

UDUYIL

1824 — 1974

UDUVIL GIRLS' COLLEGE

1824 — 1974



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150TH ANNIVERSARY

APRIL, 1974.

1911-12

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“The heaven and heaven of heavens cannot contain Thee,
how much less this house that I have builded ?”

1 Kings 8 : 27.



BEHOLD,

A SOWER WENT FORTH TO SOW

.....

AND SOME FELL ON GOOD GROUND.





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"It is agreed to have the Female Central school here. I feel that it is a great object. If it is the will of God that the school should come here, may we be prepared by His spirit to enter on the work with right hearts. May the beginnings of the school be marked with His special blessing."

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"Her children arise up, and call her blessed".

The Rev. Telfer Mook

U. C. B. W. M.

475, Riverside, Drive,
New York.

ON behalf of the United Church Board for World Ministries, I bring you our warmest greetings on the occasion of your Ter Jubilee Celebrations.

Uduvil has long been close to the heart of our work. From its very beginnings, missionaries of our Board have spent many years of their lives at Uduvil, cherishing it and loving it even as we do today. There is a spirit at Uduvil that is rare, unique and precious, and we rejoice with you now as you continue to carry on the magnificent tradition that has made Uduvil so great. May you be richly blessed and guided by God's Holy Spirit in the years to come.



Rev. & Mrs. T. H. Mook at Uduvil.

Christopher Van Hollen

American Ambassador.

I am happy indeed to send this message on the occasion of the publication of the brochure commemorating the 150th anniversary of the founding of Uduvil Girls' College.

It is a point of particular pride to me as the representative of the United States of America in Sri Lanka, to recall that it was an American, Mrs. Harriet Winslow, the great grandmother of the late Secretary of State of the United States, John Foster Dulles, who founded Uduvil, the first girls' boarding school in Asia. Uduvil Girls' College has grown most impressively over the years and has achieved an enviable reputation for its many contributions to the educational and cultural life of Sri Lanka.

You have my most sincere congratulations on Uduvil's superior accomplishments and my very best wishes for the future development of the College.



FLOWERS FOR THE FOUNDER

Mr. Maxwell H. Gluck, American Ambassador, at the grave of Mrs. Harriet Winslow, great-grandmother of Mr. John Foster Dulles, Foreign Secretary, United States - 1958.

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FOR THE FOUNDATION

of the State of New York

The Rt. Rev. D. J. Ambalavanar

*Bishop of the Jaffna Diocese
of the Church of South India.*

*Bishop's House,
Vaddukoddi.*

IT gives me great joy to send greetings and congratulations on the occasion of the 150th anniversary celebrations of the Uduvil Girls' College. Any institution can be justly proud of 150 years of existence. It has been said that what matters is not the years that has been put into our work but the work that has been put into our years. For Uduvil Girls' College these 150 years are not merely an unique record of time for a Girls' School in Asia but also an unique record of the quality of its service and of the nature of its contribution to education. It can particularly be proud of its role in the progress of women in this country. Among many contributions that Christian Missions have made to the history of our nations in



THE RT. REV. D. J. AMBALAVANAR

Asia one distinct contribution which is universally acknowledged is the contribution through girls' schools towards the emancipation of women in this part of the world. That Uduvil played a pioneering role in this respect will always be a proud record for the school.

Through the 150 years the school has gone through various phases in its history and it is significant to record that for the major part of its history it has been an independent school receiving no support from Government. That the school has continued to contribute to excellence in education as a non-fee levying private school for more than a decade now is itself a vindication of the quality of its service and a justification of its place in the life of our community.

Today much is said about education as a process of liberation. Uduvil with its motto, "The truth shall make you free" has had a surer grasp of the true springs of liberation and it is our prayer and hope that it will continue to bear witness to The Truth which alone can make men free.

Throughout its history Uduvil has been an integral part of the life of the Mission and now of the Diocese and as she looks forward to the future we are confident that it will continue to be a true handmaid of the Church in raising many children to be conformed to the measure of the stature of the fullness of Christ.

எண்ணிப் பார்க்கையில்.....

கல்வியே மூல தனமெனக் கருதும்
 நல்லிசைத் தமிழர் யாழ்ப்பாணத்தில்
 முன்னிலை யெய்தி முதன்மையுற் றமையால்
 பொன்னிலத் தாரும் பொருமைப் படவரு
 தண்ணளி ஞானந் தலைத்தலை யெய்திப்
 பெண்குலத் தாரும் பெருமையுற் றதுபோய்க்
 கதிரவன் உதிக்குங் காலையின் முன்னே
 முதியவர் இளையவர் முற்றப் பாலர்
 அனைவருந் தோட்டத் தொழில் செய்ச்சென்று
 பனையின் நிழலாற் பகலோன் வெம்மை
 மாற்றி அயர மற்றவர் பசியை
 ஆற்ற மனையில் அடிசில் சமைத்துக்
 கூழும் பனாட்டும் குரக்கன் பிட்டும்
 நாளும் செய்து நற்பா யிழைத்துப்
 பெட்டி கடகம் பெருகப் பொத்திச்
 சட்டி குடங்கள் சந்ததம் விளக்கிப்
 பட்டி பார்த்துப் பாலைக் கறந்து
 முட்டி நிறைந்த முளிதயிர் கடைந்து
 தோட்டம் வயலிற் தொடுகளை பிடுங்கி
 வீட்டைப் பேணி விருந்துப சரித்துக்
 கேட்டுத் தெரிந்த நாட்டுப் பாடல் .
 கூட்டும் அறிவைக் கொள்ளுவ தன்றி

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மெத்தவு மேற்கே மேம்பட வளர்ந்த
 வித்தகக் கலையொடு விஞ்ஞான நூலும்
 இத்திசைக் கிளர்ந்த எண்ணெழுத் தோடு
 தத்துவ ஞானம் தருக்கம் கணிதம்
 நன்னெறி ஆடல் இன்னிசைப் பாடல்
 என்பன தெரியா திருந்த இவ்வீழ்ப்
 பெண்குல நிலையைக் கண்டுள நொந்து
 விண்வரை மண்டும் விறல்கொண் டோங்கிய
 நல்லிசைத் தமிழரிந் நாட்டினி லீழிந்து
 புல்லிய நிலையை எய்திய காரணம்
 பெண்பாற் கல்வி பேணு ததனால்
 என்பது கண்டு இன்தமிழ் மாதர்
 அறிவைக் கொழுத்தின் அவரால் நாடு
 செறிவைப் பெறுமெனச் சிந்தனை செய்து
 ஐக்கிய நாடாம் அமெரிக்காவின்
 மிக்குயர் கொள்கை மேன்மக ளான
 திருமதி ஹழிரியெற் றின்ஸ்லோ என்னும்
 அருமதி நாயகி ஆண்டுநூற் றைம்பதின்
 முன்னே உடுவின் நடுவின் மதியாய்
 மின்னும் உடுவில் மகளிர்கல் லூரி
 நாட்டி யாழ்ப்பாண நாட்டினில் மகளிர்
 கூட்டி யவர்க்குக் கொழுத்தி யறிவை
 உண்மையே வெம்மை உய்விக்கு மென்ற
 பண்பினை நாட்டிப் பல்கலை யூட்டி

