on any large scale, and although it broke down through the failure to provide any suitable form of representative government, yet men have always felt sure that the republic represented a higher and nobler ideal than the empire, and that the success of Augustus meant the ultimate decay and downfall of the Roman state. The great days of the Republic, as reflected in the pages of Livy, have been a potent force in bringing men to a more democratic form of government. And even the ideal of the Roman Empire, inferior though it be, has always had a charm for a Europe which was rent with manifold national divisions. All through the middle ages the fiction of a Holy Roman Empire was kept up, and in the present age we see the ideal of a united Europe blossoming again in the conception of the League of Nations, although the ideal has now been extended to include the world. I cannot stop to trace in any detail how Roman law has influenced the legal development of all Western Europe. England, it is true, has a legal system of its own, but in all other countries of Western Europe, it is the Roman law in modified form which still prevails. Here in Ceylon, the Dutch form of Roman law is still of some authority, and even in the English common law, some great principles, such as the equality of all men before the law, are taken over from Roman thought.

But I cannot undertake to specify further. There are many small elements of present day civilization which are taken over separately from the great heritage of antiquity, which only a careful study can define. There are many cases where the influence of Roman civilization has altered what would have otherwise grown up even though it has not been the main source.

Roman civilization is one of the most powerful forces which has made the world of Western civilization what it is. In addition to this, and the original barbarian nature of those who are the ancestors of the present Europeans and Americans,—I should say that there are two forces,—Christianity and modern natural science. The latter has made great superficial changes, but it is too early yet to see what its final result will be. But of Christianity and of Roman civilization both, we are able to study the effects. If we wish to know how to build for the future the civilization of the East, we can do many things which will be less profitable than to study these two factors in the civilization of the West. Whether we will or not, the world is rapidly becoming one, and neither the peoples of the East nor the peoples of the West can long escape the necessity of knowing the principles of both Eastern and Western civilization.

THE NON-CHRISTIAN STUDENT AND THE BIBLE

BY

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To some of the non-Christian students perhaps the Bible is as unintelligible as are the Vedas, the Upanishads or the Mahabharata to the average British student. The name "Bible" itself may require explanation. The ancients manufactured their paper from the inner part of a coarse grass found largely in the rivers and swamps of Egypt, and to this inner substance or bark the ancient Greeks gave the name "Biblios". A related term "Bibilion" referred to the scroll or book made from the paper, and that is the use of the term in the modern English word bibiliography, a description or "writing" of books in the general sense. The plural of this form, "Bibilia" or "Ta Biblia", the books, was used by the Greeks to describe the sacred writings of the Jews and of Christendom. In the Latin of the middle ages this plural word came to be treated as a singular, and when we think of the Bible we are apt to think of it as one book, though really it is a collection or library of books.

Although, no doubt, there is a

certain unity of aim and thought underlying all, the Bible really is a library, consisting of as many as sixty-six different books. The authors of these books were connected with one small country, Palestine. These books were not written at one time, but during a period extending perhaps over more than a thousand years; thirty-nine in the Old Testament being originally written in a Semitic language, Hebrew, and twenty-seven in the New Testament, in Greek. The books were not written by any single class or caste, but by a great variety of men, prophets, priests, kings, governors, prime-ministers, scholars, physicians, peasants, and fishermen. The type of literature contained in the Bible is, too, of a varied character, Religious History, Sacred Law, Proverbial Philosophy, Devotional Lyrics, Personal Correspondence, and Biographical Memoirs. What is it that justifies these books all being bound together and regarded as a living unity? The dominant conception pervading the whole Biblical Literature is not man's search after God, but that of God drawing near to man and seeking his salvation. One cannot be surprised that a literature with such a message has been welcomed and honoured by men of all ages, so that we now find the Bible translated into many languages. This very fact indicates something absolutely without parallel in regard to any other book.

Our concern here is the relation of this wonderful book to the non-Christian student, or in other words to the Hindu student with whom only we are directly connected in our country.

When we try to relate the Bible to the Hindu student one may stop to ask, especially in these days of Hindu awakening, whether it is at all necessary to study the Bible and become acquainted with the facts it contains. We may endeavour briefly and plainly to answer the inquiry why a Hindu student should study the Bible. (1) In these days when our young men crave for higher education, it is quite essential that our Hindu students study the Bible simply because of its literary importance. One cannot understand English Literature without a knowledge of Bibilical facts, characters, and teachings. There is no language or literature in the world in which religion has not exerted considerable influence. The literature of India, for instance, classical and vernacular, is full of allusions and references to India's sacred literature, and no foreigner who gives himself to the study of the secular literature of this land, dreams he can understand it without a knowledge of India's sacred books. In the great Puritan period in English history, England, it has been remarked, became the people of a book and that book was the Bible. The Bible has been studied and quoted in England more than in any other Christian country and the English language and its literature abound in Biblical phrases and allusions. Such writers as Spencer and Shakespeare, Milton and Bunyan, Addison and

Cowper, Coleridge and Wordsworth, Tennyson and Browning, Ruskin and Carlyle have all in greater or less degree been in their writings profoundly influenced by the Bible. As an example, I may quote one of Milton's finest sonnets, addressed to a virtuous young lady:—

"Lady, that in the prime of earliest youth,
Wisely hast shunned the broad way and the green,
And with those few art eminently seen,
That labour up the hill of heavenly Truth,
The better part with Mary and with Ruth,
Chosen thou hast, and they that overween,
And at thy growing virtues fret their spleen,
No anger find in thee, but pity and truth,
Thy care is fixed, and zealously attends,
To fill thy odorous lamp with deeds of light,
And hope that reaps not shame. Therefore, be sure,
That when the bridegroom with his fearful friends,
Passes to bliss at the mid hour of night,
Hast gained thy entrance, virgin wise and pure."

This sonnet, like so much of Milton's work, is full of Bibilical imagery. There are almost as many Bibilical allusions as there are lines to the sonnet. The student if he is to understand and appreciate this poem, must know something of Christ's Sermon on the Mount and its reference to the broad and narrow ways; he must be familiar with the New Testament story of Martha and Mary in their Bethany home, and their relations with Jesus; he must have read the beautiful Hebrew story of Ruth the Moabitess, and the great choice she made, "Thy people shall be my people and thy God my God"; he must be acquainted with one of the most picturesque of the parables of Jesus, that of the Ten Virgins, five of whom were wise and five foolish, and finally he will need to refer to a song of trust in the Divine, found in the book of Psalms and to one of the passages in the great epistle of St. Paul to the Romans.

Nor merely on account of the use that has been made of the Bible in English literature, is it necessary to read and study it for the Bible itself is the greatest monument of English prose, translation though it be. In point of language it is of childlike simplicity; and the beauty of its style has shaped the literary ideals of successive generations of great writers, thinkers and speakers.

(2). A Hindu student should study the Bible not only on account of its value and importance as literature, but for what it is in itself as the study of the unveiling of God Himself to man, and the record of the moral and spiritual evolution of a people. Some one may ask "Why should I bother myself about other religions and cultures?" The day of narrow nationalism is doomed; there is a great world movement going on around us in social, political and religious life; local prejudices and national pride are allowed only by traitors to the cause of truth and progress, to stand in the way of general development. In view of the great part played by the religion set forth in the Bible in the history of civilization, it claims the serious attention of every student worthy of the name.

I may be allowed to indicate some of the more prominent fea-

tures in the religion of the Bible worthy of our special attention.

(a) The religion of the Bible is sternly ethical. It sets an impassable gulf between good and evil. Moreover it is no ceremonial or superficial morality which it professes or desires, but it goes down deep into the causes of things. It places the secret of all character in the inner life and regards love as the foundation and the consummation of all virtues and prohibitions. Right is eternally right and wrong is eternally wrong and God from eternity loves what is good and hates what is evil. With sin and evil therefore, there can be no compromise in any shape or form. Thou shalt do this and thou shalt not do that, are eternally binding. I think that we will all recognise that here is a message from which the religion and morality of our country has still something to learn.

(b) The religion of the Bible is historical in the sense that it presents the sum of all religion as the revelation of God in a historic personality, Jesus Christ. The Word became flesh. The religion of the Bible is not essentially a code of laws or a system of ethics for the regulation of our conduct; it is not a philosophy for harmonising conflicting thoughts and opinions as to the nature of reality and the meaning of life; it is not a system of worship by which men are enabled to approach the Divine in various forms of devotion. The religion of the Bible is the historic Christ. "I am the Way, the Truth and the Life." He is set forth as a living, abiding reality going about where we go. After all there is no power comparable to the power of personality. Literature, science, philosophy, law, all these have their place in life but they cannot recreate and save men. That is possible only to a great personality, and the message of the Bible is that God became man in the historic Jesus of Nazareth that he might save man. I recommend you to look into this most vital of all human questions for yourself and consider its bearings on the needs of your own life and the needs of your country. We cannot afford to be content with anything but the highest.

