



**JAFFNA COLLEGE  
MISCELLANY**

**CENTENARY PUBLICATION**

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# **Jaffna College Miscellany**

**1879 – 1979**

**CENTENARY PUBLICATION**

*Editor:* **Mr. S. Sebanesan**

*Manager:* **Mr. A. M. Brodie**

**1981**

Jaffna College Miscellany

1879-1880

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THE JAFFNA COLLEGE  
MISCELLANY

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## EDITORIAL

### A Hundred years

In the yellowed book of Jaffna College annals, there have been events which we had the privilege of celebrating—the Centenary of the founding of the College in 1922, the Ter Jubilee Celebrations of the American Ceylon Mission in 1966, the Ter Jubilee of Jaffna College in 1973, and the Centenary of the Alumni Association last year.

This year sees another important land mark—the Centenary of the College Miscellany which in its long and at times arduous journey through financial crisis has still striven to maintain its original aim as set forth in 1879 “*of giving an opportunity to the students to express their views and of acting as a link between the Alumni and the institution.*”

“The further backward you can look the further forward you can see” said Winston Churchill the British Statesman. Our aim in this Centenary Number in looking backward is therefore not so much to gloat over our past, rich as it has been, but to discover in it objectives and springs which will enable us to face the mountain waves of the future with undaunted steps.

### Continuity of Tradition

“That the small sandy Peninsula of Jaffna situated in a remote corner of the Island of Ceylon should enjoy the privilege of having one of the pioneer institutions of higher Western learning in the East can only be accounted for by the inscrutable ways of Providence” wrote Mr. J. V. Chelliah in his “A Century of English Education in Ceylon” which remains to this day the authentic history of the College from the days of Batticotta Seminary in 1823 to the Centenary Celebrations of the College in 1922.

The American Missionaries who founded Batticotta Seminary came from one of the best and most enlightened societies of the time. The first printing press in the New World was established in Massachusetts, the spring board of many a missionary enterprise. Massachusetts also had the rare distinction of publishing the first journal of America namely “*Public occurrences both foreign and Domestick.*” It is not therefore surprising that the activities of the noble band of the Massachusetts intellectuals paved the way for the literary renaissance in Jaffna in the nineteenth century. We do not know whether the Batticotta Seminarians published any journal even though the Seminary era was marked with great literary activity. Some of our contributors have dealt at length with their work in this issue. When the American Missionaries established “the Morning Star” the second oldest newspaper of Sri Lanka in 1841, Henry Martyn a teacher of the Seminary became the first English Editor, and Seth Payson an old student of the Seminary was appointed Tamil Editor. The Morning Star from the time of its inception reflected the thinking of the Seminary and its successor Jaffna College.

### **The beginnings of the Miscellany:**

The Miscellany of Jaffna College at first was a student effort with its simple motto:— "*He lives most who thinks most, feels the noblest and acts the best*". It included in it contributions of students which appeared in "The Student" and "The Banner" periodicals which were read at "Improvement Societies".

As a financial proposition, the publication had no smooth sailing. In 1884 the issue was suspended because of financial encumbrances. Six years after, in March 1890, the publication was revived. In 1889 there came another crisis but the catastrophe of another suspension was averted by the magnanimous gesture of the Alumni Association which came forward to put the project on its feet. It is certainly a source of great joy and strength to the College that in its early years of struggle, the fortunes of the Miscellany were salvaged by the taut will of the Alumni.

### **Editors and Contributors—The First Era**

At the commencement, the Principal of the College was the Editor of the Miscellany. This dispensation lasted for fifteen years. The first move to free the Miscellany from its official moorings came in 1906 when an American Professor on the staff, Mr. L. B. Fritts was appointed Editor of the Miscellany. He has the distinction of being the first member of the teaching staff of the College to be the Editor. A distinguished galaxy of Editors succeeded Prof. Fritts, chief among them was Mr. J. V. Chelliah. Mr. J. V. Chelliah brought to his task as Editor many rare gifts—his scholarship, his undiminished loyalty to his Alma Mater, the wide experience he had gained from his association with the early band of missionaries and above all his involvement in the life of the Church. He was at one time Moderator of the South India United Church, and represented this body at World Conference at Bornemouth in 1930. Mr. Chelliah also availed himself of this opportunity to visit the States and make his personal contact with people whose ties with the College to this day is part of our history.

Of the other Editors associated with the Miscellany Mrs. M. H. Harrison was one of our missionaries. She was the wife of Dr. M. H. Harrison who is happily still with us (living in his home in the United States) having constant touch with us through his "letters". To Dr. and Mrs. Harrison India and Ceylon are not mere geographical units but fields of their missionary labours of a life time.

Among the other missionaries who had contributed articles to the Miscellany were Messrs C. W. Miller and E. G. Nichols and Rev. John Bicknell whose tenure as Principal from 1915—36 remains a notable water-shed in the annals of Jaffna College. It was Rev. Bicknell who gave the College during the colonial era a character and a tradition different from the norm of the larger schools then in existence in the country.

The spirit of independent inquiry, of self-reliance, and a zest for living are traits which to this day remain the richest legacy of the Bicknell Era at Jaffna College.



## GREETINGS

*from*

*Rev. Dr. Telfer Mook*

*(Secretary, United Church Board for World Ministries and  
Secretary, Board of Trustees, Jaffna College, U. S. A.)*

It is a great privilege to bring greetings through the Jaffna College Miscellany on the occasion of its Centenary publication.

We greet you for the past, for the lifetimes of service rendered by so many and for the mark that has been left upon hundreds of students as they have passed through the halls of the College. We are thankful for this rich heritage and we salute the College for its past.

We greet you for the present. Recent years have brought so much agony and anguish and now we come to the present almost breathless. Once again the College has possession of **all** its grounds and buildings. We rejoice that once again the College is, under God, in control of its destiny, and we salute the present for the promise it brings.

We greet you for the future which beckons the College into new and even more significant service. Opportunities abound, and we look forward to a renewal of the vision and pioneering spirit of our forefathers. We pray that all of us together, in partnership with each other, may be blessed with the same steady courage, imagination and singleness of purpose.

And so—for yesterday, today, and tomorrow—we greet you, and look forward eagerly to the years ahead.

## GREETINGS FROM

*Mrs. Ruth Bunker*

*(Former President, Board of Trustees, U. S. A., and the wife of the late Rev. Dr S. K. Bunker, former President of Jaffna College.)*

I send you greetings as you plan for the Centenary Issue of the Jaffna College Miscellany. I know Mr. Bunker joins me in wishing you well. He always took great pride in the issues of the Miscellany during the years we were with you.

I have been here in East Hartland, a small rural community for eleven years.

The winters are rugged. I am always glad to have spring return. It is summer time as I am writing this to you. It is a beautiful time of the year.

I have enjoyed visits from a few Jaffna College friends. The "latch-string" is always out. Come visit me.



Among the early contributors to the Miscellany, Mr. Allen Abraham stands supreme in the contribution he made to the Science of Astronomy and in his efforts to interpret astronomical facts in the language which the layman can understand.

It was a scientific phenomenon, the Haleys Comet of 1910, which brought Mr. Allen Abraham and Jaffna College to the pinnacle of fame. Mr. Allan Abraham by his calculations disproved the theory put forward by European Astronomers that the Haleys Comet, which in May 1910 spanned about two thirds of the firmament and which on May 1910 passed between the earth and the sun with its gorgeous tail turned ominously toward the earth, would herald the doom of the world. Whether the Comet will again come so close to the Earth as to make us all potential victims of "paroxysms of delirium" as it was then predicted is yet to be seen. Our only consolation is that we have in Sri Lanka experienced "paroxysms of delirium" in our political arena from time to time and have become less and less allergic to them.

#### **Editors and Contributors—The Second Era**

The second era in our annals saw the emergence of Jaffna College old boys to positions of trust and responsibility in the life of the school. In this group Messrs Lyman Kulathungam and Handy Perinpanayagam historically remain inseparable. Both belong to the first batch of London Intermediate (Arts) students presented by the College for the External Examinations of the London University. Both sat for the Examination together and both were successful, at that time a unique laurel for the College, which had just then made a beginning in higher education.

Mr. Kulathungam infused into the College Miscellany one aspect of the role Jaffna College has to play in Sri Lanka while Mr. Handy Perinpanayagam another aspect—Mr. Kulathungam with his close and intimate connection with the activities of the Church and the Diocese through a long period, underscored the importance of the human material churned out of Jaffna College, as an instrument to position the church in the country to meet the challenges of the day.

Mr. Perinpanayagam's interest was in social and political issues oriented to human rights. Deriving his inspiration from the life and work of Mahatma Gandhi he sought to impress on the youth the need for national integrity in the social and economic fronts where youth dynamism and resiliency were most needed in an age of Colonial masters and Colonial slaves. Looking over the pages of the Miscellany we could not fail to see how devotedly the Editors have striven to reorient student attitudes and aspirations at Jaffna College towards more abiding values which in the Ceylon of the early nineteenth century seemed alien to the colonial traditions of the time.

There is not the slightest doubt that the success of Messrs Handy Perinpanayagam and Lyman Kulathungam as Editors was due to the unstinted support they obtained from some of the finest teachers of Jaffna College at that time

Mr. K. E. Mathiapparanam wrote very informative and interesting articles about the luminaries of Jaffna College. Mr. S. P. Appasamy wrote extensively on English literature and journalism. Mr. S. V. Balasingham of revered memory who served as co-editor for some time aroused the interest of our readers on contemporary movements in the political life of our country. Dr. W. R. Holmes's articles and poems on "Jaffna" were scintillating in the manner they were presented to the reader.

The Miscellany like many other established traditions of the College suffered immensely by the traumatic experience of August 1974. The "take over" of Jaffna College for the establishment of the University of Sri Lanka came with a fury unprecedented in the 157 year history of our institution. In the confused state the Miscellany too could not make its annual appearance. However due to the great interest shown by the Principal, the Miscellany was published, the history of the Babylonian captivity was recorded and the literary tradition of Jaffna College was continued subsequently. When our College was returned to us in 1978 we wrote about our "Captivity and After".

### Our Task

It is significant that we celebrate the Centenary of the College Miscellany as we step on to portals of a new decade, a decade which has started with two world consultations of major import to the Christian Church—One on Mission at May this year and the other on Racism, in Netherlands in June. The Consultation on Mission underscored the need for a rethinking of our strategy as a Christian Church in the manifestation of new dimensions of power in various parts of the world. The consultation on Racism pointed to our elementary obligations to our "neighbour" who in many countries of the world has suffered inhuman degradation.

If there is one truth that these Consultations have brought home to us, it is that in this age of increasing instability and turbulence the basic concepts that shaped our thinking for generations must now be held up for scrutiny.

The Miscellany as an organ that has for a century shaped the thinking of our youth has to meet new challenges and take on new responsibilities. The scale and complexity of our problems is emphasised by Dr. Jerome R. Ravetz, Reader in the History and Philosophy of Science at Leeds University in these words:—  
*"The really-contradictory idea of our time is a blue print for our survival".*

It is in this context that the full significance of the last stanza of our College song rings in our ears:

*"The light of life is on her seal  
 And may this College be  
 A place where all her sons shall feel  
 That they the true light see."*



### Our Contributors

Our special thanks are due to all those who have contributed to these pages. For the main articles we are grateful to Prof. K. Indrapala, Head of the Department of History, University of Jaffna, whose article is entitled "American contribution to Modernization of Tamil—Dr. Daniel Poor"; to Prof. K. Kailasapathy, Dean of the Faculty of Arts, University of Jaffna, who writes on Arnold Sathasivampillai a former Tamil Professor of Jaffna College; to Mr. Seelan Kadirgamar, Lecturer in History, University of Jaffna, who has permitted us to publish an extract from his book "The Youth Congress"; to Dr. S. Pathmanathan, Senior Lecturer in History, University of Peradeniya, who is evaluating the contributions of the Early Historians of Jaffna; to Mr. V. Buwanasundram one of our distinguished old boys and 'a senior officer working in the Meteorological Department, Colombo who has contributed an article on 'Meterological Events'; to Dr. W. R. Holmes, a former missionary lecturer in History at Jaffna College, whose article is entitled "Jobs"; and to Dr. Daniel Selvarajah Sanders, Professor International Programmes, Dean of the School of Social Work at the University of Hawaii who writes for us on Ethnic Studies.

We are also very thankful to the following whose reminiscent notes have brightened this issue.

Mr. J.W. Bicknell is the son of Rev. John Bicknell of revered memory.

Mr. S. Durairajasingham is a distinguished old boy and author of several books who had served as a teacher in Malaysia for many years.

Dr. (Mrs) Chandra Sethurajan was Medical Superintendent of McLeod Hospital for sometime. She is presently serving in Auburndale in U. K.

Mr. R. C. Thavarajah was a Senior Superintendent of Police and a prominent sportsman of our College.

Messrs A. S. Kanagaratnam, I. P. Thurairatnam and M. Sabaratnam are distinguished old boys of our College whose contributions to Education in the North are well known.

## GREETINGS

*from*

*Mr. Carl H. Holdridge*

*President, Trustees of Jaffna College, U. S. A.*

As President of the Trustees of Jaffna College I want not only personally but on behalf of the Board of Trustees to congratulate the Jaffna College Miscellany on its Centenary Issue.

Our Board of Trustees was formed in 1877 with its original purpose outlined in our charter as follows: "For the purpose of obtaining, holding and managing funds for the support of Jaffna College, an educational institution located at Batticotta, Jaffna District, Island of Ceylon." Owing to the unpredictability of the situation in regard to Christian Institutions in Ceylon in the sixties, we enlarged the scope of our grants to include certain types of other Christian Institutions. For this reason our charter was amended in 1963 adding the following to the original wording: ".....and for supporting other Christian educational institutions in Ceylon and India."

The Board of Trustees is now and always has been comprised of men and women who are particularly able to handle and administer the funds... and are persons deeply interested in education and in Jaffna College and other educational institutions in that part of the world.

What a joy it was for Mrs. Holdridge and me to travel to Sri Lanka in 1973 to participate in the observance of the 150th anniversary of Jaffna College and its predecessor and in the dedication of the newly constructed Technical Institute. During my term on the Board I have endured with you during your recent problem years... have shared your joys in the success of the Technical Institute, the return of the Jaffna College premises, and now with the completion of the Daniel Poor Library.

Having made two trips to Vaddukoddai since 1973 I feel a very close friendship with many of you who are now working and have worked for the purpose to which we give support. Congratulations as you start out on your second One Hundred Years.





**Mr. Carl Holdridge**



**Mrs. Dorothy Lockwood**



**Mrs. Ruth Bunkei**



**Mr. K. A. George**



**Rt. Rev. S. Kulandran**





**Rev. Dr. & Mrs. T. Mook**



**Mr. & Mrs. T. S. Oppenheim**

## GREETINGS

*from*

*Rt. Rev. Dr. S. Kulandran,*

*(Chairman, Board of Directors, Jaffna College, and former Bishop, Jaffna Diocese.)*

There seems to be an appropriateness in asking me to say something about the Jaffna College Miscellany in its Centenary number. The appropriateness lies in the fact that for the last many months, since I am writing the history of the College from 1923, I have been living in the midst of the back numbers of the Miscellany, constantly referring to one after another of them.

I first came across the Miscellany long before I joined Jaffna College, when my friend Handy Perinpanayagam showed me some numbers containing most interesting articles by his hero, Mr. J. V. Chelliah, with the title "Why?" and signed "Ignoramus".

Ever since I joined the College and becoming somewhat closely connected with it, I have seen not merely the Miscellanies but known their Editors at close quarters and have greatly admired their industry in bringing out such admirable issues, in addition to their normal work as teachers.

Since the War, Miscellanies began to be issued only annually instead of terminally, as before; and of late each issue has become a book in itself containing more than 150 pages. The Miscellanies will become a most invaluable source of reference to all those who are interested in the affairs of the College.

The chief point about the Miscellanies to persons of my generation is that since the Miscellany was started only a 100 years ago not a few of the persons mentioned in them have been known to us. In 1951 I conducted the funeral of Mr. C. H. Cooke, who was teaching in the College when the Miscellany was started. Those of my generation would, as school boys, have known many others like him.

As one who goes through the Miscellanies of the last 100 years, I see one generation passing and another following, to be in turn displaced by still another; we see outstanding personalities appearing and then fading into the distance of time. But the College remains; and long may it remain to the glory of God.



## GREETINGS

from

*Dr. M. H. Harrison*

*(Former Professor and acting Principal of Jaffna College,  
later Principal, United Theological College, Bangalore.)*

.....I have decided that instead of writing an article I should cover the small amount I have to say in this air letter, which I hope will reach you well before your deadline. Since my connection with the *Miscellany* is now more than a half century ago, my memory is not very full or clear.

I was glad to learn from your letter that this College magazine started as early as 1879. During my teaching at Jaffna College, which began in 1919, it was still being carried on largely through the care of the Principal of the College, the Rev. John Bicknell. I recall that the name, 'Miscellany' struck our British inspectors of schools in those days as unusual but commendable. (They usually pronounced the name as if it were 'Miss Elleny') As I recall it was at that time a collection of essays rather than a medium of publicity and report. I was always rather a problem to get the necessary material together at the time when publication was due. I do not remember whether I contributed any articles to it, either when Mr. Bicknell was there or during his lengthy furlough. One thing I do remember was my attempt to gather together for preservation a file of the *Miscellany* so far as it had been preserved, and I wrote to my old students asking their help. I had an exhibition cabinet made by our excellent local carpenter in which precious archives connected with the life of the College could be preserved. But my attempt was only moderately successful, for ravages of white ants have destroyed most materials in private hands.

At any rate the *Miscellany* of those days was a very modest affair as compared with the sumptuous contemporary number which I have just now received. In paper and printing as well as in the reports of College activities the present *Miscellany* far surpasses what was possible in the 1920s.

I am indeed happy to have this opportunity to wish the *Miscellany* a long and prosperous life in this new age. I trust that copies of it will faithfully be preserved in the new Daniel Poor Library.



## GREETINGS

*from*

*Mrs. Dorothy Lockwood*

*(Wife of the late Mr. Edson Lockwood, former Professor of Jaffna College.)*

I'm in our summer cottage in North Haven, Maine. The sun shines brightly and on the beach the sea swishes rhythmically. Close my eyes, and I could be at Cashuarina Beach—the same ceaseless, lazy approach and withdrawal.

The other day I took from its silver casket the tribute which the alumni gave Ed when he left. It says all the right things, the things I'd like him to be remembered for; firmness, coupled with compassion; leadership plus the desire to pass over control in good time; and interest in the individual.

When Ed died, I had letters from all round the world, expressing sorrow and gratefulness.

My own memories go back to the December Mr. Bicknell died. We had arrived in very late October of 1936. In less than two months, here was Ed temporarily in charge. We moved into the "mission bungalow", and there we remained for that term, for the Bunkers moved into a new house, when they arrived.

We have happy memories, even though we made mistakes. When Allen and Hellen Thompson were to marry, we did know the ceremony had to be in a registered place, so our plan for a house ceremony had to be changed. More embarrassing, we did not realize the small, intimate wedding was not acceptable in Jaffna, so we failed to issue a general invitation. However, Hellen and Allen were married in the Cathedral Church; they went to Uricardu for their honeymoon; had two sons. Now Allen has died, killed in an auto crash, smashed into by a truck. Hellen, aged 74, is completing her third year with the Peace Corps. She was in Afghanistan; now, in Thailand.

I remember with clarity the Carol Festivals of the Youth of the North, our own choir practices on Sunday mornings, and the subsequent vesper services. I remember the annual choir party at Cashuarina Beach, the rollicking singing on the buses. Then there were the hostel dinners, the "programms" and speeches. And who could forget the annual Undergrad Dinner, the women so beautiful in their gorgeous sarees, the men so resplendent—and as we entered the fantastic artwork, made of coloured rice, there at our feet. I always marvelled.

Does anyone remember that we had square dancing, not with total community approval?

We arrived in 1936; we left in April, 1969. From 1942 to 1948 we were in the U. S. A.—war years. But you can see how much of our lives was invested in Jaffna College. A fine investment.

It has delighted us to greet "old boys" in our Milton home. Just recently Sarojini and Rajan Jesudasan dropped in with their three charming children. The M. D. Daniels live not far away, and I see them infrequently but regularly. Nesan Kadirgamar, Jeyasingh David, Val Daniel, Nirmala Rajasingam had made long stays. For briefer stays—Bishop Ambalavanar and his brother from New York city, D. S.; Alagan Kadirgamar, Rajan & Primrose Kadirgamar, Ernest Champion and family, Christy Richards and his brother; the Holmeses, Ruth Bunker, the Bavincks and several others whom I do not recall at the moment.

When I send out "Glimpses" each Christmas, they go round the world to friends we made at Jaffna College—Ghana, England, Papua, Kiribati, California, New York, Connecticut, Canada, Australia, Ohio, New Jersey, Zambia.

A few days ago I had a telephone call from the Appasamys. He used to teach English at Jaffna College years ago. They were at the Holmes', after a stay with daughter Sathia, and her Swedish husband, who are in Quebec, Canada for two years. So, it goes. The alumni spread over the globe, but "Hoorah! Hoorah! for Jaffna College they cheer"... Indeed, their College Home they hold most dear.

## GREETINGS

*from*

*Mr. K. A. Selliah*

*(Principal Emeritus, Jaffna College.)*

The Editor of the Jaffna College Miscellany has requested me for my Greetings on the occasion of the Centenary of the Miscellany. I am happy to do this for many reasons, chief of which is the fact that I am today the only person, who has had a very intimate connection with the College from 1917 till today - a period of sixty three years as student, teacher, Vice-Principal, Principal, Welfare Officer and a member of the Board of Directors. I have watched and laboured in the College through its glorious and not so glorious periods. I have tried to inculcate in the minds of all those who passed through the College portals a sense of dedication and love for the College.

The Miscellany has through the years, afforded an opportunity to the administration and the students of the College to express their attitude, hope and wishes for the life in the College. May the Miscellany continue its task in the years ahead, reflecting the various aspects of the College bringing credit to themselves and the College.

In sending my greetings I pray to God that the College may continue to uphold its motto, "Jesus Christ the Light of Life" and send out its portals dedicated youth, who will enrich our land by their talents.

## GREETINGS

*from*

*Mr. K. A. George of Kerala*

*(A former Professor of Jaffna College)*

I am very happy to join you all in the Centenary Celebrations of our College magazine. I recollect with immense gratitude my enriching experiences at Jaffna College. I am sure that if I am to start my life again, I would teach in that great and noble institution. The Miscellany is a valuable record of some such experiences. May it grow from strength to strength. My best wishes for the success of the celebrations.

You have also asked for a message from me. In that connection I would say to students, teachers and others connected with Jaffna College, uphold its valuable traditions without compromise. Let not temporary upsets in your life sour the whole of it. Plan your life early so that you may not have too many regrets at the close of your life. Seek out opportunities to serve and render service lovingly and with humility. Humble service is twice blessed. Let your work, whatever its nature be, enrich Jaffna College and yourself.





Mr. S. Durai Raja Singham



**Mr. Lyman S. Kulathungam**

# GREETINGS AND REMINISCENCES OF A FORMER EDITOR

by

*Lyman S. Kulathungam*

Antiquities are often placed on shelves either intended for exhibition to public gaze, or discarded as useless and inanimate. Mr. J. V. Chelliah, after he had retired from active service, would sometimes tell us youths that we had put him on the shelf as a discarded object. It is not strange that old men often feel like him. So, as my years are advancing, I feel happy that I have been removed from the shelf and invited by the Principal of Jaffna College to convey my greetings to its Miscellany on the occasion of its celebrating the centenary of its founding. It is but fitting that he should have done this because he and those who are in charge of publishing the Miscellany know well how dear to my heart it has always been and how close and long my own connection with it was. If this article becomes too long to read, the blame for its length should be attributed not so much to my old age as to my "anecdotalage".

A dip into the early history of the Jaffna College Miscellany will, I feel, be of interest and value to its readers and posterity. The Miscellany was a pioneer in the field of journalism in schools in Jaffna. Established in 1879, it became the first school Magazine to be published in North Ceylon. It was only 21 years later that the second one appeared, when "The Central" was published in 1900 by Jaffna Central College. St. John's College Magazine followed in 1904 and St. Patrick's Annual in 1905. The first two Magazines were started by the Old Boys' Associations of the two schools.

The Miscellany was then edited by students. Its first number was published in October 1879 with this motto: "He most lives who thinks most, feels the noblest, acts the best". It had two objects in view: to give an opportunity to students to express themselves and to function as a link between the College and its Alumni. At that time there were two periodicals—"The Student" and "The Banner"—edited by students and read at the meetings of their Improvement Societies. The Miscellany included in its issues some of the contributions from the above periodicals. It is worthy of note and interest to mention that the first Editor of the St. John's College Magazine was Mr. (later Dr.) Isaac Tambiah, then an advocate, and it contained till 1914 articles contributed exclusively by Old Boys. The first student contribution appeared in it only in 1914, under the title "The Work of a Prefect", but the student remained anonymous.

The Miscellany, which appeared to be doing well, had, however, to cease publication in 1884. The chief reason for this closure seems to have been the lack of funds needed to defray its expenses. Nevertheless, it was revived after six years, the first volume of the new series appearing in March 1890. Its Editor was the Principal of the College, the Rev. Dr. S. W. Howland. The Jaffna Central



College Magazine "The Central" followed the same pattern and had its Principal, the Rev. E. O. Martin, as its first Editor in 1900. For the next 15 years it became the practice of the Miscellany for the Principal of the College to function as its Editor. An American Professor, Mr. L. B. Fritts, who had arrived at the end of 1905, became the first teacher Editor in 1906. From that time the Miscellany has been fortunate in having several remarkable teachers as its Editors, Particular mention must be made here of Mr. J. V. Chelliah, who took over the editorship in 1908, when Mr. Fritts' short period as a missionary ended. Mr. Chelliah continued in this capacity till 1930. During his editorship he widened largely the scope of the Miscellany providing it with rich readable and valuable matter of general, educational and cultural interest. His own learned, inspiring, and instructive contributions on a variety of subjects not only aroused the interest of their readers but also provoked their thought. Of special value were two series of his articles on the themes of "Why?" and "Some Heresies" under the pseudonym he adopted of 'Ignoramus' and 'IMC'. In writing such articles he had in his mind not merely the students, his fellow teachers and the Alumni of the College, but also the general public of the country. In addition, he invited and welcomed contributions from Old Boys and other public men of learning and deep thought who had a compulsory tendency to write. He thus created a tradition difficult to be followed by his successors.

My first introduction to the Miscellany was through my father, who being an Old Boy of the College used to subscribe to it regularly. While I was studying at Manipay Memorial English School from 1912 to 1915, he had decided to send me to Jaffna College in May 1915. So he gave me some copies of the Miscellany and insisted on my reading them for the purpose of getting acquainted with the activities of the College. I was really fascinated by the contents of the Miscellany. My first contribution to it at the request of Mr. J. V. Chelliah was on "A Cricket Match", when I was in the Cambridge Senior class.

I count it one of my most pleasant privileges to have been connected with the Miscellany as one of its Editors for a continuous period of 32 years—a third of the time under review. Mr. Chelliah, when he became Acting Principal in 1931, appointed me as his successor, having got the sanction of the permanent Principal the Rev. John Bicknell, before he went on furlough to America. Incidentally I wish to mention that he did the same thing with me in regard to the editorship of the Morning Star. It was on his recommendation that the then Proprietor and Manager of the paper, Mr. C. H. Cooke, appointed me as Mr. Chelliah's successor. Young as I was then, I wondered how I could discharge the tremendous responsibility imposed on me of editing at the same time these two highly respected journals. It is for others to judge and assess the worth of my contribution in these two responsible positions. However, that I strove hard to follow the lofty tradition set up by my revered teacher and predecessor in the above two capacities and I set up records in regard to the length of service in these positions—32 years as Editor of the Miscellany and 42 years as Editor of the Morning Star—cannot be challenged. Here I use the word "Editor" because,



though generally there were two Editors of the Miscellany, I was *de facto* the chief Editor, except for a short period when Mr. S. Handy Perinbanayagam and I regarded ourselves as Co-Editors. Being a voracious reader, he was better informed and more versatile than I. Our arrangement was that he would generally write the Editorial Notes on affairs outside the College and I would concentrate on College matters. On some occasions I would write the Editorials on all subjects. I personally owe much to him for his advice and guidance not only in editing the Miscellany, but more in the art of writing articles. To Mr. Charles R. Wadsworth, who worked along with me as an Editor for 11 years, I am deeply grateful. His unperturbed manner, quiet efficiency, thoroughness in whatever he did, and his religious life made an indelible impact on me. These characteristics of him went a long way to help me in editing the Miscellany, as also in dramatic performances and in the activities of the Brotherhood, the Literary Association of the Senior students. The Miscellany and I are very thankful to Mr. C. S. Ponnuthurai, who was Manager of the Miscellany for several years. His capacity for hard work and enthusiastic approach to matters dear to his heart and his co-operation and valuable counsel to me as Editor made him an ideal Manager.

It must be said to the credit of Principals John Bicknell, Sydney Bunker and K. A. Selliah, with their unwavering faith in the democratic system of Government, never interfered with our editing the Miscellany or questioned our policies. They also had trust in our loyalty to the ideals and policies of the College. Hence we had absolute freedom in our editing.

The Miscellany underwent several changes in its size and format. Till the early years of the fifth decade of this century, it used to be published three times a year at the end of every term. Later it became an annual Magazine in its present size. However, the three special features of the Miscellany remained till the end of my editorship in 1962: publishing articles from carefully selected scholars from outside the staff of the institution; writing Editorial Notes on various topics of national and world importance and interest, in addition to comments on the happenings at the College; and publishing our Alumni Notes in as full details as could be gathered. I know of no other school including fuller details about news of its Alumni in its Magazine than our school. Our Alumni Notes were always compiled by me with the able help of the then indefatigable Secretary of the Colombo Branch of the Jaffna Alumni Association, Mr. M. Ramalingam. While realising the difficulty of meeting the now ever rising prohibitive printing expenses, I cannot expect the Miscellany to preserve its three special features. But I wish to request those responsible for publishing it to include much fuller news about our Old Boys and Old Girls than they do now.

Here is my Message to the Editors and Managers of the Miscellany and even to those at the top of the administration at present and in the future. "Old men shall dream dreams and young men shall see visions" is a Biblical saying worth remembering and emphasising. Now in our old age we

rejoice that several of our dreams have become realities, like, to mention only four important happenings, the winning of Independence for our country, the introduction of Swabasha as the medium of education, the integration of the American Ceylon Mission and the Jaffna Council of the South India United Church and the ushering of Church Union in South India with the result that our Diocese has become one of the Dioceses of the newly formed Church of South India. These had been our visions in our youth. Vision and action must be combined. For that energy, enthusiasm and hard work are essential. Mr. Harry S. Truman, a former President of the United States of America, once said: "I studied the lives of great men and famous women; and I found that the men and women who got to the top were those who did the jobs they had in hand with everything they had of energy and enthusiasm and hard work". We youths in the early 1920s did toil with energy, enthusiasm and hard work to achieve our visionary aims. I commend these traits of character to the youth who are in charge of the Miscellany and who are in other responsible positions. May God be with you in all your undertakings and bless your work richly!



## A MESSAGE

*from*

### *The Principal*

Two very significant centenaries, namely that of the Alumni Association of the College and that of the Miscellany have coincided in 1979, but due to the somewhat unsettled conditions in the College during the latter part of the nineteen seventies we could not celebrate the events accordingly at the appropriate times but we are glad that the Alumni Association was able to celebrate its centenary in a fitting manner in 1980 and now we are in a position to bring out a centenary issue of the Miscellany too. Both these centenaries add colour, prestige and weightage to the already hoary traditions of the College. It is a most rewarding experience to scan through the minutes books of the Alumni Association and the copies of the Miscellanies from their very inception in 1879. It is an exciting record of events and experiences, of men and matters that cannot be ignored by those who remain faithful to the College and its purposes. The dedication, commitment and vision of the founders of these relevant endeavours could not but command the loyal, faithful and continuous response of posterity and we in this generation have been constrained to celebrate these events in our turn with pride and gratitude.

Throughout these one hundred years all the significant milestones in the life of the College have been faithfully recorded in the Miscellany creating the ethos in which we delight.

As we enter the portals of the College several impressions both visible and invisible stand out reminding us of the solid foundations of religion and education here which has stood the test of time. Even though we had to experience the traumatic "valley of the shadow" of the acquisition of part of the College in 1974, the experience of witnessing the restoration of the College and soon after that the establishing of a splendid Library commemorating the courageous spirit, vision and commitment of one of the very first New England missionaries here and the first Principal of the College Dr. Daniel Poor stands out as a meaningful spiritual experience and pilgrimage in faith and as another act of thanksgiving for the never failing goodness and mercy of God.

I had the privilege of being associated with the College Miscellany for 34 years knowing it intimately as a student, a teacher, Vice-Principal and Principal but my first recollection of the Miscellany is reading the pre-World War II issues which my father received while in Seremban, Malaya. As a young boy, caught up in the war in Malaya these copies of the Miscellany became some of my very limited but very valuable reading material, and I was fully enthralled in those issues, and hoped very much that I could be a student at Jaffna College someday. That boyhood desire was fulfilled in good measure and I not

only became a student here, but have now spent the best years of my life here. It has been a glorious experience, and to the Jaffna College Miscellany I owe much of the spirit of this Institution which has been instilled into me.

We remember with much gratitude at this time all those who laboured hard for the production of the Miscellany, and who spent their finest hours in inspired, scholarly and dedicated writing to keep alive the visions, the purposes, the faith and the noble accomplishments of our dear alma mater.

May the Jaffna College Miscellany through its regular issues continue in this task for many more years to come, and I have great pride and pleasure in commending this issue to all alumni and friends.



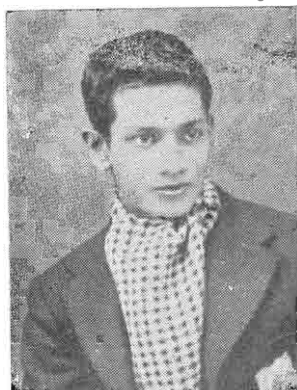
## OUTSTANDING SPORTSMEN OF THE PAST



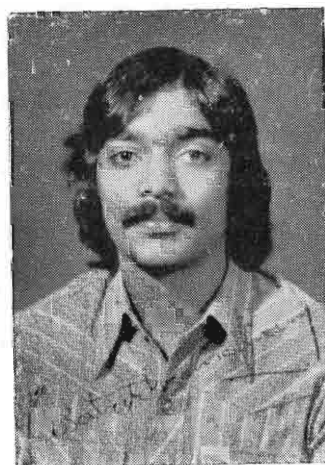
**S. Thalayasingham**  
*(Outstanding sportsman  
of the 30's)*



**V. G. George**  
*(Ceylon Public Schools Meet  
record-holder in Pole Vault (1939)-  
An achievement better than the  
British Empire Schools' Record.)*



**W. T. Sanders**  
*(Champion Sprinter - Represented  
Ceylon in the Indo-Ceylon Meet in 1945)*



**R. Balasubramaniam**  
*(Captained Schoolboy Hockey  
Nationals in 1973)*

## CHAMPION ATHLETES — 1932



(L. to R.): W. T. Hunt (Inter Champion),  
U. Rajadurai (Sr. Champion),  
P. Brodie (Jr. Champion).



## A Reminiscent Note

John W. Bicknell

Principal Kadirgamar has asked me to set down a few of my memories of my father from the years of my boyhood in Vaddukoddai. I am happy to do so though I must confess that after all these years names and dates escape me; moreover, since I was usually at Highclere School in Kodaikanal for eight or nine months of the year, there are many doings and sayings of my father that the readers of the *Miscellany* could tell me, and I hope the opportunity will come when that will be possible.