ஈழத் தமிழ்மகள் எழில்பெற் றிலங்கிச்
 சூழல் அனைத்துந் துலங்கிட விளங்க
 இலவசக் கல்வி ஈந்தும் கைப்பொருள்
 இலமென் றூர்க்குப் பணமும் உடையும்
 நல்கி யிந்த நானிலத் தெம்மவர்
 பல்கலை விளக்காய்ப் பாரினி லுள்ள
 நற்கலை பலவின் நயனுணர்ந் தாராய்
 அற்றை நாள்தொட்டு இற்றைநாள் வரையும்
 அவனியில் இலங்க ஆக்கித் தன்பணி
 புவனியில் மேலி ன்போஷ்டிங் கென்னும்
 அமரிக்க மாதிடம் அளித்துச் செல்ல
 எமருக் கன்னூர் அந்நாள் ஈந்த
 கல்விச் செல்வம் கரையில வாகிப்
 பல்கிப் பெருகப் பலருங் கேட்டே
 எல்லாத் திக்கிலும் இருந்து தத்தம்
 நல்லார் தம்மை நல்லுடு விற்பதி
 வாய்ந்த மகளிர் விடுதிக் கழகத்
 தாய்ந்த நன்னெறி ஆங்கிலந் தமிழொடு
 சேர்ந்தவிஞ் ஞானம் சேவைப் பண்பு
 சார்ந்த நல்லறம் சமூக சேவை
 என்பன கற்க விடுத்தனர் இசைந்தே
 தென்கிழக் காசிய நாடுக ஞள்ளே
 பெண்கள் விடுதிப் பெருங் கல் லுரி
 முன்னர் உடுவில் முதற்பெற் றமையால்

ஏற்றம் பெற்றே யிலங்கிடு காலை
 சாற்றரும் எஃசை அக்னியு என்ற
 சால்புள செல்வியிச் சாலையின் பொறுப்பை
 நால்பத் தாண்டா யேற்று நடத்தி
 கவிலரு சிறப்பு நல்கின ளதற்குப்
 புவியினர் போற்றப் புத்துருக் கொடுத்துச்
 செல்வி சூசன் ஹெலண்ட் பின்னர்
 நல்லிசையோடு நாலெட் டாண்டதன்
 தலைவியா யிருந்து தலைத்தலை வந்த
 உலைவில் கொள்கை உடையநல் லுலு
 புக்வால்ந்நர் என்ற புதுமைப் பெண்ணிடம்
 தக்க முறையில் தந்தனர் பொறுப்பை
 அன்னவர் தாமும் ஐயா றுண்டாய்ப்
 பன்னலம் பொருந்தப் பரிபா லித்து
 உடுவிற் பெண்கள் உயர்நிலைக் கழகம்
 வடுவில் சிறப்புடன் வளரச் செய்து
 ஆங்கில நாட்டு அரியகேம் பிறிச்சென்
 பாங்குறு நிலையப் பரீட்சைகள் எழுதச்
 செய்து மங்கையர் சீரிய பட்டம்
 எய்த வைத்தும் எங்கள் நாட்டுப்
 பெண்ணிசை நடனம் பயிலச் செய்தும்
 கண்ணென மலையியற் கடமைகள் பயிற்றித்
 திண்மைசால் நேர்மைத் திருவுடைப் புதுமைப்
 பெண்ணினை உடுவிற் பெருங்கலைக் கூடத்

தூடாய் நூறாய் உருவாக்கித் தான்
 வாடா மலராய் வயங்கிட நின்றார்
 அத்தகை மேன்மை அமெரிக்க மாதர்
 வித்தகை ஐவர் விளைத்திடு பணியை
 இத்திரு நாட்டின் ஈழத் தமிழ்மகள்
 அத்தக ஹட்சன் பரம சாமி
 சித்தமொ டேற்றுச் சீர்ஐ யாருண்
 டுத்தம நெறியில் உடுவில் மகளிர்
 கல்லூ ரியினைக் கவின்பெறச் செய்து
 இல்லா தார்க்கும் இயல்புடை யார்க்கும்
 இலவசக் கல்வி என்ற திட்டம்
 நிலவியபோது பலவித இன்னற்
 பட்டும் உடுவிற பள்ளிக் கூடக்

கட்டுப் பாடு கடமை ஒழுக்கப்
 பண்புகள் நாட்டப் பலபேர் அளித்த
 நன்கொடை கொண்டு நடத்தி முன்னேறி
 பேணி வளர்த்துப் பெருங்கலைச் செல்வி
 வாணியோடு திருமதி சாஸ்வதி
 சோமசுந் தாத்தை அத்தல நிறுத்தச்
 சேமமாய் அந்த சீர்க்கலைக் கூடம்
 வளர்வது கண்டு வையகந் தன்னில்
 உளமகி ழாதார் உளரோ எந்தத்
 தளரினும் இடரினும் தையலர் வாழ்க்கைக்
 களமதில் என்றும் உறுதுணை யாகும்
 உடுவில் மகளிர் கல்லூரி
 ஊட்டுநற் பண்பின் உச்சந் தானே.

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HALL - 1974

The Place of Uduvil Among us

by

The Rt. Rev. Dr. S. Kulandran

—Former Bishop in Jaffna.

THERE are quite a few Christian Churches or organisations in Ceylon which have owned schools; but the place that schools have held in these Churches is very different from that held by them in the community created by the American Ceylon Mission. In case of other Christian Churches and organisations, the schools were merely the overflow of their primary activities. The founders of the American Ceylon Mission, however, being children of the XVIII century movement in the Europe known as "The Enlightenment", which considered education the panacea for all human ills, made the schools the basis of their primary activities.

This outlook led the Missionaries within a short time of their arrival, to plaster the Peninsula from end to end with various types of schools: English schools, Tamil Schools, Boys' Schools, Girls' Schools, Boarding Schools and Day Schools. By 1848 they had 105

Tamil Schools, and 16 English Schools. Since the types varied, their importance also varied; and to four of these schools in particular the Missionaries attached greater value than to the others. These were Jaffna College, the Uduvil Girls' School, the Tellipallai Training School and the Udupidy Girls' School. According to their belief by building up the schools they were building up the churches. And by special concentration on some they were also deliberately changing the age-old social structure of the Peninsula, which had consisted of well defined clans living immemorially in the same villages and each clan always marrying within itself. The Missionaries began creating a new community, consisting of young people drawn from their schools and coming from different areas. Their success seems to have been greater than might have been expected, almost right from the start. By 1846 they had succeeded in marrying off 70 of the Uduvil girls to Christian husbands.