(c) The religion of the Bible is universal in its scope. Many religions are frankly tribal or national. They glory in their exclusiveness. The Bible conceives of man as created in the image of God and in spite of all such surface differences as language, race and colour, this inward identity remains. Men are in their inward nature alike so far as they are spiritual personalities akin to God. Men are again alike in so far as they recognise that they all fall short of the divine standard approved by the individual and general conscience. It is on this basis that Christianity makes its appeal to all, without regard to differences of sex or race or culture or age. It seeks to establish a universal spiritual brotherhood on the basis of our common relation to each other in God. The kingdom of God is a universal spiritual society adapted to all civilization and all types of humanity. The

Bible, said the great scientist, Professor Huxley, is the most democratic book in the world. "The Bible has been the Magna Charta of the poor and the oppressed." "Ye are all sons of God through your faith in Christ Jesus" has been the mightiest uplifting message in the history of civilization.

(*d*) Finally the religion of the Bible is clearly redemptive. Jesus regards Himself as a physician sent to the sick, as a shepherd seeking the lost sheep. He spent His life among the poor and sick and even among the outcastes of society. He regards no evil so great as not to admit of a positive cure. Standing forth as the representative of God the Father among men, He makes known that in Himself all human wants are met, all human hopes are fulfilled. The Christian redemption consists essentially in the sanctification of the whole man, body, soul and spirit. It is no intellectual thing, but rather the saving of the whole personality for all that is true and beautiful and good through emancipation from sin. In this connection Jesus attaches a special significance to His death; He came to give His life a ransom for many. His death was in some mysterious sense an atoning sacrifice for the sins of the world. Here admittedly we are in the realm of mystery, but nevertheless in the realm of reality. The Cross of Calvary and all that it stands for in the religious life of Christendom may be difficult of scientific explanation, but it has been and is a most potent factor in the human struggle against sin and misery, and in the onward march of the human race towards final victory over the world, the flesh, and the devil.

LITERATURE AS A PROFESSION

By A. J. Appasamy, M. A., D. Phil. (Oxon)

Every College student is faced with the problem of choosing a life-work. In this magazine the opportunities open to young men in some of the great professions have already been described. I have been asked to write about the possibilities in literary work.

The first hard fact is that there are so few regular openings in literature. Men who desire to serve their fellow-countrymen as teachers, lawyers, doctors, or government servants have innumerable appointments which they might expect to fill. But the man who proposes to make writing his life-work is faced with the fact that there are so few openings for him. Some of these are in connection with newspapers and journals and a few in connection with publishing houses. If a person is unable to secure an appointment in connection with one or other of these he has to be content with earning a precarious livelihood by getting such money

as his writings may bring him. In the West there is so much demand for literature that there appear to be a good many men who are earning a decent livelihood by their literary work, though even some of these men may have had to fight their way up slowly after years of strenuous struggle. But in India it is only the exceptional man who leads a prosperous life as a writer if he is independent of any organization and does his own writing. Perhaps it is a mistake to put the financial consideration at first as I have done. At the same time anyone who looks forward to choosing a vocation has got to consider the financial end of it, as sooner or later he will have to confront the difficult task of making both ends meet. The possibility of serving one's fellowmen by writing is so great that there are likely to be several young men who may take to literature in spite of the difficulties connected with it. They should count the cost and be prepared to meet such disappointments as are in the way of the literary worker. Even if many readers of this article do not take to writing as a life-work it is quite possible that some of them may be interested in doing literary work along with some other occupation. This paper is meant to help those who propose to make literature their life-work as well as those who are anxious to make it their hobby.

What makes a man a writer is often not so much cleverness or anxiety to help, as the literary instinct. There are many clever men who can never be persuaded to write. They certainly hold interesting views, and people would like to read about those views and yet they are most unwilling to write. There are other men who may not be half so clever and yet who are constantly writing. The desire to write seems to be instinctive with some. Its urge is irresistible with them. They are simply forced by some inward compulsion to put down on paper their ideas, though sometimes there is nothing peculiar or valuable about these. The matter then about which to be sure is as to whether one feels some inward prompting strong and forceful, which compels one to give expression in writing to one's convictions.

The mere fact that a man has the literary urge within him does not necessarily mean that he will be a skilful writer, because many men write and constantly write things which never get into the press. All that can be said is that, given the literary instinct , man is likely to be more of a success as a writer than the man who merely seeks to enter the literary profession as he would enter any other profession in life. On account of this instinctive longing to express himself, the aspirant after literary achievement is prepared to spend more time on his work and to take enormous pains in order to win success. He is not easily daunted, for the simple reason that the compulsion within him to literary work is so potent. He puts himself fully in his work and bends all his energies towards its fulfilment.

Success does not always come at the first attempt. No young man who feels within himself the call to write need be disappointed if some of the articles or stories or books which he writes are not accepted for publication. Even the most distinguished men have had the disappointment of receiving from editors their unpublished manuscripts with curt replies declining them. The more a man actually writes the more skilful he becomes. Practice leads to perfection, even if it does not give it fully at once. If we study the lives of great authors we find that practically all of them have spent years and years in writing books which have never seen the light of day. These manuscripts have been hidden away in drawers and people are not even aware of their existence. But they have trained the writers and given them greater facility in the choice of words, in the arrangement of thoughts and in the creation of ideas. The time spent on them is not time wasted for though they have not been printed they have left their impress upon the minds of the writers who toiled thus to express themselves.

If, therefore, there are any readers of this article who are led to write and to whom the possibilities of helping their fellowmen by their literary work stand alluring and glorious in spite of the handicaps attached to the literary profession, I hope they will listen to this call and prepare themselves by years of constant writing, so that some day the world would recognise in them teachers whose opinion it would be worth listening to.

THE TROPICAL HEAVENS (*Continued*)

CHAPTER V.

The Heavens in April, May, June.

At about 12 P. M. on the 15th of April, 11 P. M. on the 1st of May, 10 P. M. on the 15th of May, 9 P. M. on the 1st of June, 8 P. M. on the 15th of June, and 7 P. M. on the 1st of July, the zodiacal constellations, Cancer, Leo, Virgo, Libra, Scorpio, and Sagattarius will form an arch spanning the heavens from west to east.

Leo, the Lion (சிங்கம்) is easily recognized by the first magnitude star, Regulus (Alpha) (மகம்) which with five others, Eta, Gamma, Zeta, Mu and Epsilon forms the figure of a sickle. Regulus is in the lower part of the breast and the others in the breast, neck, and head of the lion (சிங்கராசியின் முக்கியமான.) The two bright stars, Delta and Theta (பூரம்,) east of the sickle are in the hip of the lion and the second magnitude star, Denebola (Beta) (உத்தரம்) shining east of them at the end of the tail (பூரம்நக்ஷத்ரம்பார்க்கவும்). Regulus is directly in the path of the sun which passes over it on the 20th of August. Light takes 150 years to reach us from Regulus.

The November shower of meteors radiates from this constellation.

Virgo, the Virgin (கன்னி) lies east of Leo and has associated with it the figures of a young woman with her head in the west and her feet in the east, clad with wings and ascending to heaven. It contains a bluish white first magnitude star Spica (Alpha, சித்திரை) situated in the ear of corn held in the virgin's left hand. The small stars south of Denebola mark the head and the bright stars southeast of them, (அத்தம்) mark the arms and the body of the virgin. ([illegible]) The principal stars form the figure of a large capital Y, lying on its side, Spica (Alpha) and Gamma making the stem Gamma, Eta and Beta the right arm and Gamma, Delta and Epsilon the left arm of the letter. Spica is known to have a companion separated from it by only six and a half millions of miles, and going round it once in four days with a velocity of 57 miles a second. The third magnitude star Zeta north of Spica is on the celestial equator ([illegible])

Libra, the Scales (துலாம்) lies east of Virgo and may be recognized by two widely separated second magnitude stars, Alpha and Beta, (விசாகம்) shining east of Spica, with Gamma and Iota forming a trapezium with them, and indicating the two pans of the scales. ([illegible]) Alpha is a double star and is situated on the ecliptic. Beta lying on the north-east is the greatest of all naked-eye green stars. As Ptolemy classified it as a star of the first magnitude, it is supposed to have decreased in brightness within the last two thousand years.