One of my earliest memories (I must have been about five or six) was the sight of my father approaching our bungalow carrying the dead length of a big cobra stretched across two sticks. There was blood on one hand, and for a moment, I was terrified that the snake had bitten him; he assured me that blood came from his being pricked by a thorn on one of the sticks. He told me that students had come to him to say there was a cobra in the old science lab; none of them would kill it, perhaps for religious reasons, but they were anxious that it be dispatched. He discovered the snake, coiled under an almirah and hence difficult to get at without being struck. Providing himself with two stout sticks, he poked at the cobra with the stick in his left hand and, when the cobra struck, its length thus shooting out from under the almirah, he struck back and disabled the cobra enough so that he could finish it off without danger to himself or others.

Equally dramatic, but of more importance to the future of Jaffna College, was the year in which he first allowed

scheduled-caste students to enter as boarders. I do not recall the boy's name (if he is still alive I would like to know it) so will call him "David" for convenience. He and other scheduled caste boys had been attending classes, but on this occasion David asked to go into boarding, as the phrase then was, and my father accepted him. The results, as some of you may remember, were drastic. Over a period of weeks more than a hundred boys left school. It seemed that everyone was applying for a leaving certificate; in fact even I applied for one. I still see the scene: I walked into Pa's office and made my request; with marvellous poise and good humor (after all I was joining those who were abandoning him), he gravely requested Sandars to provide me with the necessary document; paper in hand, I marched to the college gate, turned right and walked, barefoot in the white dust, past the post-office corner, and out into the road to Jaffna. A few yards down the road, I decided that I really didn't want to leave and came home. Ultimately I came to understand the issues involved, but what is marvellous to recall is my father's handling of the situation. He could have become angry and sent me packing, but no—he understood that I was just joining a parade and knew that I would come to my senses.

On the issue, of course, he remained adamant. Members of the student body and faculty members were perturbed at the situation and wondered if the college could survive such an exodus. I was told that Professor Abraham,

a man of great mathematical ability and gentleness came to ask, "Mr. Bicknell, how long is this going on?" To which my father replied, "Is David still here?" "Yes," said Mr. Abraham. "As long as David is here we'll teach school," was the firm answer. Gradually the students who had left returned and more scheduled caste boys became boarders. The college had turned a corner.

How decisive that corner was can be illustrated by an episode that took place a few years later when a low-caste student was a member of the cricket team (or was it football?) and the team was scheduled to play a nearby Hindu College. My memory is that our opponents sent a telegram saying that if "X" played they would not play. Without any prodding or suggestions from my father, the team met and sent back a telegram saying, "If X doesn't play, we don't play". They played. You can imagine my father's delight at the outcome.

I have often used this story to illustrate the difference between direct action and what used to be called gradualism. At another mission school in Jaffna, the Scheduled Caste students sat on the dirt floor. The missionary persuaded the parents of the other students that the low-caste boys would be cleaner if they sat on boards laid on the floor; later he put them on low benches, then on slightly higher benches. Finally, he put them at desks just like everyone else's. The next day all the

higher-caste students left school. The missionary in question later told me that my father had been right to seize the nettle firmly. His own gradualism had been futile.

My father's uncompromising position on this issue emerged on another occasion, during the hearings held in Jaffna by the Donoughmore Commission to determine among other purposes what could be done for the lower castes. I went to the hearings with my father and we sat near the back of the room in some official building in Jaffna. The person testifying remarked, "We are doing all we can for the lower castes in Jaffna". Whether my father rose at that moment or later in the proceedings I do not recall, but he did rise and say, forcefully and with indignation, "If I were trying to make as untrue a statement as I could about this situation, *that* is the statement I would make". He then sat down while the members of the Commission shuffled papers in embarrassment.

There are, of course, many personal memories that I could record—the Sunday walks in the paddy fields, picnics at Lulu Harbor, a visit to an elephant kraal, and so forth, but since this issue of the *Miscellany* celebrates its centenary, it seemed to me that I should focus on a memorable event in the life of the College. With best wishes to all who remember the Bicknells as well as to all others who are carrying on the good work.



## Those Were The Days: 1923—1925

S. Durai Raja Singam

I remember the gleams and glooms that dart  
Across the school boy's brain;  
The song and the silence in the heart,  
That in part are prophecies, and in part  
Are longings wild and vain.  
And the voice of that fitful song  
Sings on, and is never still;  
"A boy's will is the wind's will,  
And the thoughts of youth are long, long thoughts."

*H. W. Longfellow (My Lost Youth)*

I had studied at three Hindu Colleges—Victoria College, Manipal Hindu College, and Parameshwara College — before I entered Jaffna College in 1923. I spent about three years here, doing my London Matriculation and Intermediate in Arts. As a result, although I remain a Hindu, I have been deeply rewarded by my understanding of Christian beliefs and ethics.

At Jaffna College it became apparent to me that the American Missionaries were the most enterprising of educators during the British colonial era. For one thing, the language courses were the very best available. It was well known abroad that students from Jaffna College could converse intelligently in both Tamil and English. This statement is not so strange; other colleges with few exceptions were generally turning out students who spoke both Tamil and English in the same breath, unconsciously practising a kind of code-switching from one language to another.

I believe I became a writer under the guidance of the educators at Jaffna College. As I remember those who made the greatest impact on my life I am left "agape", a word from the Christian Bible which ably describes that friendship, deep respect and love which we feel for those who nurture us both mentally and spiritually.

It was J. V. Chelliah, M. A., our Vice-Principal and later Acting Principal, who first drew my attention to what he called "the tyranny of custom." We students found it difficult to accept the idea that many of our customs had the same effect as blinkers on a horse. J. V. C., as we called him, illustrated this skilfully. At the same time he pointed out that all societies undergo constant change; traditions are constantly challenged. He would quote these lines from our English text book, Byron's *Childe Harold's Pilgrimage*:

What from this barren do we reap?  
 Our senses narrow, and our reason frail,  
 Life short, and truth a gem which loves the deep,  
 And all things weigh'd in custom's falsest scale;  
 Opinion an omnipotence, — whose veil  
 Mantles the earth with darkness, until right  
 And wrong are accidents, and men grow pale  
 Lest their own judgements should become too bright,  
 And their free thoughts be crimes, and earth have too much light.

And to quote again,

Abandonment of reason, to resign  
 Our right of thought—our last and only place of refuge;

Today the lines are still significant to me; I think of them often in my search for illumination.

I wrote my first published essay and a little booklet called *How's That Umpire?*, after my visit to India to see Gandhiji. Mrs. Minnie Hastings Harrison had a major hand in developing my enjoyment of writing. She would dig up articles and stories she felt I should read and would give advice as to the structure of essays and articles. Her article "The Relation of the Ceylon Student to Indian Culture" in the *Miscellany* was an inspiration to the student body. It was traditional practice in those days to wind up essays or articles with boring violin-playing to foreign rulers and to include dreary portraits of kings and emperors. Minnie refused to do this. We were thankful to her for departing from this practice, and we followed suit. Minnie "Amma" as we endearingly called her, moved to the College Compound from Uduvil Girl's School after her marriage in 1922. She kept on with a Latin class for Uduvi students who came over to Vaddukoddai to attend it. She probably started teaching in the College in early 1923, and was in my time Editor of the *Miscellany*. It is interesting to record that both her father and grand-father

had been at various times principals of Jaffna College. During her early years in Vaddukoddai she was busy writing a history of Uduvil, published in 1925 by the A. C. M. Press, Tellipallai, under the title of *Uduvil, 1824—1924* the history of one of the oldest schools in Asia. I found this book of great use when I wrote my book *One Hundred Years of Ceylonese in Malaysia and Singapore*. Here she has recorded dates when "Ooduville" girls came to Penang to do missionary work. This gave me enough material to determine the dates of some of the "first" Ceylonese arrivals in Malaysia and Singapore during the British regime.

In 1924, when the Bicknells went on furlough because of Mrs. Bicknell's failing health, Rev. M. H. Harrison, the soft-spoken scholar, was appointed Acting Principal. Today he is the strongest link that binds me to the College. We have over the years maintained a *guru-sishya* relationship entirely through correspondence, since I have never met him during his visits to this part of the world. He taught me Religious Knowledge and later in the Inter-Arts Class Latin and



Logic. My first draft of "Gandhian Rambles in the Realm of the New Testament" was done during his teaching periods when he taught us the New Testament. I would fill the pages of my St. Mathew (on side margins) with corresponding or nearly-alike quotations from Gandhiji's writings. It was here that I learnt one of Gandhiji's favourite hymns:

When I survey the wondrous Cross  
On which the Prince of Glory died.

Today at Mahatma Gandhi's hut at Sevagram there still hangs only one picture, that of Jesus Christ with the inscription "He is our peace".

I remember on one occasion when Rev. M. H. Harrison asked me in the Logic class, "Does hunger occupy space?" I just rubbed or felt my stomach. There was laughter, he joining the merriment. Recently, he has honoured me by writing an Introduction to my *Letters to Remember*. This has sealed my gratitude to both the Harrisons ever more. His "Annual Letters" spiced with homely titbits and forecasts of U. S. politics are always a pleasure to read. As I correspond with him very often I have learnt from him that, if people professing different religions respect each other's way of life and thinking, we may be able to promote love and understanding. I could say something more of the excellent testimonial he gave me when I left College for Malaysia, my birthplace—but this is not the place. But I remember writing to Mrs. Minnie Harrison, "Call me your overseas student". I am still an 'overseas student' of the College.

At this point, it is appropriate to digress and bring in another scene.

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It is an account of the 'Sham' Indian National Congress staged by the Brotherhood, the literary association of Jaffna College, where I took the part of Rajaji. I was now approaching my 19th birthday. The class was ready for the English lesson the first period of the afternoon session by our Vice-Principal, J. V. Chelliah M. A. A few minutes before his arrival there was the glorious music of a song (composed by a classmate, D. S. Palanathan) the first two lines of which were—

பயப்படமாட்டோம், இனி பாரத  
தேவியே  
நயப்பட காந்தி அடி

accompanied by tapping on the desks (we wore no shoes but our feet kept music). As our Vice-Principal and Patron of the Brotherhood took his seat, with a smile—he must have heard our song—he asked me as to when the annual *Brotherhood* celebrations were to be held. "Very soon, Sir", I replied. We then heard him say, "We shall then, stage a Sham Indian National Congress". The whole class was jubilant. 'Orator' Subramaniam was picked out for Gandhiji (for he resembled Gandhiji most of all), I, the part of Rajaji; Somasundaram, to be C. R. Das—formidable speaker. Phrases like 'persistent insistent, consistent' opposition which we learnt from our History teacher, M. I. Thomas, were on our lips, Gandhi caps were tailored in abundance. The whole show was a grand success, so much so that the Principal, Mr. Veerasingam, of a neighbouring college, Manipal Hindu College, asked us to repeat the performance and complimented me saying, "You have acted the part of Rajaji well, even without his dark spectacles". Jaffna College was now

in the throes of a Gandhian awakening. The staging of the Sham Indian National Congress created an electric atmosphere in the neighbouring schools and colleges.

During my years at Jaffna College "Servants of Lanka Society" was formed by S. Handy Perinpanayagam, a teacher who was the students' idol. In fact, it was the success of both S. Handy Perinpanayagam and Lyman Kulathungam at the Intermediate Examination of the London University that was the incentive for my mother to send me to Jaffna College. Both these students of Jaffna College created a record. Handy was an idealist to the core. He lit within us the flame of National pride. He was always opposed to any ideology that would alienate man from his traditional sources. Opinions may differ, but it is my view that he was the finest product of Jaffna in our time.

S. Handy Perinpanayagam, Mr Lyman S. Kulathungam, J. C. Amarasingham and S. T. Jeevaratnam were the first to wear national dress as their college attire. To me, Lyman looked best in the attire. Within the framework of the society we initiated many community projects. We found ourselves collecting Tamil folk-lore, folk-tales, proverbs, lullabies and riddles a — passion with M. Ramalingam during his entire life. Community projects were certainly colourful. We even did temperance work at the ill-famed toddy shops. Eventually members of this society linked up with students and teachers from other educational centres to form what was called the Jaffna Youth Congress. The Congress afterwards opened its doors to all who subscribed to the Congress ideals. Thus we began as a group of young organisation. The late Advocate M. Balasundaram and I happened to be the

first Joint Secretaries and our Vice-Principal, J. V. Chelliah, was President. He had all the enthusiasm of youth and spurred amongst its members interest in national activities. In the initial days of his term as President, his home was a beehive of activity. He focussed attention on topics of Youth Congress interest in the columns of the *Morning Star*, of which he was Editor. The slight sartorial change he made when he conducted the first sessions of the Congress was to have a shawl around his neck. He was a fluent speaker both in English and Tamil.

There is one person to whose helpfulness and kindness while at College, I am deeply grateful. I mean Mr. Sinnappah who was attached to the Bursar's Office. This 'College days' link survives today through my friendship with his scholar-son, Professor S. Arasaratnam. Students of the College who heard his Bunker Memorial Lectures last year would know him. He was Head of the Department of History in the University of Malaya and he today holds a similar post at the University of New England, Australia. I cannot but recall a conversation I had while waiting to see him at the entrance of his Department with his clerk who asked me if I was wanting to see 'Prof. Arasa', "Yes", I said, and added, "we come from the same College—Jaffna College". This remark, I think, must be a rich tribute that one can pay to the College, through Professor Arasaratnam, a brilliant product of the College in recent years.

I recall Gandhiji's visit to Ceylon in 1927 when I was on leave from Malaysia. In his speech to us he maintained that he had visited the country partly as a result of the invitation ex-



tended to him by members of the College. It was Handy Perinbanayagam, J. V. Chelliah, J. C. Amarasingham and I who at various times extended an invitation to Gandhiji to visit Sri Lanka. I left my college home for Madras to have a *darshan* of Gandhiji towards the end of March, 1924. Though mine was the earliest, in 1924, it was just a student invitation. Another old boy of the College connected with Gandhiji's visit was I. P. Thuraiatnam who was one of the Joint Secretaries of the Congress. Needless to say, we of Jaffna College were elated to feel we had played a part in this great episode of Sri Lanka's history.

Important events at Jaffna College included the Prize-Giving occasions. Inevitably parents and other relatives of pupils would arrive for these occasions bearing gifts of edibles for them. These delights of the palate would provide us with sweetmeats and conversation for days. Prizes received were treasured. One memorable prize of mine, won for an essay competition on "The Sporting Spirit" initiated by the *Miscellany*, was a copy of *Moffatt's New Testament in Modern Speech*. (At that time it was a new development in Bible translation. There are now a number of other new translations, the Jerusalem Bible (Roman Catholic), the New English Bible, the more popular Good News Bible published by the American Bible Society, as well as the Revised Standard Version). At the end of World War II it proved extremely valuable. On the day Japan announced its surrender, a deeply distressed Japanese soldier came to my school Library and asked me if I had a copy of the New Testament he could borrow. I said I did, but told him he should not take it. — No one knew what would happen at

any given moment at that time. — I invited him to sit with me while I read him some passages from the book. I read and he listened; slowly he grew more serene. He felt spiritually uplifted as I watched this man leave. He had attained solace and some peace of mind after this incident. This copy of the New Testament is of course still in my possession today.

My study of Gandhian humour came about partly as a result of A. M. K. Cumarasamy's visit to Jaffna College. I remember so well the crowded College Y. M. C. A., meeting. A. M. K. gave us a talk on Gandhiji's humour. Another person whom I came to revere and honour is Ariam Williams. He spoke at the College Y. M. C. A. He was then connected with the Student Christian Movement. A tall figure, he had a commanding presence. We came to know each other intimately when he came to Malaysia with Rabindranath Tagore in 1927. His Christian loyalty did not come in conflict with nationalist ideals. He was much to be admired and his work in India with the poet at Santiniketan and later with Gandhiji at Sevagram was a link that bound India and Ceylon irrespective of political divisions.

Though Christian ethics were new to me when I arrived at Jaffna College I quickly learned to understand them through the writings of Dinabandu C. F. Andrews. His writing's opened a new world. My admiration for Andrews was roused by my reading his book *The Indian Problem*, especially the chapter on Indian Independence in which he, an Englishman maintained that it was shameful to assist the foreigner in maintaining his domination. In a speech at Calcutta in 1921, he had said, "Perfect independence for India, is a religious principle



with me because I am a Christian". While at College, I began to correspond with him over the years till his sad death in 1940. Andrews divided his time in the nation-building activities of Gandhiji and Tagore. I also enjoyed F Kingsbury and G. E. Philip's translations in *The Heritage of India Series* and can't help but wonder if there are still copies of this book in the library. I now own a copy and it is a bedside book. *The Hymns of the Tamil Saivite* was a book which I found I could easily absorb. I found J. N. Farquhar's *Crown of Hinduism* interesting. Dr. Farquhar's visit to the College during my time was another event I remember.

The years at Jaffna College were disciplined. A Hindu boy in a Christian College has to do some adjusting. Part of the discipline included a tolerance of various ideological persuasions. Perhaps the most important lesson for life was the stress on the importance of courtesy and kindness. For all this I am grateful. The teaching staff used to take part in games and extra curricular activities. Mr. Carl W. Phelps increased the rapport with the students. His favourite word for addressing a pupil, whose name he was not aware of was, "Thamby". Looking back I see my years at Jaffna College as my most formative. My thinking became liberalised and I learned the power of the written word. I was introduced to new ideas, new methods, new hopes emerging within an ancient society.

College days were rich in activities and friendships. Heated debates after our evening meal were often the highlight of our days. I have listened to discussions in the Dining Hall between S. Kulandran (Bishop), one solitary

Muslim student, Cassim who came from Zahira College, Colombo and M. I. Thomas, our History teacher. The sessions were lengthy but they were a valuable stimulus. We gained a great deal of knowledge from them. D. S. Sanders all smiles—was a silent listener. C. O. Elias would spell disaster by his laughter. He was our Dormitory Master and we sometimes called him "Custodian of Edibles." We were often chased away by him as we listened to these interesting discussions long after the bell had rung. Of course, both teachers and pupils had nicknames. I won't mention them because they aren't the names we called each other now. By the way, I thought that Bishop Kulandran—that is how he prefers to spell his name—would choose a political career. It was only a student's forecast. Restrictions of space rule out mention of other events.

Of classmates, I remember there was one Jeyarajah who was a good calligraphist. I still have my copies of Tagore's *Gitanjali* and *The Crescent Moon*, in which he wrote out my name, class and address. I am often reminded of him when I turn to these books.

J. A. Thuraisingam was my desk-mate. Happily we both live in Petaling Jaya. We had a good cartoonist as well—A. W. Nadaraja. Some of his work appeared in the *Miscellany* under the signature of Koo. A. W. had chosen this pen-name after a Chinese gentleman named Koo, who gave a talk at the College Y. M. C. A. After leaving Jaffna College we have often met. Sometimes we would begin our reminiscence of our teachers and classmates (later distinguished citizens) as So-an-So having a 'historical approach' or 'religious approach' During my time, we had one Mr. Selladurai

as Librarian. Once a student entered the Library singing. Soon he was turned out of the Library. The order and discipline maintained by a classmate of mine Selliah was something to be admired. I saw him last at the Library and he told me with pride that the library was a repository of many works by Jaffna scholars. It was always a pleasure to send him gifts of books I had published, for the Library.

The father-figure at the College Compound was the dignified well-dressed C. H. Cooke, J. P. He took a particular interest in me. I often supplied him with Tamil proverbs, riddles and folklore for the magazine *Kudumba Theepam* (Light of the Home) which he was editing—a thin rose coloured monthly of 12 or 16 pages. He belonged to a group of the “Old Staff”—Allen Abraham, J. K. Sinnathamby, W. Joseph, Arulanantham, Hudson and others. These were teachers attuned to the traditional way of gracious living.

I have written these lines at the invitation of the Principal whom I knew

when he was a young boy. To be considered worthy of writing for this number is a great honour. I had first seen his father at Jaffna College. He was then at Tagore's Santiniketan. Our families are knit by ties of friendship and I distinctly remember the common trials we experienced during the Japanese occupation of Malaya. It is a double pleasure for me to be writing for the *Miscellany* and to know that Rajan, who left for Sri Lanka shortly after the war had ended, is in command at my old college, piloting its growth.

Those were the days. Less than three years in a College is not a long period of time but it was a formative period. We never lost contact with our roots. Whilst writing this piece I have had the feeling that my words fail to convey the affection they seek to express. I retain a kind of nostalgic longing for all these events remain etched forever in my mind. ‘Bliss, was it in that dawn to be alive. But to be young was very heaven.’



# In Lighter Vein

by

R. C. Thavarajah

(Retd. Senior Superintendent of Police)

I am not a Professor, a Dean of any faculty or a pundit. I cannot, therefore, write on serious matters such as art, science or philosophy.

With the greatest difficulty I managed to pass the London Matriculation Examination in the year, 1941. My father wanted me to be a lawyer. Much against the advice of some of the teachers for whom I had the greatest respect, I obtained employment in the General Clerical Service as a clerk. Thanks to the lessons I learnt from the great mentors of Jaffna College, I ended my service in the Government as Senior Superintendent of Police.

## REMINISCENCE

Lazing in the idle hours of my retirement, I used to recall some of the interesting incidents when I was a student of Jaffna College. The eminent Chemistry lecturer, the late Mr. L. S. W. was trying his utmost to correct the misspelling of one of the students in our class. This student always made the mistake of adding the extra "T" to the word POTASSIUM. The great man thought of a clever plan. He suggested "First, think of the word "POT"—the rice pot which you are now thinking of. (The Chemistry period, most unfortunately was the last of the morning session) and most of us used to feel the pangs of hunger. The school boy's hunger is proverbial and we were no exception. The gastronomic urges were so compelling that we found it difficult

to concentrate. "After the word "POT", then write the word "ASS",—that is what you are and then conclude with "IUM" which is usually the ending of some metals and minerals such as aluminium, chromium, magnesium, etc." The impact of this suggestion was so effective that this student never misspelt the word again.

There was another in our class who did not have any particular liking to the subject of Chemistry. Our beloved lecturer used to tell him "Eda Paavi, unakkum Chemistrikum vehoo thooram Ingay irunthu America viku irukera thooram". Phonetically reduced in English it is "You sinner, there is a great distance between you and Chemistry. The distance is as from here to America". The bland reply from the student was But, Sir, "now-a-days, there are aeroplanes".

## PRIZE GIVING

In my day, there were brilliant students who used to win many prizes. Most of them rose to great heights in the public service professions like Medicine, Law, teaching, etc. My mother—my father could not care less—was rather disappointed that she did not have the pleasure of seeing her son mounting the stage in the presence of a large and distinguished gathering of parents, visitors and other members of the public. Merely to satisfy her, I decided to do something about it. I made overtures to the Carpentry Master, Mr. A. I swept

his room, kept his table tidy, and started work on a book shelf. The Late Mr. A. was not quite popular. He did not hesitate to use the four foot birch. The strict disciplinarian used to often repeat the aphorism "Spare the rod and spoil the child". The consequence was that the "ROD" used to be written on the walls of some sections of the school by some miscreants. Using the very little intelligence I had, I very ostentatiously used to wash out the word by using water and soap. The Master was quite pleased. "Show me what you have made" he asked. I produced for his inspection the book self I made. I got the highest mark for my effort.

Came the Prize-giving day and it was an exuberant boy dressed in his Sunday best who mounted the platform when his name was called. "Carpentry prize—R. C. Thavarajah", the late Mr. D. S. Sanders called. Guffawing and a mild hoot ensued. Some of my sincere friends, to keep my spirits up, applauded by clapping hands. When I reached home, my mother asked me why there was an unusual loud laughter. My non-committal reply was "I do not know" although I knew I was lying.

## HISTORY

The History lecturer in our time was the late Mr. M. I. Thomas, M. A. He was a tutor 'par excellence'. One day, he was telling us of the incident when Oliver Cromwell and his Round-heads walked into the Parliament, and seizing the Speaker's mace saying "What is this bauble? and flung it away. In an effort to help us remember, he actually went out of the class room, walked in simulating a sense of anger, grabbed his favourite brown felt hat and threw it away. Unfortunately, the gardener was irrigating the exquisite hedge of crotons round the quadrangle. As bad luck would have it, the hat fell right into the channel and was floating down stream. My friend, G. J. who sat next to me was highly amused. He laughed and dug me in the rib to show me what he had seen. The irate lecturer went up to him, rubbed his ears and said "You idiot, I am taking all the trouble to make a dull subject interesting and you are grinning like a jackass". My friend did some quick thinking. He ran out of the class saying "Sir, I will fetch your hat". This was obviously a ruse to avoid further punishment.



# Reflections

by

Dr. Chandra Sethurajan  
(nee Thuraiarajasingham)

"Let's have a game of chess" suggested my 9 year old son, when my 13 year old, now completely fascinated by the technology of electronics, computers and microchips, confidently interjected, much to the dismay and apparent sadness on the little one's face. "Do you know if either of you played against the computer, it will always beat you? It is programmed to beat the world champions in chess" How ghastly I thought to myself, as he continued to extol the merits of the computer. Little did he realise that the chance to win an occasional game was more important for the psychological and personal development of his younger brother.

"If he is Sir Toby today, you will not mind being Maria," and thus quaint old English and Shakespeare came alive in the class-room as each character took shape with their distinct personal eccentricity, as the play and plot were unfolded to us by Mr. Lyman Kulathungam.

I remember mathematics in Mr. S. T. Jeevaratnam's class. He challenged us with a problem in geometry. He acknowledged it was practically impossible for our age group and difficult, but not impossible for those in the class above us. We were given the weekend to tackle it, under one condition, that we were to work on it individually with no help from family friend or classmate. The very tone of the challenge set us working on it diligently. I remember thinking about it on my bed and had

fallen asleep, only to wake up around 2-00 a. m. with the answer. Not being sure whether it was a dream or otherwise, I put the lights on, sat down at my desk and wrote down the steps to find that I had really solved it! Pleased as punch and excited at having done the impossible, my confidence inspired, my ego satisfied, I went to school that Monday, bursting with pride in my accomplishment. In retrospect, with experience, maturity and some knowledge of adolescent psychology behind me, I can now see the forces at work in me as a teenager. A challenge, a sense of personal achievement, the recognition by one's peers, the belonging to a group with an identifiable goal, all essential experiences in the developmental process.

The two years study on the Acts of the Apostles and the gospel according to St. Luke in Mr. Wadsworth's class gave us ample opportunity to voice our immature but confident opinions freely in debate, discussion and essays. We were not aware then, that our spiritual needs were being met and our minds were exposed through these lessons to see the power of God and His guiding spirit that transformed the lives of those who acknowledged Him.

We were short of a lecturer in Physics when I was a collegiate student. To meet our needs, classes were arranged during non school hours so that Mr. Seliah, whose availability to us was limited by his commitments as Principal of the



school, could teach us in the evenings. Little did we realise then, how he had to stretch himself so that we could be prepared for the examinations! The clarity of his brilliant teaching techniques to demonstrate the direction of the electromagnetic forces, the scope of converting energy from one form to another, the marriage of impossible scientific equation to experiment and observation suddenly brought comprehension and enlightenment to us working late evenings in the Physics laboratory. Almost three decades later my memory still takes an excursion down the corridors of Jaffna College to that classroom as I sit to help my children with their home work on alternative sources of energy.

The thrill and excitement shared when your House won the championship even if you had not run in any event; the jubilant strains that filled the air when J. C. won a match; the quiet fitting in of our choir into the 300 strong group at the Jaffna Townhall for the festival of carols; the Tamil choir practice in the morning and the English choir practice in the evening on Sundays with a brief walk along the verdant green paddy fields and the blazing sunset before vespers—all added an extra dimension to my education at Jaffna College.

I look back with gratitude and thankfulness towards the many wonderful people who by their dedication and sensitivity have given an extra dimension to my education. Religion, morality and ethics have played an important part more by its fragrant presence in society than by direct tuition. I now see in my work how easily false priorities,

wrong values or ignorance of adults can affect and distort the environment in which our children develop. In this International Year of the Child I hope we have all taken time to pause and ask ourselves amidst all the changes taking place around us, "What are we doing to our children?"

To walk through the maze of change and diversity in this world one needs to have a guiding light and an inner source of strength. There is a power that is available to each one of us, to work in us and through us in nature and in society. It is a God-given privilege to know in the very depths of one's heart that the knowledge of God is the beginning of wisdom. I believe it is the birth-right of every child to have his spirituality recognised, and his body, mind and spirit nurtured, so that he can attain his full maturity in all dimensions of life, to emerge an adult; who amidst all the abundance of God's creation and the excitement of man's creativities not carried away from the centre on the wave of progress and change but instead in the words of Charles Kingsley can acknowledge that, "From Thee all skill and science flow, all pity, care and love; All calm and courage, faith and hope; O pour them from above. And part them Lord to each and all, as each and all shall need, to rise like incense each to thee in noble thought and deed. And hasten Lord that perfect day when pain and sorrow cease, and Thy just rule shall fill the earth with health and light and peace When ever blue the sky shall gleam and ever green the sod; and man's rude work deface no more the paradise of God."



# My Years at Jaffna College

A. S. Kanagaratnam

My brother and I joined Jaffna College in 1922, the Jubilee year of their foundation. That was almost 57 years ago. Then I wasn't even twelve. I was admitted under the name, S. K. Abraham, but with the national feeling breathed into me by the school I decided early to discard my Jewish connections and took over my Tamil name.

We had to reside in the school boarding house, eat at a common mess, sleep in a dormitory with scores of other boys of all ages and sizes, and now and then with bed bugs, and follow a set of rules and keep regular hours. Away from parents and home it was an entirely new experience, sometimes lonely and even frightening. It would be six weeks before we could get back home to Chavakachcheri for a week end and a day. They called that mid term break, a sextant.

Chavakachcheri was 18 miles away: and we were 57 years behind in history. Transportation with our heavy iron trunks (the light suit cases of today were unknown then), wasn't easy. All of us from the area, about a dozen boys, big and small, hired one of those big covered bullock carts, packed our trunks in two rows with enough knee room in between, and perched on top we jogged along through the evening and half the night at any speed the bulls could be coaxed to make. We sang or chattered all the way and sometimes dozed. On the whole it wasn't such an unpleasant journey once a term. In fact we had no other choice. There were neither cars for hire, nor buses

plying anywhere except the few that had contracted to carry the mails. Students from Thondaimannar, Uduppiddy and Valvettiturai also travelled in the same bullocky way. Once, I remember, it was almost dawn when we got off and unloaded our trunks.

Not many landmarks remain. New buildings have come up and the old ones have been renovated or re-built. The Hunt Building and the row of classrooms to the south are the only two blocks that have come down intact. The Ottley Hall has been re-designed and enlarged. The downstairs was then the assembly hall, and the upstairs housed the senior dormitory. A new administration block has replaced the old one on the same site. The approach road to the office cuts right through the field where our cricket matches used to be played, and a new block has appeared there too. Bicknell Field is a much later addition of the fifties. The Principal's Bungalow is still there and happily, all the old trees, the very same trees over which were lofted those rare but lovely sixers that so thrilled our boyish hearts.

Today it is hard to imagine a boy or a girl who isn't at school. Every school is brimful and more are coming in and they stay on to the end of their teens. But in my day most children dropped out after their twelfth year or so. Only the richer ones continued into their teens in the fee-levying English medium schools. The total numbers at Jaffna College couldn't have been more than 500. The boarding houses probably

contained 300. When the day scholars came up to the Senior forms they were compelled to come into the boarding house, even those who had homes next door.

We were taught up to the Senior Cambridge or the London Matriculation, at the end of which most of us sought employment in the government or mercantile services. The richer ones and the brighter ones entered the Law, Medical or University Colleges which were then run as separate institutions. We didn't have a University of our own, but our University College in Colombo prepared students for the London University degrees. Only a few years before I came here a London Intermediate class had been formed. It enabled the poor students of Jaffna to sit the London Exam without having to reside in Colombo.

### THE NATIONAL COSTUME

Wearing a coat to the class was also compulsory. But we could wear anything else at other times, only you couldn't go about bare-bodied. That was considered naked. In fact the only stipulation Mr. Bicknell made when he gave me a teaching post at Jaffna College was that I should never appear bare-bodied anywhere in the school premises outside my room. The national costume was slowly coming into fashion with the growing national movement in India. Two teachers on the staff, Messrs. J. C. Amarasingam and S. T. Jeevaratnam wore it while all the other teachers wore civil, as the English dress was then called, as if it were the only civilised dress possible. As more and more young teachers came in they also took to the national dress. Among the students shorts and trousers hadn't yet

become so popular as they are now all over the country, except on the sports field. The verty and the coat continued to be the sartorial pattern throughout my school career.

Speaking of clothes reminds me of a small but significant protest by Mr. Handy Perinpanayagam who had just passed the London Inter Arts from Jaffna College and been appointed as a teacher there. He had also taken to the national costume. Handy Master, as he came to be popularly known later, not only in his school but all over the country, was to have delivered the Welcome Address on behalf of the students to an assembly of old boys and other guests who had been invited to the Jubilee Celebrations. Since he was representing the students, the Principal insisted that he appeared on the platform in suitable English dress. But Handy Master claimed that the national dress should have equal status. Since neither would deviate from his opinion Handy was not allowed to speak.

That reminds me of another incident, also connected with clothes. One Theepapali Day, (no holiday then) a student had come in national dress, showing off his new clothes for the occasion. It was against the rules and his teacher had pulled him up. We took that as an affront to our national custom. Our class, the 3rd Form B., staged a protest. A teacher happened to be absent from an evening lesson. We took our coats off, every one of us, and put them in our desks. A few of us went to the dormitories and collected shawls and even towels and distributed them among the class. Thus clad in banians and shawls or towels, but no coats, we waited for the next teacher to come in.



And who should come there but the Principal himself. It was an open flouting of the law in vindication of a national right. Perhaps he sensed a mild rebellion, or he was too wise to punish petty indiscipline. He stood there a minute or two scanning our faces as we sat there holding our breath and wishing we hadn't done it. Then he hemmed in his characteristic style and walked out without a word, leaving all of us much relieved.

### IRREGULAR MARKS

It isn't likely that the unique institution, the irregular marks, has come down to the present day. I don't remember imposing any during the year I taught there. In the early twenties that was the only official, i. e. permissible punishment teachers could give to control the behaviour of their student in or out of the classroom. Petty misdemeanours like inattentiveness, cutting class, neglect of home work or cribbing could be corrected by imposing irregular marks. For instance, if I happened to doze in class or came 'tardy' to a lesson, the master in charge would instruct the monitor, "Give Abraham five irregular marks," or more according to his mood or gravity of my offence. The monitor would record it in an official form. That was one of his duties. The list was totalled up for the week and submitted to the class master every Thursday evening after school. He would go over it with every boy who had received the marks and might even excuse them at his discretion. He would draw a blue pencil over the marks thus excused and sign the list and send it to the office. A fine of 5 or 10 cents, I do not remember exactly how much, was charged for each mark at the end of

the six-week sextant and collected at the office along with the fees.

As in all human systems there was some abuse in the working of this scheme of irregular marks. After the Class Master had passed and signed the mark sheet, the monitor could take a blue pencil himself and draw a line and tick off the unexcused marks of those he wished to befriend. That was just what our monitor did. He was a generous fellow and blue-penciled almost all the names in his list before submitting it to the office for collection.

### THE SHOUTING AND THE DIN

It was a tradition at Jaffna College that no corporal punishment was given to any student. It was assumed that the irregular marks would keep the unruly elements under control. But of course that tradition was sometimes broken. I don't suppose any school can run smoothly unless there is some physical corrective action. Some teachers did use the cane occasionally, but the head did not either know it, or even if he knew, turned a blind eye to it.

I remember, I was physically handled in my very first term by one of the senior masters. He had to. A new teacher had come, and for no reason that I can give, he was hooted and shouted at whenever he came to mark our attendance. Then, all the classes had to file out into the Ottley Hall first thing in the morning and in the afternoon for the marking of attendance. Teachers took turns to jot down the absent numbers and send them to the office. Every time this particular teacher came to take down the attendance, we all clapped and shouted, especially the youngsters at the back who could not be easily identified from the platform.