The belief of the Missionaries in the possible contribution of the Institutions to the Christian cause did undergo some change from time to time for one reason and another. For instance, it is well known that Jaffna College remained closed from 1855 to 1872, owing to the recommendation of the Anderson Deputation. But their faith in Uduvil never flickered;

and all that happened as a result of the Anderson Deputation was, I believe, a temporary suspension of the dowries paid to the girls when they got married (perhaps there was no suspension as such, but only a cut.)

That Uduvil has more than justified the faith placed in her can scarcely be doubted. It will be admitted that through the decades the Uduvil Church has been the bulwark of our community; but it will also have to be admitted that this bulwark was largely buttressed by the existence of a great school behind it. In my early days in the ministry I used to be highly amused by the length of the Uduvil Church Roll and somewhat scandalised by the cause of that length. It seemed that nobody who ever joined the Uduvil Church ever left it; and a great many of these were girls. They might leave school, get married, leave this land for another or even die; but their names continued to be on the Church roll. It was not merely the existence of the school that was behind the Church but its history, a mystic "communion of saints" in which the distinction between the past and the present had ceased to have significance, "a cloud of witnesses," ever growing in numbers. And this mystic status was greatly enhanced by the prestige conferred on it by its long association (1892—1921) with the most awe-inspiring personality ever produced by our comm-

unity, the late Pastor S. Eliathamby, who in his life time had bestrode the Peninsula like an Old Testament prophet. The school seems to have derived its inspiration from the obvious power and vitality of the church; and the church in its turn derived its strength and inspiration from the existence of the school and the history and dedication that lay behind it. Together they produced an over-powering impression on our community and an attitude on its part of always looking up to Uduvil.

My earliest recollection of having come under that impression goes back to about 1907 or 1908. The "May Meeting" used to be the high-light of the year among us in those days and for children of our age it proved a convenient "must". It also seemed to be taken for granted then as for a long time that the invariable venue of the May meeting should be the Uduvil Church. As little children, we were permitted to sit on the platform but spent most of our time eating pea-nuts (without being permitted). We used to hear frequent references to the Thondi Mission; but neither about this nor about the rest of the proceedings did we have any understanding. However, the size of the church, which at the time seemed colossal to me, the vastness of the gathering, which made me think that all the Christians in Jaffna were there, the stained glass windows high up on the sides

and the atmosphere that prevailed through the day, the air of solemnity within and the air of festivity without, all led me to what seemed the only conclusion possible, viz; that Uduvil was the Headquarters of the Jaffna Christian community. This impression persisted with me for a long time. Even after I had been in the ministry for some two or three years, speaking at a big meeting there, I was rash enough to refer to Uduvil as the "Jerusalem of the Christians of Jaffna". Nor was this the impression of a child which had persisted into early manhood. In a church, I was in charge of in those days, I heard an elderly gentleman getting up and saying "Why should we obey the Council? What is the Council? It is simply a few men from Uduvil." There is no doubt that the Uduvil church attained to great prestige in our community and there is also no doubt that it did so because it had the school back of it.

The prestige of the Uduvil Church continued to hold and perhaps the relationship between the church and the school also continued to hold; but by the twenties of this century a change was coming over the whole scene. A new policy in regard to the relationship between churches and Institutions was beginning to sway the thinking of the American Ceylon Mission and continued to do so for nearly another twenty years. It has been said earlier, whereas in other

Missions the Institutions were an overflow of the churches, in the American Mission the churches were built on the Institutions, particularly the schools. The new policy that had begun to sway the American Ceylon Mission was to the effect that the churches and Institutions had nothing to do with one another. The stage for this had been set in 1904, when the Barton Deputation, with the best of intentions, had instituted. "The Ceylon Congregational Council" to co-ordinate all the American Ceylon Mission churches, which had hitherto functioned independently. In setting up this Council there had to be a natural delimitation of functions between the Council and the Mission. So the Council was given the churches and the village schools to look after and the Mission was given the Institutions. For quite sometime the implications of this were not apparent; for, in spite of the constitutional delimitation thus imposed, the Missionaries themselves had drawn no distinction between what had originally been two aspects of Mission work.

But with the passing of the older Missionaries from their field of activities a change was bound to come. The Missionaries who had come into charge later began to feel that their concern was to build up their particular Institutions and that the affairs of the Church were no concern of theirs. This was disastrous for our Church structure, as it was based

on the Institutions; and it was suicidal for the Mission itself, since it would have no common purpose to hold it together and was bound to disintegrate. In the meantime, the atmosphere in which the two organisations had to function was by no means inspiring. It was this atmosphere of the frustration and bitterness that prevailed when the present writer entered the ministry and enabled him to observe the feelings on either side and the evil effects produced by the bifurcation that had taken place earlier. The publication in 1932 of a book, called "Re-thinking Missions", by a body of eminent American laymen, justifying the new policy convinced us that it should go and should have no place in our field.

The beginnings of the forties, however, saw a radical change in the situation. In the first place, the number of Missionaries had declined by a large margin; and those who remained saw no point in perpetuating the Mission as a separate body, with different functions. In the second place, to make the existing Mission a workable body a large number of Nationals had been taken in as members; and their outlook became the dominant outlook in the Mission. It is interesting to recall that through the greater part of the forties Mr. J. C. Amarasingham, who had once been the Secretary of the Church Council, was Secretary of the A. C. M. What ever might have been

the implications or effects of the bifurcation of 1904 and whatever might have been the attitude of the Missionaries in the twenties and thirties, to the Nationals the churches and the Institutions were just parts of the total Christian enterprise. It was, therefore, natural that attempts at re-integrating the Church Council and the Mission should have started soon after and that this should have led to the drawing up of a Constitution for a body that would take in the functions of the two existing agencies. In this whole movement the late Dr. D. T. Niles was our chief inspiration and adviser. The process of drawing up a satisfactory Constitution was not at all easy, as everything had to be approved by three distinct bodies; the Church Council, the American Ceylon Mission and American Board; but Dr. Niles had an answer to every problem.

At Uduvil the changed situation began to make itself felt quite obviously. After more than 100 years of American Principals Miss Hudson Paramasamy, a National, had been appointed Principal of the school in 1941. To her the point of view that had prevailed in Mission circles during the previous twenty years was as if it had never been and the administrative gulf between the Mission and the Church Council (which had really begun to close by now) was as if it had never existed. And significantly, the Executive:



BOOKWALTER MEMORIAL



BOOKWALTER MEMORIAL

Committee of the Church Council began, almost with unflinching regularity, to have its meetings on the Principal's verandah.