Ursa Major, the Great Bear or the Great Dipper or the Plough, (சப்தரிஷிகள்) is a great constellation lying north of Leo. It is easily identified by the seven stars, six of them of the second magnitude and one of the fourth forming the figure of a dipper or plough, Alpha, Beta, Gamma and Delta representing the hinder part and Epsilon, Zeta and Eta the tail of the bear. Mizar (Zeta) (வசிட்டர்) with its little naked-eye companion. Alcor (அருந்ததி) is the middle one of the three forming the handle of the dipper or the tail of the bear. Mizar and Alcor revolve round each other once in 58 years. Merak (Alpha) and Dubhe (Beta), forming the western side of the bowl and lying in the body of the bear are called the pointers because the line joining them points to the Pole star. Alpha and Eta are known to be travelling towards the south-west and the other five in exactly the oppsite direction. Though some of them are travelling at the rate of sixty millions of miles a year, their distances are so great that very little apparent change would take place in their relative positions even in 10,000 years. The small stars west of the bowl indicate the head, those lying south-west the fore legs, and those lying south the hind legs of the bear. Ursa Major is one of the constellations noted in very ancient times. It is referred to by the Greek poets, Homer and Hesiod, and in the book of Job.

Ursa Minor, the Little Bear, or the Little Dipper lies near the northern horizon, north of Ursa Major and is recognized by the seven principal stars which correspond to the seven stars in Ursa Major and form the Little Bear or Little Dipper. Beta (Kocheb) the brightest, of the second magnitude, and Gamma lying close to it, mark the right shoulder and form a square with Eta and Zeta. Alpha at the end of the handle of the Dipper or the tail of the Bear, is the polar star, called Cynosura. As the earth's axis of rotation points approximately towards this star, while all other heavenly bodies appear to make their daily round, rising in the east and setting in the west, the pole star remains almost in the same position all through the day and night. Its attitude above the horizon depends upon the terrestrial latitude of the observer. To an observer on the equator it would appear almost exactly on the horizon. To an observer at the North Pole it would appear exactly overhead. To an observer in the tenth degree of latitude north of the equator, it would appear ten degrees above the horizon. To those in southern latitudes it would not appear. It appears double in the telescope. Light takes fifty years to reach us from it. The position of the celestial pole or the direction of the earth's axis is constantly changing, making a circle in 26,000 years. About four thousand years ago it was near the star Thuban, which is in the constellation Draco, midway between Kocheb and Mizar. In six of the nine pyramids of Egypt there are passages going from outside downwards into the interior. Looking from the bottom of every one of these passages one sees the star Thuban, giving ground for inferring that these passages were built about four thousand years ago in the direction of the then pole star. The historical date 2123 B. C. assigned for the building of the pyramids confirms this inference. In twelve thousand years the bright star Voga in the constellation Lyra will be the pole star.

Bootes, the Bear Driver, and Canes Venatici, the Hunting Dogs, are northeast of Virgo, and represent the figure of a man with a club in his right hand and holding two dogs in a leash by the left hand, chasing Ursa Major around the pole. Bootes is easily recognized by the remarkable orange-colored first-magnitude star, Arcturus (Alpha) (♈≠♎) situated in his left knee. When Arcturus is excluded, Bootes makes a faint representation of the brilliant constellation, Crion. Delta, marking the right shoulder, Gamma, the left shoulder, Eta the left foot, and Zeta, the right knee, form a rectangle, Epsion, with some small stars in a line with it, marking the girdle, and Arcturus lying within it. Beta lying to the north of Delta and Gamma mark the head. Lambda, Theta, and others to the northeast of Gamma mark the outstretched hand holding the dogs. Delta, Epsilon, and Arcturus are in a straight line. Arcturus is known to be one of the largest, brightest and swiftest of all the

stars. Its diameter is sixty-two million miles and it moves with a velocity of three hundred miles per second. Its distance is so great that its light takes two hundred years to reach us. In a large telescope, Arcturus appears as "a galaxy of stars, thousands in number, with immense inter-stellar spaces". The second magnitude star, Epsilon, lying in the girdle north east of Arcturus, is a double star.

The small stars north west of Bootes represent Canes Venatici, the hunting Dogs, chasing the Great Bear. This constellation contains the third magnitude Core Caroli (Charles' Heart) (Alpha,) a double star with a blue companion which with Arcturus, Spica, and Denebola forms a cross called the Diamond of Virgo. Canes Venatici also contains a remarkable nebula which in large telescopes appears like a spiral, and therefore is called a spiral or whirlpool nebula.

Coma Berenices, the Hair of Berenice, is represented by the irregular group of small stars lying south-west of Canes Venatici and north of Virgo. According to ancient mythology, Berenice, Queen of Egypt, had vowed her hair to the goddess Venus, if her husband returned safely from a war, but Jupiter carried it away and made it a constellation.

Hydra, the Water Serpent, lies to the south-east of Canes Minor and is represented by the chain of faint stars starting from the south of Cancer and extending in a southeasterly direction to the southern borders of Virgo and Dibra, Alfard (Alpha), the solitary reddish star lying southwest of Regulus and south east of Procyon is situated in the heart of the serpent. The group of small stars east of Alfard and South of Leo are called Crater, the Cup, and the bright stars east of Crater and south of Virgo, are called Corvus, the Crow. Those south-east of Corvus are called Noctus, the Owl. All these are perched on the back of the serpent. According to mythology, the Hydra was slain by Hercules, and had nine heads, each of which when cut off shot up into two.

Centaurus, the Centaur, one of the famous southern constellations, lies south of Hydra and is associated with the figure of a monster, half human and half horse, the man holding a spear in his right hand, and piercing a wolf. It is easily recognized by the two first-magnitude stars, Alpha, and Beta situated in the fore-legs. They are called the Pointers to the constellation, Crux, the Southern Cross, which lies west of them between the fore and hind legs of the Centaur. Alpha lying in the east is next to Canopus in brightness, and is known to be the nearest to us of all the stars whose distances have been computed. Its distance is about twenty five billions of miles, and its light takes three and a half years to reach us. It is a double star, one part revolving around the other in eighty years. The small stars north of Alpha and Beta mark the shoulders, the group further north the head, and the stars Gamma and Delta north of the cross the hinder part of the Centaur. The star Omega lying on the back of

the horse north-east of the cross appears in the telescope as a globular cluster of literally innumerable stars, beyond all comparison the largest and most splendid object of the kind in the heavens. Some astronomers have computed the number to be ten thousand.

Crux, the Southern Cross, is easily recognized by the four bright stars lying in the Milky Way and forming the figure of a cross, and counting clockwise, the stars are named Alpha, Beta, Gamma, and Delta. Alpha and Beta are stars of the first magnitude. When Sir John Herschel viewed with his telescope the small star Kappa lying beyond Beta in a line with Gamma and Beta, it presented the glorious sight of a brilliant throng of stars, the finest coloured star cluster, some orange, some greenish white some green, some red, some blue green, and some ruddy, resembling a "superb piece of fancy jewelry" Alpha is a triple star, as shown by the telescope. Alpha and Gamma are called the Pointers, because the line joining them points to the South Pole which is in the constellation Octans, and is marked by Sigma Octanis, a faint star of the sixth magnitude.

The six or seven small stars east of Centaurus and close to it represent Lupus, Wolf, pierced by Centaur, and the group east of Lupus and south of Scorpio is called Ara, the Altar. Aratus, referring to Centaurus, Lupus, and Ara, says:

"His right hand he ever seems to stretch
Before the Altar's circle. The hand grasps
Another Creature very firmly clutched,
The Wild Beast, so the men of old it named."

STUDENTS' SECTION

THE DHOBIES OF JAFFNA

Jaffna today is becoming more and more cosmopolition and men of many races and castes are seen all over the peninsula. As such, it is a bit difficult now to look at a man and say he belongs to this caste or to that trade. Yet in spite of this difficulty we can spot some well-known figures in the streets and lanes.

A man of moderate height and good build, with his veddy up to his knees and his gaudy shawl tied tightly round his waist, sometimes with a huge bundle slung across his shoulder, and over-developed biceps always in tension, may be seen walking along one side of the road in almost any village. As he walks he sways his head to and fro in mechanical motion. He is a very common figure in Jaffna for he is our dhoby.

Always neat and tidy in appearance and in his dress, he is our apostle of cleanliness. He is always an early riser and a late worker. We need not here stop to see how he washes his clothes but it will suffice to say that he washes the clothes as other dhobies all over the world do, (? *Editor Miscellany*) and our dhoby does good work at times. The one universal complaint about him is likely to be that he is not punctual in his visits. Yes, this is true but we have to sympathise with him for his difficulties in being so. The Jaffna dhoby, unlike dhobies of other countries not a mere washerman. He is something more than a washerman. He is an indispensable figure at our weddings and funerals. He has his own place and own things to do at these ceremonies and is never found wanting there. Such perfunctory duties as these take a good deal of his time, which he could otherwise devote to his work. But because of these special duties, the Jaffna dhoby is usually well-versed in village politics and gossip.