Some teachers have more control than the others. It appears to be an inherent quality. How else can we explain why we shout at some and not at others? Anyway it was fun while the shouting lasted: as we were getting warmed up a senior master came in by the back entrance. I happened to be the one that caught his eye. Punishment was immediate. He seized me by the collar of my coat and rained blows on my back with his open palm, may be a half dozen. All the shouting had stopped and the entire hall watched us in thrilled silence as I squirmed under his blows. It wasn't so much the pain as the shame of the public chastisement. Never afterwards did I clap or shout with the crowd before turning round to see who was where.

I found that the younger boys shouted for a few minutes every day as soon as the study hours closed at night. I wonder why. It may have been our way of relaxing after a day's control and restraint, and certainly boredom at a late study closing at nine. But this was a regular feature: as soon as the bell for the end of the second study rang all the little boys in all the study rooms would yell for a minute or two before dispersing to their dormitories.

Nobody minded this very much because the open fields extended from our rooms all the way to the south as far as Koddaikadu. But to the north beyond the football field was the Vice-Principal's bungalow. One day a father had called on Mr. J. V. Chelliah, the then Vice-Principal, seeking admission for his son, and while they sat talking on the verandah our hooting and shouting rose in the night air. It wasn't anything new to Mr. Chelliah. But the

visitor thought that it was some distant cry for help and got a bit excited. Then Mr. Chelliah explained to him that it was the young barbarians at the college boarding houses steaming off before they retired for the night.

The father appears to have decided then and there that Jaffna College was no place for his son and told him that he was taking his boy to a more civilized environment. This little setback came almost at the same time as my public punishment at the afternoon roll call. Mr. Chelliah decided to put a stop to this perpetual shouting and came to the study the next morning to enlist the help of the senior students to stamp out this outrageous conduct of the juveniles. He had also heard of my incident and wanted to see me in particular. Teaching only the higher forms he had never seen me before. It was my first meeting with that august person. He looked at me with those stern eyes of his and spoke just one sentence, “அடிக்கணும்”; just that and nothing more. Staring relentlessly at me he flung that one sentence again and again. He wasn't carrying a cane; yet I was sick with fear.

After that frightful first meeting I became a marked youngster in the eyes of J.V. C. and used to slink away whenever I saw him anywhere and that fear haunted me till I came to his English classes. Then came real rapport. He was such an enthusiastic teacher of English literature that we were almost swept off our feet by his ardour. It was infectious. I also happened to be one of his favourite pupils in that year's class and we grew to regard each other with genuine appreciation.



Though we went in great fear of Mr. Chelliah, inside he was full of the milk of human kindness, and students took advantage of it. Whenever they were summoned to his office for any indiscipline, they managed to shed a few tears and were immediately forgiven. The good man was so easily taken in.

There is one incident connected with Mr. Chelliah which must have been repeated so often that it became a sort of legend while he was there. All teachers who really love teaching tend to forget little things in their love of their subject. Mr. Chelliah was no exception. I have known a few other excellent teachers who were also absent minded. The proverbial absent minded professor is not just myth.

One day he was present at a rehearsal of a Shakespeare play in the Ottley Hall. The floor overhead was built of planks and limewashed. Concrete floors upstairs are a modern innovation. Upstairs was the senior dormitory. If the boarders could jump and dance about on the wooden floor overhead, the noise would be unbearable and the limewash would peel off and fall on the heads of the people below; and that was just what the boys upstairs were doing while Mr. Chelliah was watching the rehearsal in the hall below. Everybody was spattered over with limewash, including Mr. Chelliah. He was furious and sent one of the senior students to summon the culprits. But the culprits were too frightened to come. Mr. Chelliah waited impatiently for them to come down, but finding that they weren't coming, he went himself towards the stairs. Just then the boy he had sent up to summon the mischief makers, came down the stairs to report that

they were not coming. By now Mr. Chelliah had forgotten the boy he had sent up and thought that the boy who was coming down was one of the mischief makers and began to shower him with blows. He was so angry that he wouldn't wait for him to explain that he was only his messenger; and finally when he had exhausted himself smacking the poor boy and realized that he was punishing the wrong boy, he was terribly sorry and apologised and comforted him and did what he could to make up for what he had done.

That was Mr. Chelliah, a truly adorable person in spite of his little foibles.

#### AT THE MESS

After the morning drill every boarder was expected to go to the dining hall, take his plate off the plate rack and place it at the table he usually occupied. Then he went in for his morning study, after which he would go into the dining hall to find his plate served with *hoppers*, *thosai* or *pittu* or a mix of the three.

The kitchen staff made *pittu* but *thosai* and *hoppers* were supplied by outsiders who regularly catered for the boarding house. We were given three pairs for breakfast, but some wanted more, not like *Oliver Twist*, but if the stuff was really nice, they would like an extra helping. I remember, an elderly, anaemic gentleman we used to call 'அம்பாள்', supplied delicious *thosais*, and some of the boarders were tempted to annex an extra ration. And this was their *modus operandi*: they would note the absentee boarders, and place the absentee one's plate also along with their own; and when they came in for their breakfast there would be none to claim that extra plateful. But you had



to hold it hidden under the table till an old gentleman employed for that purpose, went round and checked the numbers present and eating. Then one or more of the boys at that table could share that 'kalla plate', as it was called. This was a time-honoured institution.

It had its funny side too. When we had all taken our places, the boarding master rang the bell and called upon one of the Christian students to say grace before the meal, and the boy would dutifully stand up close his eyes and say, 'Accept our thanks, oh Lord, for this and all thy past mercies'. One day a boy had secured the kalla plate and hidden it on his lap and was waiting for the grace to be said. But as it chanced that morning, he himself was called upon to say prayers. Caught off guard, he got up to say his piece and the kalla plate fell off his lap with a loud clatter. All of us knew what it meant, and a loud burst of laughter drowned his grace. Even the boarding master joined in the general hilarity.

One day in the week we had fried fish, just a small piece. But that was sure to be stolen if you closed your eyes for grace. You see, we had to be away from home for six weeks at one stretch, and there weren't any decent tuck shops around in the early twenties. Nor were buses or bicycles common, and we were virtually prisoners there. Things of course improved later on. But at that time a little piece of fish once a week was a bit of a luxury and we took good care to keep our eyes open during grace—even the one who said it.

Sunday lunches were special. The tables were covered with clean, white

linen. The Principal, the Vice Principal, a few missionaries and teachers ate with us. We had to wear coats as in class and eat with fork and spoon. Fingers were taboo. That was when I first learnt to manipulate cutlery. It was also a training of a sort in table manners. I don't know when or why, but that Sunday lunching with our teachers slowly died out shortly afterwards.

The meals were prepared in three different kitchens, but served in the same dining hall. There were three separate sections; the ordinary, the cheapest; the vegetarian with curds; and the combination where an extra curry and curds and fish were combined. The quality of the food was not bad, but we were never satisfied. Large scale cooking cannot always be ideal. There is an old satirical comment that has traditionally come down about the catering at the college kitchens: that they used to serve two different vegetable curries, one a mix of brinjal and plantain, and the second a mix of plantain and brinjal. That little gibe can apply to any boarding house anywhere.

There were also formal dinners organized annually by our student associations—the Brotherhood for the seniors; the Forum for the juniors; and the Lyceum for the forms below the Cambridge Junior classes: we had dormitory associations too:—the Hunt Dormitory Union and the Athenaeum. At all these annual dinners we ate English food in courses with the appropriate tableware. But there was one exception. At Handy Master's suggestion the Athenaeum organized an oriental dinner. With the growth of the national movement we were also going back to indigenous ways. At the Athenaeum dinner our guests sat on mats on the



floor and ate rice and curry off plantain leaves with our fingers. The Principal and staff were invited, and I remember sitting next to Mr. Bicknell and watching him trying to do justice to the rice and several curries we had served on his plantain leaf. With his legs uncomfortably tucked in under him, as in a yogasana, he had improvised a piece of the drumstick in his curry as a spoon to carry his food to his mouth. It reminded me of the fable where the fox and the crane exchanged hospitality. There were post-prandial speeches too, though there is no national tradition of speech making after our lunches or dinners. We generally eat in comparative silence. It is our men who serve that make all the noise at such functions.

#### **Mr. PHELPS' ALARM TIME PIECE**

Once some of the senior athletes played a practical joke on Mr. Phelps who was then in charge of sports. He was a stickler for punctuality, and when he organized the Field Day he had told a group of boys to beg, borrow or steal an alarm time piece so that they could be in the field right on time.

That particular group of boys followed his advice to the letter and actually stole Mr. Phelps' own time piece from his desk. They went to him in a body and while some of them were engaging him in talk about the Field Day program, the others quietly lifted it and took it away. But soon afterwards they lost it. Somebody in their dormitory really stole it from them. Then one of them, a shrewd young fellow, set out to detect the theft. While the dormitory was vacant during the first study, he put his ear down to the trunks of the suspects and listened for the tell-tale ticking: and sure enough there it was ticking away in one of the trunks. It

didn't take long for him to pick the lock and get hold of the alarm time piece.

When the Field Day activities were over the boys returned the time piece to Mr. Phelps and told him, 'Sir, you advised us to beg, borrow or steal a time piece, so we stole yours. Here it is'. Strangely enough Mr. Phelps hadn't even noticed the absence of the article from his desk. He had been so busy with his Field Day. When he understood what the boys had done, his whole face lighted up with his typical grin culminating in a single guffaw.

Mr. Phelps will be remembered as one who tried to inculcate the sporting spirit among our schools. Matches sometimes deteriorated into general fighting in which a number of spectators always took a hand. I still remember a match we played with a Jaffna school at the esplanade where all the matches used to be played. Our crowds from Vaddukoddai, Aralyan Koddai, had gone there to see their school play. The students and the public had walked or gone by bullock carts. The team was taken by the mail bus specially hired for the occasion. Halfway through the match somebody had started fighting, no one knew why or how. There was a light drizzle and the umbrellas were being folded and wielded as handy weapons to belabour one another. I can still see those umbrellas rising and falling in that dusk and rain. Who was fighting whom appeared to be immaterial. The police of those days weren't as expert at crowd control as they are today. Tear gas hadn't been invented then. The players usually sorted themselves out and went home leaving the spectators to fight it out. The bigger boys went round collecting the smaller ones and sending them home.

On another occasion a town school team was playing a match on our field. We were losing and when one of their forwards rushed into our goal with the ball, our goalie lost his temper and slapped him once or twice on his face. Mr. Phelps stopped the match, put the goalie out and put in the reserve. Today we know that it was the correct thing to do but then we thought that Mr. Phelps was crazy.

Some such incidents occurred at least once every season between one school or another and no one thought of doing anything about it. But it was Mr. Phelps who wanted to build up a better sporting spirit among the Jaffna schools. Then it was a new attitude to competitive sports. We thought that it was our right to hoot at the other team. But he wanted to stop that too. One day we were hooting and shouting at a visiting team. When he came there to stop us, we complained to him angrily that they were playing foul. But red in the face, he retorted, 'You are playing foul with your mouths.'

It was Mr. Phelps who introduced basket ball and padder tennis to Jaffna. He also tried to revive two of our national games—thatchi and hopping. Most of our national games were dying, edged out of social recognition by the more prestigious Western games. He set up a committee to study and codify the traditional rules of thatchi and hopping and included them in the school sports curriculum: and boys did play those games with considerable enthusiasm. I wonder if they still play thatchi at Jaffna College. Or for that matter anywhere else. Even the villages have taken to football and a cricket of sorts. Probably our national games are going

the way of the bullock cart and the wooden plough.

There is just another thing I cannot forget about Mr. Phelps, his rather vivid language such as we have heard no other missionary use. Just one example: once a group of small boys complained to him that their padder tennis court had been unlawfully annexed by a few big boys. 'Go, hang on to them and bite their buttocks', he advised them coolly. Nor did he give me the impression that he was much addicted to religion, though he attended Sunday service regularly. I don't remember his ever addressing the assembly or speaking from the pulpit. He was not given to much speech making. Once when he was called upon to say a few words at a meeting of the boys where he also happened to be present, he walked up and said, "Mr. Chairman, I say ditto, ditto, ditto to all that has been said here", and resumed his seat.

### MADNESS AT MIDNIGHT

There is one unforgettable incident I cannot pass over. It was our last year at school. We were undergrads now and our status was almost on a par with the undergrads of the Colombo University College. At least we thought so. We stayed at the Inter Hostel, next to the lower school. We were free from the restrictions governing the boarders in the dormitories. There was a warden in charge, but we were left more or less to look after ourselves. The control was minimal.

While there, Sabanathan—later Mudaliyar Kula Sabanathan—had passed the Govt. Clerical Service exam., and had invited his fellow hostellers to a lunch at his father's home in Kayts.



He had invited Mr. Bicknell too, and he had gladly accepted, as he always did whenever he was invited to a local function. We had hired a bus, and the Principal was also to go with us in the bus and spend the day out there.

That Friday night our warden had gone home. After our studies we had somehow drifted out of our rooms on to the verandah and sat there for a while chatting. Then for no conceivable reason we burst into song. It was nearly midnight and all around us neighbours were sleeping. The Principal's bungalow was only a hundred yards or so across the road. The song was no other than *திருவோகமும் புகழும் சுந்தரர்*, a popular hit of those days. You could sing it with great gusto giving maximum lung, and as we sang the volume increased: nearly twenty young men bawling out in top form for all they were worth. Some primitive urge that I cannot explain had taken hold of us and we let ourselves go, bellowing non-stop, like Sir Toby and drunken buddies.

Then in that half darkness—no electric lights yet—we saw a tall figure fully dressed walking up the pathway with a hurricane lantern at his side. As he approached we recognized the Principal. The song dried up and a few of us escaped to our rooms.

As for the Principal, he didn't appear to be ruffled even. He stepped on the verandah as we stood up, and quite casually asked us, 'That outing to Kayts tomorrow morning, at what time do we leave?'

Awfully ashamed of ourselves we told him what we knew that he knew. He didn't say a word of blame for that midnight madness. We had

expected him to blow his top off. But there he stood talking a few generalities, as if our ill-timed yelling were the most natural thing in the world. In a few minutes he had wished us good night and was gone.

Never before had we felt so sorry or so silly. We hadn't even apologised to him for the trouble, discomfort and annoyance we had given him. He was past fifty. He had got out of bed, lighted his lantern, dressed and walked to our hostel at that time of night: worse, and we knew that Mrs. Bicknell wasn't keeping good health. It was inconsiderate, even brutish. In spite of all that provocation that fine gentleman had kept his cool and shamed us. Any other person in authority would have raised hell.

The next morning we went together in the bus as if nothing had happened to mar our relations, even joking about the night's madness. Mr. Bicknell enjoyed that trip to Kayts and Sabanathan's hospitality just as much as we did. He joined in the final chew of betel winding up the lunch. His lips were redder than any of ours, a rich vermillion. I think the fair-skinned races should take to chewing betel, instead of gum. The red suits them much better; and that scare about cancer, it may be another medical superstition.

### THE BOYCOTT OF THE KING'S BIRTHDAY CELEBRATIONS, 1930

I was taken into the staff of the College in January 1930. That was the year of Mahatma Gandhi's salt sathyagraha. The repressions in India naturally agitated the students all over Jaffna. Today nationalism is an accepted philosophy, but 50 years ago it was heresy

to talk of independence. The white collar elite of the Jaffna society of the day were generally loyal to their colonial rulers, Gandhi's freedom struggle gradually changed all that and Jaffna youth came to look on politics with new eyes. The leadership came from the schools and Jaffna College played a leading part in the movement.

Handy Master was then a teacher at Jaffna College. The national awakening among the Jaffna youth owes much to his devotion and leadership. With the assistance of other teachers from the big schools of Jaffna and a few lawyers, he founded the Jaffna Students' Congress. Its founding President was Mr. J. V. Chelliah, the Vice-Principal of the college. Nor was Mr. Bicknell out of step with our national aspirations. On the invitation of the Congress Mahatma Gandhi had come over to Ceylon on a collection tour to finance his Swadeshi movement. When he came to Jaffna College all the teachers and students assembled under the tamarind tree in front of the office and the Principal welcomed that frail half-clothed man in a voice trembling with emotion, and with hands shaking a little he presented a purse of Rs. 600/-, the contribution of our teachers and students to his cause. In a way Jaffna College was gradually becoming the centre of our national movement in the north, mainly because of the presence of Handy Master on the staff, and his personal influence on the students and the young teachers.

In this milieu it is surprising that some anti-British sentiment was growing among our students.

On the 3rd of June every year the big schools of Jaffna held a sports-meet to celebrate the birthday of His Britannic Majesty, King George V. It was our colonial tradition. Only a day or two before the meet, some of us young teachers chatting after lunch in one of the dormitory rooms, wondered if we couldn't organize a boycott of this imperial pageant as a protest against the repressions in India. Then somebody suggested that we could get the athletes to stay away from the meet. On an impulse the late Bonney Kanagathungam, also on the staff, and I went out and saw the athletes by twos and threes and put it to them. The boys were very co-operative. I hadn't expected that ready response. That was all that Bonney and I contributed to the boycott. Just the initial push and nothing more. The boys met by themselves and decided in favour of a boycott. When they reported their decision to the authorities, they didn't insist on their participation.

Though the school and the two teachers concerned were victimised by the government of the day, it must be proudly recorded that the boycott of the king's birthday celebrations by the athletes of Jaffna College in 1930, was the first ever political action taken by the Jaffna students.



# I Remember.....(1934 — 1943)

V. Buvanasundaram

"Memory is the residue of an incomplete experience" Jittu Krishnamurthy. My life in school has been so complete that I cannot remember much about it, but memories of my masters and mates are a legion.

I still remember the night, we hung the Johnnians on our banyan tree. A double century in our first and now only sixty odd to make, to win. Johnnians called for an early tea and then a slow leg-spinner, refreshed with our "Vadai" and plantains was pitching them at will and it was a ghostly procession of our batsmen. Thirty on board, seven wickets down,—9th batsman, a bowler of repute had fallen ill after Friday's strain. Flu and he was sleeping sound, tucked up in bed by his doting, widowed mother. He was woken up and brought to the field on a bicycle amidst her protests and curses.—"Why can't the reserve bat for my son? Funny cricket!"

He dug in and went on to make the winning hit,—a cover drive to the short boundary, where the Administration block stood. On Monday's assembly Rev. Bunker presented him, amidst our applause, "Vitae Lampada's Cricket.", drawn and framed by our amateur artist master, over the week-end.

This master never taught art but taught every other subject including Economics and Exorcism. Abraham Kovoor was then at Jaffna Central, tinkering with psychology, para-psychology and placing snakes in water-filters. Our master's methods were drastic and produced quick results. A few wayside stones aimed accurately in the direction of the devil's

hoot, brought the devil slithering down the haunted tree and the market women passed by in peace, even late at night. Unlike Mr. Kovoor, our master was tough. He had boxed with his brother in his backyard.

A period a week was allotted to class-masters to tackle their truants. One of my mates, always made the same excuse,—funeral. He was thoughtful enough not to let the living die and it was always the funeral of his grand-father or grandmother. He had also convinced our master that his parents (both teachers) were illiterate and thumb impressions were their best literary achievement. Our master had, by then allowed a few funerals of his grandparents go unchallenged. This day, his mood was different, "How many grandparents, do you have?" He yelled. Our man thought fast; he wanted this excuse to last till the end of the year. A new one and it takes time, could be thought of for next year. Pat, came his reply "Sixteen, Sir; they were very naughty people, Sir." There were girls in our class and they giggled. Our master, who understood the mathematics of the possibility of eight eclipses occurring in a single year could not understand, how a single male could adorn the lineage of sixteen grandparents. The girls, they understood and for their benefit, he waded into the lurid details of this unique event in life. "Get out, you..." He was on his way to Vyrus's boutique for his payment on demand vadai and "empty tea", before knowledge lit our master's face.

We had a master, who had eyes only for his cows, chickens and his pretty daughters but none for the studious boys. He never corrected answer scripts but counted pages and gave his marks. There was one boy, who had got wise and he was always scoring very high marks. One day, we had to write the life of St. Francis of Azzizi. Our hero began his story, "St. Francis of Azzizi was a great man. His father was a rich man. His mother was a good woman and so on and so forth, filling three pages. He ended his narration in the typical way,"—and so he married and lived happily ever after."

This Sunday was different. The cows were in the sheds, chickens in their student-proof cages, daughters in their windowless room and his wife in the kitchen making his favourite pancakes for his afternoon tea. He was after his fortnightly oil-bath, weekly chicken lunch and was puffing his V. S. S. K. At peace with his world and with himself, for once to the answer scripts, he went. Seated on his easy chair, the cigar now burning into his lips, he started to correct. He came to this script and carved out a big round nought on every page. He made no fuss handing back the corrected script, neither did the student receiving it. The trap was now laid for future miscreants and miscreants there were at the annual examination. There were three of them, who had filled their pages with, "Fellows, fellows and other fellows, there is milk in the coconut." One of them harboured hopes of scoring the highest, for not only had he filled more pages, but this was also our master's favourite piece of oratory to the visiting basket-ball team from Colombo Y. M. C. A. Each of them were fined

Rs. 10/-. Yes, Jaffna College never believed in corporal punishment. That rare maniacal teacher, who used the cane on the sly, felt a fish out of water. Kind yet strict was our school and these rare birds, who did not fall in line had to seek pastures elsewhere. The following year, both students and teacher resolved, no more ducks and drakes nor chickens and cows with each other.

Our ground-boy was Nagamuthu. We called him "Dog-pearl". Dog, when he chased after us to collect back the materials, with the departure of boarders for their study and Pearl, when he gave us something to play with till dusk. It was a day, he had decided to be his latter half and gave us a pair of boxing gloves. None of us know much about it, except that Hitler tried to prove the superiority of the Aryan race through Max Schemelling and he was knocked out on the first round by Joe Louis, an American negro. Just then, a bus load of sight-seeing Trinitians drove in. Their boxing captain, a big bulky brute made a bee-line to us and challenged anyone to box with him. The tough boys in our group, heroes of cricket and football fields, slung away with their feet of clay. They had breathed our College air only from the forms. In their formative years, they were in some other school. Our "Mosquito" had been in our school from the baby boarding cum girl's hostel days. I do not know whether it was for his size or for his affinity for "Kulambo", which he drank neat, he was called "Nulambo". He too slunk away with our heroes of clay, but when he saw the brute standing and jeering, he turned



back and put on his gloves. However much we wished and prayed, it was not David and Goliath nor was it the lion and the mouse. Bruised, battered he fell, got up and fought again and again. He was the hero, even the Trinitians, who had ringed round them, shouted "Shame on you captain".

Years afterwards, when I entered the University, this very Trinitian, who had missed many years of study was the boxing captain. They were practising in the quadrangle in what is now known as the Colombo University. I, a fresher stood fascinated, not at the boxers but at the strange coincidence of seeing the same man. He came up to me, "You look familiar. Are you from Trinity?" "No", I told him, "I am from Jaffna College". "You like to box", he asked me. "No, I don't know boxing", I said. "To box you only need courage and your school has lots of it, come I'll teach you". I have received prizes in school for academics and elocution and a Government Agent's wife pinned a medal on me for drama. Later, I have received trophies for cricket and tennis from Ministers' wives, but this I still consider the proudest moment of my life. Of course! I got battered, bruised and cycled back to the hostel with a bloody shirt on my back.

I was fifteen then in the Matriculation class. My uncle, just married had some books on sex. One day, I was avidly reading one of them and was caught in the act by my grand-uncle, who made no good at the Batticota Seminary and ended up as a railway extension overseer. I tried to hide this book amidst others but he had seen it. "You are studying Physiology and Hygiene, good", he said. Anyway, I thought, he will sure tell

my father, which I did not mind much but my mother, God forbid! He never told anyone; Batticota Seminary failed to teach him his sums but Jaffna College never failed to teach this untaught lesson. No knowledge is bad knowledge. It all depends on the mind.

My forbears and even those of my wife have had much to do with this broadminded mother and daughter. My wife still holds a certificate of her grandfather signed by Dr. Daniel Poor, who taught him Western medicine at the Batticota Seminary and trained him at Green Hospital, Manipay. Rev. Kulandran told me that he is better known as "Eenchchaiadi Thillayar" than as Dr. Thillaiampalam.

My father, some poor student of those days may yet remember him as Visuvalingam Master. Rev. John Bicknell got him to teach Tamil on the sudden death of Tamil Master Appathurai. "Tamil is in your veins" Bicknell said and that made him a poet and a dramatist. "Drama is in our veins" said my father, "I am the Tamil producer and Wadsworth is the English producer". Jaffna College plays, before these two lost their youth were of exceptionally high standard. "Manoharan" staged at St. John's College hall before the then Governor was a sensation of those days. Sam. D. Thambo, the lion of the northern bar who wrote "Down South" and "Poothathamby", the latter in Shakesperean blank verse and first got acted by us, walked up to the stage in a stupor, uninvited and craved the attention of the audience, merely to say "Manoharan, ..... I mean Visuvalingam and Vasanthasenai ..... Somasuntharam have surpassed even the professional". Those who had seen Shivaji Ganesan,

a quarter century later as Manoharan on the silverscreen seem to think the same, including my mother, who otherwise had a poor opinion of him. I have not seen Ganesan, neither can I remember my father on the St. John's stage but I still remember vividly his performance at Memorial School, Manipal, when the hero suddenly fell ill. That stood far ahead of Memorial School players. But my father always insisted that the best actor on that day was Brodie master, though he played a minor role. I have seen him in English plays. He is a veritable Charles Laughton. He made me weep in class, reading Tennyson's "Enoch Arden". He forced me into an elocution contest, the day before the competition, "I am not prepared, I don't know any poem". I protested. "Say the Call of Lanka man". I did and missed the prize in the finals, because this poem had been hacked over and over again. You'll win next time" he said. I won it with an abstract from

Aurobindo Ghosh's, "The heart of Ariyavartha". If anyone enjoys these reminiscences then it is due to him and to my aunt, an old girl of Jaffna College. She like Mr. Brodie enjoyed persecuting me in my childhood, reading poems to make me weep. Love begins with tears.

My father and Mr. B. K. Somsunderam must have attracted Tambore with their singing. Singing and acting in Tamil lessons was a revolution. Before, it was a single boy droning away the stories of Tamil poets. The boys, who came to nap away the post-lunch first period now listened bright-eyed to the rendering of Kamban, Pukalanthi, Cheran-Chenkuttuvan and Bharathi and left convinced that these our Tamil poets were superior to Keats, Shelly, Wordsworth and Byron. The hordes that descended on us from Colombo and Malaysia, during the war bear witness to this in London Pubs and Colombo bars.



# An Epoch in My Life

N. Sabaratnam

To have been invited to write to the Centenary number of the College magazine of an institution more than one hundred and fifty years old is no small privilege; and I must add that I am not an unadulterated alumnus.

I joined Jaffna College in the middle of 1931 for my London Inter Arts. The late J. V. Chelliah was at the helm; Principal Bicknell was in America on furlough. To many 'outsiders' like me the atmosphere that prevailed was unusually free. Discipline with a capital 'D' was not seen or heard. We took advantage and sometimes went to excesses. But J. V. C. could be stern; I remember some of us being publicly 'dismissed' on Friday morning and quietly readmitted on the following Monday on a plea of repentance.

J. V. C. was impressive in the intonation of English, and equally well versed in the Sangham Works in Tamil. In his retirement he came to me with his English translation of 'Pattinapalai' (பட்டினப்பாலி). He taught us English, congratulated me warmly and as if in agreeable surprise at seeing my article "Dr. Johnson the Man" in the Jaffna College Miscellany. It was written on the request of the Editor, Mr. L. S. Kulathungam—now a veteran journalist. He got me to rewrite twice before accepting it. At the end of term when the Miscellany was released—it used to be a quarterly then—I felt very heroic about my first born. I must confess that the passion for seeing one's name in print persists in me to this very day. I am not sure what Freud had to say on this basic impulse, or urge.

As I look back through the corridors of time, the three years I spent at College had more in them than I saw then. Neither my father an orthodox Hindu nor I knew then that it was the only 'Varsity' I was attending. I was brought to Jaffna College from the Ashram of the Hindu Savant Shiva-padasundaran, then Principal, Victoria College. In his failing health and dwindling fortunes my father was driven to seek the Padre School—as Jaffna College was popularly known—which he had carefully avoided for my secondary schooling. Naturally he preferred Jaffna Hindu College—the home of many of my kinsmen. He had misgivings about a Christian school; and he died before I left its portals.

"Modern man is essentially an incomplete man; having renounced the religion for which he was born, he is losing rapidly the culture that is based on that religion and humanity that is based on that culture". This is the theme of the writings of Evelyn Waugh the celebrated English writer today. Paradoxical as it may seem, my life at Jaffna College in the ethos of a Christian school stands in sharp contrast to these words of Evelyn Waugh whom I am never tired of reading.

When the late Handy Perinpanayagam taught Latin and Roman History in the classroom and discussed Tamil culture, Hindu religion and 'Swadeshi' outside—all in a spirit of inquiry, I now feel he was trying to make us think. When Mr. K. E. Mathiapparanam taught us 'Thiruvagasam', and made us

examine the personal God of St. Manickavasagar, we never believed that he was a Christian; in fact he lived the Bible when many others read it.

And then Bicknell came like a breath of fresh air into this free and congenial climate. He taught us Logic; for a time, I was his only student. Classes were held in his office with Chinnappah the wizard of finance punctuating our conversation full of fun and frolic with his intermittent visits! One day the Principal was so busy that the class was cancelled. He compensated for this by taking me along with him to the reception to Adigar Naganathar at the Jaffna United Club. He was seated next to Fr. Long of St. Patrick's College. Called upon to speak he started with, "In spite of my proximity to Long I am going to be short". I have to this day never heard a wittier speech.

When Tagore visited Jaffna he took a batch of us to see the Poet in the Jaffna Residency. The poet waxed eloquent on the beauty of Sri Lanka and bewailed the lack of a worthy poet to sing its praise. He laid the blame on the foreign system of education, Bicknell was visibly moved. In his morning assembly address he never failed to pray for the starving millions of India led by Gandhi and Tagore. His dictum in regard to discipline seemed to be:

*"It is better to go wrong in freedom than to go right in chains".*

Three innovations we the undergrads of the closing years of the Bicknell era could claim to our credit: the opening of the Library after school hours, national dress instead of the compulsory coat, Study circle in Ethics for Hindu undergrads during Sunday mornings. We used to discuss Thirukural with an 'outside' authority on

Tamil culture and Hindu Religion. It helped me to view my religion in proper perspective.

The last that I saw of this great American Christian who lived, died and left his bones among us when he walked into one of these classes unannounced. This sweetly, but sadly ironic event haunts my mind still. We were talking on this particular couplet from Kural:

“நெருநல் உளநொருவன் இன்றில்லை  
என்னும்  
பெருமை உடைத்தில் வலகு”

Translated it means:

*"What wondrous greatness this world has,  
That yesterday a man was, and today  
he is not".*

Bicknell seemed to be impressed by its poetry but not so much by its philosophy. As if in rebuttal of this ancient aphorism, he quoted the Bible—"Things that are seen are temporal; things that are unseen are eternal", smiled graciously and left the room. How he could switch on from piety to hilarity is unforgettable.

No wonder then that the crowd that gathered—majority were Hindus—to pay their respects to "Aiyar"—this true 'Brahmin' of the Christian faith wept like babies when Handy finished his funeral speech with "There was a man sent from God, and his name was John".

When Handy died just two years ago a hunt was on for that particular speech. Some of us had forgotten that the Jaffna College Miscellany was a document of all that is classical—international, national, local and College affairs. We have been able to trace the particular issue which contains a lasting monument to both the Guru and the disciple.

Here is wishing the Jaffna College Miscellany "ad multos annos."



# Enduring Memories of Sports at Jaffna College

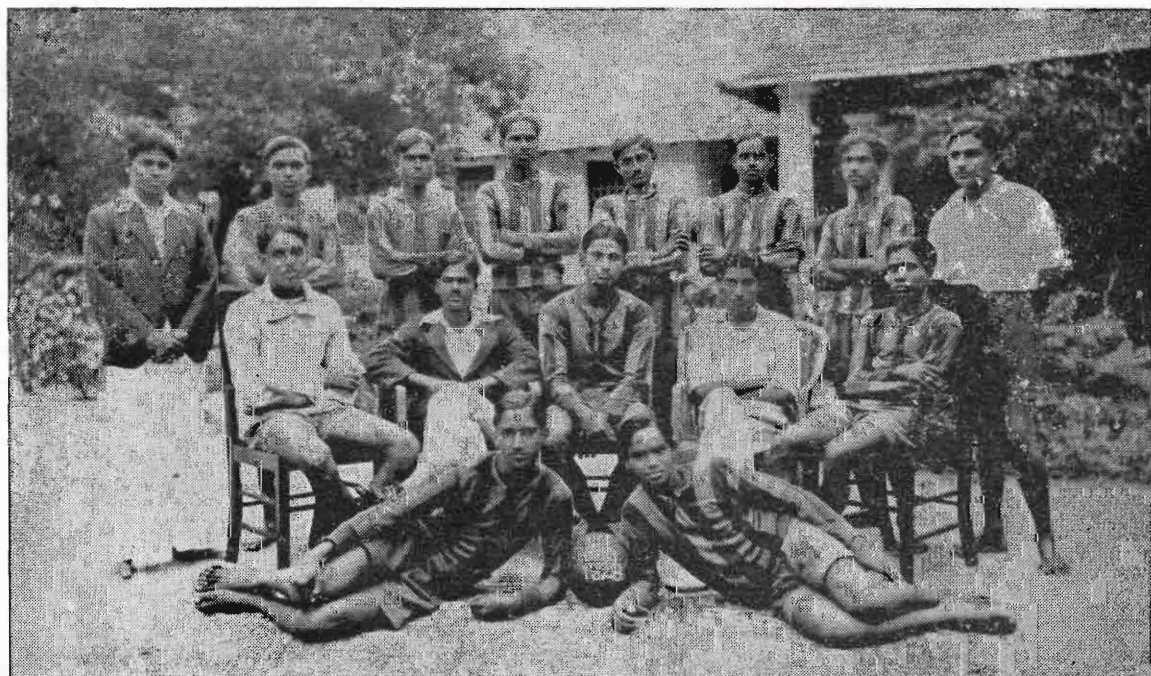
I. P. Thurairatnam

I joined Jaffna College in May 1915 and the earliest recollection I have of sports at College is of a football match which took place towards the end of the year. I have vivid memories of the game and some of the personalities who took part in it. We were down to play Jaffna Hindu which was reputed to have beaten all the town schools that year. We were anxiously awaiting the event when to our great disappointment it started raining heavily the previous night. The next morning the Brown Green was flooded badly. The Scout Troop had just been inaugurated and the scouts with their new-found enthusiasm for scouting and a wholesome respect for its laws wanted to be of some service. On Saturday morning we carried dozens of baskets of sand from a big heap which had been brought for a new building—the Hunt Dormitory—and filled all the flooded areas and made the ground playable. There was great excitement in the school and the Hindu Team duly arrived in the afternoon in horse carriages which was the most fashionable mode of transport in those days. One Sanmugam I believe, was their captain and W. F. Ratnagopal the referee. A. W. Rasiah, later Doctor, captained our side and Rajapooshanam, an Indian student and famous gymnast, played centre-forward. We shot the first goal and led all the way scoring a second and a third goal. A. W. Rasiah, playing left-wing, and shooting against the goal on the bungalow end, lifted the ball from a distance of about 35 yards. The ball sailed into the goal and we won 4 nil. After every goal Rajapooshanam would jump into the air and do a somersault to the

delight of the crowd. The Hindu Team returned home crest-fallen. But at midnight some emissaries came with a return challenge. This was politely refused.