While we thus imagined that we were creating events towards the ultimate reintegration of the Mission and the Council, we were being overtaken by events. In September 1947 the Church of South India came into being; and the Jaffna Church Council became one of its constituent Dioceses; the matter had been taken out of our hands. On the 20th of October of that year the American Ceylon Mission handed over its work to the Diocese. The Uduvil Girls' School had come once again under the Church; and the second hand relationship that had necessitated a medium inbetween had come to an end.

The Diocese from the outset has had a graded system of organisations to implement, co-ordinate and supervise the administration of its varied field of activities. There is a committee or Board over each field and over them all is an Executive committee, presided over by the Bishop. The Diocesan Council, which meets once a year, lays down only broad policies and does not concern itself with administration but elects the Boards and Committees. The Bishop is overall Executive Officer, whose duty it is to see that the whole machinery subserves the central aims of the

Diocese. Ex-Office representation is given on the various administrative bodies to those in the various fields, according to the responsibilities they carry. The Uduvil Principal is given a seat not merely in the Diocesan Council but also on the Executive Committee.

When we became a Diocese we were aware of the role Uduvil had played in our Community and of the consistent steadiness with which she had upheld her ideals. We were, therefore, more than proud that the Diocese could call her now its own and have the opportunity of guiding its affairs. The Bishop who had the nominal responsibility for its official inspection developed the habit of making these visits of inspection some what too frequent than were required for official purposes. It was evident that the Diocese had taken Uduvil to its heart, as the Mission had done.

To everyone who has come to Uduvil the chief object of fascination on the campus was the Chapel. Everyone is taken unawares by the unexpectedness of its manner and then falls under its spell. Shoes are soon diverted; and the visitor is overtaken by the charm and solemnity of the place. In case of a visitor of extraordinary distinction a programme of religious music is sometimes rendered.

With the visit to Ceylon in 1956 of John Foster Dulles, then the American Secretary of State, and the discovery that his ancestress, Mrs. Miron Winslow, the founder of the school, lies buried in the Church at Uduvil, the school gained an additional importance in the eyes of the American visitors.

However, the easy tranquility that reigned over the educational set-up of the country was suddenly shattered, when Government announced the take over of all Asstd. schools about the middle of 1960. From 1952 most schools had been in the "National Scheme"; this had merely meant that Government paid salaries and the owners managed the schools. The policy announced in 1960 meant the take-over of their management also; this was soon extended to cover all property as well that could by any stretch of imagination be said to have been associated with the schools. The Government however, gave an option to any school to keep out of its new plan if it wanted; but the option carried with it the penalty that the school would to be allowed either to levy fees from students or to receive any Government aid. This was in direct contravention of the pledge given by Government in 1952 and embodied in statute that any school which entered the National Scheme then would be allowed at any time it liked in the future to revert to the system of levying fees.

It was, however, an easy matter for a Government to revoke the pledge.

The alternative that faced us were equally agonising; either to go under Government and lose the very purpose for which the school had been founded and carried on for more than 100 years or run the school without either the immemorial right to levy fees or the subsequently acquired right to receive Government aid. But for us there could be only one answer. Perhaps, answers to really important questions are always easy, because they depend on convictions; it is the answers to the less important questions that are difficult, because they depend on all kinds of facts and figures. Therefore, there was not the slightest hesitation on our part in informing Government, that we were keeping out; but equally there was not the slightest knowledge in our minds of how we were going to find the money.

That we were able to tide over the first ten years without undue hardship was, under God, due to the unfailing faith, the inexhaustible patience and the irresistible personality of the Principal of that time, Miss Hudson Paramasamy. Uduvil has a shining roll of Principals in its history. It is not a long roll but everyone in it was a great woman and has done much for the school. They did much out of the

abundance of their resources; Miss Paramasamy has also done much, but out of practically nothing in way of resources. The present Principal has maintained the same attitude, demeanour and unflagging effort of her predecessor.

The School couldn't have achieved so much if not for the manner in which the Old Girls rose to the occasion. A story told of those difficult days of 1961 will stir the soul whenever it is repeated. There was a woman going to hospital for treatment; she came, offered a gift of money to the Principal and said, "I don't know if I shall come back; but I want the school to go on". The gentle Mrs. Winslow and the stern Miss Agnew would have

rejoiced that their dedication had not been in vain. This is typical of every old girl who has passed through the portals of the school.

And we who have for some years been closely associated with the administration of the school cannot but feel proud that we have also been allowed to share in the role she is playing. For long we had watched her history; now we are part of it. The winds of late have blown hard, but she has not let the lamp she carried to fail or flicker. She has kept faith with her founders. We can only thank God for her record and pray that she bears herself in the years to come, as she has borne herself in the years gone by.

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The School could not have survived so much as not for the manner in which the Old Girls rose to the occasion. A story told of those difficult days of 1901 will see the end, whenever it is repeated. There was a woman going to hospital for treatment; she asked a gift of money to the Principal and said, "I don't know if I shall come back, but I want the school to go on." The gentle Mrs. Winston and the stern Miss Agnew would have

Events and

Personalities



MISS BOOKWALTER AT THE CHUNNAKAM STATION



OLD GIRLS AT TEA



The Oxford Play House Company at Uduvil



UDUVIL'S FIRST NATIONAL GARLANDS CEYLON'S
FIRST NATIONAL



ANOTHER PRIME MINISTER WELCOMED



STAFF — 1955



OLD GIRLS' COMMITTEE — 1970

The Recent Past

THE great American depression of the early thirties affected the far-flung Missions of the American Board all over the world and the Ceylon Mission was no exception. Drastic cuts were imposed on the generous grants that the Ceylon Mission had hitherto received and these had come to stay. Our leaders had asked and the Potter Deputation of the American Board agreed in 1927 that the work in the Ceylon field should be devolved upon the nationals. This proposed change was in keeping with the mood of the times. In the adjoining sub-continent there was a sustained agitation for independence Indian patriots visited Jaffna frequently at the invitation of the Youth Congress and inspired both old and young. Mahatma Gandhi himself came in 1927. The people were fired with the vision of an independent Ceylon. The national leaders asked for political reforms. The Church did not remain uninfluenced. This was the setting.

Though the principle of devolution had been decided and all parties were committed to it, it was fortunate that no sudden or cataclysmic change was

contemplated, neither was it possible. The change was brought about gradually and cautiously. The transition extended for a decade and more. The nationals replaced the missionaries as and when these retired. Thus as Hitler came into power and was threatening the world and as the war clouds were gathering over Europe a silent revolution of great significance was taking place in Jaffna.