The dhobies here are paid in paddy as well as in cash. But the dhoby's income does not depend on his earnings as a washerman only; he has many other ways of earning money. For instance, some dhoby who has earned fame in his own profession, bestows his legacy and patronage on some favourite grown-up son of his and perhaps he then becomes a professional watchmaker in the village.

I cannot help relating to you an incident concerning my own dhoby that took place this last Christmas. A friend of mine had come down here from Colombo for the Christmas vacation and being a young man from the metropolis he had some stiff and some soft collars to be washed.

The dhoby of our village had not had the rare privilage hither-

to of washing collars. When he came to take my friend's clothes to wash, he had also to wash the collars. But my friend very particularly instructed him to wash the collars well.

The dhoby all the time smiled and said that he knew his work well and would bring the clothes soon. After a week the dhoby came and after putting down his bundle, he took a small packet carefully from under his arm. There were the collars to which he had paid extra attention. My friend was pleased to see the dhoby very attentive about his collars and asked him to take them out. When the collars were set out to view, my friend was amazed and angry and I could not help laughing. My poor dhoby had starched and made stiff all the soft collars and the stiff collars had been folded inside out and left soft.

My fortunate friend was expecting to go out that evening to town for a dinner party but he had to stay behind, because he could not use any of these transformed collars.

Time scarcely permits me to relate any more incidents of this kind. Moreover I think you yourselves have probably met with irritating experiences with your dhobies.

But on the whole Jaffna dhobies are attentive to their work and contribute no small part towards the betterment of our peninsula.

S. KANAGASABAI, VI B.

A DESCRIPTION OF KANDY

The town of Kandy is situated at the base of a regular amphitheatre of hills ; the natural beauty of the town renders it one of the most charming spots in an island abounding in lovely scenery. Its temperature is about nine or ten degrees less than that of Colombo or Jaffna. It is deliciously cool all through the year. There are many fine public buildings, situated on fine sites. First, there is the Post Office (formerly the Grand Hotel) in which the Telegraph Office also is situated. In the heart of the town is the Victoria Commemoration building, a fine piece of architecture, erected by the planters of Ceylon is memory of Queen Victoria's Diamond Jubilee. Among the many churches, St. Paul's is the principal one, belonging to the Church of England. It has a square tower built of brick. In connection with the church there is a school for boys and girls. Next to the church is the Queen's Hotel, which is of the highest class, and occupies the best site in town, with a fine view of the beautiful artificial lake, the bund, the esplanade, and the Dalada Maligawa. The hotel is a palatial one and is lighted with electric lights. In front of the hotel is the artificial lake, a sheet of water of about two miles extent. The lake is surrounded by an avenue of tall and spreading trees and palms, under the shade of which the most sacred relic of the

Buddhists is enshrined. Between the temple and the hotel is the bund which separates the town from the lake. It is a favourite walk and drive. Here stands the statue of Sir Henry Ward who constructed the railway from Colombo to Kandy. Every afternoon from four to six, there may be seen a large crowd of ladies and gentlemen, boys and girls, appearing in their grandest attire, whiling away their leisure in merriment on the bund.

There are many other public buildings, such as the Audience Hall, the Town Hall, the Hospital, the Civil and Military, the Mercantile Bank and the Railway Station. The Audience Hall is a spacious one supported by richly carved columns of teak wood. At present it serves for the Supreme and District Court Houses. Formerly the ancient Kandyan Kings held their court here and conducted their business. In the year 1922, the Prince of Wales was given a grand reception in this hall by the Kandyan chiefs. On the west of St. Paul's church is erected the "King's Pavilion," a magnificent and palatial structure, which is the residence of the Governor of Ceylon whenever he visits Kandy. This pavilion is surrounded by beautiful flower gardens, beyond which is a large group of different kinds of trees, palms, and flowering creepers. On the north of the pavilion lies a beautiful wood to which people of all kinds go, some in search of fruit and others for evening walks. There are many roads branching off to different parts of the wood. This whole area is called Lady Horton's Walk. Below the end of Lady Horton's Walk flows the great river Mahaveliganga.

We must not leave undescribed the Municipal Market in Kandy. It is neatly built, airy and spacious. Except metal and liquor, everything else is available here. Fruits, vegetables, and meats are the chief commodities on sale. Fruits and vegetables are plenty at reasonable rates. Fish is brought daily from Colombo but is very expensive. In front of the market is an ornamental fountain. It is very interesting to see the market when it is at its busiest in the evening.

About four miles from the town is the world-known Peradeniya Royal Botanical Gardens. Along the road to it for four miles there stretch rows of palms, coconuts and other trees under the shade of which there are many fine buildings to interest the traveller. The harmony between nature and cultivation is very attractive and fascinating. Just before entering the garden one has to sign his name in the visitor's book. Then on turning to the left, one's attention is arrested by the clumps of palms wreathed with flowering creepers and with beautiful ferns covering their trunks. The second object to catch your eye is the talipot palm, one of the noblest objects in the vegetable kingdom. Each leaf of this peculiar palm is about the size of two umbrellas. These leaves form a crown and present a beautiful sight. In the center of the gardens are the most beautiful flower plants, gay with different kinds of flowers. Another feature of the scene is the climbing plants and banyans. Al-

though climbing and creeping plants are seen all over the island in great abundance and variety, the gardens show especially splendid specimens. Among the many lovely spots there is the fernery under the shade of stately trees. The gardens are enclosed by a belt of tall palms and trees. Beyond this are the wooded tops of the mountains which guard the basin of Peradeniya. When the setting sun floods the horizon with gold, clothing mountains and dales and hills with a glow of rainbow tints, it presents a glorious sight.

In the month of August every year, the whole town of Kandy will be very busy making small huts in the places left between the buildings, which serve as temporary shops. The Municipal Market will be especially magnificent during these days. All these preparations show us that the Kandy Elala Perahera is close at hand. This festival is celebrated in honour of a Sinhalese king and continues for twelve days in succession. During this time Kandy will be in a most magnificent state. The whole town is decorated elaborately for these twelve days, with special pandals and electric jets of every description. The Lake road is gay with electric jets lit in all kinds of colours. It is beautiful to see the reflections of these lights in the water. It may be noticed during this season that crowds of people from all directions will be passing and repassing until on the last day of the festival there will be a huge crowd of people from different parts of the world, of whom the Sinhalese are the most in number. In the day time, scores of thousands of people picturesquely attired will be seen moving about the streets of the town. The leaders of this Perahara are the Kandyan chiefs who appear with four-cornered hats on their heads, shining in the light with their gold ornaments. Their jackets will be made of golden embroidery adorned with priceless jewels. Around their waists there are gold bands stuck with daggers, which flash in the electric lights. It would take pages to describe fully the events of the Perahera. Its chief attractions are the parade of a number of elephants richly covered, fireworks at night, native music, and the groups of devil dancers who dance at the intervals in the procession of the Kandyan chiefs.

M. SUNDRAM VTH A.

THE COLLEGE BARBER

He rises everyday with the sun, and after clothing himself with a verty, firmly tied around his waist, and a shawl which supports his clothing, and after clutching a bag under his armpits, which contains shaving sets as well as a pair of scissors and a comb, all of which may be seen peeping over the top of the bag, he busies himself sharpening his razor, then says farewell to his wife and sets out for his work in the country. But on Saturdays, he takes the road from his home to the College, regardless of all things around him, but carefully avoiding the carts on the road. All his grey hair is bound behind in a knot, his eyelids are half closed, and with his reeling gait like a drunkard, he resembles a man in a nightsmare more than a sensible creature. Every gust of wind sets free a hair from the knot and waves it aloft and by the time he reaches the College much of his hair is "tossing and dancing in the breeze". Another peculiarity that we notice about him is that he can sit in the same posture for hours and hours together dreaming all day long, munching some tobacco and thinking of something. Perhaps he thinks of "old unhappy far-off things" or of "some familiar matter of today" or of some "natural sorrow, loss, or pain that has been and may be again."

The Lyceum members returning after the meeting find him on the ruins of the prayer rooms sitting on his legs. It is a custom of the boarders to have their hair cut only after it has grown quite long. A boy comes with a burden of hair on his head and gives a ten cent piece to the barber. He receives his கையிலை perhaps with a prayer that it may auspicious, and puts it into his purse known as மத்துவை. Then he takes out a comb and a pair of scissors and begins combing the hair of the boy. Now M. is in his element and for the first time opens his eyes but even now somewhat half-heartedly. Click, click, click and off goes a handful of hair while the pair of scissors hovers around the head of the boy. In five minutes he bids farewell to his first customer and welcomes the next.