In those days there was a famous full-back called 'Pumper' Thambiah from Araly East. He did not need an inflator to pump the ball. He blew it equally hard with his mouth. Hence his nick-name. The corner kick was his speciality. When he took the corner it was almost as good as a goal. He would be sucking a lime fruit at full-back and when a corner was called he would turn round and throw the lime fruit into the crowd and race to the far corner. When he returned he usually came back with a goal in his pocket. This used to be a spectacular display on the Jaffna Esplanade and he was very popular with the crowd. The secret of the corner kick was that Thambiah would toe the ball which, as it reached the nearer post, would suddenly dip and twist into the goal while the goal-keeper, according to the usual practice, would be waiting at the further end. I saw this happening to L. Mac. D. Robison, Chief Inspector of Schools and later Director of Education. He was the all-Ceylon Goalkeeper at the time. When he came on inspection he usually brought his football kit, played a game with the boys and stayed overnight with the Principal. Once there was some kind of a match and Robison kept goal. A corner was called and Thambiah took it. The ball turned into the goal while Robison waited confidently at the further post. Robison was intrigued and amazed.

## JAFFNA COLLEGE SOCCER TEAM — 1928



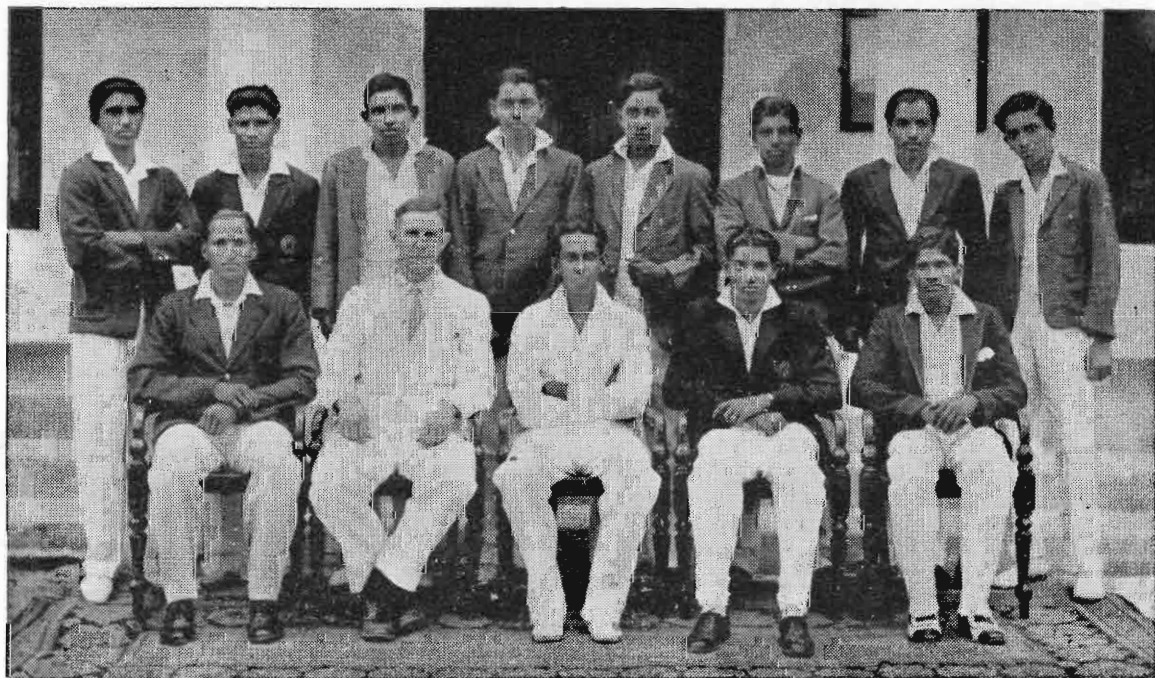
*Standing: (L. to R.)* C. Wijayaratnam (*Manager*), Thambiah, D. Reuban, Seevaratnam, Ratnasamy, K. Sabaratnam, Rajaratnam, Thurairatnam.

*Seated: (L. to R.)* E. C. Navaratnasingam, Mr. Arulampalam (*Coach*), T. Visuvalingam (*Captain*), Mr. I. P. Thurairatnam (*Phy. Dir.*), Kandasamy.

*On Ground:* T. Thalayasingam, K. Rajaratnam.



IAFFNA COLLEGE CRICKET TEAM — 1934  
INTER COLLEGIATE CHAMPIONS



*Standing (L to R):* T. Senthunathan, W. T. Hunt, P. Brodie, S. Beadle, G. Evarts,  
M. Muthukumar, R. Ganeson, Victor Williams.

*Seated (L to R):* T. Thalayasingham, Rev. J. Bicknell (*Principal*), Rajakone Winslow  
(*Captain*), Mr. I. P. Tharairatnam (*Phy. Dir.*), V. Perinpanayagam

*Absent:* S. Sivagnanam.

Jaffna College was abysmally poor in cricket in those days while St. John's under the captaincy of Julius and St. Patrick's under the captaincy of Walter Perera were at the top. The most that we, the little boys on the side lines, could hope for was to escape an innings defeat which we sometimes did. However, between 1916 and 1919 D. R. Sanders had taken up the coaching with diligence and discipline. This paid dividends later. In 1920 V. William captained Jaffna College and J. M. Singanayagam St. John's. This was my first season. St. John's averted a follow-on by one run and we beat them by 10 wickets.

We played St. John's again in 1922 on our grounds. J. A. Thuraisingam, the six-footer and hurricane hitter, captained our side. John Bicknell was Principal. Thuraisingam was also a great bowler who could break the ball on both sides. He could also bowl bumpers whenever necessary. While doing this he used to signal to the fielders. In the St. John's team was a spectacular player by name R. Workmeister whose strength and weakness was the off-cut. He could not refuse the temptation of hitting out at any ball on the off. Thuraisingam was bowling and I was fielding at cover. I took the signal. There was a high bouncer and Workmeister lashed out at it and the ball came straight into my hands which of course I accepted. We repeated the same thing in the second innings. Some of the others on the team were: A. T. Vethaparanam, S. V. Vairamuttu, E. J. Jeyarajah, Edward Devasagayam, A. P. T. Winslow and Abraham Meadows. Lawrence Sinna-thamby was our coach. We had a good season in 1923 also. Harrison was Actg. Principal and Carl W. Phelps Physical Director. P. Sri Skanda Rajah

captained. I had the distinction of scoring 85 (not out) against Jaffna Central which was a college record at that time. This was broken some years later by my namesake K. C. Thuraiaratnam, whom I had coached, with a century score against St. John's.

Sri Skanda Rajah, who later became a Judge of the Supreme Court after a meteoric career in the judiciary, was one of the most famous sportsmen in the early 20's. He scintillated in football. He was courageous, fearless and daring—qualities which later marked him as a judge. He played at full-back and could head a ball to half the distance that others could kick it. He used his head almost as much as his legs. When the opponent was about to kick the ball he would thrust his head and take the ball away from him risking his neck in the process. In cricket he was not a good bat but was a perfect field. From long-off he would run 40 yards to save a boundary on long-on or to hold a catch. He enjoyed fielding. On many occasions his fielding made all the difference between winning and losing.

In 1925 there was a memorable football match with St. John's on the Police Grounds. Edward Devasagayam captained our side. Inspector Soujah refereed. The game stood at 2 all when a free kick was given against St. John's. Devasagayam took it from a distance of about 30 yards. The ball went clean into the goal but the referee disallowed it saying that it should have been an indirect kick. Harry Vandendriesen kept goal for St. John's. A few minutes later a similar free kick was given again and Devasagayam repeated his performance while the referee also repeated his



The match supposedly ended 2 all. The crowd followed Soujah into the Police Station and demanded that he review the decisions. The Inspector stuck to his guns. In the meantime somebody produced a rule book as the question was one of law and not of fact. After perusing it the Referee declared Jaffna College winners by 4 to 2!

Between 1925 and 1930 there was a boy called V. Muttu from Atchuvvely who was perhaps the most versatile school boy sportsman I had ever seen. He excelled in every game at school—Cricket, Football, Track & Field Athletics, Basket Ball and Thatchy, our own indigenous game of which he was a great exponent. In those days there was no separate Athletic Meet for school boys. They had to contend with grown-up men at the same Meet organised by the Ceylon Amateur Athletic Association. I used to take a team annually to Colombo from Jaffna College for the competition. Once Muttu had been entered for Pole Vault and Cricket Ball Throw which was then a championship event. The Cricket Ball Throw was called and Muttu walked in with a number of celebrities from Colombo including the famous Neil Joseph, once Royal College captain and later an all-Ceylon player. Carl Van Geyzel, recently returned from Oxford and the rising star in the athletic firmament of Ceylon, was performing in another part of the ground competing with himself to create a Ceylon record in the High Jump. The competitors started throwing and we followed the progress straining our eyes from a distance. Muttu was last in the order and we saw him throw. When his turn came in the second round he did not take it. We were intrigued.

He did the same in the third round and the competition was over. The competitors were returning when one of the spectators shouted, "I say, Neil, what happened?" Neil Joseph replied, "That fellow *Mattu* got the first place in one b—y shy!" I asked Muttu why he did not attempt the other throws. His throw was the best in the first round. Then he waited to see if any one exceeded his throw in the second and third rounds. He wanted to save his arm for the Pole Vault. This was the simple reply. He went for the Pault Vault immediately afterwards and again secured a first.

Once there was a cricket match with St. Patrick's on the home grounds. Muttu was bowling and a teacher from St. Patrick's, one Mr. Alagaratnam, was umpiring at that end. Muttu took his run, raised his arm, and found the batsman jumping out of the crease. He stopped short, stumped him and appealed, "How's that?". Of course the batsman was out but those were days when equity prevailed over law. The umpire gave the batsman not out but warned him. For the very next ball the batsman again left the crease. Muttu stumped him and the umpire gave the batsman out this time. It was a piece of masterly psychology.

Since those days I had lost contact with Muttu altogether when, to my great delight forty years later in 1969, I received an invitation from him for an 'At Home' held in connection with the house-warming of a new house he had built. I called late one evening. It was dusk. People had come and gone and only the inmates of the house were there. I looked for Muttu but could not find him. An old man, who was squatting on the floor of the pandal,



got up with great difficulty and said, "Master". Then I realized it was Muttu. The athletic figure was no more. His agility had left him. The muscles were not supple any longer. The rythm of his movements had vanished. Instead, he had aches and pains all over, perhaps the result of his dare-devil escapades on the playground in the days of his youth. He had bloated and wore spectacles with very thick lenses. We sat down and reminisced at length.

In 1923, immediately after the cricket season, I left for the University College and returned to teach in July 1925. During this period and for some time later the standard of cricket deteriorated in the school. Phelps never liked the game. He thought it was a lazy game where one side, except for two of their players, sat in the 'pavilion' and chatted while the other side strolled about leisurely on the field. The dynamism of base ball, the American national game, was absent. He discontinued inter-collegiate matches and reduced the inter-class matches to one innings. Bicknell was a great lover of cricket and was quite un-American in this respect. He invited me to take charge of cricket and said that he would back me to the utmost. Thereafter we were again on the upgrade. Bicknell appreciated the finer points of the game and sat watching matches for hours together. Mrs. Bicknell knew very little of the game but would still sit by her husband's side and enjoy it. The attraction of the game is so powerful that both the initiated and the uninitiated liked to watch it. At a Varsity match in England one woman explained to her friend, "My dear, the batsman at that end is Oxford and at the other end Cambridge" Both of them enjoyed watching the game!

K. R. Navaratnam from Araly North was a puny little boy, slightly taller than the bat. He had a perfect judgement and would let go any ball on the off which was even one inch outside the stumps. He was the despair of the bowlers. On the leg side he would glance the ball whenever he got a chance and score a few runs. But he was a very heady bowler. I was umpiring a match with St. Patrick's on our grounds. Navaratnam was bowling from my end. One Bright Rajaratnam was coming in to bat. Navaratnam told me, "Master, see what I do to him". Bright took his stance and was ready. Navaratnam tossed a full ball and I was shocked but the wickets were shattered. Bright looked sheepish. I asked Navaratnam later whether he meant it. He said that the previous season in the match with St. Patrick's he gave a full ball by mistake to Bright but Bright missed it and lost his wicket. So he repeated it this time. It is one thing to know what to do but quite another to do it.

In 1927 I succeeded Carl Phelps as Physical Director and was completely immersed in the sports activities of the school until I left in December 1934. In the early 30's T. Thalayasingam of Araly East was the most outstanding player. He was very strong on the off and hit the ball really hard. However, unlike Workmeister, he drove powerfully along the ground. In a match against Central on the Jaffna esplanade he was in great form. B. S. N. Selvadurai, the Central captain and the last of the famous Selvadurai brothers, was fielding at cover. He tried to stop the ball a few times at great cost to his hands and then gave up in despair. He fetched the ball as it crossed



the boundary and went into the adjoining ground then used by Jaffna Hindu. Thalayasingam scored 82 and we won by 4 runs and within five minutes of time. Once against St. John's he scored 67 in the first innings and 67 (not out) in the second when our captain applied the closure. We won by 5 wickets and 81 runs. He captained the team in 1932 and 1933. We won the championship in 1934 under the captaincy of Rajakone Winslow.

I remember the year 1932 when Jaffna College won the Inter-Collegiate Athletic Championship for the first time. U. Rajadurai emerged runner-up in the Senior Division. William Hunt won the Intermediate Championship and P. Brodie (now Dr. Ponnudurai Brodie) the Junior Championship. Between the three of them they collected a substantial number of points to put Jaffna College in the lead. Rajadurai excelled in the sprints. With his eyes fixed on the top of the clock tower, his teeth set, his fists clenched and with determination writ large on his face Rajadurai would fly like the wind to win the 100 yards. Hunt was versatile being proficient in both track and field events. Hurdling was his forte. Brodie again was a sprinter whose arms worked like pistons on the sides of a steam engine. The championship hung in the balance until the last event when amidst great excitement Brodie tilted the scales by finishing first in the Junior Relay. We wrested the championship from Manipay Hindu who had won it for several years in succession. The closeness of the competition could be gauged from the following scores: Jaffna College 57 points, St. Patrick's 55, Manipay Hindu 54, Jaffna Central 50.

The Principal, Mr. Bicknell, having gone on furlough, Mr. J. V. Chelliah became Acting Principal during this time. He gave the whole college community and all the neighbours a memorable feast to celebrate the event. What is more, he also gave a holiday which was something unknown during Mr. Bicknell's regime. The next year Mr. Bicknell returned and the boys repeated the performance. The following morning the boys led by K. S. Jeyasingam (later Rev.) marched to the office verandah, gave a few rousing cheers to the Principal and asked him for a holiday. Mr. Bicknell promptly refused. One boy was indiscreet enough to say that Mr. Chelliah had given a holiday the previous year. This enraged Mr. Bicknell and he just said he was not Mr. Chelliah. As a result some tension prevailed in the campus for the next 24 hours when, as Physical Director, I succeeded in bringing about some understanding and peace between the two parties. The next morning at Chapel Mr. Bicknell dramatically announced a holiday and things ended happily. The boys showed their appreciation by winning the Cricket Championship and then the Football Championship twice in succession. It might be mentioned that V. G. George entered for the first time at this Meet as a Junior and carried away the High Jump. This was the beginning of a brilliant athletic career during which he won many laurels.

Muttu, Rajadurai, Hunt and George were heroes in their day. They might have left this world unsung and unwept by many who idolized them in the days of their triumph. I remember them and others who are happily in our midst with gratitude for the spirit they left behind at school as a legacy for those who came after them.

## Reminiscences of an Ex-Teacher

It was at the Service of Remembrance and Thanks giving for the Life and Ministry of the late Rev. K. S. Jeyasingam that the thought came to write this, as my memories went back to the past. The Service was held at the Dutch Reformed Church, Wellawatte, on 31 January 1981. The invitation to the Service was aptly from the "Appadurais" for the Rev. Jeyasingam not only married an Appadurai, but became their father as well. It is therefore good to begin the reminiscences of Jaffna College with a brief reference to Rev. Jeyasingam and the Appadurais.

In 1932, one day, I was at dinner when the Rev. Selvaratnam, fresh from Serampore Theological College, called and asked if I would go with him to Jaffna, as Mrs. Appadurai was reported to be very ill. We left in the Baby Austin I then had. On the way, the bulb of the horn dropped off. Rev. Selvaratnam had to blow the reed for the rest of the journey.

When we arrived at the paying ward of the General Hospital, Jaffna and went to her bedside Mrs. Appadurai had just died; Mr. Appadurai was mourning, broken hearted, and saying that his tower of strength had gone. We comforted him as best we could, and spent the major part of the night attending to the funeral arrangements.

At this time only a few knew of the interest that Jeyasingam had in one of the "three queens". But some time later, when Mr. Appadurai too had passed away, his interest had to be more open. I did not know Jeyasingam then, as he was a student in the Upper

School, while I was a teacher in the Lower School. The death of Mr. Appadurai, however brought us together a great deal.

Majorie became "Pater Familias" to the sister and brothers. One thought has remained with me about the way she went about her tasks quietly. She reminded me of Mary, mother of Jesus, of whom it is said "But Mary kept all these things and pondered them in her heart". I then became close to both the Appadurais and Jeyasingam. Thus, when Ratnasingam was ill, in Manipay Hospital, I used to cycle there after school, to be of help to Majorie. Ratnasingam, now Professor, has not forgotten this.

After their marriage, Jeyasingam became the head of the family in no formal way. He was tender hearted, not only to "I say"—as he fondly called Majorie at times—but to the entire family. His care and concern for them was always visible and genuine.

### THE TWO CLASSES

Now, let me recall two classes at Jaffna College which have always remained in my mind, even though it is fifty years now, since I taught the first of the two. You will naturally ask why only these two? Let me explain.

All teachers, generally have no difficulty in recalling to mind, students who were outstanding in studies or in the field of sports, whether they taught them or not. During the last fifty years we could mention several such at Jaffna College. Only as examples, may I mention Chandra Kanapathipillai, who



annually carried away several prizes, or Laksman Amarasingham who obtained a Distinction in Botany. Sportsmen, however, are more spectacular—V. G. George with high jump record, Thalaya-singam master with the bat-in cricket, Dharmaratnam in Football, and more recently, P. Kailanathan in both Cricket and Football. These and several others like them will never be forgotten. I must be pardoned for not giving a fuller list.

### STANDARD V A

After fifty years, I can still remember with great pleasure, Std. V A of 1931. Why? I do not know. Perhaps if I mention some in this class at that time, the reader may find the reason for my attachment to this class. All those mentioned below, if living today must be over sixty years. They will be glad to know they are remembered.

Namasivayam Beadle, to whom the pride of place must be given, has now gone to his eternal rest. He was the Monitor of the class. Tall like his father, and with a sense of humour, he was capable of controlling the class in the absence of the teacher. Both students and teachers liked him a great deal.

His sister, Ponmalar too was in the class along with about ten other girls. Two others I remember are Pushpam Kanapathipillai and Pushparanee Jeevaratnam. All the girls were modest with a quality of their own. They could have brought credit to any school.

Then, there was Pasupathirajah, now a doctor; he, invariably won the English prize, once a fortnight, in the class. The prize was a tiny slab of

chocolate, bought for five cents. Many years later, he told me that once, two of them had scored identical marks; they watched to see what I would do. Fortunately, I passed their test by giving each a slab of chocolate.

Selvajeyam came from Bukit Mataj in Malaysia. No girl could be as shy as he was at that time. If he had to borrow something from the other class, either another student or I had to go—He was too shy!

R. C. Amarasingham came to Jaffna College having won the Derham Scholarship. He too was a shy boy like Selvajeyam. Because of his initials, he was called "Roman Catholic".

Then, there were two Cumaraswamys—one R and the other, S. I forget who was R and who was S. But I do remember that one was dark, the other, fair. Twenty years later, I met the fair Cumaraswamy in Colombo. He asked whether I remembered teaching them Lockinvar. He too had done something similar to Lockinvar, who "so faithful in love, so dauntless in war", had carried away the bride of Netherby. Cumaraswamy too had taken away the young lady of Manipay, a medical student. They married after she had passed out as a doctor. Unfortunately he fell ill a short time after their marriage, and died in London.

Finally, I must not fail to mention little (at that time) Navam Appadurai, who sat in the class with a twinkle in his eyes, and bursting with humour. He played the part of an elegant Parsee gentleman in a play, trained by the late Mr. C. R. Wadsworth.

With these and many others like them, all of whom cannot be mentioned

here, the class was truly memorable. There was a happy relationship between teacher and students, the memory of which remains after fifty years. Indeed, there was visible evidence of a sad parting at the end of the year.

### FORM III 1948

Let me now come to another class I had eighteen years later, with which too, I had almost similar memorable experiences. I had by then been moved to the upper school, mainly in charge of Botany in the Senior Forms, where I did enjoy the work. In one year, all the students in two classes passed in Botany. When I pointed this out to the Principal, Mr. K. A. Selliah, he pleasantly quipped that Botany is an easy subject to teach!

But it is not the Botany classes, the annual Botanical excursions or even the plays with the English classes that I now recall. I can well remember Form III where I taught Mathematics. Now, what has made me remember this class? Again I say "I do not know". Perhaps the reader can guess after reading what follows.

Generally, Form III is a difficult class—unlike the one lower, or the one higher. This Form III had an attractiveness all its own: their pleasantries were quiet and enjoyable. Once they tested me with what they said was a difficult rider in Geometry. I fell to the trap, and while I was struggling to solve it, they happily told me that the data was wrong! We enjoyed several other such occasions.

I shall not mention the names of some students in this particular class, as I did with standard V. Let me mention some of those, who after school, did

brilliantly. They had their beginning, here, as in the Tamil saying—"the plant that will mature well, can be noted when it is still a seedling".

**The Three Ph. Ds** It is very rare to find three from the same class in schools later obtaining the Ph. D. The Ph. D. is not easy to obtain. It certainly is one of the highwater marks in the academic world. We rejoice and shall continue to remember their achievements. One of the three won a scholarship in her performance at the B. A. Hons. Examination in Ceylon. All three are lecturers in Universities—two here, and one abroad.

**The Accountant** Another qualified as an Accountant, married, and is now working abroad.

**The Doctor** The fifth passed out as a doctor—but there is more to be said about him. He came to us from Malaya and was quite disturbed to find a girl at the top of the class. He decided to change this, worked hard, and did succeed.

Finally, this class which had a capacity to study and to enjoy their studies, began to show signs of maturity. Maturity is also to know the difference. This, the class showed in abundance as occasions arose.

**Farewell** At the end of the year, as I was leaving the school, the class presented me with an Address. It was hardly read, as the one appointed to read cried more than he read. There was also a surprise. One student presented me with a Parker fountain pen—too costly a gift for one student to make.

All this does not mean that I have no memories of individual students like "Churchill"—a born leader for all occasions. The fact is that attachment to a whole class is rare.

To all I say "God bless you".



## Young Men of 1900

Rev. G. G. Brown B. A.

Miscellany, January 1900

It will always be true that young men will be considered an exceedingly important factor in our civilization. They are to be our leaders and the molders of public opinion in the coming generation. And though in the eyes of some present self-important leaders they may be of little account, it is still true that they contain in themselves the power which will one day set aside present leaders and assume the control of affairs. What the future of our country will be depends largely upon the young men. If they are indolent and effeminate, untrustworthy, sordid in tastes and life, we may look for corresponding weaknesses in both public and private life, when they become leaders. On the other hand, if they are noble, genuine, true men with high ambitions, and trustworthy in life and character, we shall find these strong qualities reflected in all the affairs of men. However, it is not these general characteristics which we will here consider, but the special qualifications which are essential to leadership. What are the qualities for which we should look in our young men of to-day to find them to be the leaders of to-morrow?

It may be needless to say that we look for *general intelligence* in our leading young men, nay more than that, a cultivated mind, highly trained powers, in a word, true education. Some may mistake the nature of true education. I have known men to take degrees in good colleges and universities who yet were not truly educated. Education is not

simply the passing of set examinations nor the storing of the mind with facts. It is a drawing out of the powers, a training of the intellect, enabling a man to use his mental gifts in original and independent effort. Education is not a step in our progress, completed at a set time, as at graduation, but it is a continual process which must be kept up through life. The man who would be a leader must keep his intellectual powers in constant use, must always be educating himself, must "keep up with the times". The teacher must become more and more proficient as a teacher, the scientist must keep himself informed as to the progress of science the world over and also make independent research, the business man must keep up with the commercial movements of the world and profit by them. Woe to the man who falls behind! The teacher will inevitably find himself displaced by a better, the scientist will soon be "old school", and the merchant will be bankrupt. So I say that the leaders who are in training now must be broadly and thoroughly educated,—not content with a little smattering of book learning nor a bauble in the shape of a degree that can be written with a flourish after one's name, but only with a genuine quickening of the thought power to be kept up by a life long activity.

In the second place, the leader for the future must be a man of *good judgement*. Some men seem to be such by

natural gift: but good judgement is the power to discriminate and to estimate values, and values must be taught. Men do not naturally distinguish between the good and the best, or between the bad and the worst. We have to spend long years sometimes in teaching that education, cleanliness, honesty and justice are valuable. The man of good judgement is quick to detect what is valuable, and sees things as they are related to one another. This insight will at once place him before the man who sees simply things. He has the ability to look at a question from all points of view, to weigh all sides, and after careful consideration, to give an honest opinion. That is the power we look for in our leaders, and its cultivation is a part of a young man's education. To exercise such judgement will often necessitate the setting aside of our own personal prejudices and wishes, but that is the part of a true man; and if we would cultivate a good judgement, we must follow its dictates even at our own expense, or it will forsake us.

I have said that a leader must be a man of general intelligence, and of good judgment; further he must be a man of *strong convictions*.

The tendency of the mass of men is to drift with the tide, to follow the crowd. But the intelligent man of good judgment must be independent enough to have his own convictions, and though the crowd may be against him, yet if he would lead, he must have the courage to express those convictions regardless of consequences. The great mass of men have no strong convictions; they are ruled by the impulse of the moment. Their unsettled vacillating life shows this. So all the more is there need

among them of strong men who cannot be swayed by every new doctrine, but who live deeply, whose aim is to get at truth, and who are willing to stand steadfastly for that truth against all odds. Yet this is far from stubbornness which refuses to change one's position in spite of evidence. Perhaps the most notable example in modern times of a man of strong convictions was Gladstone. There has been no leader in any country who stood more courageously and indomitable for what he believed was right; yet no man was more quick to change his view, or to abandon the cause for which he had fought, when once convinced that he was wrong. In his early public life, he wrote a very strong pamphlet supporting the establishment of the church; but in later years he was convinced of his error, and as forcibly upheld the opposite view. In this he showed his true courage. The leader of today must be one who thus holds his convictions strongly but ever open to light, and willing always to give up when assured of his mistake.

Again, the intelligent, judicious leader of strong convictions, must enlist his powers in the support of a *worthy cause*. It would be unnecessary to say this, were it not for the fact that many capable men have done the very opposite, and are using their God-given powers in upholding an ignoble, unrighteous cause. The enemies of truth and righteousness the world over, have among them leaders who might do most glorious service for the right; but weak in their moral judgment and in their convictions, or perverted in their ambitions, they have chosen a seeming good in the place of the truly good. The man who is choosing a cause to support is often called upon to choose between not the



evil and the good, but between the good and the best. Young men, *choose the best*. That alone is worthy of all your powers. Be not content with simply a *good* life. But only with the *best* life. I once heard a young man say "If I can get through this world without doing any harm I shall be satisfied." What a negative ideal! There is only one way of doing no harm, and that is by filling the life full of that which is positively good. Let your ideal be to go through life doing always and to everybody all the positive good you can. That is a worthy aim, and every good cause will find in you a loyal support.

With such an ideal, the leader must have *high estimates of rewards*. When Victor Emmanuel II found himself king of United Italy, one of his first acts was to reward those who had served him in his long campaign. He accordingly sent messengers to Sicily to inform Garibaldi that he was appointed First Lord of the Realm. The messengers found the famous general working on his farm; and when he heard the rich offers of the king, in a straightforward manly way he begged permission to refuse the honor as unsuited to a simple farmer. He had not fought for honors nor wealth nor power, but to free Italy, and make the Italians a noble united people; and he found his reward in the consciousness of having done his duty for his king and his country. It was this very quality of noble self forgetfulness that made him such a successful leader. If you would be leaders you must have the same estimate of rewards. To seek as an ultimate aim material wealth, position, or fame, is unworthy of men made in the image of God. Young men of Jaffna, seek your reward

in your own consciousness of being right, and of having rendered service to God and to your fellow men.

Added to all this, the true leader must have *moral dignity* and *genuine personal worth*. How much we need in this day leaders with a high sense of honour who will not stoop to the slightest dishonesty to gain an advantage or to forward their cause. There is room in every field of activity for those whose sense of honor and personal worth are beyond question.

Thus far I have not yet named the ideal *Christian character* as a necessary part of a leader's equipment. The qualities mentioned may appeal to all men as worthy and true, and they may perhaps be found in some who are not avowedly Christian in belief. Two questions then arise; Does Christianity add any *essential* element to the noblest type of leader, and, does Christianity give the freest scope to the exercise of the noblest qualities. The answer is not difficult. If one would be a leader in righteousness he must be in harmony with the source of righteousness. Christianity gives a revelation of the best things that nothing else can give. I have said that values must be taught; and in whatever way we may regard Jesus, he has brought God down to earth, and has lifted man up towards God so completely that man can never again ignore the true and the noble as Christ has revealed it. When once the life and character taught by Him has been placed before you to choose, you can never again be the same man. If you refuse it, you are inevitably worse; if you accept it, that revelation makes the path of duty clearer and clearer, and your power for leadership is increased in

proportion to your vision of the truth. In Christ we find not only revelation, but an inspiration to carry out the truth in life. What man has done, man can do. His call "Follow me" has a wonderful magnetism in it; and obedience to the call has a wonderful effect upon a man, making his influence also magnetic. What made Gladstone such a powerful factor in the world? His unwavering faith in the truth of God as revealed in Jesus Christ. An unbelieving man never could have been such a leader. We may confidently say that Christianity

does add an essential element to the true type of leader, by revealing the truth and by furnishing in Jesus an inspiration which becomes a motive power.

But does the Christian life furnish the freest scope for the exercise of one's highest powers? Most assuredly. The Christian church calls today as it never has done before the exercise of all our abilities in all the departments of life. The religious world calls for the most highly trained leaders which our schools can produce.



# Wordsworth's Conception of Nature

J. V. Chelliah B. A.

Miscellany August 1906

Wordsworth's very high position among English poets, is due mainly to his being a seer with a unique message for the world. He is the originator of a new conception of nature which has enabled mankind to view nature from an entirely new standpoint. True, there were among his predecessors, poets like Collins, Thompson, Cowper, Burns and Scott, who, breaking away from the artificial school of Pope's time, took great delight in the sights and sounds of nature. But they observed and described it in a spirit of admiration only. Thompson, for instance merely gave a picturesque description of interesting aspects of nature. To Burns, nature served only as a back-ground for the representation of human emotions. Cowper regards it as of secondary importance, as affording proof of the wisdom of a beneficent Creator. But it was reserved to Wordsworth to exalt this admiration to the height of worship, and become "the High Priest of Nature."

What then is this new conception? Poets before him regarded nature as inanimate, as the mere image of our own thoughts. But the highly sensitive soul of Wordsworth felt the outward universe speak to him through his senses. He intuitively felt that it could not be the inanimate matter of the universe that spoke to him, but it must be the soul of nature speaking to his own soul. Nature therefore became to him a living reality, and he grew to regard it as endowed with a soul having a personality exactly like that of human beings. This correspondence between the soul of man

and the soul of nature is the central thought that runs through most of his poems. It is this intimate connection that the poet sets himself to proclaim.

"My voice proclaims

How exquisitely the individual mind  
to the external word

Is fitted; and how exquisitely too  
The external world is fitted to the  
mind."

This conception is no mere poetic conceit: it is the definite "creed" of the poet.

The poet varies considerably the thought of this all-pervading soul in Nature. Not only does he recognise a soul that 'runs through all things,' but also develops this thought, by regarding this universal spirit as subdivided through all the forms of nature and as endowing each form with a separate soul, a 'silent heart which nature furnishes to every creature. The sky, the earth, the sea, for instance, are spoken of as different beings with separate souls. In speaking of the sea, he says:—

"Listen! the mighty being is awake  
And doth with its eternal motion make  
A sound like thunder everlastingly."

He regards not only these larger divisions of Nature, but even landscapes, trees, hills clouds etc. as endowed with separate spirits. So strongly does this truth appeal to him that after a wanton ruin wrought by him upon a certain tree, being stricken with remorse, he asks others to

"Move along these shades  
In gentleness of heart; with gentle hand  
Touch-for there is a spirit in the woods."

Thus, he was able to commune not only with "the soul of all the worlds," but even with the meanest and commonest things in Nature.

The poet goes one step further in the development of this thought. He attributes to this soul in Nature an active personality. He represents Nature as experiencing the same emotions and having the same ends and aims that human beings possess. In one place nature is represented as sporting and enjoying itself. He says,

"Tis my faith that every flower  
Enjoys the air it breathes"

And again, she is regarded as consciously selecting certain suitable spots in which she might manifest herself intensely. Nature is said to go further; she is credited with the education of young people after her own methods, by making them.

"feel an over-seeing power  
To kindle and restrain."

The poet claims that he himself was from his boyhood selected and trained by her, in order that he might be the medium through which Nature might speak to mankind.

At this stage one or two questions will naturally suggest themselves to the mind of the reader. First, Is this conception of nature anything that could be verified by common experience? It should be admitted that, except to highly sensitive souls like Wordsworth, this conception is hardly realisable in the every-day experience of men. But there are exceptional moments in the

lives of every one of us in which these truths which the poet preaches, come to our hearts. On such occasions the material world fades away, and as the poet says in those beautiful lines on *Tintern Abbey*,

"the breath of this corporeal frame  
And even the motion of our human blood  
Almost suspended, we are laid asleep  
In body and become a living soul;  
While with an eye made quiet by the  
[power  
Of harmony and the deep power of joy,  
We see into the life of things."

Besides these scattered intuitions there is, according to the poet, a whole section of our existence, in which these truths could be vividly realised. In his famous Ode on Immortality, the poet, following the Platonic doctrine of a previous existence, asserts, with the help of his own experience, that, as "heaven lies about us in our infancy," children, by their nearness to the spiritual world are able to realise the close connection that exists between the heart of nature and the heart of man.

A second question will be. What is exactly meant by the soul of nature? Is it only a creation of the poet's imagination or has it a substantive reality? It does have a substantive reality, and the soul of nature is simply the poetical expression of the idea of the Spirit of God diffusing itself through nature. That this is the meaning of the poet, is evident from the following passage from the *Tintern Abbey*:

"His dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of  
A motion and a spirit, that impels [man;  
All thinking things, all objects of all  
And rolls through all things." [thought,



This identification of the Spirit in nature with the Spirit of God, may, in a way, be called Pantheism; but it is the Higher Pantheism which is not inconsistent with Christian doctrines. Wordsworth's Pantheism differs from the ordinary one in regard to two points. First, it affirms God in all, but does not assert that the All exhausts God. Secondly, the general characteristic of pantheism is that it ignores external objects in the realisation of the universal spirit. But Wordsworth, we have seen, insists on the contemplation of these for the attainment of the same end.

The most important effect of this new conception of nature has been, that the world around us has been so recreated for us by the poet, that it has become full of new significance to us. Common objects are no more uninteresting and meaningless, as they have

a vital connexion with our own existence and form a part of the Universal whole. We are able to commune with nature, even with the commonest parts, and learn from her valuable lessons. The poet says,

"To me the meanest flower that blows  
can give  
Thoughts that do often lie too deep  
for tears."