Miss L. G. Bookwalter was Principal of Uduvil since 1912. Her Silver Jubilee was fittingly celebrated by the School and the community in 1937. She had brought to bear upon her work the genius of her whole personality-vision, hardwork, thoroughness and meticulous attention to details. Uduvil was first in the field of girls education in Jaffna and Miss Bookwalter strove so that it may still be first after a century of existence. She gave attention to the whole spectrum of educational activity-academic and cultural-Physics, Chemistry and Botany; Mathematics, English and Tamil; Art, Music and Drama. She sent a teacher to study Indian Music and Dance at Tagore's Shanta Niketan as early as 1922. She enabled outstanding students to go to India for higher education. When they returned she sent the more promising ones to America for post-graduate studies. Uduvil girls became principals of school, doctors, wives of pastors

and teachers, and above all good mothers who built up happy homes. Miss Bookwalter was a great benefactor of the womanhood of Jaffna.

A few years after her Silver Jubilee the time came for Miss Bookwalter to retire. The mission was greatly concerned. It was not going to be easy to find a national to fill her place. The Mission set about the task with prayer and diligence. They met more than once and thought and re-thought the matter. Miss Hudson Paramasamy, a typical product of Uduvil, was at the time on the high seas returning after obtaining her Masters Degree at Oberlin, the cradle of missionary recruits. After a voyage of three months due to conditions of war at the time, the ship reached Vizagapatam in September 1941 and Miss Paramasamy arrived at Uduvil on the 23rd of the month. On November 3, 1941, after further consideration, the Mission took the decision to appoint Miss Paramasamy as the first national Principal of Uduvil. She was installed on November 10, 1941 by the Rev. Sydney K. Bunker, Secretary of the Mission, at a special assembly of the school in the presence of the members of the Mission. On December 7, 1941 a Dedication Service was held in the church led by Rev. S. K. Bunker. Sevak Rev. S. Selvaratanam preached the sermon and ended with the following words which indeed proved

prophetic : " A Persian carpet weaver would view the beauty of his workmanship only at the conclusion of his monotonous job. Even so the greatness of Miss Paramasamy's accomplishments would be realised later ". It was not easy to be the first national Principal of a school of the stature of Uduvil. Though the people wanted nationals to be appointed to these places on principle, yet in actual practice they were not quite prepared to accept the leadership of one of their own having been used to foreign leadership for over a century. These inherent difficulties were soon overcome and Miss Paramasamy got started on her long and distinguished career.

The Bookwalter era of quiet but steady growth was followed by a more challenging era of rapid changes in the educational world. The second world war was at its height and posed unprecedented problems. Universal franchise had been awarded to the people a few years earlier through the Donoughmore reforms. The people became aware of their rights and had the means, through their franchises, to enforce those rights. Influenced by these forces the Kannangara Committee on Education recommended Free Education from the Kindergarten to the University. Mother tongue was to be made the medium of instruction progressively. The

changes were implemented in 1945. A crop of problems followed. Uduvil had to adjust itself constantly to changing situations. Under Miss Paramasamy's leadership Uduvil adequately met every change and proved equal to every contingency. The schools were graded by the Department in 1947 and Uduvil was put in Grade I in recognition of its proficiency in academic work and its adequacy in buildings and equipment. It was not surprising that when the Central Advisory Council was instituted in place of the Board of Education in 1951 Miss Paramasamy was appointed as one of its ten members.

With her gracious ways, her universal friendliness and her generosity of heart Miss Paramasamy won for Uduvil many friends both within and outside the Diocese. She lived in the shadow of the church with the bell ringing in her ears every morning. The church and the school felt they belonged to each other. The Ashram and the Women's Centre were close neighbours and Uduvil played a significant part in their activities. The Old Girls claimed Miss Paramasamy as their very own and were proud of her. They gave their fullest support to all projects initiated by the school. Every promotional effort that the school launched reached its target unfaillingly. Dramas and concerts organised by the School were eagerly looked forward to for their

artistic excellence. Uduvil had become famous for its entertainments. Thoroughness was its tradition and meticulous preparation its habit.

The school celebrated its 125th anniversary from April 11 to 13, 1950. The spectacular arrival of the Old Girls from Colombo by a Special Diesel Train was the beginning of three hilarious days. The highlight of the celebrations was the Garden Party and Public Meeting on the evening of the second day at which the Hon. Mr. Saterthwaite, the American Ambassador, and Mrs. Saterthwaite were the Chief Guests. Some distinguished personalities like Miss Lulu Bookwalter, Miss Lucy Clark, Mrs. Minnie Hasting Harrison and Rev. Sydney K. Bunker, who had played a big part at Uduvil and in the Mission and have now passed beyond the veil, were present. Some of the oldest Old Girls like Mrs. Lambert Kandiah, Mrs. Muthammah Sittampalam, Mrs. Eunice Mann Anketell, Valliammai Acca and Sinnapillai Acca were conspicuous at the celebrations. We remember with gratitude how much they meant to Uduvil in their time and generation. The Entertainment that followed the Public Meeting remains unforgettable. Some of us who were privileged to be present at the celebrations have lived and relived the events of those three memorable days.

The school has passed through exciting times and was settling down to an even tenor of life when the news of the take-over of schools by the Government in 1960 came as a bolt from the blue. The schools, however, were given the option of becoming private, unaided and non-fee-levying institutions. The easier course would have been to accept the take-over like most other schools, forfeit the heritage of Uduvil and forget its historic role. Instead the narrow path believing in Uduvil's destiny was chosen. The Principal and the Staff were put on their mettle. The Old Girls and the parents appreciated the daring faith and began to respond. Dramas and Concerts were becoming tame. And so novel promotional efforts like 'April Showers, and "November Blossoms" were organised. All this meant blood, toil and sweat which not many outside realised. To the surprise of all Uduvil balanced its accounts during its first year as a private school and ever afterwards. The Diocesan authorities did not know how the miracle happened but preferred to leave Miss Paramasamy and Uduvil alone. In 1960 the school was cast like a ship on an uncharted sea and it weathered many storms during the next ten years. Today the sea has been explored and the routes mapped out. It is now sailing on an even keel. Miss Paramasamy retired in 1970, but not before she had fulfilled

another cherished dream of hers. She felt ardently that Miss Bookwalter's memory should be perpetuated at Uduvil and if it was not going to be done in this generation it may not be done at all. Money was saved, funds were collected and put by for this purpose for some years. The question was asked if it was wise to spend money on a new building with the threat of the take-over ever before us. However, strong will prevailed and we now have the Bookwalter Memorial—a modern administration block and a thing of beauty—built on the ashes of the old where Miss Bookwalter spent the greater part of her waking hours. The building was designed and supervised by Mr. A. C. Canagarajah, engineer and husband of an Old Girl, as a labour of a love to the memory of a worthy representative of our foreign missionaries. It was opened by the Hon. W. Dahanayake, the Minister of Home Affairs and one time Minister of Education. He came, he saw and he was conquered like many others before him.