P. S. RAJARATNAM VTH. A.

FROM THE PEN OF A YOUNG ALUMNUS

We have lately received two little books written and published by Mr. S. Thurairajasingham entitled "Ceylon's Place in Asian Culture" and "Thamil Matha". We rejoice to see that "Bharata Nesan" continues to write, and is not content to end his labours at authorship as soon as he leaves college. As Dr. Appasamy remarks in his article in this number of the "Miscellany", the man who succeeds as a writer must at least have the urge for writing, though it is quite possible that he has no very marked gifts in that direction. For this urge in itself is the greatest gift.

The first pamphlet, "Ceylon's Place in Asian Culture" is the most ambitious under-

taking that "Bharata Nesan" has attempted both in its length and in the breadth of the knowledge which it reveals. The links which join Ceylon to India are convincingly presented and are backed up by a wealth of authority from modern and ancient sources. The author gets in a special word on the close connection of Jaffna with India, but his argument is equally strong for the connection of Ceylon as a whole. Most of us will find several unfamiliar and interesting facts presented—for instance, the fact that H. G. Wells names the sacred bo-tree at Anuradhapura as the oldest tree in the world, so far as can be historically known, or that in ancient days "an infinite number of vessels arrive at as well as go from Ceylon." In the midst of much to praise, however, we must find fault with the booklet in two respects— there are many careless mistakes in the printing, and the language in which the book is written lacks clarity and correctness. If English is to be used as a vehicle for the writing of books of this kind, constant pains and attention are necessary, so that the language and form may equal in attractiveness the interest of the thought.

The other booklet "Tamil Matha" is an appeal from the "Tamil Mother" to her young people to learn their own language and civilization. We are glad to see, however, that the young author is sane enough to advocate the learning of other cultures as well. "Do not despise the wealth of other countries, or even claim supremacy over them; nay, do not even compare them with yours. . . . Love other literatures and study them as embodying the progress of humanity". This is good advice for us all. Mr. C. F. Andrews has been kind enough to write a preface for the larger booklet, explaining as he does so that the subject of Ceylon's relation to Indian culture is dear to his heart.

We venture to print below part of a recent article from Thurairajasingham, our "overseas student" as he likes to call himself, because we think that it expresses the feelings of many of our young alumni as they go out into the world.

"Let me as an 'overseas' student of Jaffna College, as I like to call myself, write a few lines of the rich experiences and tendencies cultivated and acquired during my days at Vaddukoddai. Let me first strictly warn my reader not to say of what I have written that I have allowed my enthusiasm and feelings to run away with my pen when I say that the best days of my life up to now were those spent at Jaffna College, and let him who owes no good word to missionary activities in the field of education leave me and mind his own vocation.

When I was considering the higher issues in the domain of life and character, Jaffna College presented to me great ideals of love and service, humanity's great treasures. My "College Home" gave me ample facilities for my own special life endeavours in the light of my own conscientious beliefs. That is why I hold and treasure her ever in memory, that is why at every moment I speak and think of her. In spite of all the controversies whether it be on matters religious, political, educational, or on any other subject that the man outside the four walls of the College attends to, my friends both of class and College, and I felt that we, the young, ought to set wrongs right. We had in our own way our College Parliament. We assembled everywhere and anywhere, thought, and discussed all we wanted to. We never lost a minute—we would thunder, beat the tables, and discuss matters of moment in the Dining Hall (though we had many a conflict with the Custodian of Edibles at the Hall) or whisper in the Ottley Dormitory in groups after our Silence Sergeant had sent in his orders to quit; or "thresh it out" at the Brotherhood or even at the volley ball court as we did one day. This went on to such an extent that the outside world of politics, nationalism, swarajism and Ghandism, seemed present in little at Jaffna College."

IN MEMORIAM

EDWARD VELUPILLAI RASIAH

The untimely death of Mr. Edward Valupillai Rasiah during the vacation on Wednesday the 21st April 1926, at Chavakachcherri, was learnt with much regret by the staff and students of the College. He was born in a Christian family at Chavakachcheri and had his education in Jaffna College and St. John's College. Before he went to the Government Training College, Colombo, he was a teacher in schools affiliated to Jaffna College, of one of which, the Udupiddy English School—he was the headmaster. After training he first joined the staff of St. John's College, but came again to us after three years' service there as a first class trained teacher.

When he was a student in College he won a high place in the field of Athletics and was Football Captain of both Jaffna and St. John's College.

As a teacher he possessed a skill in presenting his lesson to his students and in creating a degree of interest and activity which was soon recognized as characteristic of his classes.

Those who know him well will miss him also as a very affectionate and jovial companion.

He leaves behind his wife, his sister, Mrs. G. D. Thomas, and other relations. To all of his relations and to the wider circle of his friends and acquaintances, we extend our heartiest condolence.

D. S. S.

S. RATNASUNTHERAM, FORM IV. B.

It is the sad task of the Editors of the Miscellany to chronicle yet another death among our student body, at the very beginning of this term. S. Ratnasuntheram of Form IV B, led his class in March in scholarship and was a most promising student. He had also taken part in the declamation contests at our last Old Boys' Day, last October. He died of fever, presumably caused by sunstroke, after a few days' illness. Our sympathy goes to his class—and especially to his mother, in the heavy grief she suffers in losing Ratnasuntheram, her one surviving son.

VACATION ACTIVITIES

The long holidays find our little world of six hundred scattered so widely, and engaged in so many different activities that even the monsoon winds are hardly strong enough to blow them back to their "College home" by the middle of May. Some few, notably the Intermediate students, stick closely to their books, vacation though it be. Some among both boys and staff, flee to the hills—in India or Ceylon—and leave the boiling sun of a tropical April to do its worst in the Jaffna they have deserted. Some find that work in the fields, or the pleasant pastime of driving cattle is a welcome change from the arduous mental labour of term time. Others are absorbed in new worlds of romance or adventure, as they delve deep into books kept for vacation hours. Still others (tell it not in Gath!) find the happiest hours of vacation are those which they spend in sleep, on some cool verandah, beguiled by pleasant dreams into the adventures of even a Haroun al Rashid! To follow in imagination any further the many activities of our many loyal sons would take us too far afield, but we may, nevertheless, pause to chronicle a few special events in which a considerable number of us have been interested.

The week following the closing of college, that is, the second week of April, saw the beginning of the annual Jaffna tennis tournament in which two members of our staff engaged. They were successful, we understand, in the first round of the tournament, but fell before the champions, Messrs. Pinto and Rennie, in the second. However, we doubt not that the pleasure of watching experts at their favourite game, more than offset the trifling disappointment of their own defeat.

About the middle of April came another annual event, the Student Christian Camp at Moratuwa. The small-pox epidemic at Galle prevented the Galle Colleges from entertaining the camp, as they had first planned, but the hospitality of the Prince of Wales' College at Moratuwa was as prompt and cordial, as in 1925, and our six delegates—Mr. Bonney of the staff, and five of the Senior students,—found themselves well repaid for their attendance. Besides these six, our College was further represented by V. Nalliah of last year's Inter-Science class, now in the Colonial Secretary's office in Colombo, who got a special leave that he might show his continued interest in Student Christian activities. The principal speakers at the camp, which, as usual, lasted for ten days, were the new Archdeacon of Colombo, Rev. Guy Vernon Smith and Dr. Yesuthasan of the Tirupattur Ashram. The new president of the Student Movement in Ceylon for the coming school year is L. W. Heffonstall of the Govt. Medical College of Colombo. Mr. Bonney was appointed again one of the three Ceylon representatives on the Student Committee of India, Burma and Ceylon.

The last part of April found Mr. Handy Perinpanayagam and others of our staff hard at work in helping to make arrangements for the Students' Congress, the first session of which had such an auspicious beginning in Jaffna, a little over a year ago. The Chairman and the chief speakers were appointed, the place arranged—and "all things were ready," when the ubiquitous cholera germs which had been causing alarm in Jaffna for several weeks, became a bit too threatening for comfort, and it was decided that it was unwise to hold the Congress as long as the epidemic existed. So once more an epidemic interfered with plans for student activities, and the Congress was postponed until August in the best interests of all concerned.

The second week in May found a group of missionaries and Indian Christian leaders gathered together at Kodaikanal, S. India, in a Religious Education Conference, of which Dr. Miller, formerly of Jaffna College, was one of the moving spirits. Mr. Chelliah, our Vice-principal, accompanied by Mr. Amerasingam, whom we refuse to think of in any other way than as still connected with us, went from Jaffna for this Conference. The Conference was also attended in its various sections by the Principal and by some of the missionary members of the College staff.