The above brief and imperfect statement is far from being an attempt at exposition of Wordsworth's conception of nature. The aim rather is to draw the attention of Tamil students to the right point of view to be taken up in the study of Wordsworth's poems, most of which do not appeal to their minds, owing to their generally ignoring this most interesting conception that underlies the poet's writings.

# Comets and their Influence on the Earth

By Allen Abraham B. A.  
(Miscellany, March 1910)

Now that Halley's comet is in the sky, people are asking whether we have to expect any danger from it. Some people are of opinion that it may dash against the earth and break it into pieces. Others think that it may cause pestilence and disease. The eminent French Astronomer Flammarion has declared, "If the oxygen in the atmosphere of the earth were to combine with the hydrogen of the comet's tail, the inhabitants of the earth would die from suffocation; if on the contrary, there were a diminution of Nitrogen, an unexpected sensation of physical activity would be experienced by every one and the human race would perish in a paroxysm of joy and delirium." This comet has already begun to gain a bad name because of the disastrous floods in Paris, and the people of Jaffna have begun to see the evil effects of the comet in the scarcity of rain and the consequent failure of crops. So then, the comet is blowing hot in Jaffna, and cold in Paris!!

Do comets have any influence at all on the earth? Before answering the question, let us consider for a moment 1st, the relation of comets to the solar system, and their origin and 2nd, the nature of their physical constitution.

Besides the sun itself, the planets and their moons, the periodic comets are also included in the solar system. They are however supposed to be naturalised members of the family as they did not originally belong to it. Comets move in three kinds of orbits: parabolic, hyperbolic and elliptic. The comets which

move in elliptic orbits go round the sun, returning to the nearest or perihelion point in fixed periods of time. But those that move in parabolic and hyperbolic orbits will not return again, unless, influenced by the planets, their paths are changed into ellipses.

The generally accepted theory as to the origin of the periodic comets is that they did not originally belong to the solar system but have been captured by the big planets Jupiter, Saturn, Uranus, and Neptune. All the short period comets whose periods of revolution round the sun range from 3 to 8 years, pass very near to Jupiter's orbit at some points in their paths and are spoken of as Jupiter's family of comets, having been attracted into the system by that planet. About 27 belong to this family and their number is on the increase year by year. Saturn is credited with having captured two, Uranus three and Neptune six. Halley's comet belongs to Neptune's family of comets, its path extending far beyond the orbit of Neptune. So then comets do not originally belong to the solar system. They enter the system from an infinite distance moving in parabolic orbits. When they come near a planet, they are either accelerated or retarded in their speed. If accelerated, the orbit becomes hyperbolic; so, the comet never returns for a second observation. If on the other hand, it is retarded, the orbit becomes elliptical and the comet becomes a naturalised member of the system and returns at regular intervals.



Now we come to the nature of their physical constitution. Comets consist of three parts, namely, the coma, the nucleus and the tail, which however are not completely distinct but run into each other by insensible degrees. The word comet is derived from the Latin word *coma* meaning hair, because it generally looks like a hairy star. The Tamil words generally used for it are *வால்வெள்ளி* and *தூமகேது*, the latter being borrowed from Sanskrit. *வால்வெள்ளி* means a star, with a tail. But *தூமகேது* the Sanskrit derivative, is more scientific and defines the object better than the English word. *தூமம்* means smoke or vapour and *கேது* a star, so *தூமகேது* means a smoky star, and the most accepted explanation of a comet's coma and tail is that they consist of vapours sent out from the nucleus; so then the essential part of a comet which is always present and gives the name to it, is the coma nebulosity which like a hazy cloud or faintly shining matter surround the bright center called the nucleus. This bright center or nucleus is not found in all comets but commonly makes its appearance as the comet approaches the sun. It is this bright star-like point near the center of the coma that is usually pointed out in determining the comet's place. The nucleus and the coma combined present the appearance of a star shining through a small patch of cloud or fog and are together called the head of the comet. This tail is a continuation of the coma and consists of a stream of illuminated vapour growing wider and fainter as it recedes from the head until the eye can no longer trace it. As the comet approaches the sun, the tail follows it like the smoke and steam of the trail of a locomotive. But it is a curious feature noticed from the earliest times

that the tail is always turned away from the sun. The tail follows the comet as it approaches the sun, but precedes it when the comet recedes from the sun.

Comets are the bulkiest bodies known and in some cases thousands of times larger than the sun. As a general rule the head of a comet is about 100,000 miles in diameter. Many are however larger. The head of the comet of 1811 at one time measured 1,200,000 miles, more than 40 percent larger than the diameter of the sun itself.

The magnitude of a comet's tail is by far its most imposing feature. The length in several cases has been known to exceed 100 millions of miles. The tail of the comet of 1882, which was seen in Jaffna just before the dawn, rising in the east and spanning the sky more than half the way towards the zenith, was estimated to be 100 Millions of miles in length, which is more than the distance of the earth from the sun. It was some 20,000 miles in breadth at the head with a diameter of 10 million miles at its extremity. It exceeds the size of the sun itself by more than 8000 times.

While the volume or size of comets is so enormous, their masses appear to be insignificant and "airy nothings." Astronomers are unable to estimate the mass of comets. The masses of heavenly bodies are generally estimated by their attraction or influence upon other heavenly bodies. But it has in no case been possible to detect any action whatever produced by a comet on the earth or any other body of the solar system from which we might deduce the comet's mass. They have frequently come so near the earth and other planets that

their own orbits have been entirely transformed, but they produced no effect whatever upon the motion of the planet which disturbed them. If their masses had been even as much as the 100,000th part of the earth's, they would have produced some appreciable effect on these bodies. The irresistible conclusion is that though they are enormous in size or volume, they contain very little matter. The total amount of matter though very small, compared with their size, is yet to be estimated at some millions of tons.

The size of a comet being so great and its mass so small, its density must be inconceivably small. It is estimated to be even less than the density of the residual air left in the best vacuum we can make. How then does it happen that bodies of so infinitesimal density can move in orbits like solid masses with such enormous velocities? It must be remembered that in a vacuum a feather falls as freely and as swiftly as a stone. Interplanetary space is a vacuum far more perfect than any air-pump could produce, and in it the rarest and most tenuous bodies move as freely and swiftly as the densest.

Although the mean density of a comet is small, the density of the constituent particles of it need not be so. The head of a comet is supposed to be a swarm of meteoric stones, though no one can say whether these stones are many feet in diameter or only a few inches, or only a few thousandths of an inch like particles of dust.

Halley's comet is famous because it was the first comet whose periodicity was determined in a romantic way.

Edmund Halley, the Astronomer Royal of England, observed this comet in the year 1682 and comparing its orbit with those of other comets recorded as having appeared before, discovered that this comet moved in the same path as those that appeared in the years 1531 and 1607. He therefore came to the conclusion that these must be the records of the same comet appearing at an interval of 76 years. He confidently predicted that the comet would return in 1759. It did appear in 1759 and again 76 years later in 1835. Its past history has been traced as far back as 240 B. C. The Chinese annals have kept a careful and accurate record of these appearances.

The length of this comet's orbit is about 3255 million miles and the breadth at its broadest is about 800 million miles. It visited us last in 1835 and having crossed the paths of Jupiter, Saturn, Uranus and Neptune in its advance and return journeys it is just now entering the orbit of the earth. It is in the Western sky now in the evening in the constellation known as Pisces near the planet Saturn. It can be seen with telescopes of very small size. It will pass behind the sun in the middle of March and will then become a morning star visible even to the naked eye, reaching its perihelion point on the 20th of April. It will pass between the earth and the sun on the 19th or 20th of May being then nearest to the earth at a distance of 14 million miles. For a few days after this, it will be at its greatest splendour, being visible to the naked eye as an evening star. In consequence of its nearness to the sun it will move with the tremendous velocity of 3 million miles a day, and pass out of sight in a few days.



Will this comet during its sweep round the sun do any harm to the earth? According to our present scientific knowledge, there are four ways in which comets may affect the earth. (1) The first is by attraction. As comets are material bodies not originally connected with our system, some may approach the earth suddenly and make it travel faster round the sun or throw it out of its orbit. But this is not probable, because the masses and consequently the amount of attraction they exert upon the earth, as far as we know, is inconceivably small. Lexells comet in 1770, Biela's comet on more than one occasion and several others came very near the earth. What was the result? Their periods of revolution were changed by the attraction of the earth to the extent of several weeks, but in no instance has the length of the year of the earth altered by a single second. In 1779 a comet approached so close to Jupiter that it actually got entangled among the moons of that planet. The moons all the time pursued their courses as if the comet had never existed; but the comet was thrown entirely out of its course and had its orbit changed and has never since been visible to terrestrial observers though before this occurrence it regularly visited the sun every  $5\frac{1}{2}$  years. In fact, no astronomer has so far been able to detect any action whatever produced by the attraction of a comet on the earth or any other body belonging to the solar system.

(2) The second way in which the earth may be affected by the comet is by a collision with its head. As regards the probability of the earth colliding with a comet, it is to be admitted that such an event is possible. There are several comets, the orbit of which pass

nearer the earth's orbit than the semi diameter of the comet's head. If the earth and the comet should happen to cross the point at the same time, they are sure to have a collision. In the year 1832, Biela's comet approached so near the earth that collision was apprehended. The comet crossed the point only one month before the earth reached it.

In 1881, the "Spectator" caused an alarm by predicting a collision of the earth with the remarkable comet of that year. The prediction was not fulfilled. But if the earth lasts long enough it is practically sure that sometime the earth and the comet will certainly come together.

What will be the consequence of such collision? With our present knowledge of the nature of the physical constitution of a comet, it is impossible to speak with certainty. Every thing depends on the size of the separate particles which form the mass of the comet's head. If they weigh tons, the earth would experience a bombardment which would be a very serious matter; if as it seems more likely, they are for the most part smaller than pin heads, the result would be simply a meteoric shower and we should be witnessing a display of shooting or burning stars, and as a consequence of the burning, some extraneous matter will be introduced into our atmosphere. After all, such a collision will be a very rare event. If we accept the estimate of Astronomer Babinet, they will occur only about once in 15,000,000 years.

(3) The third way in which a comet may affect our earth is by enveloping the earth with its tail. It is possible that not only by colliding with the head



of a comet but also by being enveloped by the tail, our atmosphere would take in some of the components of the comet and that may affect the animal and vegetable life on the earth. The earth did actually pass through the glorious comet of 1861. On many other occasions also the earth did pass so near comets that some of the attenuated vapour of their tails must have come within the earth's attraction and been absorbed in its atmosphere. Whether the effect was deleterious or salubrious or whether it had any perceptible influence at all, is only a matter of speculation. The probability is that, on account of the very low density of the cometary matter, no sufficient amount of vapours would remain in the air to do any appreciable mischief or good by poisoning or enriching the atmosphere.

(4) The fourth way in which a comet may affect the earth is by falling into the sun and increasing its heat. Except perhaps in the case of Enke's comet in which astronomers have observed a progressive shortening of the period, there is no evidence of any action going on that would cause a now existing periodic comet to strike the sun's surface; it is however undoubtedly possible that a comet may enter the system from without so accurately aimed that it may hit the sun. The celebrated comet of 1680, from the study of which Sir Isaac Newton proved that comets are subject to the same law of gravitation as the planets came so near the sun that it was feared that it might rush into the sun, for at its perihelion passage it was only 144,000 miles from the sun. Had the velo-

city of the comet slackened a little, it would have collided with the sun in 3 minutes. The comet of 1843 passed still nearer the sun, its perihelion distance being only 32,000 miles from the sun. But the chance of a comet falling into the sun is as rare as its chance of colliding with the earth. If a comet actually strikes the sun it is not likely that the least harm will be done to the earth.

Now which of these four possibilities is probable in the case of our present visitor? It will not, as we have seen influence the earth's orbit by attraction as this is contrary to previous experience nor should any collision with either the earth or the sun need be apprehended as the comet at its nearest approach will be 14 million miles from the former and 55 million miles from the latter. The only possibility that may be feared is the earth being enveloped in the comet's tail and some of its matter entering into our atmosphere. As the distance between the earth and the head of the present comet is going to be only 12 million miles, and as the tail will be turned away from the sun and directly towards the earth, there is the probability of our earth plunging into the tail of the comet. In that case we may all expect to have a cometic vapour bath on the 19th or 20 of May. Whether the effect will be salubrious or deleterious is only a matter of speculation. Shall we perish, as astronomer Flammarion predicts on suffocation or in a paroxysm of excitement and delirium? There is not the least fear of this calamity, as on several previous occasions our forefathers had such a plunge and came out unharmed.



# An Open letter to all who would be Reformers

S. H. Perinpanayagam (March 1910)

(Miscellany, March 1910)

My Dear Friends:—

I take it for granted that every one of you possesses at least the one qualification without which one can never be a reformer. I mean that you have that modicum of vanity which makes you imagine that you are better than your fellows, and that you have your quota to contribute to the sum of human progress, in brief, that you possess that simple qualification in wanting to be a reformer. I want to make another simple assumption about you, which also I am sure that you will readily grant me. I take it that at least in some vague and indefinite manner you feel that this world of ours is not what it can be and much less what it ought to be, that you have faith in human nature and have realized the infinite possibilities of perfection that are innate in man. I am not sure which of these assumptions is the more fundamental, but I know that they are both not without importance. If any of you who read this lack either of these essential traits of the reformer, you will do well to leave me and my words alone and go your way.

Bearing these two assumptions in mind. I shall endeavour to point out some other qualifications which also I think you ought to possess if you really mean to do some thing in the world. In truth, some of the propositions I shall here after enunciate are contained in the assumptions that I have made the basis of my whole argument; they are corollaries derived from the basic propositions. My first assumption, the

one about personal vanity, I shall restate in another form. Of course, you cannot be a reformer by merely wanting to be one. Also, you *will* not be a reformer if you do not want to be one. It is a truism that you *must* want to be a reformer, before you can be a reformer, but the mere desire to be a reformer will not result in your being one, any more than the desire of a child who wants the moon for a playing results in its becoming the owner of that much coveted plaything. Although it is true that no man has ever achieved everything that he wanted, it is equally true that a man has never been anything or got anything without in some manner wanting to be it or to get it, however vague and undefined the wish might be. Granting that you want to be a reformer and that you think that the world in which we live needs reform, what further qualification do you need if you are to accomplish your purpose of reform? Here is my answer.

First, do you feel the evils and the wrongs which you want to set right with a personal intensity? Is it a passion, an agony, an all absorbing religion with you? Does this religion transfuse every fibre of your being? Do you feel these wrongs as personal wrongs? For example, when you see an untouchable treated with inhuman callousness or cruelty, do you feel it as an insult to your own self, as an affront to the divinity in you? Do you feel the blow as if you have received it? Or, if you want to emancipate this country from the foreign yoke, do you feel with all the strength of your

being that the treatment meted out to the humblest of your brethren is a personal wrong to yourself? Is your desire for the liberation of your country from its cultural, political and economic bondage an all-consuming fire, which burns at a red heat in all your being? If you do not feel these things with the personal intensity which I have tried to picture very imperfectly you simply cannot be a reformer. Your imagination is enriched your nature ennobled, and your sympathies intensified only if you feel the wrongs of others in your own person. Without a sympathetic imagination it is impossible for you to see the needs of the people whom you want to serve.

Second, do you know the forces which are arrayed against you? Do you know the abysmal depths of the innate and subconscious selfishness of human nature, and the tenacity with which mankind clings to traditions and customs merely because man refuses to think? Do you know the deep seated blindness to other peoples' needs which you see in the so called higher classes, whether it be the higher castes, or the potentates of the British empire, or the princes of capitalism? How naturally they think that their province is to enjoy privileges and comforts, which are theirs simply through the toil or perhaps the starvation or even the death of others among the children of God! Have you not seen a man seated in a rickshaw, his nether parts protected from rain by a tarpaulin, flinging curses at the rickshaw coolie who runs as fast as he can through mud and rain? His Lordship, who is inside is not satisfied with the speed of the rickshaw man; hence the shower of curses, as if the shower of rain were not sufficient annoyance to the poor coolie. How naturally and gracefully

does the cursing become his Lordship inside the rickshaw! Also, have you not seen how meekly and how like a worm which has no right on this earth of immortals (like the occupant of this rickshaw) does the coolie increase his speed and splash through mud and through water, panting for his very breath? Do you not see that he thinks that his being drenched through and through, the mud bespattering his clothes and his person, and his Lordship sitting inside flinging eloquent curses, his boots trousers, and person immune from the shower—that all these things are according to the disposition of a just and benign Providence? If ever you have the temerity to suggest that things could be otherwise and that they ought to be otherwise, he would laugh you to scorn, and perhaps would believe you more readily if you told him that from a certain day forward the sun would rise in the west and set in the east. To come nearer home, have you not noticed how naturally and unhesitatingly your high caste man kicks the pariah, and how naturally and with what unquestioning servility he submits himself to this treatment, and how shocked the pariah would be if you told him that he was the equal of the high caste man, and that hence he ought to resent any violation of this sacred rights as a human being? To take another example, supposing you told one of your farmers that he has a right to be the free citizen of a free country, that he may be the pioneer of freedom in this country, that he may be a Washington or a Cromwell or Ghandi, that he can help to eliminate the *Durai* who is tyrannizing over him and for whose wine and tennis he pays his taxes, the man will forthwith declare you to be insane, or dismiss you with vague nothings and when you have turned



your back on him will give the knowing nod and the discerning smile of the superior. In short, do you know the age—long servility and apathy of those whom you want to rouse to a realization of their own worth and of their rights?

Now, to state the other side, if his Lordship in the rickshaw, or the high-caste gentleman, or the British bureaucrat got an inkling of what you have said, what is your lot? The rickshaw lord may challenge you for a duel if he pays you this compliment. The Vellala gentleman will have you cudgeled by his retinue of ruffians, in some of whom, perhaps, you had tried to imbue a sense of their own worth. The British bureaucrat will have you arrested and perhaps deported or imprisoned for treason against His Majesty's government. So, then, to put the matter in a nut-shell, do you realize the abysmal selfishness and egotism of the privileged classes against the battlements of whose special citadels you are directing your attack? Have you not seen the ape-like violence and ferocity with which they defend their privileges? Have you not seen the selfishness of these people express itself in all its lurid and ugly colours when the merest trifle of their privileges was in danger? On the other hand, I have drawn your attention to the indifference and servility of the people whom you want to help, be they the starving labourers, or the untouchables or the people of the subject race whom you want to set free from the shackles which have been imposed upon them by man's diabolical lust for power. Intimately blended with this selfishness and egotism is another quality which I would describe as Pharisaism. I mean, a desire for respectability, a wish to be well thought of by others, an inclination to be angry with anyone

who dares to differ from the rest of the world.—the hatred that normal animals have for freaks who do not conform to the natural types. I refer to the complex feeling of animosity, defiance, vindictiveness, malice, and wounded respectability that led the Pharisees to crucify Christ.

Third, do you know that the obstacles that you ought to fight are not material, but spiritual and intellectual, not physical and corporal, but physical and intangible, not men, but men's thoughts and impulses, not the illusion which we call matter but the reality which we call mind, the spirit, or whatever other name you may choose to give to the non-material essence of your being. The task before the reformer is not to change physical objects but to transform mental attitudes. You cannot do away with slavery unless you first do away with the slave-mentality of the slave, and the slave-owing mentality of the slave-owners. Likewise you cannot do away with the British bureaucracy unless you first change the bureaucratic mental attitude of the imperialistic Englishman and the servile mental attitude of your cringing countryman; or at least one of these complementary attitudes must be changed so that they cease to be complementary to one another but become mutually antagonistic until the stronger impulse prevails over the weaker. Our will to freedom and not our armaments, the zeal with which we want to be free and not the money which we squander on furnishing a navy and an army, the intensity of our wills and not the immensity of our physical and material resources are the things that count. The real question is, do we honestly wish to get rid of the evils against which we declaim vehemently. Do we not in addition



to our reforming zeal have also a sneaking desire to derive some personal benefit from the very evils which we profess to eradicate? Whether the evil be a personal sin or a national sin, the reason for its persistence is our conscious and unconscious and subconscious compromise with the ideal which we have in our minds. Do we not, like St. Augustine, pray to be saved from a sin, all the time reserving our right to commit that sin, at least once more? Is not this compromising attitude at the bottom of all our failures? Do we honestly and sincerely *will* the things which we say that we do want? If so, nothing can stand in the way of achieving our aims. When you are sure of what you want, pursue it with all the energies of the conscious, unconscious, and sub-conscious parts of yourself. Have you never asked your friend for a loan and even when he did not help you as desired, have you not gone away happy because in a silent conversation between your soul and his soul, your soul had come to know that he would have given you what you wanted if he could have? Or again, have you not got what you wanted and yet gone away unhappy because in some manner or other you felt that the spirit of the giver was not happy? In both these cases what really mattered was the spirit of the giver. That is what I mean by saying that, after all, the material is an illusion and the eternally true is spiritual and the non-material, your will and your soul? I do not, however, deny that material things have their role to play and have their reactions on the spirit of man, but in estimating their relative importance there is no doubt in my mind that the spirit of man is the more potent factor. So then, do you realize that what you want to effect is not

a change *of* things but a change *in* things—a change of attitude toward things.

Fourth, having realized that your task was to bring about a change of mind, how are you to do it? Whatever people may say about the supremacy reason and intellect, do you know that the stronger part of your non-physical being is your emotional self and not your intellectual self, your feelings and not your thoughts? For example, do you not know in an intenser sense that sugar is sweet, that fire scalds your fingers, that your mother loves you, than that any one side of triangle is less than the sum of the other two sides, or that the Meridian of Greenwich is the basis of some certain geographical calculations? Would you not die more willingly to vindicate the honour of your mother than to establish the truth that the three angles of a triangle are together equal to two right angles? The sweetness of sugar and the love which your mother has for you are parts of your personal experience. You have realized them, whereas you have simply understood certain facts concerning the Meridian of Greenwich and the properties of triangles. In short, do you know that realization and not demonstration is the supremest proof of reality, be the reality spiritual or economic, political or social? Your task as a reformer, then, is not merely to convince people, but to convert them, so that they themselves may carry on a further campaign on your side, to create not merely an intellectual response but throbs of emotion? If your cause has an appeal only to the human intellect and not to the emotions and the imagination, you would do well to give up all idea of reform and take to something more sensible like farming or



cattle-breeding. It is not my purpose to decry reason, but I know that its role is minor to that of the imagination and emotions. Of course, the perfect appeal is to man's entire nature, the imagination, the emotions, and the intellect. Your appeal must contain a subtle fusion of reason with passion.

Fifth, now that we know to what faculty in man the appeal must be made, there is another factor which ought not to be ignored; you know the extremely slow pace at which truth travels. Despite new methods of disseminating truth, such as the motorcar, the printing press, and the thousand other contrivances of science, the spiritual progress of man is not a whit quickened. These contrivances undoubtedly help in making public several aspects of truth, but the publishing of truth is not the same thing as the growth of truth. The response to ideals in the human heart is as slow today as it was twenty centuries ago, when mankind crucified the Prince among idealists. Tides of idealism dash themselves against the rock of human selfishness and meet today with as many rebuffs as they did in the Middle Ages or even earlier. So, then, you must not expect that with modern facilities of travelling and the advantages of advertisement you can better the world with your motor cars, printing presses, skywriting, and other mechanical contrivances. If truth cannot be propagated in this manner, how then can it be propagated? My answer is, it can be done only through the spiritual force known as personality. Mankind, or at any rate, we of the East, have no loyalty to spare for institutions or committees. Our loyalty can be won only by a personality. A personality influences another by human contact and not through institutional red-tape.

So, your duty, as a reformer, is to live with the people whom you want to help, and let them see you, feel your ideals, play with you, laugh with you, joke with you, and cease to fear you or to hero-worship you. Jesus of Nazareth did this, and the result as too well known to need any elaboration. One of these results anyway, is that all the disciples suffered martyrdom for that Supreme Person who loved them, and whom they loved. The stories of Ramakrishna, Paramahansa, and Vivekananda, of Gautama Buddha and Ananda are further illustrations of how personal contact was the impelling force in the lives of these men.

Sixth, do you expect to be thanked or recompensed for your loyalty to your ideals? If so, your folly is certainly to be pitied. The mountain in its serene height cares not to be thanked for the rains and rivers that flow from it and enrich the lowlands, filling them with plenty. The mountain receives its treasure from above, and scatters it on the plain below. Similar is your function. You must give because you are rich and over-flowing, and not for the purpose of earning interest or public thanks or public memorials. The mountain expects and receives no thanks from the lowlands it gratuitously enriches. It is always being filled and refilled to overflowing from above. Likewise shall you do. You receive from above and scatter it abroad. You will then be filled from above. Even as it is impossible that high mountains should get any recompense from the plains and lowlands whose needs they serve, so also if you are really a bigger personality than those you help, it is impossible for them to recompense you for what you do. The higher the mountain,

the greater is its usefulness, and the less is the possibility of its being recompensed. In like manner, the greater the service, and the less chance of his being rewarded.

Lastly, do you know that you cannot serve God and Mammon? You cannot serve your ideal, and at the same time conform the vanities of the world. If you would be a reformer you must needs be a non-conformist. Do you know that it is just as impossible to serve God and Mammon, as it is to be in Colombo and Jaffna at the same time? You may be between God and Mammon, as you may be between Colombo and Jaffna, say at Anuradhapura. You may even be nearer God than Mammon, but under no circumstances can you serve God and Mammon at the same time. You must forsake one and cleave the other. When you have once chosen your ideal, your life from henceforward must be a living sacrifice to your ideals. You must become a personality consecrated to the service of your fellow man. Your surrender must be complete and wholesale. If you want to save others, yourself you cannot save. "He saved others, Himself he could not save".

These idle words, spoken by the jeering crowd around the cross, are perhaps the most concise expression of the Master's ideal of achievement. Incidentally, let me caution you not to commit the error of confusing existence with life for we live in deeds, not in years. People argue that in order to be useful for a longer time we must not spend ourselves absolutely, and we should be careful about preserving our health and life. The only answer to such people is that the life that has meant most to mankind was lived during the brief span of three and a half years, and that He who lived this life could have extended His physical existence if only He were persuaded of the wisdom and usefulness of such a course of action. I have dwelt on the thorny side of a reformer's life, not because I fail to see the roses that grow on the thorns, but because I know that the full-blown flower of the perfected humanity can be grown only on a thorny plant; and whosoever would undertake this task, let him not forget the thorns which are the indispensable part of the plant. Let him not imagine for a moment that this blossom can blow on a thornless shrub.



# The Poet in Jaffna

by

Rev. J. Bicknell

(Miscellany Sept. 1934)

Rabindranath Tagore arrived in Jaffna on the morning of June 11th and remained here for a week, being the guest of the Government Agent. The Poet was accompanied by some members of his family and a group of students from Santineketan. These students, with Dr. Tagore, staged Shap Mochan on two nights and gave exhibitions of dancing and singing another night. Tagore himself gave two lectures, combined with readings from his poems, besides speaking at the receptions. It was a rare treat for Jaffna the memory of which should be preserved. Without attempting to make any complete record of this memorable visit, the writer wishes to set down a few impressions that may help to perpetuate the experience.

So much stress had been laid on the age and feebleness of our visitor that it came as a surprise when on the esplanade his reply to the address of welcome was so easily heard by the large gathering. To be sure there was an amplifier, but this didn't account for the evident fire and force of the appeal to the people of Jaffna not to desert their mother tongue. One might question his logic when he argued that nothing of note had been produced since the coming of English language into the schools of the peninsula and so the coming of English was the cause of this lack, but one couldn't question his intense earnestness. His logic was surely more convincing when he reasoned that we might expect greater literary productions in Ceylon if she were

to merge her culture with that of India, thus giving a background of Indian culture just as each of the countries of Europe has a European background.

Why the Regal Theatre was not packed on the afternoon of the 13th for the lecture and recital it is difficult to comprehend, but that it would have been had people known what was in store is beyond doubt. Those of us who were so fortunate as to be there had a delightful experience with the Poet. He gave himself to us without reserve. Noble as was his address, charming as were the readings from his poems; the great thing was the poet himself. He threw himself into the whole proceedings without reserve and with no indication that he was under doctor's orders to go slow. The voice rang out clear as a bell and beautifully worded, well rounded phrases rolled out in a thrilling manner. It was evident he was enjoying the proceedings as much as his appreciative audience and when he turned to the reading of his poems he was in his element.

"Where the mind is without fear and  
the head is held high:

Where knowledge is free;

Where the world has not been broken  
into fragments by narrow walls;

.....

Into that heaven of freedom, my  
father, let my country awake"

These familiar lines took on a new significance as their creator reproduced them.

"Here is thy footstool and there rest thy feet where live the poorest, and lowliest and lost.

When I bow to thee, my obeisance cannot reach down to the depth where thy feet rest among the poorest and lowliest and lost.

Pride can never approach to where thou walkest in the clothes of the humble among the poorest and lowliest and lost.

My heart can never find its way to where thou keepest company with the companionless among the poorest and lowliest and lost."

We felt here was one who was seeking his way to this companionship as he breathed out these lines.

"Thou hast made me known to friends whom I know not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger." As he bent over towards us with his strong face lit up with a fellow feeling there seemed no barrier between us; no East nor West, but one great brotherhood. We were taken to his abode of peace in Santiniketan.

Then we felt the personal prophetic touch as he read the closing stanzas from Gitanjali:-

"In one salutation to thee, my God let all my senses spread out and touch this world at thy feet.

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to thee.

Like a flock of homesick cranes flying night and day back to their mountain

nest let all my life take its voyage to its eternal homes, in one salutation to thee"

In his rendering of the selections from the Crescent Moon we saw how this great man, with his long flowing beard, grey with age, could empty himself and become obedient to the mind of the child. He quite lost himself in his interpretations and in his sympathetic understanding. In "Defamation" he defends these little ones from charges against them.

"Why are these tears in your eyes, my child?

How horrid of them to be scolding you, for nothing."

"For every little trifle they blame you, my child.

They are ready to find fault for nothing"

"Take no heed of what they say to you, my child.

They make a long list of your misdeeds.

Everybody knows how you love sweet things—is

that why they call you greedy?

O, fie! What then, would they call us who love you?"

There was a spirit of real playfulness in the reading of "the Champa Flower" where the child becomes a champa flower, "just for fun" and would "slyly watch" its mother at her work and "fling its wee little shadow on to the page of the book "just where the mother was reading". Which was also manifest in "Authorship" in which the child complains that he cannot take a sheet of paper for making a boat without complaint from the mother whereas the father could spoil sheet after sheet with his black marks all over on both sides.



“Superior,” “The Hero,” and “The End” were also read leaving one with the question whether there are many better poems of child life in any literature.

The reality of this companionship of the venerable Noble prize with children was made manifest during his stay in Jaffna. When I went to visit him, the little daughter of the Government Agent was about and evidently quite at home in his august presence. He told me they were great friends and that they had long conversations, she speaking in Sinhalese and he in Bengali with perfect understanding though neither knew a word the other uttered. Those who are familiar with Tagore's short stories may recall how Raman, the Cabuliwallah from Afghanistan, used to talk with the little five year old Mini, the daughter of the writer. Here he himself was in the place of the Cabuliwallah and the young daughter of the Kachcheri in the place of Mini.

Two other poems were read in English and then in the original Bengali. The effect upon the audience was most pronounced. They had not realized there could be such a difference. There was a martial tread and a sweep to it that carried everything—along. The Tamil audience was quite swept “off its feet” and broke into rounds of spontaneous applause in full sympathy with the evident enthusiasm of the reader for his native tongue. One could see that there is the same feeling about the use of English in the Poet's heart as when he wrote years ago in His Reminiscences as follows:

“It was because we were taught in our own language that our minds quickened. Learning should as far as possible follow the process of eating. When the taste begins from the first bite,

the stomach is awakened to its function before it is loaded so that its digestive juices get full play. Nothing like this happens, however, when the Bengali boy is taught in English. The first bite bids fair to wrench loose both rows of teeth—like a veritable earthquake in the mouth! And by the time he discovers that the morsel is not of the genus stone but a digestive bon-bon, half his allotted span of life is over. While one is choking and spluttering over the grammar and spelling, the inside remains starved, and when at length the taste is felt, the appetite has vanished. If the whole mind does not work from the beginning its full powers remain undeveloped to the end.”

After the recital was over, I ventured to speak to Mr. Tagore as he was going to his car. He was most gracious and pleased to know we heard him without trouble and with much appreciation. His willingness to talk and his special keenness about things American led me to venture to visit him at the Kachcheri and extend to him an invitation to come to speak to our students at the College. This he said he could not do because he was under strict orders from the doctors not to take on extra engagements. This visit was, however, not without result, for he told us that, while he could not come to us, our boys might come to him. This they did the following day when a large number drove to Old Park and on the second storey veranda had the rich privilege of seeing and hearing one whom to see will be a memorable event for them to relate to their grandchildren.

In spite of my intimation that the boys would much appreciate his reading from his poems and especially in Bengali,

he proceeded to give a talk, evidently having something on his heart to impress upon them as his message on the one occasion he could speak to them.

He playfully referred to the awe people feel for him when they first see him and how that wears off after a short acquaintance. In fact, he remarked, that his hostess had thought she must be very serious in his presence, but had already lost "all respect for him". He hoped as he was to remain in Jaffna only a few days that so far as the general public was concerned his "dignity might remain intact". He did wish, however, to repudiate the report that he was a philosopher. That was an undeserved reputation earned by some "fluke".

The message was, in brief, something like this: Your country has impressed me with its beauty; you people have been most hospitable and kind; but you are dumb; your soul does not speak. You are producing no great literature, no immortal, deathless work. The Tamil people are lost in their devotion to the past and in worship of their illustrious ancestors, just as the Sinhalese are lost in imitation of the foreigner. To be thus obsessed by the past is disastrous and shows "indolence of mind". It should be remembered that the past is dead, "dead as a door-nail". These ancestors performed their own work, these noble traditions are of their making; if you are worthy descendants you will do your own work, make your own traditions, not imitate them.

As an example of the wrong attitude towards the past, he told us of an Indian, who spent thirty five lakhs of rupees building a temple or mosque exactly

like one built by his grandfather. He also told us of how he had been taken to task for some reference to Ravana as a giant and had been told Ravana was not a giant but a gentleman. Further they said that though he abducted Sita it was done in a "kind spirit".

As the boys crowded round for his autograph he told them how they had done the same thing in Japan and America and how in the former country they had pressed him to keep the pens they loaned him for writing and how in the latter some one had arranged for him to write his name on cards which they sold to autograph hunters for \$ 5.00 per card.

America had impressed him as a place where they take a long distances lightly. He laughed at the way they would come for him to lecture half way across the country and would expect him to be ready at a moment's notice for a thousand mile trip.

I said "You disclaim any right to be called a philosopher but I suppose you are enough of a political economist to tell us what has become of all the money they had in America during the years of teeming prosperity". "Yes," he said, "I can tell you what became of some of it. I got it".

Just as it seemed we were about to prevail on Mr. Tagore to read some of his poems, a word from the secretary appeared to change his mind and to use the words of one of the boys, "Finally he gave his blessings to all of us and that great figure departed to his room from our presence".

For some of us this was not, however, to be our final sight of him for



not long after he appeared at Central College Hall where he spoke and read again. Here he told us of the great movements in Bengal with which he and his family had been connected. It was a revelation of his own philosophy and convictions as well as of the courage and ability with which he and others in that talented group had awakened into newness of life the people of Eastern India.

In replying to the short speech made by the one who proposed the vote of thanks at the close of this last meeting Dr. Tagore spoke appreciatively of the help he has received from America, and especially from one lady. Without this help, he said, he could not have carried on his school at Santiniketan. We who are connected with America find reason for rejoicing in this fact. Perhaps there are a few places where some of the gold of our land may be used to better advantage.