Whenever Ceylon celebrities visited Jaffna they made it a point to see Uduvil. The Rt. Hon. D. S. Senanayake, the first Prime Minister of Ceylon, visited Uduvil in 1950. As the time at the disposal of the distinguished visitor was short, a unique method was devised to show him a cross section

of the school. All the activities were going on in their respective places and the visitor was taken in a quick round to see everything—the kindergarteners at play, the Domestic Science Department, the middle school girls doing drill, the senior girls doing experiments in the laboratories, etc. At the end of a brief but tiring time the Prime Minister and party, the staff and the students gathered under the hospitable trees in front of the hall for light refreshments. The girls entertained the gathering with some oriental dances. At the end the Prime Minister in his speech said, “The Principal evidently knows the value of time for herself and for others.” He returned to Colombo and at a meeting said he had not seen the like of Uduvil anywhere. The Rt. Hon. Sir John Kotalawela, another Prime Minister, visited the school in 1954. Miss Paramasamy was away in the States at the time and Miss Grace Raju, the Acting Principal, received him. After looking round the school Sir John, while speaking to the girls at the Assembly, said, “I am a Buddhist and I believe in rebirth. My ardent wish, after seeing Uduvil, is that I should be reborn a girl so that I may attend Uduvil.” The American Board Deputation led by Dr. Albert Buckner Coe visited the school in 1945 and stayed there for a few days. They were impressed by everything they saw and greatly enjoyed the entertainment of oriental dancing given by the girls.

The Board Secretaries, Rev. Raymond Dudley and after him Rev. Telfer Mook, had a soft corner for Uduvil and were delighted to visit it every time they came to Ceylon.

Uduvil was selected as the venue for five ‘Bible Schools’ organised by the Dr. D. T. Niles under the auspices of the World Council of Churches from 1944 to 1966. Christian leaders from various denominations and different races from all parts of the island attended these meetings. Speakers came from many countries of the world. It was not easy to entertain such assemblies but Uduvil with its wonted hospitality looked after the delegates time and again. Those who came once loved to come again. In the quiet and peace of these hallowed precincts delegates found bodily rest and spiritual nourishment, Uduvil became a well-known name in ecumenical circles.

If the school successfully weathered the storm during the first decade of its existence as a private school it was due to the Staff and Old Girls. Their devotion and loyalty to the school knew no bounds. I trust it may not be considered invidious if I mention one example among the staff as typical of the staff. When the special post fee vacant it was given to the Head of the Science Department and the arrears of pay offered. The next morning

the principal was surprised to see the envelope intact with the money in the gift box of the Chapel. This is the kind of affection teachers had for the school. There was no difficulty they could not together surmount; there was no ambition they could not together achieve. Nothing succeeds like success and now that Uduvil has survived as a private school for thirteen years, Parents, Old Girls and friends are enthusiastic about the school and appreciative of the service it is rendering to the community. Thus Uduvil has been faithful to its precious heritage.

The school chapel for which the foundation was laid during the 125th anniversary celebrations in 1950 became a reality soon and was dedicated by Bishop Kulandran in 1951. It is a thing of awe and beauty tucked away in a quiet corner which has become holy ground where teachers and students retreat for prayer and meditation. During this period several class rooms were added and the science laboratories expanded and suitably equipped to meet the needs of the advanced level students. It was not however easy to build up advanced level work but after an initial handicap Uduvil caught up and has since sent several students to the various faculties of the University. Electric lights and pipe-borne water were introduced and these proved a great boon to staff and students. Modern sanitary

facilities were also provided for the hostels. The boundary wall round the school was completed. A track course was laid in the extensive playground and this gave a fillip not only to Track and Field Athletics but also to sports in general. The girls responded by winning many honours at inter-school competitions and annexing the Net-ball championship several times.

Devolution of all work in the field upon the nationals also helped in the merger of the Mission and the Church Council into the Jaffna Diocese of the Church of South of India in 1947 upon the inauguration of Church union. Uduvil played an important part in the evolution of the Diocese since then. It was the venue of council festivals and other important meetings and conferences. Uduvil successfully experimented in the indigenisation of Christian Worship and contributed much to the richness and variety of church services which were made more meaningful. The Diocese freely drew upon the resources of the school choir which was equally proficient in eastern and western singing.

With the retirement of Miss Hudson Paramasamy another chapter in the history of Uduvil came to an end. Mrs. S. J. Somasundaram, another Old Girls of Uduvil and the eldest daughter of the Late

Mr. J. C. Amarasingham was appointed Principal. Mr. Amarasingham was an outstanding Christian leader in his time and had contributed much to the cause of national leadership and devolution in the thirties as Secretary of the Church council and later as Secretary of the American Ceylon Mission. Mrs. Somasundaram had inherited from her father lofty ideals of Christian service and this coupled with her scholarship, intellectual attainments and teaching experience in other parts of the world made her eminently suited to become sixth in a line of illustrious Principals of Uduvil. Miss Paramasamy during her long period of stewardship had built up a vast fund of good-will from Old Girls and

Friends. This she handed over to the new Principal along with dreams yet unfulfilled. One was the renovation of the hall. This the new Principal took on hand immediately. A complete reconstruction of the hall was undertaken, happily on the old site and with the old facade. It is gratifying to note that the change-over has been smooth and the continuity unbroken. The torch, brightly burning, has been handed over and the new lap begun. We wish Mrs. Somasundaram a tenure of long and fruitful service, as long and as good as any that has gone before. May Uduvil grow from strength to strength is our prayer.

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Mr. J. C. Amundson was appointed Principal.
Mr. Amundson was an outstanding Christian
leader in his time and had maintained much in
the case of national leadership and devotion to
the cause of Christ in the Central States and
for the recovery of our American Union. His
the Government and national leadership
body of work in Christian service and the world
with his leadership, national leadership and
leadership in the cause of the world.
for national service to be made and the
national leadership of the world in a
having the best of a Christian and
a great work will come from the Lord and