The vacation ended, as it began, with tennis, for in the tennis tournament of May 25th at Kodaikanal between the Brit-

ish Empire and America, Mr. Bicknell was one of the team of eight players representing America. We regret to state however, that our Principal's team was defeated by a close score. At least, our cheers can continue for the Empire!

On May 26th, the vacation was over, and College re-opened for the second term.

"THE UNION"

We are at the threshold of another year full of hope that we may accomplish much as we have done last year.

We had the election for the first term of this year on the 1st of June, 1926. The following were elected office bearers:—

Patron : (for the year)—The Principal
President :—Mr. Ganesh Iyer.
Vice-President:— Mr. V. Sivagurunathan
Secretary :— " S. Sangarapillai
Treasurer: " S. T. Seevaratnam
Committee: " A. W. Abraham.

S. SANGARAPPILLAI
Hony. Secy.

"THE ANNIVERSARY"

The first anniversary of "The Union," the Association of the London Intermediate classes was celebrated with due dignity on the 1st of April 1926. The public meeting was presided over by the President, Mr. A. W. Nadarajah. Two songs, one English and the other Thamil, were contributed by Messrs D. T. Palanathan and R. C. S. Cooke respectively. The report of the first year which is given below was read by the Secretary. Among the interesting items were a recitation by Mr. A. C. Nadarajah concerning a bachelor sewing a button on his coat which evoked much laughter from the audience, and a farce entitled "Ancient and Modern Jaffna" which was very much applauded. The bewitching figure of the modern girl with bobbed hair, a cigarette in her mouth and tennis racquet in her hand still haunts the minds of many.

We had the distinct advantage of getting Mr. J. A. Mendis B. A. (Hons. Oxon) to give us a very interesting and instructive talk on "Social Life at Oxford." Remarks were offered by Messrs Advocate S. D. Tampoe, and by J. V. Chelliah, M. I. Thomas and D. S. Sanders of the College Staff.

The Patron of the Union also spoke. The celebrations came to an end with the serving of "Thampoolam" and the singing of the College Song.

Our thanks are due to all who helped us to make this function a success, and especially to Mr. K. Somasundram for having enlivened us with music.

ANNIVERSARY REPORT OF "THE UNION"

In presenting the report of the first anniversary of "The Union" I should not forget to mention that it is only half a year old. The Union sprung up last October from the suggestion of the Principal and the present Patron of the Association, when he found with us that we needed an association of a higher status than the Brotherhood for our general improvement. To quote the first clause from the constitution of "The Union" the aim of the Association is "To promote our knowledge in subjects Social, Political, Literary, Scientific, and to improve in Public Speaking."

That we have been true to the ideal set up in the constitution can be seen in the variety of subjects we discussed in our debates and in the lectures we listened to. Among the subjects for debates were:—

1. "Morality Increases with Civilisation,"
2. "Steel is a better writer than Addison,"

3. "University Education is Necessary for Women,"
4. "Man can be made sober by an act of Parliament," and
5. "Gentlemen should shave."

We were fortunate enough to have visitors to lecture to us. Dr. Thambiah and Mr. H. S. Perera lectured to us on "Thayumanavar" and "Some Psychological Types" respectively. Our thanks are due to them. Our thanks are also due not in a small degree to our Professors Messrs. Chelliah, Bicknell, Harrison, Phelps, Thomas and Mrs. Harrison for lecturing to us on such splendid subjects, as :—

"True Aim of Education," "Leadership," "Genius of the Roman People," "Physical Education," "Democracy," and "Women Authors in English Literature."

It should not be taken for granted from this that we are merely a passive body listening to orators and admiring their eloquence. The lively discussions that followed each lecture would correct any such misunderstanding. We are also proud in that we have amongst us men of originality, scientists, literary men and research workers. To this group belong Messrs D. T. Palanathan, A. W. Nadarajah, and S. Pooranasatcunam who gave us edifying and instructive and amusing papers on "Some Natural Phenomena and their Scientific Explanations." "The Super-Natural Element in Shakespeare" and "Photography."

Our activities are not confined alone to the improvement of our heads. We have a Paddle Tennis Club, a Badminton Club, and a Volley Ball Club. Greatness was thrust upon us when the much envied and keenly contested for Volley Ball Shield came to our proud possession.

Our thanks are due to all those ladies and gentlemen who patronised our meetings with their presence.

Ladies and gentlemen, I shall close the report with a word of thanks to all those who have very kindly responded to our invitation with their kind presence.

Sd. R. C. SELVARASU COOKE.
April 1st, 1926. Hony. Secy.

"THE LITERARY CIRCLE"

The society is a young one started at the beginning of the last term by a few students of the Senior Form, whose literary tastes persuaded them to join together and find an opportunity of discussing literary subjects, and expressing freely their opinion on literary matters.

The society invites speakers for lectures on such subjects. The society has had nine meetings which are held weekly. Four of the meetings were devoted to lectures, two to discussions, one for selected readings from great authors.

The lectures already heard are :—

1. Milton's "Paradise Lost."
2. "Dr. Johnson and His Literary Circle" Mr. Brodie.
3. "English Women Novelists." Mrs. M. H Harrison, B. A.
4. "The Value of Studying the Classics" Mr. Harrison B. A., B. D., S. T. M.
5. The meeting for selected readings from great authors was conducted by Mr. Handy B. A. (Lond.) He read to us from Tennyson especially "In Memoriam," from Kipling, Edgar Allen Poe and Wordsworth.

The members of the society owe a great deal to those who have instructed them on literary subjects and thank them very much. They also owe a great deal to the well wishers of the society. They also thank the Principal for the encouragement he has given them.

They hope to accomplish much in the study of literature.

A. GUNANAYAGAM
Hony. Secy.

"MANOHARA"

Manohara is a modern Tamil play written by Rao Sahib P. Sambanda Mudaliyar, the well-known Indian amateur-actor and playwright. It contains nothing "obscene" or "vulgar" as some critics appear to think. None will, unless he is prejudiced against all dramatic representations on the stage, debate the grandeur of its conception and the excellence of its language. Shakespeare tells us that to gild refined gold or to paint the fily is wasteful and ridiculous excess. And wasteful and ridiculous indeed it would be to attempt any encomiums on the author of *Manohara*.

Many critics in their desire to find fault catch only the shadow and lose the substance. Those who view the play with the least glow of the imagination that warmed the heart of the playwright can never condemn it as fustian effort and theatrical nonsense. And unless a bit of the same spirit that elevated the dramatist elevates the critics too, they must not presume to talk of taste, elegance or dramatic irony.

The charm of a play depends primarily on two things: plot and characterization. The plot of Manohara is intensely dramatic and the characters wonderfully real. The Jaffna College Dramatic Club manifested its vitality by successfully staging *Manohara* on Saturday the 20th March under the patronage of Mr. E. W. Kannangara B. A., C. C. S., the Police Magistrate of Jaffna. The performance reflected great credit on the actors. The parts were well conned, the rendering was natural, the costumes suited the actors, the scenic representation was artistic.

In a performance where no part has suffered it is invidious to make distinctions. Nevertheless I cannot refrain from giving the palm to that fine trio of amateurs—Manohara, and Vasanthasenai and Padmavathi who in spite of their nature and masculine voices, caught the audience by their superb acting. It must be emphatically said, however, in fairness to all, that every actor understood his character and portrayed it true to the conception of the dramatist.

Prushothama the Raja was kingly and spasmodically amorous somehow provoking fear, scorn and sympathy.

Manohara the Prince was chivalrous and heroic, exhibiting a keen sense of duty, triumph and affection.

Sathiaseelan and Pauthayanan, the two ministers were courtly, friendly and philosophic, the former somewhat lacking in manliness, the latter in self possession.

Vasenthan the mad cap son of the adventures, was full of fancies, conceits and idiocy.

Vehadan the jester, was Feste like musical and witty.

Padmavathi the Ranee was tall, majestic virtuous, and seemed at once the prototype of the faithful Hermione.

Vijayai was young yet capricious and jealous in love and but for the odd head gear, would have been a 'thing of beauty.'

Vasanthasenai the courtesan, like Lady Macbeth a great bad woman, was attractive though villainous, ambitious and dominant.

Nelaveny the maid was Maria like, saucy and naughty.

Kulakuru the family priest was austere, grand and solemn.