## Arnold Sathasivampillai and the Tamil Renaissance

Prof. K. Kailasapathy

One of the first and chief things observable in the group of pioneers who heralded the Tamil 'Renaissance' in the middle of the nineteenth century, both in Ceylon and South India, is that they were impelled to study their own history, and their own legends, their own customs and folk-lore. Perhaps it would be an exaggeration to say that these savants were imbued with the patriotic spirit and were full-fledged nationalists. However it would be equally a gross understatement to say that they were not moved by the national spirit, which although in its nascency was already drawing them towards the sources of their national life. It is a strange phenomenon that the modern movement which began to manifest itself during the latter half of the nineteenth century and gathered momentum by the turn of the century, should draw its initial sustenance from the past. In fact, it was in the process of discovering the past—a conscious intellectual endeavour in contrast to the mechanical repetitions of traditional arrangements that characterized life during the previous few centuries—the foundations for a new literature were laid.

This is not the place to discuss the process of modernisation that took place, and continues to take place, in Tamil society and its ramifications in all aspects of social life. Suffice it to say that the intellectual awakening and fervour that were concurrent with this change were largely due to the impact of the West, which for all practical purposes was most conspicuous in the field of education

and the resultant upheavals in social values. Due to a number of factors some of which were fortuitous and others intrinsically historical, Jaffna was in the forefront of this 'Renaissance'. The educational contributions of the Christian Missionaries in Jaffna to this efflorescence cannot be exaggerated.

In the long line of those who have laboured for the cause of Tamil studies, J. R. Arnold, better known as A. Sathasivampillai (1820—1895), occupies a very high place. It is true, that in course of time, there have since appeared bigger names in it. But in point of time and significance he has an assured place. In Tamil literary historiography he was specially the pioneer, being the first Ceylonese to write a book on the lives of poets in Tamil. Sathasivampillai's literary activities are almost coeval with his connection with the Batticotta Seminary and Jaffna College. And it is in the context of that institution and other scholars connected with it one can view him in true perspective.

Sathasivampillai was born in Navaly on October 11th 1820. He belonged to a respectable family: his father was a teacher and so was his mother's father. As is well-known, teachers were venerated in traditional societies. Given this family background it was natural that he began to pursue learning from his childhood. After elementary education at a Hindu school in Navaly he went in 1831, to the Manipay Mission English school for his English education. The next year he



joined the Batticotta Seminary. Among his mentors at the Seminary were the famous missionaries Dr. Daniel Poor (1789—1855) and Dr. H. R. Hoisington. Learning was always uppermost in his mind.

It is of some interest to note that C. Arumukam, who was to become famous in later years as *Navalar*, 'orator', joined the Jaffna Central School in the same year (1832). The School was earlier known as the Wesleyan Mission School and the Rev. Peter Percival had renamed it as the Central School. Not only were Navalar and Sathasivampillai contemporaries but also seem to have shared several common characteristics and achievements. Having joined two leading educational institutions in the same year, both finished their courses too at about the same time and began their respective careers. Sathasivampillai survived Navalar by sixteen years and wrote about him with respect in his *The Galaxy of Tamil Poets* (1886).

Arunasalam Sathasivampillai was converted to Christianity during his third year at the Seminary in 1935 and was christened J. R. Arnold. He joined the Manipay Missionary English School as a teacher in 1841 and thenceforth taught at Mission Schools in Manipay, Chavakachcheri and Uduvil. In 1854, he became the Headmaster of the Uduvil Girls' Boarding School. In 1857 he succeeded Mr. Carroll Visuvanathapillai as the Tamil Editor of the *Morning Star*. In 1881 Mr. V. M. Stevenson who was in charge of Tamil work at Jaffna College resigned and finding no one more suitable to do the work, the Principal invited Sathasivampillai to be in charge of Tamil Studies at the College in addition to his editorial work at

the *Morning Star*. For ten years he served as Professor in Tamil and retired in 1891 although he continued as the Tamil Editor of the *Morning Star* till the close of his life in 1895. Sathasivampillai took a prominent part in the establishment of Jaffna College in 1872, as the successor of the erstwhile Batticotta Seminary and was elected to the first Board of Directors.

Sathasivampillai belonged to a generation of Jaffna scholars who distinguished themselves in different walks of life and in many branches of Tamil studies. There was distinct esteem in Madras for Jaffna scholars and a person like C. W. Thamotharampillai was certainly reckoned to be an outstanding intellectual of his time. The very mention of such names as Henry Martyn (1811—1861), William Nevins Sithamparapillai (1820—1889), Carroll Visuvanathapillai (1820—1880), Arumuka Navalar (1822—1879), S. Sankarapandithar (1829—1870), C. Wyman Kathiravetpillai (1829—1904), V. Kanagasabhai pulavar (1829—1873), A. Sivasambu pulavar (1830—1910), C. W. Thamotharampillai (1832—1901), T. Chellappapillai (1837—1902), S. Senthinatha Iyer (1848—1924) and T. Kanagasundaram Pillai (1863—1924) will be sufficient to indicate the calibre of personalities who were Sathasivampillai's colleagues and contemporaries. One thing was common to almost all of them: they came from families with access to traditional learning and a certain amount of social influence and affluence. But what proved to be of crucial importance was the quality of English education they were exposed to at missionary institutions like the Batticotta Seminary and Jaffna Central School. Men of the stature of Daniel

Poor and Percival, like Alexander Duff (1806—1878) in India, were not mere evangelists. They were of the strong conviction that "nothing short of a wide-spread system of elementary Christian education in the vernacular tongue, and a thoroughgoing system of scientific and theological instruction, both in Tamil and English, were the appropriate means to be used".

A study of the courses taught at the Batticotta Seminary would show very clearly their broad vision and aims. Besides Christianity, Science and Philosophy claimed a great share in the work of the Institution. Consequently emphasis was laid on both pure and applied sciences: Mathematics, Philosophy, Natural History, Astronomy, Chemistry. As far as the Humanities and Social Sciences were concerned, besides English literature, Greek, Latin, Hebrew and Sanskrit, Geography, Geology, History, Political Economy, and Book-keeping were taught. Although motivated by the zeal to preach and spread Christianity, there is no doubt that the education provided by the Seminary was largely liberal in character. Of course, subsequent changes in policy and orientation were to bring this enlightened experiment to an end. But during the early phase, under the principalships of Poor and Hoisington at the Batticotta Seminary, and Percival at the Wesleyan School, Science and Philosophy held a dominant position in the curriculum. It was therefore not surprising that Sir Emerson Tennent, the sober and scholarly Colonial Secretary of Ceylon made the following observations after his visit to the Seminary in 1848:

The course of education is so comprehensive as to extend over a period

of eight years of study. With a special regard to the future usefulness of its alumni in the conflict with the Brahmanical system, the curriculum embraces all the ordinary branches of historical and classical learning and all the higher departments of mathematical and physical science combined with the most intimate familiarisation with the great principles and evidences of the Christian Religion. ....The knowledge exhibited by the pupils was astonishing; and it is no exaggerated encomium to say that, in the course of instruction, and in the success of the system of communicating it the Collegiate institution of Batticotta is entitled to rank with many European Universities."

The Batticotta Seminary was started in 1824 and came to an end in 1855. For thirty-one years it had provided the Ceylonese in general and the Jaffna Tamils in particular, higher education that was unique at that time in India and Ceylon. (Serampore College in Calcutta was, of course, established in 1818 and imparted higher Western learning at University grade. But its overall scope was somewhat narrower than that of the Batticotta Seminary, which at one stage taught even medicine.) The Universities of Bombay, Calcutta and Madras were founded in 1857, two years after the closing of the Seminary. Under the circumstances it was no wonder that two of its graduates comfortably passed the first Bachelor of Arts degree examination of the University of Madras in 1857 without further preparation: C. W. Thamotherampillai and Carroll Visuvanathapillai earned a place for themselves as the first graduates of the Madras University.



(It may be of some interest to note that Thamotharampillai was a pupil of Carroll at the Seminary. Carroll was the Tamil Editor of the *Morning Star* till 1857, -the year he went to Madras. Sathasivampillai, as we have seen, took up the editorship in that year. It is interesting to speculate why he never thought of joining the Madras University or sitting the B. A. examination. But there can be no doubt that had Sathasivampillai pursued the matter he would have been successful like his two compatriots. Perhaps it was his attitude to life that kept him back. He was content to do whatever work that was assigned to him and "constantly strove to give to the masses in their vernacular the benefit of the knowledge and culture he received in the Seminary". Rev. E. P. Hastings who knew him intimately has remarked that he was a conscientious teacher, full of deep humility and prepared to learn even from his students.)

It was this scientific and philosophic education which Sathasivampillai and his contemporaries received at the Seminaries in Jaffna that enabled them to blaze new trails and carry out investigations covering a vast range of subjects. In one of the reports of the Batticotta Seminary we find the following statements:

"In the instruction given both in English and Tamil, the primary object is to discipline the mind, to teach the pupils to think". This might sound somewhat trite and commonplace now. But it requires some imagination to visualize the significance of such an educational policy and its tremendous impact during the first half of the nineteenth century in Jaffna. Not only did

the students at the Seminary get a sound training in the liberal arts and the sciences that were of Western provenance but they were also provided with ample opportunity to study Tamil language and literature so that "they could hold their own with the learned" traditional scholars of the day. And yet the general methodology that permeated through the curriculum had its imprint on Tamil studies too. While paying due attention to the study of Tamil Classics and ancient culture, "it was thought important from the beginning that a more rational method of teaching Tamil than that pursued in the native schools should be adopted in the Seminary." Likewise Sanskrit was taught with the care required by it. It was this unique training imparted at the Seminary during the time of Poor and Hoisington that created a "spirit of enquiry and willingness to improve". It was the same atmosphere that, to a very large extent, produced the remarkable galaxy of men of Sathasivampillai's generation. As Dr. James T. Rutnam has observed in his "The Earliest American Impact on Sri Lanka" "Poor had seen to it that the Seminary was not isolated from the life of the community. One of the functions of the Seminary was to influence the intellectual life of the people of the area. The Seminary was the centre which radiated good will, stimulated a spirit of enquiry and extended knowledge beyond its walls, reaching the homes and families of its students and their friends"- The extraordinary quality of the education imparted to the eager students at the Seminary can be comprehended when we realize the imbalance that prevails in our higher education today. Dr. D. S. Kothari one time chairman of India's University Grants Commission has said :

A serious deficiency of the present system of higher education is that a vast majority of students, especially those studying science, technology, agriculture, and medicine, get no exposure at all to Indian literature and to Indian philosophic and cultural thought".

Sathasivampillai was singularly fortunate in his Tamil studies. He had the benefit of studying Tamil under traditional teachers who specialised in certain literary and grammatical texts (with their commentaries) and the instructors at the Seminary who infused into their students a critical sensibility. While a young boy, he was tutored in Tamil grammar, prosody, Sanskrit and some of the *Purana* literature by K. Suppiar of Manipay who was a famous teacher in his day. Suppiar came in a line of traditional scholars going back to Sittampala pulavar of Mathagal who probably lived in the early eighteenth century. Suppiar was also well versed in astrology. At the Seminary Sathasivampillai studied Tamil under S. Shanmukam (1794—1845) popularly known as Shanmuka Sattambiyar, who himself was a direct disciple of Senathiraya Mudaliar (1750—1840). Besides his undoubted literary claims, posterity remembers him as a *guru* of Arumuka Navalar. Thus, in so far as Tamil scholarship was concerned, Sathasivampillai could boast of an impeccable background.

Equipped as he was with an excellent knowledge of Tamil and living in an era in which scholarship still warranted versification, it was to be expected that sooner or later Sathasivampillai would venture into the field of literary creativity. Apart from the enormous amount of essays, comments, columns and other miscellaneous pieces he wrote in the

*Morning Star* over a period of nearly four decades, which alone does him great credit as a prolific writer with a delightful style, he wrote about a dozen works, both in verse and prose. They cannot be dealt with in any great detail in this sketch. *Tiruchatakam*, *Meyvethasaram*, *Vellai Anthathi*, *Nannery Malai*, *Nanneryk Koithu*, *Satpothasaranam*, *Keerthana Sangrakam* and *Gnana Venba* are his poetical works. *Illara Nondy* is a verse drama with an admixture of prose in it. Commendable as his poetical works are, his higher achievements are his prose works. *Nannerik Katha Sangrakam* (1869), *Satharana Ithikasm* (1858), *Vana Sathiram* (1861), *Kudumba Tharpanam* and *Pavalar Charithra Theepakam* (1886) are his major prose works.

*Nannerik Katha Sangrakam*, *Moral Tales* has a special place in the history of modern Tamil prose literature in that it was probably the earliest attempt to write short stories in Tamil. In keeping with the moral purpose of the writer the tales are saturated with didacticism. That is understandable. But what is noteworthy is that these tales and other prose works by the author "not only supplied the lamented want of prose in Tamil" but also paved the ground for shaping and refining the prose so necessary for creative works. The emergence of a prose at once utilitarian and pliant can be traced from the prose renderings of classical poetical works by Arumuka Navalar, Naganatha Pandithar, A. Muttuthampipillai, C. W. Thamo-tharampillai, P. Ambigaipahan and others. In some of the prefaces written by Thamo-tharampillai to his editions of classical texts we see an intensity that is entirely new to Tamil composition. Sathasivampillai's prose works carried forward this trend.



On the eve of establishing the Batticotta Seminary, the Prospectus issued by the missionaries contains among other things the following statement :

But a more important benefit would be the cultivation of *Tamil Composition*, which is now almost entirely neglected. It is common to find among Tamil people men who can read correctly, who understand to some extent the poetic language, and who are able perhaps to form a kind of artificial verse, who cannot write a single page of correct prose... To correct these evils and to prepare the way for the Sacred Scriptures by forming a *reading population* (an object of vast interest) the attention of many must be turned to writing intelligibly and forcibly, in their own language. Original native composition, on account of the superior felicity of its style and idiom, will be read when the production of a foreigner, or a translation, will be thrown aside. To raise up, therefore, and qualify a class of *native authors* whose minds being enriched by science may be capable not only of embodying European ideas, but of putting them into a handsome native dress must be rendering important aid to the interests of learning and Christianity.

Sathasivampillai was one of the ablest of such 'native authors' who wrote intelligibly and forcibly on science, philosophy, morality and history. Like some of his fellow 'graduates' of the Seminary he had imbibed a sense of history and much of what he wrote was inevitably influenced by it. His *Universal History* was an ambitious work running to about four hundred and eighty pages.

(It was this sense of history and scientific spirit that launched C. W. Thamotharampillai on his pioneering attempt at periodization of the history of Tamil literature and into textual criticism. Perhaps of all his works *The Galaxy of Tamil Poets* is the one for which he is deservedly famous. It is an outstanding achievement and appears to have done yeoman's service to those subsequent literary historians who made their attempts in the same direction. Nearly a century after, it will be absurd to judge Sathasivampillai by the fullness of knowledge that has accumulated over the years or by the norms of literary and historical criticism we have become accustomed to, as a result of those studies that have been done by his successors. At a time when literary history was virtually unknown among Tamil scholars Sathasivampillai, produced a book that is even now most valuable. In his Preface to the First Edition the author said :

Although we Tamils can boast of our Poetic Science and Poetic Literature, and affirm that few nations on earth can boast of as many poets as the Tamils, yet it is strange and humiliating that no attempt has ever been made, either in ancient or modern times, to make a collection of the biographies of the numerous poets and poetesses that lived in Southern India and Ceylon . . . . We do not and cannot, claim that we have done full credit to the subject, in our attempt. For, it's undoubtedly a difficult task to collect authentic narrative among our people, since few biographical records have been preserved. Even those which exist are more or less blended with fiction and poetical exaggeration. Still, we have done what we could

We have spared no pains to make the collection complete”.

It is true that Simon Casie Chitty (1807—1860) had published *The Tamil Plutarch* in 1859. The book contained brief accounts of the lives of 196 Tamil poets. But it was written in English and “failed to supply the long felt want among the Tamils”. In Sathasivampillai's book we not only see his encyclopaedic knowledge of Tamil language and literature but his abiding enthusiasm for his mother tongue and cultural heritage. He was an exemplary Tamil

scholar and teacher, a prolific writer, editor, author of poems and stories, an accomplished public speaker and above all a noble person. His contribution to 19th century Ceylon Tamil literature and to the modern movement in general is significant. The Colombo Tamil Sangam has brought out recently a new edition of *The Galaxy of Tamil Poets* (1975), with the copious notes contributed by Dr. P. Poologasingham. It is to be hoped that this will create renewed interest in the works of Sathasivampillai and a systematic evaluation of the man and his contributions will become possible.



# The Liberal Tradition at Jaffna College

## HANDY PERINPANAYAGAM AND THE YOUTH CONGRESS

An extract from "The Jaffna Youth Congress" by Santasilan Kadirgamar  
(A Memorial Volume Thirumagal Press Chunnakam 1980)

The Youth Congress, Jaffna, originally named the Students' Congress, Jaffna, was born in the mid 1920s and had a very great impact on Jaffna politics in the early 1930s. These years coincided with clearly discernible trends in Indian politics. By 1920 Gandhi had emerged as the leader of the Indian struggle for independence. The Montagu-Chelmsford reforms embodied in the India Act of 1919, held forth promises of a gradual progress towards self-government while the Rowlatt Acts, followed by the Jallianwallah Bagh massacre shocked Indian nationalists, who began to question the real intentions of the British rulers. Under Gandhi's leadership the masses were brought into politics and the Indian struggle for freedom entered its militant phase. Students in India began to play an important role in the struggle. The political ferment in India had its ups and downs but the tempo of the struggle was maintained for a decade, climaxing in the civil disobedience movement of 1930, and the Indian National Congress declaration of total independence.

The political stirrings in India had their impact on Jaffna. Several factors make Jaffna more receptive to Indian influence than the rest of the island. Geographical proximity and ties of language, religion and culture between the people of Jaffna and India, especially South India, make the bonds between the two peoples strong. The people of Jaffna have had a long tradition of travelling to India to both the South and the North, for purposes

of education, employment and pilgrimages. Political developments in India were therefore quick to have their impact on Jaffna. It was no surprise that the Gandhian movement in India captured the imagination of Jaffna's youth. To many of these young men who were pioneers of the Youth Congress, Jaffna "it was bliss in that dawn to be alive."

The impact of western ideas on the youth of Jaffna was another factor that had to be noted. Schools and colleges founded by American and other missionaries, followed later by schools founded by Hindu patriots had a major influence in transmitting western liberal values and democratic and nationalist ideas. The major centre for the flowering of these was of course Jaffna College, Vaddukoddai, founded by American missionaries. Jaffna College (1872) and its precursor the Batticotta Seminary (1822), unlike many a missionary institution and state schools in Ceylon, had stressed the study of Tamil literature. Students from this college were amongst the first graduates of the Madras University in the 1850s. The products of this institution though they had come under strong missionary influence, and even when they had become converts to Christianity, were not culturally divorced from the people of the Peninsula, in contrast to the English educated elite that emerged in the Western Province, and in Colombo in particular. The very 'Indianness' of the Gandhian movement struck responsive chords

amongst the English educated in Jaffna both young and old.

At this time in the 1920s the Principal of Jaffna College was the American missionary the Rev. John Bicknell, known for his liberal views of freedom of thought, speech and action. "In the 1920s", said Handy Perinbanayagam, "the movement in India had a tremendous effect upon the youth of Jaffna. Probably because of the comparative freedom that prevailed at Vaddukoddai, this impact was more acute at Jaffna College."

In fact Handy Perinbanayagam specifically traces the remote beginnings of the Students Congress to the debating and literary societies at Jaffna College, especially the 'Brotherhood' which was the Senior Literary Association in 1918—1919 when Handy was a student.

The freedom to think and discuss at Jaffna College is illustrated by the kind of subjects debated at the meeting of the literary societies. Beginning with subjects like "Home rule should be granted to Ireland," and "Labouring men have a right to strike," the students of Jaffna College went on to debate as early as 1920 subject like "Territorial representation is better than racial," "The headman system should be abolished" and "The Ceylonese should not send their representatives to the Legislative Council according to the new reform scheme." By 1921—1922 they were debating such radical subjects bordering on the treasonable, such as: "Gandhi was justified in burning foreign clothes". "Self-government should be granted to Ceylon": "The Principal should be a native", and "Students should wear the national costume". In 1923 the students had debated,

"Mahatma Gandhi in prison is more dangerous than Mahatma Gandhi out of prison." In these school-boy debates, as Handy was to comment later, no subject except sex and probably denial of God was taboo. Abolition of corporal punishment, co-education, national independence, the dowry system, the caste system were debated not only with the callow cocksureness of adolescence but with the seriousness of philosophers who believed that vital consequences would follow from their debates and decisions. Teacher-patrons who exercised influence and authority had the right to attend meetings. The Principal was the patron of the senior society, the Brotherhood. But the student chairman had the right to order and ask him to sit down. On one occasion the Principal John Bicknell was indeed asked to sit down and he did so with a blushing face. The Jaffna College ethos at that time was one of freedom. It was also one in which the administrators were responsive to the nationalistic stirrings across the Palk Strait. In 1919 a symposium was held on "An Up-To-Date Literature in Tamil". The Hon. Mr. K. Balasingam, the Rev. S. Gnanaprakasam, and the Rev. G. G. Brown participated amongst others. Mr. Balasingam expressed the view that if Tamil was to become a progressive language it must become the language of government, and Fr. Gnanapragasar stressed the need to educate our people to appreciate their own language. But the most radical proposal came from Rev. Brown who said, "Do not allow any boy to be promoted who fails to pass a worthy test in Tamil reading, grammar and composition. Create a sentiment in the country which will make a student feel



ashamed to be able to speak and to write in English, while he cannot do equally well in Tamil." In the school curriculum, in the teaching of History where European and British History enjoyed a monopoly, changes were made whereby Ceylon History and Indian History were introduced in the lower forms in the early twenties.

But compared to the youth of a later generation the students of Jaffna College, as elsewhere in the country, were an unsophisticated generation that had grown in a colonial milieu. They had not heard of Karl Marx or historical materialism or the dictatorship of the proletariat. They were of course impulsive, idealistic and had a passion to usher in an egalitarian and just society. They believed that their elders had failed and that the key to the future was in their hands. They were brimming over with confidence that the caste-bound feudalistic society enslaved by the British Raj could be redeemed and restructured by organising themselves. They were however not guided by any coherent body of thought with a philosophical or ideological base. But they were committed to certain specific aims such as national independence, the abolition of caste and removal of social disabilities.

In 1922 some of these young men, teachers and students in the Matriculation classes at Jaffna College, with an impulsive, idealistic passion for freedom and social reform, formed themselves into the Servants of Lanka Society. Among the founder members were Handy Perinpanayagam, Sabapathy Kulandran, S. R. Kanaganayagam, C. Subramaniam, A. M. Brodie, K. E. Mathiapparanam, S. DuraiRajaSingam and Bonney Kanaga-

thungam. It was more of a study group in which papers were read by members and discussions followed on the country's problems and the remedies for its ills. It was an attempt to give thought to the problems and aspirations that were becoming articulate amongst the youth of Ceylon. It is not known whether Principal Bicknell ever knew anything about this. Handy later confessed that "he might have sympathised with our aspirations and thought it wise not to know anything about it."

From Jaffna College and its debating societies and the Servants of Lanka Society, Handy went to the University College in Colombo and took up residence in the Union Hostel. "While we were at the Union Hostel", he later reminisced, "Our Warden Mr. C. Suntheralingam's dictum was that within the four walls of the hostel we could talk the most rabid treason with impunity. But outside we shall be called upon to pay the penalty of the law. Something similar was the atmosphere at Jaffna College also in the Bicknell days. In our debating societies and the class room we were free to give unbridled expression to our convictions. C. Suntheralingam was later to become guide, friend and philosopher to the Congress behind the scenes. Later he became President for a year."

The radicalism that spread at Vaddu koddai grew in strength at Guildford Crescent under Suntheralingam's patronage. Most evenings after dinner C. Suntheralingam would stride into the Junior Common Room and hold forth on the iniquities of the British Raj and the humiliations that subject peoples like the Ceylonese had to undergo. He would tell tales of pin-pricks inflict-

by the English. He conceived of the Union Hostel as a nursery for the development of a free united Lanka.

He took special pains to make the hostel a foreshadowing of independent Sri Lanka—a miniature of the Lanka he envisaged. Young people of all races and all creeds were encouraged to come into the hostel. C. Suntheralingam's name at that time was one to conjure with. His academic achievements, his defiance of government service and his genuine egalitarianism in his dealings with people was already known when he became Warden of the Union Hostel.

Thus there grew up in the Union Hostel as stated in Handy's words, "a somewhat nebulous body of thought concerned about national freedom. We were young and immature and our thinking probably was not coherent or clear cut. The problems that would emerge from freedom like racial conflicts, caste animosities and economic inadequacies never formed part of our thinking. We took it for granted that these problems would solve themselves. Race consciousness and religious conflict did not raise their head during our days."

During his years at the Union Hostel 1923—24 Handy was Secretary of the Student Christian Movement of Ceylon. At that time the Warden of Brodie House was E. W. Dewick, an outstanding Christian thinker who had been Principal of a Christian college at Allahabad and had lost his job because of his pro-Indian sympathies and speeches. The Christian students at Union Hostel organised a Christian Study Circle with Dewick as their leader. Some Hindu friends of Handy joined the circle. The accusation however was made in some

quarters about the invasion of Union Hostel by a Christian propagandist. Some Buddhists later at a meeting of the Union Hostel however defended C. Suntheralingam and the Union Hostel against the ill-informed and mischievous accusations.

In June 1924 Handy Perinbanayagam sat the B. A. examination and thereafter returned to teach at Jaffna College. "My London degree," said Handy Perinbanayagam, gave me a measure of confidence as well as status but I did not wait till I obtained a degree to do the spade work for the setting up of an organisation for national independence." During holidays and week-ends, Handy would meet like-minded friends. These included S. Kulandran, C. Subramaniam, S. Nadesan, S. U. Somasegaram, Swami Vipulananda, M. Balasundram, S. Durai-Raja Singam, P. Nagalingam, A. E. Tamber, S. Subramaniam, V. Thillainathan, S. Rajanayagam, K. Navaratnam, V. Muthucumar, J. C. Amerasingham, S. S. Sivapragasam, J. W. A. Kadirgamar, A. M. K. Kumaraswamy, V. K. Nathan, S. J. Gunasegaram, K. Nesiah, Sam Sabapathy, S. C. Chithamparanathan and several others. Some of them were senior students in the Colleges in Jaffna.

The climate seemed to be conducive for the inauguration of a movement primarily of young people. An exploratory meeting was held at the then Y. M. C. A., Jaffna (Opposite the present Christ Church) in the afternoon of Saturday first November 1924. About thirty young people were present. Among them were teachers, lawyers, students in the upper forms of the Colleges in Jaffna and free-lance political thinkers. These included several names already mentioned above. Balasundram, University



scholar in Mathematics, due to leave for Cambridge shortly, and S. Durai Raja Singam were elected joint Secretaries. After a preliminary exchange of views it was unanimously resolved to inaugurate an organisation to be called Students' Congress, Jaffna. Handy later emphasised the point that they decided to call it Students' Congress, Jaffna rather than Jaffna Students' Congress, because they did not wish to give the new organisation a parochial flavour.

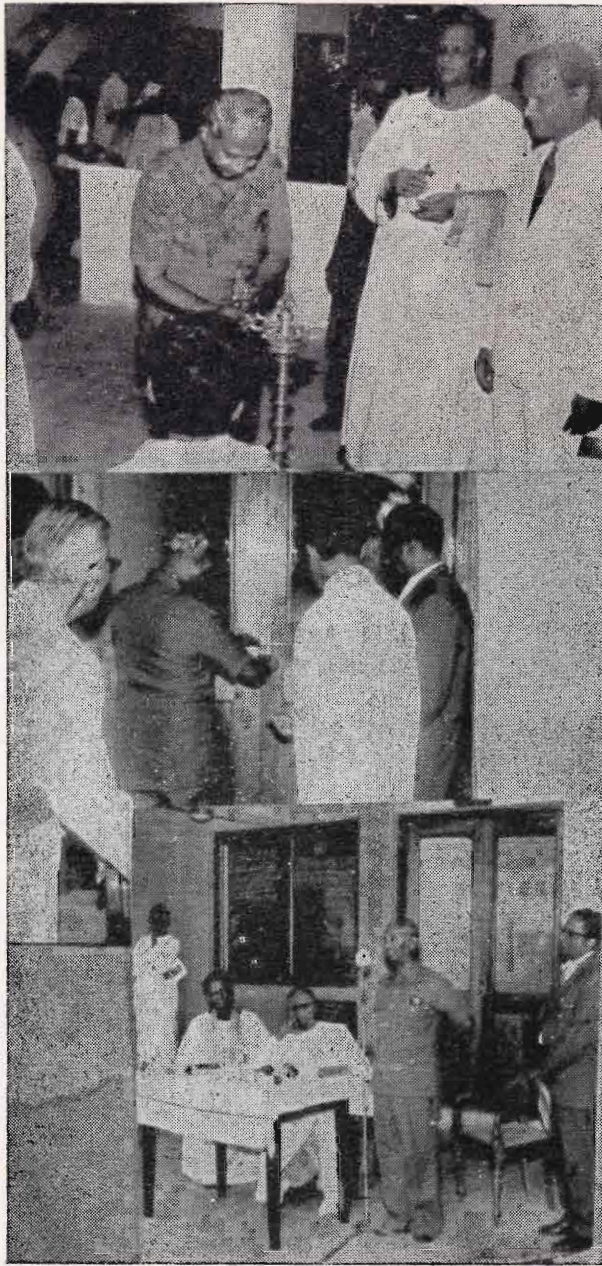
Development in India continued to have their impact on the students in Jaffna. It was the practice every year to celebrate the King's birthday. In Jaffna the main event was an inter-school sports meet. The students of Jaffna College, Vaddukoddai, made a sudden decision not to participate in the sports meet and celebrations in June 1930.

The idea of a boycott of the celebrations occurred to some of the younger teachers at the college. Bonney Kanagathungam, A. S. Kanagaratnam and C. J. Eliyathamby were among those who canvassed support for a boycott among these athletes who responded favourably. Mr. Phelps, the American teacher in charge of sports did not take the matter seriously while Principal Bicknell was probably out of Jaffna. It was an impulsive and isolated exercise. There

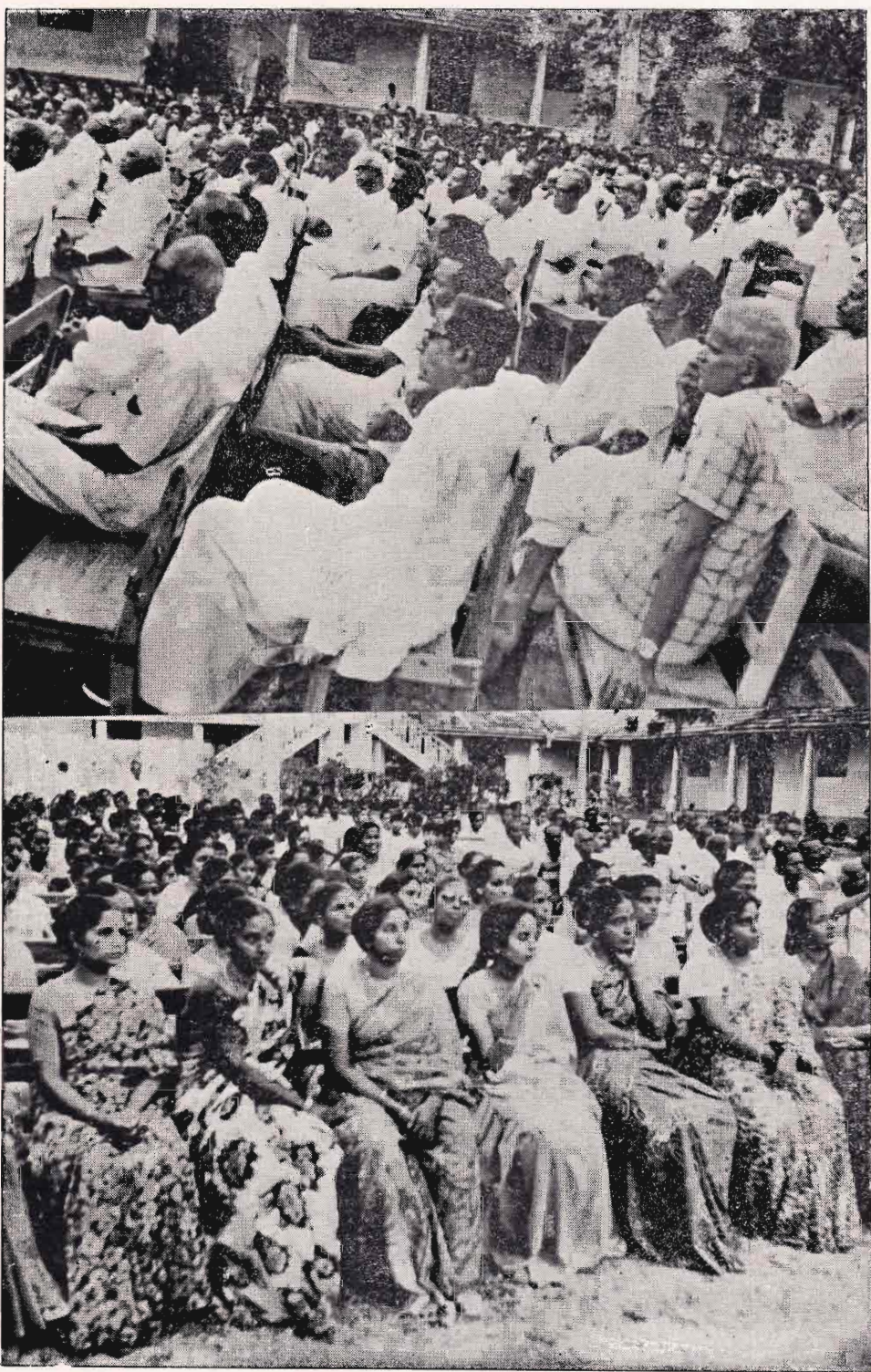
was no political organisation behind it, nor was support from sister schools sought or received. Nevertheless in a country where there was hardly any kind of action against British rule, the students of Jaffna College at that time took legitimate pride in an action of this nature that had political overtones. Handy Perinbanayagam though a teacher at Jaffna College, was not directly responsible for the decision to boycott the celebrations. But there is no doubt that the students had been influenced by his teaching and example, and the activities of the Students' Congress. It was as if the soil had been prepared to receive the seed. The students spontaneously decided that so long as Mahatma Gandhi was in gaol and the 'mother country' was in travail for her Independence it was not possible for the people of Jaffna to partake of the festivities in honour of the King.

There must have been some official arm-twisting behind the scenes and Mr. Bicknell, who, left to himself would not have punished those responsible for such an escapade, serious though it was, was finally compelled to take action. A. S. Kanagaratnam was transferred to a school at Atchuvelli and Bonney Kanagathungam when he went on study leave, was not taken back. Both were livewires of the Students' Congress and continued to be so.

Opening of the Daniel Poor Library  
by  
Padma Shri Chandran D. S. Devanesen  
31st May 1980







The Alumni protest against the take-over  
of part of the College by the Govt. — 1974.



# The American Contribution to the Modernisation of Tamil Studies:

## The Work of Daniel Poor and His Colleagues

Prof. K. Indrapala

It is a well-known fact that among the languages of South Asia, Tamil was one of those that had attained very early their 'perfect powers' to enable their speakers to manifest the distinctive features of their cultures. Following her efflorescence as a language of literary expression in the early centuries of the Christian era, Tamil soon became adapted to convey the philosophical ideas of Buddhism and Jainism, and later Saivism. Already in the eleventh century, in the hey-day of the Cola empire, Tamil was being used as a language of administration, commerce and the sciences of Ayurveda (medicine), irrigation and accounting. But with the fall of the age-old Tamil dynasties in the fourteenth century, decline set in. At the time of the arrival of the Portuguese, the language was languishing for want of inspiration.