Campus Activities



WORSHIP THE LORD IN DANCE



WE WILL SING UNTO THE LORD
A NEW SONG

PRACTICAL TRAINING

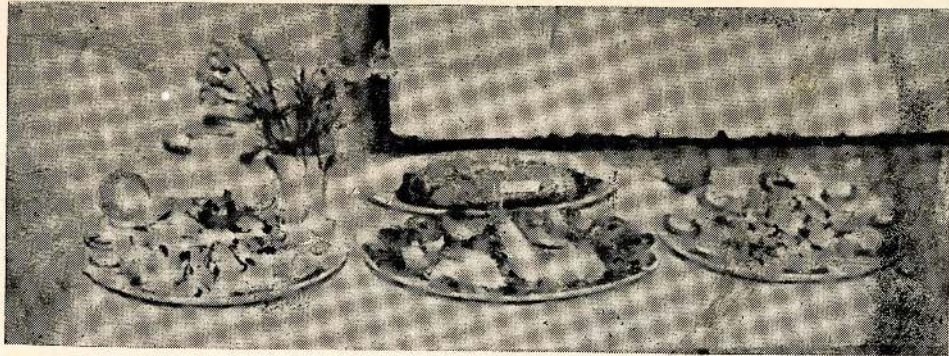


BIOLOGY



PHYSICS

NURSING



HOME SCIENCE

GROUP
CHRISTMAS

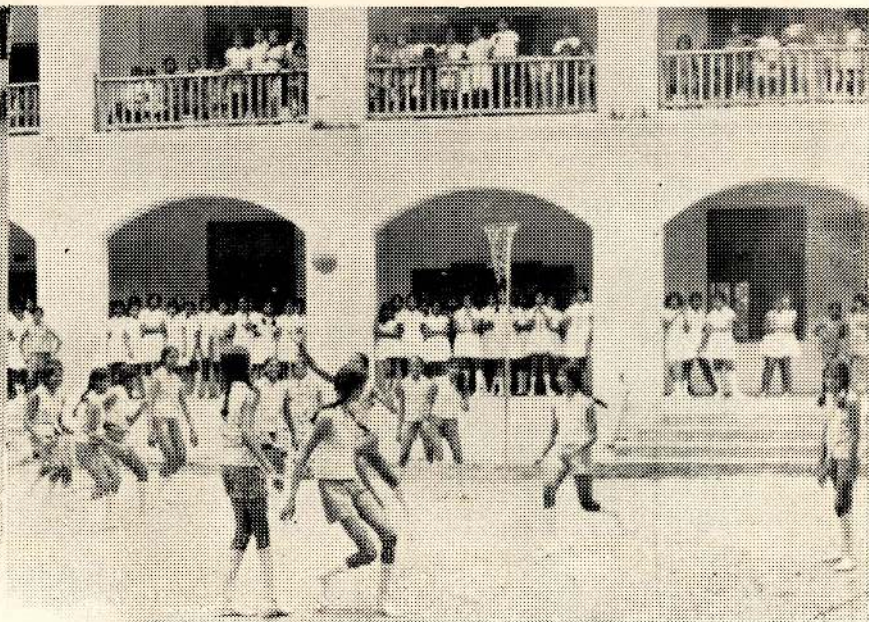


LEARNING IS FUN

THEY WORK TOGETHER



**FUTURE
SECRETARIES**



TEAM WORK COUNTS

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STAFF — 1974



Mrs. S. J. SOMASUNDARAM
The Present Principal

The Years Ahead

HISTORICAL events and epochs do not fall neatly into man made time scales with their anniversaries and jubilees. Even on an occasion like the ter jubilee it is natural to look before and after. Uduvil's achievements in the past are awe inspiring. Through its portals have streamed out generations of young women, who as women and mothers, have served and transformed their people, and their land. Ours is indeed a proud heritage. Uduvil is a living monument to the indomitable faith of its founders. Its past is a fulfillment, its future a promise.

To us, who stand on the threshold of another half century, comes the question, how do we measure up? Are we sufficiently endowed to continue the work of those who guided Uduvil's destiny through its many vicissitudes? To its founders, Uduvil would have been a part of their response to the command that a Christian love his neighbour, to them it was love in action. Uduvil's role will always be in the context of its service to the community in whose midst it stands and witnesses.

The "knowledge for knowledge sake" attitude of educationists of the by-gone leisured days has yielded place to the career conscious men and women of the twentieth century. And today even here the emphasis is shifting. The country now asks for people who can participate in the production process of its economy.

It is intriguing how from time to time the educational pendulum swings completely from one pointer to another. This is partly due to the current employment patterns existing in the country, and partly to the accelerated development in technology in the world at large. A revealing trend in the student population of today is their sudden transfer of allegiance from the natural sciences to the maths oriented physical science. The resurgent countries of South East Asia region have suddenly turned very technology minded, It is in the air we breathe. Every journal, every magazine, every newspaper highlights the fascinating reach of technology. There is also an increasing pressure on the educational institutions at the national level to produce young people to fit into a developing technological society. Uduvil has ben able to accomodate the new trend. Architecture and engineering are two subjects that

have a special appeal to girls. Two of our girls are already following courses in architecture. But yet in the advanced level classes medicine still remains first choice and a non professional degree is a close second.

This decade has brought into focus another urgent and persistent need—education that is work oriented. This is the direct outcome of a growing under employment of graduates as educational supply surpasses employment demands. There is an urgent need for channelling youths' ambitions away from the accepted professions. Haste is suicidal to a programme of this nature, a programme which is a reversal of the educational goals of the last few decades. Man is conservative by nature and hasty implementation will lead to automatic rejection. Values have to be revised and internalised before a major change will be acceptable in a society that has already accepted a certain norm. Perhaps it can best be achieved by recasting the present school curriculum to include a meaningful and acceptable vocational training within the frame work of a satisfying and adequately broad based formal education—the kind of education that will correct the cultural and economic imbalance between the professional and non professional, vocations. With our Christian inheritance where Paul the most learned of the apostles was also a tent maker, and the

American pioneering traditions of our founders we are particularly suited to effect the change.

Hand in hand with the traditional subjects, the natural and physical sciences, the Arts and the social sciences, and Home science we are now experimenting with vocation oriented courses like Secretarial studies both in English and Tamil, Designing and Dress making, and classes in Weaving- subjects that we hope will provide our girls openings for self employment. The projects are still in an embryonic stage. The typing and shorthand unit of the Secretarial studies Department was declared open by Miss Opie, one time principal of Christian College, Kotte. Our students have already offered the subject with success at the G. C. E. O./L. Designing, cutting and tailoring is being taught as an extra curricular subject every Saturday. Instruction in weaving is being worked out as a four year course by one of our own Science Teachers. This is an ambitious scheme in which we shall include dying and block printing, study of textiles, hand loom and power loom techniques etc. When the scheme is ready it can be incorporated straight away into the new N. C. G. E. scheme.

While commending the education department's "practical" biased new scheme for Grades 6 to 9, which is now in its third year of implementation,

one is also jealous of the wasted study hours for schools like Uduvil, where aesthetic subjects like singing, dancing, dramatics and music and Practical subjects like Home science Needle work, first aid and nursing, have long been an integral part of both the intra and extra mural curricula of the school. The 11 plus to 14 plus is the age group most receptive to new ideas. This is also the group that has the leisure and the inclination to examine and explore theoretical concepts. Is prolonged pre-occupation with skills and aesthetic pursuits, for all students during the regular school hours, justified at this age level?