The play is a masterpiece of the author and shows very lucidly and forcibly the fidelity of a virtuous wife, the obedience of a dutiful son, the sacrifice of a faithful friend and the bold villainy of a bad woman! The moral of *Manohara* comes home to us with double force: virtue triumphs—vice surrenders. The performmance was repeated on Wednesday the 9th of June at St. John's College Hall under the patronage of His Excellency the Governor in aid of the Agricultaral School, Jaffna. The performance showed traces of improvement and was highly applauded by Advocate S. D. Tampoe of histrionic fame.

Jaffna College has contributed a fair share to the advancement of knowledge and the reformation of Tamil Drama. This is a period of the world's progress when everyone must grapple with the higher issues of life, even Tamils, and an appreciation of the different phases of human nature and a keen insight into them from the vantage ground of the Tamil stage must turn out to be of incstimable benefit to

our young men. Go ahead, Jaffna College!

The cast of characters was as follows :

MANOHARA

Dramatis Personae

Purushothaman	Mr. P. W. Ariaratnam
Sathiaseelan	" L. V. Chinnathamby
Pauthayanay	" A. M. Brodie
Manohara	" S. A. Visuvalingam
Kulakuru	" A. Kathiravelu
Vihadan	Mas. K. Nadarajah
Vasanthan 1st performance	Mas. K. Somasundaram
2nd performance	" T. C. Kanagaratnam
Padmavathy	Mr. I. P. Thurairatnam
Vijayal	Mas. K. Sivasipiragasam
Vasanthasenai	Mr. K. Somasundaram
Neelavany	" D. T. Balanathan

G. A. R.
Urumperai

THE KING'S BIRTHDAY CELEBRATION

The birthday of the King-Emperor was celebrated here at the College on June 3rd in a fitting manner. The college day began with a speech at the morning chapel exercises by the Vice Principal, Mr J. V. Chelliah, in which the speaker drew the attention of the students to the significance of the day throughout the empire. Following the chapel exercises the entire student body and the teachers assembled in front of Ottley Hall and sung the National Anthem as the flag was raised.

In the afternoon most of the boys and teachers made their way to town to see the final events in the Annual Intercollegiate Athletic Meet on the Esplanade. The preliminary heats, and some of the finals in this meet had been held on Saturday, May 29th, and on June 3rd, Jaffna College had a team entered in this year's meet, and finished second among the six colleges who were competing,—Manepay Hindu College winning 64 points to our 44½. St. John's College was third with 30 points.

The list of our point winners follows:

Long Jump (Seniors) Won by V. Muttu,—Distance: 18 ft., 1 in,

Long Jump (Juniors), Second place won by S. Chinniah.

High Jump (Seniors), Second place won by V. Muttu.

High Jump (Intermed), Gnanasegaram tied for first place, with a height of 4 ft., 9 ins.

High Jump (Junior), S. Chinniah tied for Second place.

Cricket Ball Throw, won by V. Muttu,—Distance: 314 ft.

100 yds. Dash (Intermed.) won by S. Kandasamy;—Time: 12 secs.

220 yds. Dash (Seniors) won by J. C. Arulampalam,—Time: 25 secs.

Obstacle Race (Intermed.) won by S. Kandasamy,—Time: 42⅘ secs.

Half Mile Race,—Second place won by T. Visuvalingam.

Relay Race,—Second place won by Jaffna College Relay Team.

There is a good deal of ground for encouragement in the record our boys made in this year's Intercollegiate Track and Field Athletics. A fair amount of diligence in practice brought its reward in the results obtained in competition with other colleges. Next year's team, building on the experience gained this year, may be expected to prove a still more formidible contender for championship honours, both in the Dual Meets during the first term, and in the Intercollegiate Meet on the King's Birthday.

C. W. PHELPS

THE DUAL ATHLETIC MEET WITH ST. JOHN'S COLLEGE

On March 27, the last Saturday of the first term, St. John's College visited us at Vaddukoddai for a dual track and field meet. This was our second meet of the year,—the first one having been with Manepay Hindu College at Manepay, on the previous Saturday. There were events in the meet for seniors, intermediates, and juniors, though most events were for seniors,—17 to 20 years of age.

As in the previous dual meet with Manepay, it was evident again in the St. John's meet that our chief strength lay in the track events, although we won both jumps, and the cricket ball throw in the field events. St. John's College won the shot put and the tug-of-war both, by a good margin, but the hurdle race was the only track event they could win. It will be interesting to note, however, that in the King's Birthday Intercollegiate Meet held last week in Jaffna, Jaffna College was just nosed out of first place in both the half mile and relay races by St. John's runners. The list of our point winners in the dual meet with St. John's College follows:

100 yd. Dash:	(Senior)	: Won by J. C. Arulampalam,—Time: 11. O secs.
" "	" (Inter)	: Won by G. P. Alexander,—Time: 12⅕ secs.
		S. Kandasamy, Second place.
" "	" (Junior)	: Won by S. Chinniah,— Time: 13. O secs.
High Jump		: Muttu and Gnanasegaram tied for first place;— Height : 4 ft. 10ins.
440 yds. Run		: Won by J. C. Arulampalam, — Time: 55⅖ secs.
		A. Ampalavanar, Third place.
Hurdles		: K. Arumugam, Third place.
Cricket Ball Throw		: Won by V. Muttu,— Distance: 266 ft.
Long Jump		: Won by V. Muttu,— Distance: 16 ft. 10¼ ins.
		: J. C. Arulampalam Third place.
Half Mile Run		: Won by T. Visvalingam,—Time 2. m., 24⅕ secs
		: K. Arumugam, Third place.
220 yds. Dash (Inter)		: Won by S. Kandasamy,— Time: 29 secs.
		: G. P Alexander, Second place.
" " "	(Junior)	: Won by S Chinniah, — Time: 30⅖ secs.
Relay Race		: Won by Jaffna College,— Time: 1 m. 54⅗ secs.

The meet ended in a victory for Jaffna College by the score of 66 to 48. Every event, however, was very keenly contested, and in several events we secured first place only after a closely fought fight.

C. W PHELPS.

EXAMINATIONS

With unexpected promptness, the Cambridge results arrived on March 27th having been sent from Colombo by A. T. Vethaparanam of the Training College. In common with other Jaffna schools, we fared rather badly, passing thirteen, a little more than one third of those who sat for the examination. Of these, one, T. K. Curtis, gained Honours, and eight secured exemption from the London Matriculation. We rejoice over the fact that seven of these eight are continuing their education, one in the University College, and six in our own Intermediate classes. Thirteen others besides these fortunate ones passed in four sections, including the necessary sections of Mathamatics (or Science) and English—which fact is surely a warning to succeeding classes to try to attain a high standard in every subject, rather than to be content to be on the border line between pass and failure in several. The next examination in which we are interested is the Intermediate, which starts in Colombo the first week in July. The *'Miscellany'* wishes all success to the nine adventurous students from our Intermediate Classes who go to Colombo just as this issue appears, to take up the examination. The names of the successful candidates in the Cambridge Senior are given below. Following the custom of the last two years, the College presented no candidates for the Junior examination.

Abraham A. W.	(Exemption)
Arunasalam M.	(Exemption)
Curtis. T. K. K.	(Honours)
Chinniah, C. R.	
Sangaralingam M.	(Exemption)
Sangarapillai S.	(Exemption)
Seevaratnam T.	(Exemption)
Selvadurai M.	(Exemption)
Selvanayagam S. S.	
Sivagurunathan T	(Exemption)
Thambiah S.	
Thampipillai V.	(Exemption)
Thuraisamy I.	

VALETE*

With Acknowledgements to *The Trinity College Magazine*

1. *R. C. Selvarasu Cooke*; Junior Athletic Champion 1919, Cricket Captain 1921 | '24; Secretary. Brotherhood 1923, Secretary, Inter Union, District Cub-master. Inter Arts 1925—'26.

2. *A. W. Nadarajah*; English Editor Brotherhood 1923, Matric 1924. President, Inter Union; First Secretary Student Council. Inter Arts 1925—'26

3. *A. K. Kandiah*; Winner Rockwood Scholarship 1923, Cricket Captain 1925; First Secretary, Inter Union. Inter Arts 1924—'26.

4. *A. C. Nadarajah*; All round Athlete; Treasurer, Inter Union, Captain Inter V. B. C., Inter Arts 1924—'26.

5. *S. Pooranasatcudam*; Senior Hons. 1923. Treasurer, Inter Badminton Club. Inter Arts 1924—'26.

6. *J. S. Vijayaratnam*; Matric 1925; First President, Inter Union. Inter Arts 1925—'26.

7. *D. T. Balanathan*; Senior 1922 Matric. 1925; Vice-President Inter Union; Tamil Editor Brotherhood 1923. Inter Science 1925—'26.

8. *J. S. Rajanayagam*; Senior Hons. 1924. Inter Science 1925—'26. Executive Committee Y. M. C. A. 1925.