The modernisation of the Tamil language and its development as a vehicle for modern scientific communication are processes that began about one hundred and fifty years ago. Tamil, in comparison with many other South Asian languages, has been more fortunate in receiving modernising influences at an early date on account of the fact that it is spoken in the maritime regions of southern India and Sri Lanka - regions with which the Westerners established the earliest contacts and maintained them for the longest period. These influences have helped her to achieve modernisation earlier than most of her sister languages in South Asia.

Although the first European contacts with Tamil took place some time in the sixteenth century when the Portuguese were active in South Asia, Western influence on Tamil language and literature or on Tamil education was not very significant in the early centuries. Two important steps towards modernisation, however, were taken at that time by the Europeans who became scholars of Tamil and these were the introduction of printing and the development of prose literature. As Latin was still the language of higher learning in Europe at that time and as the European national languages were yet to become vehicles of scientific communication, naturally the Europeans showed no interest in bringing Tamil closer to their time. The European Catholic missionaries of the sixteenth and seventeenth centuries learnt Tamil in the traditional way and composed Tamil poetic works in accordance with traditional grammar. They were, however, responsible for one important innovation, namely, the production of Tamil works, though in the form of small tracts, in prose.

Towards the end of the seventeenth century attempts were made to take Tamil out of its traditional cloister and introduce it as a subject of study in the Western-style institutions of learning. As early as 1690, a Seminary was established by the Dutch in Jaffna and the rector of this institution was keen on ensuring that the students there did not neglect the study of the Tamil



language. For this purpose he introduced the study of ancient Tamil didactic works like the *Konrai-ventan* and the *Atti-cudi* and the lexicographical text *Tivakaram*. As part of their exercise the pupils were made to translate into Tamil a number of biblical works. But there was no attempt to produce new text books in Tamil for the use of the pupils. In fact, even when the authorities were worried about the Hindu doctrines in the Tamil texts, they preferred to excise the passages dealing with such doctrines and use the expurgated versions. Obviously they had no special interest in developing the Tamil language. Tamil for the Dutch rulers and missionaries was important only as a means of communication with the Tamil people. The English who followed the Dutch adopted the same policy in the early decades of their rule.

It was left to the Americans, who had come to South Asia not as rulers but as missionaries interested in education and medical care, to take the first notable steps to develop Tamil as a language of modern scientific communication. It is here that one sees the far-sighted nature of the policy adopted by Dr. Daniel Poor, one of the first American Missionaries to work among the Tamils.

Arriving in Jaffna in 1816, Dr. Poor began almost immediately the study of Tamil and the planning of a system of education for the children of Jaffna. His colleagues were also engaged in these tasks, and very soon they began their educational activity which was to help modernise the Tamil language. Within a few years these Americans were using the language for the exposition of Western scientific theories.

At the beginning of the nineteenth century when the American and European missionaries began their work in Jaffna and Tamilnadu, the system of education prevalent in these areas was entirely traditional. The school was only a small hut with a thatched roof and an elevated mud floor. The pupils sat cross-legged on mats and their books were palm-leaf manuscripts (*ola*). Their writing exercises were done on the sand with their forefingers. When in 1816 the American missionaries established their first 'common free schools' in the villages of Jaffna, they adopted this Tamil system of education, but made changes in the curriculum by introducing the three R's and the Scripture as well as some English. The translations of the longer and shorter Catechism, Spiritual Extracts and Discourses of Christ were also written on palm leaves for use in these schools.

But within a short time Dr. Poor and his colleagues were to modernise their teaching methods and to begin the modernisation of the Tamil language by promoting its use in the writing of scientific essays. In 1819 the first printed Tamil books were introduced in their schools. In order to print their own books for the schools these missionaries had requested the Mission headquarters for a printing press and the press arrived in 1820. But the refusal of the British Governor of Ceylon to allow the establishment of a press forced the Americans to send it to India, where it was installed in Nellore. Text-books for use in the Jaffna schools were at first printed at this press and later at another press set up in Manipay (Jaffna) in 1833.

The introduction of printing was no doubt a major factor that helped the process of modernising Tamil. While printing had been used in a very limited

way by the missionaries of the earlier centuries to print biblical tracts, religious poems and grammatical works, now it became a valuable means of spreading new forms of literature and scientific information. By 1833, the zealous Americans in Jaffna were bringing out of the press the first biographical works in Tamil—namely, the translations of such works as *The Negro Servant*, *Life of Philip P. Birmingham*, *Krishnao Pal* and the *Mountain Miller*. These were no doubt religious works, but they formed a new type of literature in Tamil.

In 1835 the missionaries established the Jaffna School Book Society which further helped to publish Tamil books on new areas of study such as Geography. Among the most significant publications was the series of *Tamil Instructors*, from one to five, known by the name of *Pala-potham*, which were the forerunners of Arumuga Navalar's *Pala-padam* series. This was perhaps the first time that a modern Tamil Reader series was prepared for use in primary schools.

It was by establishing the Batticotta Seminary in 1823 that Dr. Poor and his colleagues (chief among whom were Benjamin Meigs, Miron Winslow, Levi Spaulding, Henry Woodward and John Scudder) provided the facilities for the development of Tamil as a modern language. In the Seminary, which was planned as a university college, Dr. Poor took the historic step of elevating Tamil to a status that was on a par with that of Hebrew and Greek in a modern university-level institution. A conscious effort was made by him and his colleagues to promote the study of advanced Tamil and to use it as a vehicle for modern scientific communication. One of the objectives of the Batticotta Seminary, as laid down in

the prospectus, was to cultivate Tamil literature. For the first time in a modern higher educational institution a Chair of Tamil was planned along with chairs for Mathematics and Natural Philosophy Greek and Hebrew Languages, and Sanskrit. Dr. Poor and his colleagues considered Tamil as 'an original and perfect language' that was 'in itself highly worthy of cultivation.' It is worth quoting here a passage from the prospectus which reveals the interest that these Americans had in developing Tamil prose:

"... But a more important benefit would be the cultivation of Tamil composition, which is now almost entirely neglected. All agree in looking to their ancestors for books, which were composed, as they imagine under a kind of inspiration; and have a greater degree of sanctity from being quite unintelligible to the common people. One effect of this is that few books are read, and fewer still understood. To correct both these evils, and to prepare the way for the Sacred Scriptures by forming a reading population (an object of vast interest) the attention of many must be turned to writing intelligibly, and forcibly, in their own language. Original native composition on account of the superior felicity of its style and idiom, will be read when the production of a foreigner or a translation will be thrown aside. To raise up, therefore, and qualify a class of native authors whose minds being enriched by science may be capable not only of embodying European ideas, but of putting them into a handsome native dress, must be rendering important aid to the interests of learning and Christianity"

It was at the Batticotta Seminary that the Tamil language was first called



upon to satisfy the rigorous demands of Western Science. Western Mathematics, Geography, Astronomy and Physics were new fields in which Tamil came to be used as early as the 1820s.

The system of public examinations that the Americans had introduced was a means through which scientific knowledge was made available in Tamil to the local traditional intellectuals. We find that the students at these public examinations read dissertations in Tamil on such subjects as 'Electricity', 'the Shape of the Earth', 'Three Proofs that the Earth is Round', 'An Application of the Principles of Trigonometry to Navigation', and 'The Motions and the Phases of the Moon and the Causes of Eclipses.' The following account of these examinations and their impact left by Miron Winslow is indeed interesting:

"...The examinations in Tamil were attended by many of the more respectable natives. At these were produced such dissertations as the following: On the form, dimensions, and the motion of the Earth; nature and properties of the Atmosphere; distance and size of the sun, moon, and planets, and means of measuring them; cause of eclipses, and principles on which they are calculated; method of finding the latitude at sea; the six mechanical powers; comparison of the Hindoo and European systems of geography and astronomy; the Bible and puranic accounts of the creation of the world and of the first man; and the evidences of Christianity. On some of these subjects mathematical demonstration was employed, and and on others, ocular and experimental proof was offered... By

these and similar methods the light of true science was thrown strongly on some of the deformed features of the Puranic systems..."

It is in the field of medicine that we are able to measure the progress made by the Americans in developing the Tamil language to cope with the demands of Western science. Among Dr. Poor's colleagues who came to Jaffna in 1816 was Edward Warren, a person who was trained in the Medical Department of the University of Pennsylvania. Unfortunately he died in 1817, and it was under Dr. John Scudder (a graduate of the the Princeton University and of the College of Physicians and Surgeons of Columbia University) that the first Tamil medical students began their studies. They learned Western medicine under a system of apprenticeship, and consequently Tamil was presumably not used at a very formal level with medical terms being coined for the purpose.

But with the arrival of the famed Dr. Samuel Fiske Green in 1847, formal medical instruction in Tamil was planned and consciously adopted and Western medical literature was translated into Tamil. The publication of many medical books in Tamil was undoubtedly an important development as far as Tamil was concerned, but this aspect falls largely outside the period under review. Dr. Poor was one of those who realised the value of indigenous Tamil medicine and had the vision to declare that "The examination of native medical books, of the medicine used in the country, and of the practice of the most skillful native physicians, must open an extensive field for research." But such a task was not undertaken by any American.

Dr. Poor also realised with remarkable vision the importance of the newspaper, both for evangelical purposes as well as for modernising a people. He declared that a newspaper was "the first intellectual want of the civilized man". At the time the American missionaries began their work in Jaffna, there were no periodicals in Tamil. In 1831 some of the Christian missionaries in South India began the publication of a journal named the *Tamil Magazine* and the first daily newspaper in Tamil, the *Suthesamithran*, had to wait till 1882 for its appearance. But long before that, the Americans in Jaffna began the publication of the *Morning Star* (*Utayatarakai*), "devoted to Education Science, and General Literature, and to the dissemination of articles on Agriculture, Government and Religion, with brief summary of important News." That was in 1841. The *Morning Star* was published twice a month, and in the very first year there were series of articles in Tamil on the History of India, Animals (under the caption *Vilankiyal*, a term now used for zoology), Diseases and Astronomy. The abridgement of Good's *Book of Nature* was serialised in translation, dealing with scientific subjects.

There were even glossaries of scientific terms. Some of the dissertations submitted at the annual public examinations in Tamil on scientific subjects at the Batticotta Seminary were also published. Going through these articles, one is amazed at the rapid progress made by the American missionaries in developing the Tamil language to convey the latest scientific information on a wide range of topics. In addition to these, there were news of world and local events as well as advertisements and obituary notices in Tamil. These were no doubt the first steps in the development of journalism in Tamil.

Dr. Daniel Poor and his colleagues in Jaffna in the first half of the nineteenth century were largely responsible for this development. The dedicated and planned work that they did contributed much to modernise the Tamil language and pave the way for its use in scientific education. If that pace had been kept up by their successors, and if English had not completely supplanted Tamil in the schools, Tamil no doubt would have achieved its full development as a modern language long before the end of the colonial period.



#### COLLEGE AND ALUMNI NOTES

*Mr. J Appachipillai, the business manager of the Trading Company went to Colombo recently in the interest of the Company.*

— Miscellany March 1884



# அமெரிக்கன் மிஷனும் யாழ்ப்பாணச் சமுதாயமும்

எஸ். செபேதன், M. A., M. A. (Phil.) B. D.

“மறைபுகழ் மானுவேல் மரிசுதன் குருசின் நிறையும் அன்பு நெருக்கி ஏவலால் நாடு விட்டு நலம்சுகம் துறந்து சூடு தகிக்கவும் துயர்பல சூழவும் சலியா துழைத்துச் சபைகளை நிறுவிப் பலியாய் முடிந்த பரம தியாகிகள் தாயி லீனைய தரும சிந்தையர் உடல்போல் உள்ளமும் வெண்மையர்

கருணையைக்

கடல்போல் இந்தநாடெல்லாம்சொரிந்தனர் கல்வி வெள்ளமும் கடவுளின் ஒளியும் நல்கினர் அவரும் நலியும் குருதியோ டருந்துயர் பாடுகள் அத்தி வாரமாய்ப் பொருத்திமே லெழுப்பிய பொற்கோயில் இதுவே!”

தமிழ்மொழியானது பண்டைக்காலத்திலிருந்தே அரசர்களினதும், ஆட்சியாளர்களினதும், வள்ளல்களினதும் ஆதரவைப் பெற்று வளர்ந்து வந்திருக்கின்றது. அதிகாரம் படைத்தவர்களும், செல்வம் படைத்தவர்களும் தமிழ் மொழிக்கும் தமிழ்ப் புலவர்களுக்கும் ஆதரவை வழங்கித் தமது செல்வாக்கினைப் பெருக்கிக்கொண்டமை வரலாறு காட்டும் உண்மையாகும். சங்க காலத்திற்குப் பின்னர் தமிழ் நாட்டிற்குள் புகுந்த சமயவாதிகள் தமிழை வளர்த்து மக்களைத் தம்பால் இழுக்க முயற்சித்தனர். தொல் காப்பியம், நாலடியார், சிலப்பதிகாரம், சீவகசிந்தாமணி போன்றவை சமணர்தமிழிற் பாடியவை. மணிமேகலை, குண்டலகேசி, வீரசோழியம் முதலியன பௌத்தர் தமிழில் இயற்றிய நூல்கள்.

தமிழுக்கு அணிசெய்த சமயவாதிகளின் வரிசையில் கடைசியாக வந்தவர்களே கிறிஸ்தவர்களாவர். ஐரோப்பிய பாதிரிமார் தமிழைக் கற்கத் தொடங்கிய பின்னர் தமிழ் அடைந்த சிறப்புக்கள் பல தரப்பட்டன. மேற்கத்திய பாதிரிமார் கி. பி. 16-ஆம் நூற்றாண்டிலிருந்து தமிழ் நாட்டுக்கு வரத் தொடங்கினர். அலை அலையாக வந்த மேல் நாட்டுப் பாதிரிமார் கூட்டத்தில் இறுதியாக

வந்தவர்கள் அமெரிக்கன் மிஷனரிமார். ஐரோப்பிய வரலாற்றிலே மகோன்னத நூற்றாண்டு என்று அழைக்கப்பட்ட பத்தொன்பதாம் நூற்றாண்டிலே இந்த மிஷனரிமார் வந்தமையினால் தமிழ்மொழியில் புத்தம் புதிய கலைகள், பஞ்சபூதச் செயல்களின் நுட்பங்கள் கூறும் நூல்கள் வளருவதற்கு வாய்ப்பு ஏற்பட்டது.

19-ஆம் நூற்றாண்டின் ஆரம்பத்திலே அமெரிக்கன் மிஷனரிமாரை அனுப்பிவைத்த மசாச்சசெட்ஸ் சமுதாயம் அக்காலத்தின் ஒளி பொருந்திய சமுதாயங்களில் ஒன்றாக விளங்கியது. அங்கு நிலைகொண்டிருந்த கொங்கிறிகேஷனலிசம் என்ற புரட்டஸ் தாந்து கிறிஸ்தவ உட்பிரிவு, வித்துவப் பெருக்கத்திற்கும் மதப்பிரசார வேட்கைக்கும் முக்கியத்துவமளித்தது. பக்தி உணர்வு மேலோங்கியகாலை தமது மதத்தைப் பிற நாட்டவர் மத்தியிலும் பரப்பவேண்டும் என்ற ஆவல் தோன்றியது. ‘யான் பெற்ற இன்பம் பெறுக இவ்வையகம்’ என்ற பரந்த நோக்கமே அமெரிக்கன் மிஷனரிமாரை தமது நாட்டையும், சுற்றத்தவரையும் துறந்து யாழ்ப்பாணத்துக்கு வரும்படி செய்தது. மேற்கத்திய நாடுகளில் கலைகளும், விஞ்ஞானமும் மேலோங்கி இருந்தபொழுதும் கீழைத்தேயங்களைப் பற்றியும், கீழைத் தேயச் சமயங்கள் பற்றியும் மக்கள் சிறிதளவே அறிந்திருந்தனர். கிறிஸ்தவம் அல்லாத சமயங்கள் மூடநம்பிக்கைகள் என்பதே மேல் நாட்டவர் மத்தியில் அக்காலத்தில் நிலவிய கருத்து. அமெரிக்கன் மிஷனரி மாரின் தமிழ்ப்பணியில் இந்த இரண்டு அம்சங்களும் இழையோடி இருந்தமையைக் காணக்கூடியதாக இருக்கின்றது. ஒரு புறம் மேல் நாடுகளின் தாராளாண்மையும் விரிந்த மனப்பான்மையும், மறுபுறம் சைவ சமயத்தைப் பற்றித் தவறான விளக்கமும் செயற்பட்டுவந்தன.

கிறிஸ்தவ சமயத்தை ஒளியென்றும் மெய்ஞ்ஞானம் என்றும் கருதிய மிஷனரிமார் சைவசமயத்தை இருள் என்றும் அஞ்ஞானம் என்றும் கருதினார்கள்.

உவின்சிலோ தாம் தொகுத்த அகராதி யின் முன்னுரையில் கூறியவை மனங்கொள் ளத் தக்கதாகும், அவர் “சமயத்தில் மெய் விளக்கம் பெறாத நிலையிலிருந்து கிறிஸ்தவத் துக்கும் இந்திய மெய்ப் பொருளியல் வான நூல் என்பவற்றிலிருந்து ஐரோப்பிய மெய்ப் பொருள் வான நூல் என்பவற்றிற்கும் கடந்து செல்கையில் உபயோகப்படும் மொழியில் சரி நுட்பமும் வரைவிலக்கணமும் அத்தியா வசியமாகும்” என்று குறிப்பிட்டார்.<sup>1</sup>

1842இல் அவர்கள் வெளியிட்ட “நற் சமயம்” என்ற துண்டு பிரசுரத்தில் குறிப் பிட்டதாவது,

சனங்களே! சுவிசேஷ போதகர்க ளாகிய நாங்கள் எங்கள் தேசத்திலிருக் கும் பொழுது தமிழராகிய உங்களுடைய மார்க்க நிலையைக் கேள்விப்பட்டு அது தவறு என்று அறிந்து உங்களுக்குச் சத்தியமார்க்கத்தை அறிவிக்கும்படி இந்தத் தேசத்தில் வந்து பள்ளிக்கூடங் களை வைத்து சத்திய வேதத்தைக் கற் பிக்கிறதும் அல்லாமல் அதின் சாரங்களை எடுத்துச் சிறு புத்தகங்களாக அச்சடிப் பித்துத் தந்தும் வருகிறோம். இவைகளை எல்லாம் உங்கள் ஆத்தும் நன்மைக்காகச் செய்கிறதல்லாமல் வேறென்றுக்கல்ல என்பதை நீங்கள் அறிந்திருப்பீர்கள்.”<sup>2</sup>

அமெரிக்கன் மிஷனரிமார் பள்ளிக்கூடங் களையும் கல்லூரிகளையும் இந்த நம்பிக்கை யுடனேயே அமைத்தார்கள். ஒளிவர இருள் போவது போல மேலேத்தேய விஞ்ஞானமும், அறிவியலும் வளர்ச்சியடைய சைவ சமயம் மறைந்து விடும், கிறிஸ்தவ சமயம் நிலை பெற்றுவிடும் என்று அவர்கள் எண்ணியிருந் தார்கள், அதுமட்டுமன்றிப் புரட்டஸ்தாந்து சமயம் நிலைகொள்ள எழுதப்படிக்கத் தெரிந்த ஒரு சமுதாயம் மிகஅவசியம் என்று எண்ணி யிருந்தார்கள். புரட்டஸ்தாந்து கிறிஸ்தவம் நூல்களில் பெருமளவில் தங்கியுள்ளது. இதனாலேதான் கல்விப்பணியில் அவர்கள் பேருக்கத்துடன் உழைத்தார்கள். ஆனால் அவர்கள் கல்விப் பணியில் ஈடுபட்ட காலத் தில் ஈழத்தின் கல்வி நிலை மிகவும் மோச மான நிலையிலிருந்தது. ஒல்லாந்தரின் கோவில்பற்று பாடசாலைகள் மறைந்து,

ஆங்கிலேய அரசு சிக்கனத்தைக் கடைப் பிடித்து பள்ளிக்கூட ஆசிரியர்களின் சம்ப ளத்தை நிறுத்திய சூழலில் அமெரிக்கன் மிஷனரிமார் ஆபத்தாந்தவனாக வந்தனர். திண்ணைப் பள்ளிக்கூடங்கள் உயர்கூழிப் பிறந்தோருக்கும், வசதி படைத்தோருக்குமே கல்வி புகட்டி வந்தன. அமெரிக்கன் மிஷனரி மாரோ முற்காலத்தில் தமிழகத்தில் பணி புரிந்த சமண முனிவர்களைப் போல சகல சாதி மக்களுக்கும் கல்வி யளித்தனர். வசதி குறைந்தவர்களுக்கு உண்டியும் உறையுளும் வழங்கியாதரித்தனர். யாழ்ப்பாணத்தின் கிராமங்கள் தோறும் தமிழ்ப்பள்ளிக்கூடங் களை அமைத்து நிர்வாகம் செய்தனர்.

அமெரிக்கன் மிஷனரிமாரின் கல்விப் பணியில் குறிப்பிடத்தக்க அம்சம் பெண் கல்விக்கு அவர்கள் அளித்த முக்கியத்துவ மாகும். சமயப் பிரசாரத்தை நோக்கமாக கொண்டுதான் பெண்கள் கல்வியிலும் மிஷனரிமார் கவனம் செலுத்தினர். யாழ்ப் பாணத்தில் பணி புரிந்த புரட்டஸ்தாந்து மிஷனரிமாரின் மூத்த புதல்வரான கிறிஸ்தியன் டேவிட் என்பவர் ஆறு ஆண்டுகள் கிறிஸ்தவர்களாக்குவதிலும் பார்க்க ஒரு பெண்ணைக் கிறிஸ்தவளாக்குவது காத்திர மானது என்று குறிப்பிட்டிருந்தார்.<sup>3</sup>

இதனாலேதான் பல இன்னல்கள் மத் தியிலும் தமக்கு ஆத்பது ஏற்பட்ட பொழு திலும் மிஷனரிமார் பெண்கள் கல்வியில் அதிக கவனம் எடுத்தனர். மிஷனரிமார் வந்த காலத்தில் யாழ்ப்பாணத்தில் இரண்டு பெண்களே எழுதப் படிக்கக் கூடியவர்களாக இருந்தனர் என்று குறிப்பிடப்பட்டிருந்தது.<sup>4</sup> ஆனால் மிஷனரிமாரின் ஊக்கமான உழைப் பினால் யாழ்ப்பாணப் பெண்கள் இலங்கை யில் ஏனைய பகுதிகளிலும் தென்னிந்தியா விலும் பெண்கள் கல்லூரிகளை நிறுவிப் பெண்களின் நிலையை உயர்த்தும் நிலையை அடைந்தனர். உடுவில் மகளிர் கல்லூரியின் பழையமாணவியாகிய கரோலின் செஸ்ரர் என்பவர் நல்லூரில் பெண்களுக்கெனக் கல்லூரி நிறுவிப் பெரும் பணியாற்றினார். ஆன் மான் என்பவர் உடுவிலிற் பயின்று இராமநாதபுரம் சென்று அங்குள்ள ராஜ குமாரிக்குக் கல்வி கற்பித்தார். உறமெற்



நெவில் அம்ரோஸ் உடுவில்லில் சுற்று, 1828ல் யாழ்ப்பாணத்தில் பெண்கள் கல்லூரி நிறுவினார்.<sup>4</sup> பெண்கள் மத்தியில் அறிவும் கல்வியும் ஓங்க அமெரிக்கன் மிஷனரிமாரின் பணி பெருமளவிற்கு காரணமாக அமைந்தது.

அமெரிக்கன் மிஷனரிமார் வட்டுக் கோட்டையில் அமைத்த செமினரி இங்கிலாந்திலும், அமெரிக்காவிலும் நிலவிய பல கலைக் கழகங்களுக்கு நிகராக விளங்கியது. இக் கலாபீடத்தினால் அமெரிக்கன் மிஷனரிமார் பல வகையிலே தேங்கிக்கிடந்த தமிழ் கல்வியிலே புதுமை வேட்கையையும் திறமையுடைய நோக்கினையும் பரந்த மனப் பான்மையையும் புகுத்திக் கல்வித் துறையின் புது யுகத்தின் தலைவாயிலில் தமிழ் மக்களைக் கொணர்ந்து நிறுத்தினார்கள்.<sup>6</sup> யாழ்ப்பாணத்தில் பணி புரிந்த அமெரிக்கன் மிஷனரிமார் தென்னிந்தியாவிற்கு பணிபுரிந்த தத்துவ போத சுவாமிகள், வீரமாமுனிவர், போப்பு ஐயர், கால்டுவெல் ஐயர் போன்று பாரிய தமிழ் நூல்களை எழுதவில்லை. கலாநிதி ஹொய் சிங்கடனைத் தவிர வேறேந்த மிஷனரியாவது தமிழைப் பற்றியோ, சைவ சித்தாந்தத்தைப் பற்றியோ விரிவான நூல் எழுதியதற்கு ஆதாரமில்லை. வட்டுக்கோட்டை செமினரியில் கந்தபுராணம் முதலிய சைவ இலக்கியங்கள் போதிக்கப்பட்டன வெனினும் அது சமய பிரசார நோக்குடனேயே செய்யப்பட்டது. விளக்கமுடியாத புனித தன்மை வாய்ந்த அந்த சைவ இலக்கியத்தைக் கூட மிஷனரிமாரினால் விளங்கிக் கொள்ள முடியும் என்பதனை உணர்த்துவதே கந்தபுராண போதனையின் பிரதான நோக்கமாக இருந்தது.<sup>7</sup> ஆனால் செமினரியில் சுற்ற மாணவர்கள் தமிழுக்குப் பல வழிகளிலுந் தொண்டு புரிந்தார்கள். 19ஆம் நூற்றாண்டின் பிற்பகுதியில் தென்னிந்தியாவிலும் யாழ்ப்பாணத்திலும் சுடர்விட்டுப் பிரகாசித்த பதிப்பாசிரியர்கள், உரைநடை ஆசிரியர்கள், பட்டதாரிகள், பலரும் வட்டுக்கோட்டை செமினரியின் பழைய மாணவர்களாவர்.

அமெரிக்கன் மிஷனரிமாரின் அகராதிப் பணி மற்ற எல்லாச் சமயத் தொண்டர்களின் அகராதிப் பணியையும் விஞ்சி நிற்கின்றது.

ஸ்போல்டிங், உலின்சிலோ ஆகியோர் அகராதிப் பணிக்கு ஆற்றிய சேவை தமிழ் உலகம் முழுதினாலும் உணரப்பட்டது. ஈழத்து மிஷனரிமாரின் பிரதிநிதி ஒருவர் சென்னைப் பல்கலைக் கழகப் பேரகராதி அமைப்புக் குழுவில் இடம்பெற வேண்டுமென்று விதிக்கப்பட்டது.<sup>8</sup> வைத்தியத் துறையில் அமெரிக்கன் மிஷனரிமார் ஆற்றிய தொண்டு மிகவும் முக்கியமானதாகும். உலகத்தின் முதலாவது வைத்திய மிஷனரியாகிய டாக்டர் ஜோன் ஸ்கடர் 1820இல் யாழ்ப்பாணம் வந்தார். அவரைத் தொடர்ந்து வந்த டாக்டர் கிரீன் தமிழில் வைத்திய நூல்களை எழுதி 19ஆம் நூற்றாண்டிலேயே தமிழ் மொழியில் வைத்தியத்தைப் போதித்தார். தென்னிந்தியாவில் தமிழ்ப்பணியாற்றிய மேல்நாட்டுப் பாதிரிமார் எல்லோரும் தமிழ் இலக்கிய இலக்கணத் துறைகளில் நின்று பணியாற்றினர். டாக்டர் கிறீனே தமிழுக்குப் புதியதான விஞ்ஞானத்துறையிலே நின்று விஞ்ஞானத்தை அறிமுகப்படுத்தி அத்து துறையை வளர்க்கும் பணியில் ஈடுபட்டார்.

அமெரிக்காவின் மிஷனரிமார் மானிப் பாயில் நிறுவிய அச்சகம் யாழ்ப்பாணத்து வரலாற்றில் முக்கியமானதொரு சம்பவம்.

அச்சுப்புத்தகம் வருவதற்கு முன்னே கல்வியென்னுஞ் சுடர், புத்தகம் பெறும் வசதி படைத்த சிறுபான்மையோரிடத்தில் மின்மினி போல ஒளிவிட்டுக்கொண்டதே யன்றி நாட்டிலுள்ள எல்லா மக்களிடத்திலும் பரவ வசதியில்லாமலே இருந்தது. அமெரிக்கன் மிஷன் அச்சகம் வந்தபிறகு குறைந்த செலவில் குறுகியகாலத்தில் ஆயிரக்கணக்கான புத்தகங்கள் அச்சிடப்பட்டு வெளியிடப்பட்டன. பாமர மக்களுக்கும் புத்தகம் வாங்குகிற வசதி ஏற்பட்ட பிறகு தான் கல்வி சுற்று மேன்மேலும் அறிவைப் பெருக்கவேண்டும் என்னும் ஆசை பொது மக்களிடத்தில் உண்டாயிற்று.

உரைநடை வளர்ச்சியில் அமெரிக்கன் மிஷனரிமார் ஆற்றிய தொண்டு குறிப்பிடத்தக்கது. படித்தவர்களையும் பாமரர்களையும் அவர்கள் கிறிஸ்தவராக்க விரும்பினதால் எளிய நடையிலே துண்டுப் பிரசுரங்களை எழுதி வெளியிட்டார்கள். தமது பத்திரிகை



யான உதயதாரகையில் பொதுமக்கள் விளங்கிக்கொள்ளும் வகையில் கட்டுரைகளை எழுதினார்கள். மிஷனரிமாரின் சூருவளி பிரசாரத்தினாலும் அவர்களை எதிர்த்து நின்ற நாவலர் போன்றோரின் உணர்ச்சிமிக்க போராட்டத்தினாலும் தமிழ் உரைநடை வளர்ச்சியடைந்தது. ஆறுமுகநாவலர் “உரைநடை கைவந்த வல்லாளர்” ஆனார்.

ஈழத்தின் தமிழ்ப் பிரதேசங்களில் உரோமன் கத்தோலிக்க. வெஸ்லியன், சி. எம். எஸ். மதத் தொண்டர்களும் பணிபுரிந்தனர். உரோமன் கத்தோலிக்கத் தொண்டர்கள் ஈழத்தின் பல பகுதிகளிலும் பள்ளிகளை அமைத்து மக்களின் கல்வித் தராதரத்தை உயர்த்தினார்கள். அவர்களுடைய கல்வி நிறுவனங்களில் சுற்ற பழைய மாணவர்கள் தமிழுக்கு அரும்பெருஞ் சேவை செய்திருக்கின்றனர். ஆனால் பிறநாட்டிலிருந்து வந்த குரவர்களில் மன்னூரில் பணிபுரிந்த ஹென்றிக்கஸ் ஹென்றிக்<sup>9</sup> என்பவரும் கொன்கல் வேஸ் என்பவருமே குறிப்பிடத்தக்களவு சாதனைகளை நிகழ்த்தியுள்ளனர்.

வெஸ்லியன் மிஷனரிமாரினதும் சி. எம். எஸ். மிஷனரிமாரினதும் பள்ளிக்கூடங்கள் யாழ்ப்பாணத்தின் நகர்ப்புறங்களிலேயே அமைந்துவிட்டன. 1820இல் சி. எம். எஸ். பள்ளிக்கூடங்களில் 270 பிள்ளைகள் படித்து வந்தார்கள்.<sup>10</sup> ஆனால் 1819லேயே அமெரிக்கன் மிஷனரிமாரின் பள்ளிக்கூடங்களில் 643 மாணவர்கள் படித்து வந்தனர்.<sup>11</sup> மேலும் வெஸ்லியன் மிஷனரிமாரில் பீற்றர் பெர்சிவல் மாத்திரமே தமிழுக்குக் குறிப்பிடத்தக்களவு தொண்டாற்றியுள்ளார். இவர் 1826இல் யாழ் நகருக்குப் பணி செய்துவந்தார். ஆங்கில தமிழ் அகராதி யொன்றைத் தொகுத்தார். யாழ்ப்பாணத்தில் பணியாற்றிய பின்னர் புதிதாக அமைக்கப்பட்டுள்ள சென்னை பல்கலைக் கழகத்தில் கீழ்த்தேய கலைகளில் பேராசிரியராக விளங்கினார். சி. எம். எஸ். மிஷனரிமாரில் ஜோசப் நைட் என்பவர் அகராதிப் பணியில் ஈடுபட்டு உழைத்தார். ஆனால் அவர் இளமையிலேயே

இறந்துவிட்டமையினால் அமெரிக்கன் மிஷனரிமாரே அவர் எடுத்த காரியத்தைத் தொடுத்து முடித்தனர். அவரைத் தொடர்ந்துவந்த சி. எம். எஸ். மதகுருமார் தமிழ்க் கல்வியில் அதிகம் நாட்டங் கொள்ளவில்லை.

அமெரிக்கன் மிஷனரிமாரின் கல்விப் பணி பற்றி ஆய்வு நடாத்திய கலாநிதி சிந்தாமணி பியரத்தின<sup>12</sup> “அமெரிக்கன் மிஷனரிமார் யாழ்ப்பாணத்தில் அமைத்த கல்விமுறை உற்பத்தியில் பின் தங்கியிருந்த யாழ்ப்பாணக் குடாநாட்டை இலங்கையின் மற்றப் பிரதேசங்களைவிட மிகக் கூடுதலாக அபிவிருத்தி செய்ய உதவியது; அதனாலே இலங்கை முழுவதிலும் பொதுவான அபிவிருத்தி ஏற்பட வழி பிறந்தது. அவர்கள் அமைத்த தமிழ்ப் பள்ளிக்கூடங்களும், ஆங்கிலப் பள்ளிக்கூடங்களும், கல்லூரியும், பெண்கள் கல்விக் கழகமும் வடபகுதியின் கல்வி வளர்ச்சிக்கு அத்திபாரமானதோடமையாது கல்வித்துறையில் யாழ்ப்பாணச் சமுதாயம் முதன்மைபெறவும் வழிவகுத்தது.” என்று கூறுகின்றார். பேராசிரியர் கிங்ஸ்லி டி. சில்வா “இலங்கையிற் சமூகவியற் கொள்கையும் மிஷனரி இயக்கங்களும்”<sup>13</sup> (1840—1855) என்ற தமது ஆய்வுரையில் “மிஷனரிமாரின் சக்திகள் பெரும்பாலும் புராதன சமயங்களையும், மரபுரீதியான கலாசாரத்தையும் தகர்த்தெறியப் பயன்பட்டபோதும் அவை அறிவுசார்ந்த பணிகளுக்கும் பயன்பட்டன.” என்று கூறுகின்றார். கலாநிதி சிந்தாமணி பியரத்தினுலின் கருத்தையும் பேராசிரியர் கிங்ஸ்லி. டி. சில்வாவின் கருத்தையும் இணைத்துப் பார்க்கும்பொழுது அமெரிக்கன் மிஷனரிமார் புராதன சமயங்களையும் மரபுரீதியான கலாச்சாரத்தையும் தகர்த்தெறிவதில் வெற்றி காணவில்லையென்றும், அறிவுசார்ந்த பணிகளுக்குத் தமது சக்தியைப் பெரும்பாலும் பயன்படுத்தினர் என்றும் தெரியவருகிறது. தமிழ் வளர்ச்சிக்கு அவர்கள் அளித்த உந்துதலை அவர்கள் ஆற்றிய அறிவுசார்ந்த பணிகளில் மிக முக்கியமானதாகக் கொள்ளலாம்.