Another project the school would like to experiment with is to launch a programme whose aim would be, to build up a platform of international friendship and understanding at the teenage level. Today, most educational systems do not insist on continuous attendance in the same school. In fact they encourage student exchange programmes of short durations—three to six months. At present this is more in practice at the college level. In this age, when jet planes have reduced geographic distances, and the universality of the English language has broken through the communication barrier, it would be of mutual benefit, to have a teenager of a different nationality spend a few months at Uduvil, occasionally. It is our plan to equip the library and perhaps diversify the

school's regular and extra curricular programmes somewhat so that the benefits from such a programme would be reciprocal. The feasibility of such a programme was borne on us consequent to Judy Logan's visit with us. Judy was a pre-college student who spent a fortnight on our campus just prior to our August vacation. Her active participation in the school and hostel life was in the nature of a unique experience to our own students. A programme of this kind needs to be carefully worked out but we are confident the experience would be a rewarding one. As pointed out in a recent report of the Commission for the Advancement of Christian Higher Education in Asia our era more than any preceding period in history bears the hope of meaningful dialogue and understanding between the youths of different nationalities and the resultant evolution of a new pattern in international relations.

May we use this, our ter jubilee brochure to invite teenagers and teenage organisations interested in exchange programmes of short durations to write to us. Library and laboratory facilities can be discussed and if satisfactory maybe we could have a teenage visitor on the campus before 1974 is out.

We do make plans but we are always conscious that all our aspirations for Uduvil will not bear

fruit unless it is in complete harmony with the primary objectives of its founders. We believe Uduvil is one of the outposts of the Master we serve. He does not ask it of us to be clever for him, but only faithful. If every child who is educated here comes to a deeper awareness of her creator, and there-by to a keener appreciation of her real self and her place in God's total design, then, Uduvil has kept faith with her founders. This twin awareness gives meaning to life and a sacred value to the whole personality of every human being.

Off at night, when the voices are hushed and the lights are dimmed in the dormitories, one still seems to hear the lingering echoes of girls' voices, in the sighing of the trees; and if one listens closely, one hears the soft stir of angels' wings as they flit through a campus God chose for His own. Perhaps this is just a flight of fancy on the part of one who loves Uduvil. But often, we, who have been called to work here, are deeply shaken by a very and insistant awareness of God's abiding presence in this little place. May it continue to be God's foot-stool for always.

Promotional Efforts

IN SYLVAN SIMPLICITY



APRIL SHOWERS—A SCENE FROM 'LANKESWARAN'



THE WEDDING MARCH



NOVEMBER BLOSSOMS—
Opening of the Needle-work Stall



A SCENE FROM 'THE RIVALS'

A flash back

- 1816 Arrival of the first Missionaries.
- 1820 Rev. & Mrs. Miron Winslow gained the first glimpse of their future home.
- 1823 Decision to have the 'Female' Central school at 'Oodooville'.
- 1824 Uduvil Girls' school the oldest girls' boarding school in Asia founded with Mrs. Miron Winslow as first Principal.
- 1832 Sixty on roll.
- 1835 A little English included in the course of study and astronomy too to combat superstition.
- 1839 Miss Eliza Agnew succeeded Mrs. Miron Winslow as Principal.
- 1840 A hundred students.
- 1874 Jubilee Meeting. Over 300 'Old girls' were present with gifts of jewels—diamond earrings necklaces etc. to make Uduvil an endowed college.
- 1880 Miss S. R. Howland succeeded Miss Eliza Agnew as Principal.
A new set of classrooms dedicated
- 1883 The whole school gathered for the first time in the newly built Hall.
- 1885 The first girls' training school in the North started by the Misses Leitch.
- 1886 The First Christian Endeavour Society in Asia started.
A picnic for the whole school in 23 carts.
- 1897 The English School formally launched.
- 1899 Calcutta Entrance Examination introduced.
- 1903 First student council met.
- 1906 First Cambridge class formed.
- 1910 A sick room with a school nurse provided.
- 1911 Miss Lulu G. Bookwalter succeeded Miss S. R. Howland as Principal.
- 1914 The library gifted by Dr. T. B. Scott Senior Cambridge class organised.
- 1915 Mrs. J. H. Dickson and Mrs. Mary Paul Fry started the kindergarten—the first in the North. Miss Freda Hacker took charge of Western music.
- 1916 Student Christian Association formed.
The Art department opened.
Rhetoricals introduced.

- 1917 Miss Lucy K. Clark a trained kindergartener took charge of the kindergarten.
- 1919 A two storey row of six modern classrooms built. First two Uduvil girls go for University education.
- 1920 Alumnae Association founded
Mclaughlin House—a new dormitory opened
- 1921 Eliathamby House for 'under 10' opened.
Girl Guide Company formed.
Country dancing introduced.
The school band started
- 1922 Teachers' Forum constituted.
Tennis club formed
The First Model kindergarten in the North built.
- 1923 Domestic Science introduced
- 1924 Domestic Science Cottage opened.
- 1925 Centenary Celebration.
First Netball team played Kandy High school.
- 1926 Mrs. Iswariam Rajadurai in-charge of Indian dancing and Veena
- 1927 First School Magazine in print.
- 1936 Lewis Bookwalter House opened for Senior Girls.
- 1937 Bookwalter Silver Jubilee Celebrations
- 1940 Installed its own electricity supply.
- 1941 Miss A. Hudson Paramasamy succeeded Miss L. G. Bookwalter as Principal.
Uduvil sent the first medical student to the Ceylon University from all the girls' schools in the island.
- 1944 The First Island Bible School organised by the Rev. Dr. D. T. Niles.
- 1945 Uduvil accepts Free Education.
- 1947 G. C. E. A/L classes started
School upgraded
- 1947 Uduvil—venue for the public reception to the First Bishop of the J. D. C. S. I.
- 1950 125th Anniversary celebrated—a special train to Jaffna for the first time! The Tourist Saloon bearing the name 'Uduvil Special, 125th Anniversary' arrived bringing the Colombo Branch.
The Rt. Hon. D. S. Senanayake the first Prime Minister visited the school.
- 1951 Dedication of the Chapel
- 1953 Electricity and pipe borne water supplied to the whole Campus.
Modern sanitary facilities provided for the hostel
Boundary wall round the school completed.

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| <p>1954 The Rt. Hon. Sir John Kotalawela visited the school</p> <p>1955 Lower School building remodelled and a new block opened.</p> <p style="padding-left: 20px;">Dwight House added</p> <p style="padding-left: 20px;">‘Ripples’ the college van arrived.</p> <p>1960 Opted to be a private non-fee levying school.</p> | <p>1969 Opening of the Bookwalter Memorial Administration Block.</p> <p>1970 Mrs. S. J. Somasundaram succeeded Miss Hudson Paramasamy as Principal.</p> <p>1971 Typing and shorthand classes started</p> <p>1974 Dedication of the rebuilt Hall.</p> |
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“ The Moving Finger writes; and, having writ,
 Moves on; ”

Omar Khayyam.

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