9. *S. S. Selvanayagam*; Senior 1925; Vice-President, Y. M. C. A. 1925; Wembley Scout; Leader Scout Troop.

10. *C. R. Chinniah*; Senior 1925. English Editor Brotherhood 1925.

11. *S. Ramalingam*; Senior 1924; Matric 1925; Member of the College Foot-ball eleven 1925. Inter Arts 1925.

12. *S. T. Aseervatham*; Senior 1924; Secretary, Y. M. C. A. 1925; Cub-Master.

13. *V. Murugasoo*; Studied Senior 1925; King's Scout and Patrol Leader.

14. *K. Thambyrajah*; Senior Exemption 1925.

15. *S. Thambapillai*; Studied, Senior 1925; Member of the Inter Class Thachi Team 1925.

16. *T. Sivagugunathan*; Senior 1924; Senior Exemption 1925.

17. *I. Thuraisamy*; Senior 1925.

* Editor's Note: In this department, the College bids farewell to all those in the Senior class or above, who have left us since January, 1926.

PRINCIPAL'S NOTES

Sir Hugh Clifford, the Governor of Ceylon, paid a visit to the college on Friday the 11th of June and declared a holiday for Monday the 14th of June. This is, doubtless, about what the average Jaffna College boy would enter in his diary. Governor's visits are made most welcome to boys when they carry in their wake, as they usually do, a holiday. But the visit itself seemed to be a very welcome break in the routine of the student life. His Excellency pushed right into the class rooms where classes were in session and quizzed about the lessons and the plans of future employment and in one geography class gave a very interesting bit of information regarding the Sahara desert. One boy in the drawing class was asked to draw an automobile on the blackboard. The result was not disappointing. The work in the Manual Training room brought many questions as to the effect upon the boys' ideas of the dignity of labour of such activity as planing boards, driving nails, and sawing. In the library, the librarian was able to call the Governor's attention to the fact that we had on our shelves a volume from his own pen on "Excavations in the East". The evident ignorance regarding the existence of such a book on the part of the guide led to the suggestion that here was a field of labour for the librarian.

There was a formal meeting in Ottley Hall at which the Principal spoke a few words of welcome. The thought he brought out was that he had special pleasure in welcoming His Excellency to that hall which stood for International Good Will and Co-operation, since it was a generous gift from an Englishman, Sir Richard Ottley, to the early American Missionaries that enabled them to go ahead with the erection of the building and led them to perpetuate his memory by giving the hall his name. Hon. K. Balasingham who had come from Colombo especially to attend the meeting as the chairman of our Board of Directors, then spoke. He emphasized the long service of the College and advocated our claims for help from the Government to carry out the big building program we have on foot. The first step in this program is to be the remodelling of Ottley Hall itself. The Governor rather took issue with a statement of Mr Balasingham as to his ability to bring it to pass that the aid should be given, but indicated a willingness to work with Mr. Balasingham for the cause, and expressed his appreciation of the excellent work of the college in the past.

As the party rode away Mr. Chelliah presented the Governor with a history of the college so we trust his interest may be deepened in our work here.

FROM THE EDITOR'S PAGE

We print this time from the pen of a friendly critic, who is an Old Boy of St. John's College, an appreciation of the performance of "Manohara", a modern Tamil play given twice during the last three months by members of our Staff and a few of our Senior students. We particularly appreciate his remarks as coming from one who, in his student days, both took part in many a college play, and is an alumnus of a College which several years ago also gave an excellent production of "Manohara" The Jaffna College performance was given the first time in aid of the funds of the Y. M. C. A, and the second time, at the request of one of our old boys, in aid of the Agricultural College at the time of the Governor's visit. We agree with our critic that the parts were excellently taken and that at times, the acting showed real power. Not the least successful part of the performance was the cheque for Rs. 300 00 which was given to the Director of Agriculture at the second performance, and tho' equal amount that was given to the Y. M. C. A. after the first performance. We hope that our Staff will introduce us and the Jaffna public at some future date to some other outstanding example of the modern Tamil drama

Another contribution in this issue comes from India, from one who is doing yeoman service in the cause of literature for India—A J. Appasamy of Madras, a Doctor of Philosophy from Oxford, who now holds the position of General Editor of the Christian Literature Society. We value deeply the kindness of Dr. Appasamy in writing so readily for our college magazine, when his days are as so full of work. We should especially like to call our readers' attention to the fact which Dr. Appasamy points out, that it is not primarily brilliance or extraordinary mental gifts that make a writer but rather an insatiable desire to write. No field of service offers greater opportunities to young men today than literature, for the creation of a modern literature of high grade with Indian backgrounds, both in various vernaculars and in English is badly needed. We hope that there are many budding young authors to-day in Jaffna College. Before we leave the subject of literature we should like to warn our contributors that we, like every other reputable magazine, do not accept anonymous contributions. A writer may sign "a nom de-plume" if he wishes, but he must prove his "bona fide" character to the Editors.

The College misses this term the visits of Mr. H. S. Perera, for the last two years our Chief Inspector of Schools in this province. We congratulate him on his promotion to be Chief Inspector of Schools in the Island, and hope that in this capacity, he may still remember Jaffna, and visit us occasionally. In the meantime we are grateful for the efforts of Mr. Arulanandi for his helpful service to the teachers of the Lower School. From now until December are the best months of the year for work, both for teachers and students.

> "The longer on this earth we live . . . .
> The more we see the stern, high—
> featured beauty
> Of plain devotedness to duty:"

said James Russell Lowell once, and surely no other lines are a better motto for the steady routine of class work faithfully done day by day. It is such devotion to duty that makes what we build not a foundation of hay or stubble, but rock that shall endure.

With this issue of the *Miscellany* the present editors end their labors. We wish for the new editors the same happy co-operation from staff and students which they have given us, and always an ever-increasing interest in the "*Miscellany*".

ALUMNI NOTES

By C. H. Cooke, J. P.,

Dr. J. P. Subramaniam, Medical Officer of Puttalam, has been promoted to the First Grade of the Medical Service.

Dr. A. W. Rasiah, has been appointed Additional Medical Officer at Mandapam.

Rev. E. R. Fitch, has joined the S. I. U. C. and has been invited by the Navaly Church as its Pastor.

Mr. A. E. Clough, Pensioner and Planter F. M. S., has returned to Jaffna.

Mr. A. Thamboe, Secretary Widows' and Orphans' Pension and Public Officers' Guarantee Funds, who was on leave in Jaffna left for the F. M. S, in April.

Mr. E. Ariam Williams, who is now connected with Tagore's Institution, Bengal, as Director of Education, is spending his holidays in Jaffna.

Dr. M. Sangarappillai, Itinerating Medical Officer, Southern Province, has been appointed Medical Officer, Karankoditeru.

Dr. N. Ambalavanar, has been appointed House Officer, General Hospital, Colombo.

Dr. C. S. Ratnam, Provincial Surgeon, Eastern Province, is retiring from service.

Obituary

The death of *Mr. Abraham Chinniahpillai*, Notary Public, occurred on the 10th of March at Pandeterumpu.

Mr. Edward Veluppillai Rasiah, passed away on the 21st of April at Chavagachcherry.

The death of *Mr. K. Sivaprakasam*, Proctor, S. C. took place at Valveddi on the 25th of April.

Matrimonial

Mr J. P Hensman, Forest Ranger, Anuradhapura, was married to Miss Rajamalar Thambyaiah on the 27th of March at Wesley Church, Alaveddy.

RECORD OF COLLEGE EVENTS

March

27th, The staff and students of the College stage "Manohara" at Manipay.

An Athletic meet with St. John's takes place on our field. The Cambridge results arrive.

April

1st, The Union celebrates its first Anniversary.

2nd, The College closes for the Easter vacation.

May

25th, The College re-opens.

30th Mr. J. C. Amerasingham speaks on "The Message of the Charka" at the Sunday evening service.

June

2nd, Mr. Ariam Williams speaks in the Round Table and in the Y. M. C. A.

3rd, The King's birthday. Our boys take part in the Inter-Collegiate Sport Meet.

4th, The Senior Intermediate students are entertained at dinner at the Principal's bungalow.

6th, The evening preacher, Mr. Bicknell, speaks on "Henry Martyn."

9th. Our staff and students stage "Manohara" in aid of the Agricultural School, under the distinguished patronage of His Excellency the Governor.

11th, His Excellency the Governor visits the College accompanied by his Aides, by Mr. F. J. Smith, Government Agent of the Northern Province, the Hon. Mr. Balasingam and Maniagar Sandrasegaram.

14th, The College enjoys a holiday in celebration of the Governor's visit.