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## FEATURE SECTION

### THE PIONEER HISTORIANS OF JAFFNA

## C. Rasanayakam and S. Gnanapragasar

Dr. S. Pathmanathan

In the countries of South and South East Asia there developed a growing interest in historical studies as a result of intensive and increasing contacts with the European nations during the period of Colonial rule. Traditional history as recorded in the local chronicles in these countries was generally brief, stereotyped and had dynastic history as the main theme. In India, the Indo-Islamic historiographic tradition became degenerate once the Moghul society began to decay. The historiographic tradition of Sri Lanka had degenerated centuries prior to the establishment of European Colonial rule.

The development of the modern historiographic tradition in this part of the world is largely connected with the progress of Indology, Modernization of the traditional society and the emergence of nationalist movements. The pioneers of Indological studies were European missionaries and administrators—mainly from Germany, Britain, France and the Netherlands. European missionaries and administrators had to gain some knowledge of the life, culture and heritage of the peoples among whom they worked. Both classes of Indologists were brought up in the European liberal tradition and mostly had undergone a sound academic training in either Theological Colleges or other advanced centres of learning.

In their quest for knowledge about Oriental peoples they initiated the process of the systematic collection of the traditions and antiquities bearing on the life and

heritage of the peoples among whom they worked. During the period of European expansion in Asia which occurred largely during the 18th and 19th centuries thousands of manuscripts relating to the history and culture of the Oriental peoples were recovered, collected and studied. Besides, inscriptions, coins, icons in both stone and metal and several other varieties of antiquities were collected. Part of such collections came to form the nucleus of local oriental libraries and museums while the rest were taken to European libraries and Museums for preservation and study. Thus the foundations for the pursuit of research on oriental studies were laid on a secure basis.

In several cases the collectors themselves started the work of analysing and interpreting the materials they had assembled. The work of the pioneer Indologists began to influence in varying degrees the attitude and outlook of the academics in both continents, Asia and Europe. Time honoured views on the antiquity, culture and the affinities between Europeans and Asians were progressively revised in the light of researches on Indology and other related fields. The findings of orientalists led to a rediscovery of the ancient and in most cases the long-forgotten past of a variety of Asian peoples. European Orientalists were attracted by the antiquity, vigour and vitality of Asian cultures. The realization that the Indo-Aryans had ethnic and cultural affinities with Europeans in pre-historic times led to a growing



interest in oriental studies among scholars in the west. Towards the end of the 19th century facilities were made available for the pursuit of Oriental studies in a few of the leading European Universities. The progress of Oriental studies in Europe and Asia had the effect of stimulating reformist, revivalist and nationalist movements in South Asia. Such movements were initiated by the local elite that emerged under Colonial rule and had imbibed European values through a system of modern education and were inspired by the sentiments of patriotism and the values of liberalism. The successive generations of local orientalist trained in the European tradition of modern scholarship and learning were an important element among the new elite.

As regards the collection and study of manuscripts and antiquities the work done in Sri Lanka was comparable to that done in any area of comparable size in the Indian Sub-continent. Studies on the *Mahavamsa* and other Pali chronicles together with the Archaeological excavations in the North-Central parts of the island laid the foundations for the reconstruction of the pre-colonial history of the island. The pioneer work in this field was done by British administrators. The northern most parts of Sri Lanka, however, remained a neglected area in the collection of historical records and antiquities. The paucity of historical and archaeological materials in Jaffna has been the besetting difficulty of all historians who have attempted to reconstruct the History of that region. The European and American missionaries who served in Jaffna and other Tamil districts in the island do not seem to have shown any interest in the collection of historical and archaeological materials. The work of the British officials

in this direction was limited. The Alexander Johnston manuscripts contain some valuable materials relating to the Customary laws of the Ceylon Tamils. *A Manual of the Wannai District* by J. P. Lewis<sup>1</sup> and Boake's *Mannar: A Monograph*<sup>2</sup> are the two notable contributions by the British officials. The former is interesting and valuable as it gives a fairly comprehensive account of the society, topography, economy and Archaeology of the Wannai region whereas the latter work which suffers in comparison is a mere catalogue of toponyms and social divisions.

The paucity of antiquities in the parts of the island that were incorporated in the kingdom of Jaffna is largely due to the nature of Portuguese rule. The Portuguese conquered Jaffna around 1620 and subsequently they acquired effective control over the kingdom. Almost all temples were destroyed by them and their materials were utilised for constructing new buildings for their use. Thus a wealth of epigraphic and iconographic materials relating to the History of Jaffna were lost for ever. The position is, however, entirely different as regards numismatics. A large variety of coins, local and foreign and of all ages, have been and are still being collected in large numbers from Mantai, Kantharodai, Nager Koyil and other localities. They reveal that settlements have flourished in the region from protohistoric times and also testify that the commerce between Sri Lanka and South India was continuous and extensive from ancient times. Collections of these coins have not been properly catalogued and access to them in the national institutions is difficult even for scholars. A detailed and critical study of the coins found in the northernmost part of the island will throw much new light on



the protohistory and history of the region in particular and Sri Lanka in general.

*The Yalppana Vaipavamalai*<sup>3</sup> written in elegant prose, represents the earliest attempts to write the history of Jaffna. Its author Mayilvakanap Pulavar, according to a tradition, undertook the work on the request of a Dutch administrator, Mēkkarūn, who has been identified as Ian Macara, Commander of Jaffnapatnam in 1736. He claims to have based his work on four earlier texts; the *Vaiyapatal*, *Kailayamalai*, *Iracamurai* and the *Pararacacekaran Ula*<sup>4</sup> of which only the first two are now extant. Although highly accomplished in the traditional type of secular and religious education Mayilvakanap Pulavar was not a historian. He had neither a historical sense nor a critical attitude. His task was one of compilation and this he did in the light of his knowledge and in the manner he wanted. Yet, his work is indispensable as it embodies in an abridged form the historical traditions of the Tamils of Jaffna. Significantly, it is the only text that has presented for posterity the names of all the kings of Jaffna who ruled until 1450.

Subsequently quite a few works have been written on the history of Jaffna in English and Tamil. One could discern three main stages in the modern historical writings on Jaffna and each successive stage may be expected to represent some improvement in respect of methodology and treatment. All the writings of the earliest stage are uncritical, their authors being mostly laymen who had no training whatsoever in historical research. They do not seem to have been influenced in any way by Indological studies or by the traditions of modern scholarship. They freely

adapted or translated the accounts in the Tamil chronicles and did not attempt to analyse and investigate the historicity of the personalities and events recorded in the chronicles. They could not draw the line between fact and fiction or history and legend and were prone to believe even traditional accounts overlaid with legends as substantially historical. In the realm of thought and knowledge they were not far away from the authors of the Tamil chronicles.

Casie Chetty's paper on 'The history of Jaffna from the earliest period to the Dutch conquest' is the earliest among the modern writings on the history of Jaffna.<sup>5</sup> This paper, compared to his other works is a disappointing one. Casie Chetty's short account is based on semi-legendary material and the accounts found in the *Kailayamalai* and *Yalppana Vaipavamalai* which were accepted without reservations by the author. The next attempt is *Yalppana Carittiram* by S. John which was first published in 1879.<sup>6</sup> In his work John only summarises the account of the *Yalppana Vaipavamalai*. Five years later *Yalppana Vaipavam* by V. V. Sathasivampillai was published.<sup>7</sup> This work is almost an adaptation of the accounts found in the Tamil Chronicle.

*Yalppana Carittiram*<sup>8</sup> by A. Muttutampipillai, which was published in 1912 does not represent an improvement on the earlier works in respect of either methodology or contents. The author has either elaborated or distorted the information found in the Tamil Chronicles with stories and legends derived from floating traditions which could by no means be regarded as authentic. In the *Yalpana Vaipava Kaumuti* published six years later, K. Veluppillai deals with



the history of Jaffna from the earliest times to the British period.<sup>9</sup> K. Velupillai had no training in historical studies, his task was one of compilation and his work is of a populist Nature. Nonetheless he gathered his materials from tradition and Portuguese and Dutch memories. Like earlier writers he based his account of the period of the Tamil kings almost entirely on the Tamil chronicles and that part of the work is not of much academic interest.

With Rasanayakam and Gnana-pragasar we enter on to the second stage of modern historical writings on Jaffna. Both of them had the benefit of a modern education. Yet, they were not professional academicians or trained historians. One was a Civil Servant and the other was principally a missionary and theologian. They were both keen students of Indology and became somewhat acquainted with the traditions of modern scholarship. As they applied the techniques of modern scholarship of Jaffna both of them may rightly be regarded as the two pioneer historians of Jaffna. Both these contemporaries had to gather the source materials and interpret them in the light of the progress made in Archaeological and historical studies.

Rasanayakam was familiar with most of the publications bearing on the history of South India and Sri Lanka as may be seen from the numerous references to books and periodicals made in his work. He was interested in Tamil epigraphy and made the first successful attempt to decipher the Tamil inscription found presently at the Hindu temple at Nainativu.<sup>10</sup> He felt that the inscription could be dated to the eleventh or twelfth century on palaeographic considerations. Moreover, he

suggested that the ruler referred to as *Parakramabhujā* in that inscription could be identified as Parakramabahu I (1153—1186). Recent studies on this inscription have confirmed this view. Rasanayakam served as a member of the Historical Manuscripts Commission and therefore had access to the Tamil documents in the Government Archives. He selected and edited some of the important letters and correspondences in Tamil between the Kandyan Court and some of the South Indian rulers and European powers. These documents were published in a bulletin of the Government archives. He focussed the attention of the scholars on these documents which are very useful for any study of the external relations of the Kandyan kingdom. Ancient Jaffna,<sup>11</sup> Rasanayakam's main contribution seeks to give a continuous and coherent history of pre-colonial Jaffna. His main contribution was to have deviated from the tradition of earlier writers who based their accounts solely or largely on the Tamil chronicles. He made the first attempt to examine critically the accounts of the two chronicles, the *Kailayamalai*, and the *Yalppana Vaipavamalai*. Besides, he collected a large volume of materials from literary works, inscriptions and other antiquities. Most of such materials incorporated in the footnotes of his work are of great value for historians even today.

Ancient Jaffna, however, is not a scientific work by modern standards. Many of Rasanayakam's conclusions are controversial, misleading and wrong and most of these arise from some of the basic misconceptions of the author. The book is divided into eight chapters of which the first is about the Nagas and second is about the Kalingas. In the

first chapter the Naga settlements in the island and the affinities the Nagas had with some of the peoples of India are discussed at length but the conclusions arrived by him are not fully borne out by later studies. Nevertheless, it may be conceded that he realized the importance of Naga connections with Jaffna. The Nagas were one of the Proto-historic peoples of India and Sri Lanka. Tradition claims that the Nagas had strongholds in the Northern parts of the island in ancient times. Because of Naga concentrations Jaffna and the adjoining areas were designated as Nag(k)a dipa during the early centuries of the Christian era. The Nagas probably formed a substratum of the Proto-Sinhalese population. The studies on the Nagas, if undertaken on scientific lines may throw much new light on the pre-history and proto-history of Sri Lanka. Rasanayakam's studies on the Kalingas has little bearing on Jaffna, much of the materials he used pertains to the history of the Sinhalese Kingdom.

The next three chapters on social life and commerce are based on an abundance of materials derived from Graeco-Roman and Tamil literature. But much of those materials relate to the History of the Tamil Kingdoms in South India. The last three chapters (VI—VIII) are mainly on the period of the Tamil kings of Jaffna and these represent his main contribution towards the study of the History of Jaffna. Yet, even in these chapters many of Rasanayakam's conclusions would seem to be untenable. As the details of Ceylonese and South Indian history were not well known during his time, the author has arrived at conclusions on the basis of his wrong assumptions and incorrect interpretations of passages in literature

and inscriptions. His contention that there was a local Kalinga dynasty in Jaffna prior to the Cola conquest of the island and that Vicaya Kulankaic-cakkaravarthi mentioned in the *Xalppana Vaipavamalai* is identical with Magha does not seem to be historically valid.<sup>12</sup> Rasanayakam's work was easily surpassed by that of his erudite contemporary, Gnanapragasar.

In many ways Gnanapragasar was a man of unrivalled erudition and scholarship among the Tamil scholars of Sri Lanka. As a master of Tamil prose and Tamil scholar he was second only to Arumuga Navalar. Navalar was largely a product of the traditional type of Tamil learning. In Gnanapragasar one could see a blend of the tradition and modern scholarship. Gnanapragasar's most outstanding contribution to Tamil studies was to have pioneered researches in the History and heritage of the Tamil society. Although he had no formal University type of education and training in research and methodology, he developed in course of time a fine historical sense and became familiar with the techniques of modern scholarship. He had travelled widely in Asia and Europe and came into contact with a wide range of scholars. During the course of his travels abroad he missed no opportunity for gathering materials for his research projects. His knowledge of several languages western and oriental, was a great asset to him. He could therefore, use with confidence and authority materials gathered from Tamil, Sanskrit, Sinhalese, Portuguese, French, German and English sources. Among the historians of Jaffna Gnanapragasar was the most accomplished and he pursued his researches with a sense of dedication. His studies on the history of Jaffna



were prompted by a love of his land and his people. But what is most remarkable in his historical writings is the critical and detached spirit with which he pursued his researches.

Gnanapragasar's interest in Historical studies was not in any way inspired by local traditions. Nor was it derived from Tamil tradition. The Tamils had neither a developed historical sense nor a historiographic tradition. His development as a historian of the modern type may have been due to two sources of influence that were crucial in his life and career. One was the Seminary education and the other was the progress made in Asian studies which became increasingly popular among academics—mainly humanists in Europe and Asia. Historiographic tradition was an important element in the heritage of Mediaeval Christendom. The contribution of the church to the development of this tradition was remarkable. The missionaries who came from the west brought this tradition to the Asian countries. Ecclesiastical history has been one of the prime concerns of the Roman Catholic church. It is significant that one of Gnanapragasar's main historical works was on the Roman Catholic church in Ceylon.

His studies on the history of Jaffna and the Religion and Society of the Tamils are of greater importance to Tamil studies. The *Yalppana Vaipava Vimarcanam*<sup>13</sup> (A critical history of Jaffna) published about fifty years ago is the only complete and full account of the history of Jaffna that has hitherto been published. Yet, it is not a well-known work at present. Copies of this book are extremely rare in availability and

cannot be found even in many of the leading libraries in the country. It is mainly a work on the history of the Jaffna Kingdom.

He collected the materials from a variety of sources in different languages—Tamil, Sinhalese, Pali, Portuguese and English. The History of Jaffna prior to the Portuguese period is based primarily on local sources. Historical traditions, literary works, inscriptions and coins. The history of the Kingdom of Jaffna from its origins up to A. D. 1500 is based on local Tamil chronicles, Sinhalese and Tamil literature and inscriptions. Gnanapragasar critically analyses the accounts of the Tamil chronicles in the introduction. Gnanapragasar made his own contribution to the accumulation of source materials by editing the *Vaiya*, a Prose version of the *Vaiya patal* which was one of the four chronicles used by Maylvaganap Pulavar. Gnanaprakasas examines in detail the account of Yalppanan derived mainly from the *Vaiya-patal* and convincingly shows that it has no historical foundation and is essentially a legend invented for explaining the origin of the name Yalppanam. After his analysis of the traditions embodied in the *Vaiya* he was of the view that the traditions relating to the Vanniyar have a historical basis. He suggests that the Vanniyar of North Ceylon were the descendants of warriors who conquered the northern parts of Sri Lanka during times of political instability and recent studies confirm this view.

Gnanapragasar shows clearly that the account of the *Yalppanavaipavamalai* upto the time of Kulankaicckkaravartti is based mainly on the traditions incorporated in the *vaiya patal* and the

*Kailayamalai*. Besides, he establishes that the account of the other kings who ruled until the time of Sapumal, the adopted son and general of Parakramabahu who conquered Jaffna around 1450 and administered it for a period of seventeen years, is based on the *Iracamurai*. The account of these kings as found in the *Yalppana Vaipavamalai* are generally brief and events of each reign are not mentioned with reference to regnal years. Indeed, even the length of their reigns are not mentioned in the chronicle. Besides, the chronicler does not relate of each king in the correct genealogical order. Whether these defects were characteristic of the *Iracamurai* or whether they were due to the fault of Mayilvakanappulavar cannot be ascertained until and unless the *Iracamurai* is discovered and brought to light. Nevertheless, as the chronicler refers to the *Iracamurai* as 'one that records events according to their chronological sequence' there is reason to believe that it was a historical chronicle in the true sense of the term. It is also likely that the author of the *Yalppana Vaipavamalai* omitted considerable details from this source as he has done with respect to the *Vaiyapatal*. Gnanapragasar seeks to reconstruct the dynastic history of the Arya cakravartis with the aid of other sources—Sinhalese traditional history and inscriptions.

The history of Jaffna from 1450 to 1620 as attempted by him in the *Yalppana Vaipava Vimarcanam* is largely derived from Portuguese sources, published and unpublished. Some of the materials

used for this part of the work were gathered from Manuscripts in European archives.

The *Yalppana Vaipava Vimarcanam* is not a fully authentic and comprehensive work by present day standards of scholarship. Recent studies have revealed that some of Gnanapragasar's conclusions are wrong. He believed that the Arya Cakravartis were descendants of Magha and Jayabahu who held sway over North Ceylon from Polonnaruwa during the early thirteenth century. But recent researches show that the kings of Jaffna were the descendants of Arya Cakravarti, the Pandya general who hailed from a Brahmin family settled at Cevirukkai Nattu in the southern part of the Pandya kingdom. Moreover, Gnanapragasar believed in agreement with Rasanayakam that Cinkainakar, mentioned in Tamil literature, was around Vallipuram. Now, it would appear that Cinkainakar was another name by which Nallur was known in medieval times. Yet, the defects of his work do not belittle Gnanapragasar's scholarship and contribution to historical studies. His work was published about fifty years ago when only an outline of the history of Sri Lanka and South India were known. It is an outstanding contribution when one realizes that comparable attempts have not been made by any other native born scholar in Sri Lanka or South India around that time to apply the techniques of modern scholarship and historical criticism to reconstruct pre-colonial history.



## FOOTNOTES

1. J. P. Lewis, *Manual of the Vanni Districts*, Colombo, 1895.
2. W. J. S. Boake, *Mannar: A Monograph*, Colombo, 1888.
3. *Yālpāṇa Vaipavamālai*, ed. by K. Sabanathan, Colombo, 1953.
4. *Yālpāṇa Vaipavamālai*, pp. 1—2.
5. Simon Casie Chetty, 'On the History of Jaffna from the earliest period to the Dutch Conquest', *Journal of the Royal Asiatic Society, Ceylon Branch*, I, No. 3, 1847—1848, pp. 69—79.
6. S. John, *Yālpāṇa Carittiram*, Jaffna, 1879.
7. V. V. Satasivampillai, *Yālpāṇa Vaipavam*, Madras, 1884.
8. A. Muttutambypillai, *Yālpāṇaccarittiram*, Jaffna, 1912.
9. K. Veluppillai, *Yālpāṇa Vaipava Kaumuti*, Vasavilan, Jaffna, 1918.
10. C. Rasanayakam, *Ancient Jaffna*, Madras, 1926.
11. C. Rasanayakam, *Ancient Jaffna*, Madras, 1926.
12. Commenting on the name Vijaya Kūlaṅkaic cakkaravartti, Rasanayagam observes: 'As he (Kālinga Māgha) and his men are described as Malabars and Tamils by the Chronicles and as he was known as Kalinga Vijaya Bāhu, it is plain that he was a king of Jaffna. The power wielded by him for 21 years as the overlord of all Ceylon leads one to surmise that he probably was one of the better known of the Segarajasekarans, either the first Arya Chakravartti or perhaps Kūlaṅkai himself. For the name of Kūlaṅkai was Vijaya Kūlaṅkaic Chakravartti which bears a remarkable resemblance to Kālinga Māgha's full name Kalinga Vijaya Bahu. The name Kūlan, a sobriquet acquired by the loss of a forearm, first appears in the *Yālpāṇa Vaipavamālai* and not in any of the earlier works like *Kailāyamālai* or *Vaiyāpādal*. It may, therefore, be surmised that it was a misreading for Kalinga. Kalinga in Tamil manuscripts can be easily mistaken for Kūlaṅkai and Vijaya Kālinga Chakravartti was thus mutilated to Vijaya Kūlaṅkai Chakravartti either by Mailvagana Pulavar himself or by some later copyists.' But, the untenability of Rasanayagam's argument is borne out by the fact that the forms Kūlaṅkaiyāriyan and Kūlaṅkaic cakkaravartti found respectively in the *Vaiyāpāṭal* and the *Vaiyā*.  
See *Ancient Jaffna*, pp. 328—329.
13. *Yālpāṇa Vaipava Vimarcanam*, Acchuvely, 1928.

# Meteorological Events at Jaffna College

by

V. Buvanasundaram

The Miscellany was only a child of five and Jaffna College, a dozen years old, when a cyclone ripped through the belly of the peninsula and through Jaffna College. At sunset on the 16th of Dec. 1884, it entered from the east into Kudathanai and emerged out at Thiruvadinilai on the 17th morning. It continued in its career of destruction into south Tamil Nadu and emerged out south of Cochin into the Arabian Sea, where it was lost to Sri Lanka of that time. Satellite pictures would have shown its path to destruction on some north Indian or Arabian coast.

The 1946, Washington definition of a cyclone is a tropical storm of the Indian Ocean, whose wind speeds at the centre exceeds 65 knots. The Nov. 23rd cyclone, which is supposed to have contained wind speeds of over 125 knots could not last the journey from Batticaloa to Anuradhapura. Even the May cyclone of this year, whose path at the start was much the same as this Jaffna cyclone, but veered off to crash into Nellore did not last a long journey over land. This Jaffna cyclone, to have traversed the entire length of Jaffna and the breadth of south India and still be fit enough to continue its journey into the Arabian sea, it should have been the worst cyclone that Sri Lanka ever experienced. Of course, the Nov. '78, cyclone spawned tornadoes, which would have soon sapped up its energy.

This cyclone too, like the recent one, would have entered the island through Batticaloa. It halted at sea, in front of the town and gave to it strong

gusting winds and the highest rainfall, 9.15", Jaffna got only 4.72". It is not possible to measure all the rain fallen in a cyclone. The strong winds drive the raindrops away, while the gauge watches them, open mouthed as they fly past. Even additional horizontal gauges are of little help. The very heavy rain that fell on Batticaloa, fell straight into the gauge, undisturbed by strong winds from nimbostratus and altostratus clouds.

A cyclone is shaped like a cone its smaller base rotating on the surface of the sea, churning up cyclonic waves. These waves could be used to predict the movement of cyclones, even when they are far out at sea. Higher up, the cyclone diverges in the horizontal spreading out into larger areas. The higher they reach, the stronger the circulatory winds at the surface, the gusts too are from a far. When the Nov. '78 cyclone was out at sea off Batticaloa, trees and telegraph posts were pushed down, as far away as Galle. These gusts are also a measure of a developing cyclone.

When this 1884 cyclone was perched outside Batticaloa, there had developed an anticyclone (high pressure) over the island with its centre at Millwana (80.5E,07.7N). This prevented the cyclone from entering land at Batticaloa and it moved north to be out of reach of this anticyclone and entered Jaffna peninsula. The anticyclone in this process of repellant moved down south to be centred over Watawala (80.5E,07.0N). Major Clarke, the then Surveyor General



and his men made accurate diagrams and maps of the anticyclone and the cyclone's entry into the peninsula. The Jaffna cyclone of 1884 had beautifully established Okado's law (1902) of repellence between cyclones and anticyclones. Jaffna College has no record of this event.

Meteorology began in Sri Lanka in 1869 with rainfall measurements at the Surveyor General's, and at different Kachcheries. Jaffna College got its rain gauge in Oct. 1889. Regular and accurate records were kept since then till 1973; then the records became erratic and finally stopped forever. It is a pity that at least 100 years of records have not been made available to students of statistical meteorology. All missionaries and past principals including Rev. Bunker were much interested in the weather and climate of Jaffna and did their utmost to leave behind them, very valuable and accurate records. Rev. John Bicknell wanted to start even wind and cloud observations at College. Once, when a measuring glass was stolen from his table on the eve of his departure to Kodaikkanal, he wrote from there, regretting the loss and wanting to pay for it. Even Dr. Brown of Manipay figures in our records. The Superintendent of Surveys, Northern Province had gone to inspect the rain-gauge. The missionaries were all away at Kodaikkanal and the college was closed. He went to Dr. Brown at Manipay and found out all about the repairs necessary; the repairs had to await the return of the Principal.

Mr. H. C. York seems to be the first rainfall recorder at Jaffna College and on his return to America, Mr. C. H. Cooke, a teacher at College took over. After some time, he gave up teaching and became a Registrar of births,

marriages and deaths and a Justice of Peace, still for all he continued his good work. He missed only a month of observations, that was the month, he ailed and died. Mr. Vethaparanam took over in 1931. He recorded a fall of 5.69" on 27th Aug. 1953. This was queried from here, to which he replied, "This year we did notice the invasion of cold air mass into our northern region and their influence prevailed for 3 or 4 days at a time. We were able to note their presence with pleasure as they brought with them a much needed exhilarating coolness". Notwithstanding this explanation, a meteorologist of that time rejected this rainfall, in spite of 1.65" at Jaffna, 1.45" at Kayts and nearly an inch at Delft, all on that day.

The end of the southwest monsoon of 1953 was similar to the '79 monsoon. This year, a dry monsoon was saved by the September rains, caused by the combined pull on our atmosphere by the two massive planets, Jupiter and Saturn. This is a tropical phenomena since the planets, all move over the equator on the plane of the ecliptic. The moon exerts a bigger pull, since it is closer and its plane of revolution around the earth is only 6 degrees inclined to the plane of the ecliptic. This pull on the atmosphere causes the temperature to drop at all levels and induces a cyclonic (anticlockwise) circulation. This upper circulation usually gives heavy rains to a very narrow region. This September, the greatest fall was at Murungan on the 16th. 15.65 cm, on that day Mannar had only 1.44 cm. During August/September these pulls occur over the Andamans and we rotate ourselves into it. On Aug. 27th '53, though Jupiter and Saturn were far away, the Sun and all the planets were on one side, while Moon was on the opposite side. The full moon

was on the 25th. The pull started on the full moon day and Jaffna College rotated into its centre on the 27th.

Jaffna College regularly records higher falls than the Meteo. office in the town. Its annual average is 55.46", while in town it is 52.34", Palai 50.46", K. K. S. 49.30", Kayts 48.79", Elephant Pass 48.45", and Delft 39.88". In its annual average it has been running neck to neck with, Thirunelvaley 56.68" and Ramanathan College 55.64". During the 84 years of observation, the highest annual rainfall recorded was 93.69" in 1939. This wet zone rainfall would have been a record for the peninsula, had it not been for Chavakachcheri, which recorded 112.95" in 1906. In its daily (15.00") and monthly falls (41.69"), Jaffna College again got beaten by Chavakachcheri with 21.17" and 41.69". These monthly falls occurred in November 1939 and the daily falls on the 15th of that month.

1939 was the beginning of the second world war, not only was it an year of maximum sunspot activity, it was also

an year like this year, when Jupiter and Saturn had come into close conjunction. The previous best annual rainfall at Jaffna College was 89.50" in 1881, 48 years before. If the sunspot cycle is 11 to 12 years, then that year too fell on a sunspot maximum. Double maximums before, so that even the magnetic polarity of the sunspots in its northern and southern hemispheres would have been the same as at 1939. Its lowest rainfall was 22.05" in the year 1964. This was a sunspot minimum year, which coincided with the calendar year. The next lowest was 25.63" in 1905, which also was an year of sunspot minimum. Even the record rainfall of 112.95" at Chavakachcheri occurred in 1903, 33 years before 1939 and that too should be an year of sunspot maximum on the 11 year sunspot cycle.

Robert Orr of U. S. A. showed the response of their midlands to the 22 year sunspot cycle, our north and in particular Jaffna College respond better. Now see, how much we have lost.



### SUBSTITUTE FOR RUBBER

*A Composition has been invented by M M. Darkworth and Landers of St. Petersburg, which is reported to be tough, elastic, waterproof, insulating in short, a nearly sufficient substitute for India rubber. It is composed of a mixture of wood and coal tar, linseed oil, ozokerite supermaceti, and sulphur which are thoroughly mixed and heated for a long time in large vessels by means of superheated steam.*

Miscellany November 1883



# Jaffna College Old Boys and Girls seek Satisfaction

by Dr. W. R. Holmes

Jaffna College Old Boys and Girls Seek Satisfaction and that spells JOBS. Jobs are what give people satisfaction, not a dole or a handing out of money for no service performed, not making our youth wait around for years before they can obtain work.

One of my students from the 1950's met me the other day and he asked, "Do you remember when I left College without having any position you told me, 'There are a thousand jobs open in Ceylon—you have to find one.' Sure enough, I found work on a farm for awhile and eventually I became a teacher".

First of all, you must be confident ; don't be discouraged. Expect that you are going to find work. Think positively about work. Tell everyone you meet that you are looking for work. Seek a job actively. Go about as much as you can. "Ask and you will receive. seek and you will find, knock and it will be opened to you," is what Jesus told his listeners and that is good advice for someone who wants work.

Ever since I came to Jaffna 14 months ago, I have been told that employment of Jaffna boys and girls is almost impossible. While it is difficult and, in fact, the statement is true, I have good news for you. It is not the whole truth. The whole truth is that YOU can find a job in Sri Lanka because there are a great many things in this country which need doing.

One way to get a job is to ask what things most need doing in Sri Lanka, then fit yourself as best you can to

do one or another of those tasks. Either your skills and training, or your natural interest in a certain kind of work for which you have at least minimum qualifications should be a trustworthy guide to the kind of job you should apply for and continually seek.

To get a better job eventually, you may have to work for little or nothing for awhile; you may have to serve an apprenticeship, until you master the work. But if it is the kind of work you like to do, or if, after you begin to do it, you find that you like it, an employer would rather have an employee who likes the work he or she is doing than simply one who is an hireling.

Whatever you do, do well so that others will demand your services. The worker who tries hard generally gets the first promotion.

Remember, this is a developing country ; "everything" needs to be done in Sri Lanka, so *there are thousands of jobs.*

What are some of the jobs that need doing?

1. Parents in Jaffna Town have few places to take their children when the family wants to go for an outing. Jaffna badly needs a "Kiddy Park," where parents and small children can go for simple, inexpensive amusements, rides on ponies, home-made Ferris-wheels and Merry-go-rounds and where toys and inexpensive food and drink are for sale. Providing decent amusement is a great contribution to one's society.



Dr. & Mrs. W. R. Holmes



"COLOURS NITE"  
of the  
Undergraduate Department — 1962



(L. to R.): Mr. J. H. Ariyaratnam (*Registrar*), Rev. (Dr.) S. K. Bunker (*President*),  
N. Satyamoorthy (*Sports sec.*), Mrs. Ruth Bunker,  
Mr. E. A. Champion (*Sports Director*).

2. Cement and cement-earth block making is a business which needs developing here.
  3. Fish and prawn farming, on which our former professor, Dr. Arudpiragasam, is an expert, badly needs developing in Jaffna and all over the island.
  4. More and more housewives are working each year; they need prepared food so they can feed their families with a minimum of time and effort. There is a market in Jaffna for more prepared food, simply waiting for Jaffna College old girls to develop new products.
  5. Oil pumps are going to be replaced by well sweeps and windmills. There are models of small windmills already in Jaffna. If you have not been able to get into Engineering College, why not take a year of study of mechanical subjects at our Technical Institute and then become a master mechanic and salesman of small, manageable windmills which will enable Jaffna farmers to save energy, oil and money?
  6. Secretaries are in short supply; printers are also. So are all kinds of craftsmen who work with motors, electricity, wood, metal or cement.
- Some of the above enterprises require money for developing and some of our old boys are looking for enterprises in which to invest in Jaffna. The most important part of an enterprise is an enterprising person. You can be such a person.
- Others are going to do the above jobs—  
Why not you?**
- Dr. Toynbee, the world's greatest historian (in my opinion), said, "The help which God gives is given by Him to those who help themselves." Ask God for His help, then "Whatever your hand finds to do, do it with all your might."



### PROVERBS

Command yourself you may command the world.  
 Great talkers are like broken pitchers,  
 Everything runs out of them.  
 Few envy the merit of others that have any of their own.  
 A handful of common sense is worth a bushel of learning  
 Pen and ink are our wits plow.

— Miscellany October 1879



# Multiculturalism: Implications for Education

by

Dr. Daniel S. Sanders

Social scientists and human service professionals increasingly refer to a perspective evidenced in terms such as "multiculturalism," and "cultural pluralism" in their research and interventive efforts to help to enhance the quality of human life and relationships. In focusing on the multicultural pluralistic perspective, there is also increasing reference made in social science literature to the "multicultural person."

In this context it is vital that the specific assumptions, meaning, underlying philosophy, and implications of the term "multiculturalism" are identified and analyzed. It isn't enough to merely refer to multiculturalism as a perspective that transcends cultural differences. It behooves us as social scientists, social workers and educators to consider the implications of the multicultural perspective with all its ramifications for education and human advancement.

## What is Multiculturalism?

In essence, multiculturalism is an approach that affirms the reality of cultural diversity, the need for tolerance and appreciation of different cultures and the importance of understanding the dynamics of cultural diversity and interactions in work with people. Multiculturalism signifies, a perspective, a philosophic approach—in which it is possible for an individual to retain a fair amount of what is distinctive and creative in his or her own cultural tradition and at the same time be able to draw from and integrate the diverse cultural traditions of a pluralistic society.<sup>1</sup>

Multiculturalism emphasizes the need to understand and to relate to diverse cultures locally, nationally and internationally and views cultural differences in a positive way. In terms of its basic philosophy and value position it is opposed to the concept of a single dominant culture.

Multiculturalism or cultural pluralism as a societal value requires society to encourage the development of multicultural communities that are free to pursue responsibly their own life styles, traditions, and languages without penalty to their members and without inflicting harm upon or competing for resources among themselves. Since all groups are valued, interaction among cultural groups is viewed positively and is encouraged. In this way, cultural pluralism, emphasizes the importance of societies acknowledging cultural differences and providing culturally different groups with access and opportunities to develop in a society which values their positive attributes and contributions.<sup>2</sup>

Thus, in multicultural societies membership in different ethnic, religious or cultural groups is accepted and even applauded. Multicultural societies pride themselves in the measure of freedom granted to diverse groups to preserve their different cultural heritages, speak different languages, and support various religions. The freedom is qualified only by loyalty to the existing political and socio-economic systems.<sup>3</sup> In a pluralistic society there is a search for basic personal

and group identity based on positive rather than negative identification. Cultural groups help to create a base for mutual understanding, since individuals who are secure and rooted in their own ethnic or other group identities are likely to be in a better position to relate to and respect differences among others.<sup>4</sup>

In the current affirmation of multiculturalism and the pluralistic perspective the question arises as to whether this positive approach to cultural differences has the potential of contributing both to improved social communication and responsible social participation by diverse groups and to the enrichment of social and cultural life. How marked would be the change in society's attitude toward ethnic and cultural groups in the future if an emphasis was placed on the positives and the special contributions that such groups could make? How realistic is it to expect such a positive societal response in a situation of ethnic and cultural diversity? How far are different societies willing to go beyond the concept of a single dominant culture to that of an emerging society whose social purposes and relationships are enriched by ethnic and cultural diversity?

It is clear, that the response to these questions will vary from society to society depending on the extent of commitment to the pluralistic perspective and the significant ways in which such a commitment has shaped the developments of respective societies. Any systematic effort to answer some of these questions would have to be based at least in part on research and empirical data on the development of the concept of multiculturalism, societal response to this approach and the nature of the life patterns and

relationships of ethnic and cultural groups in these societies. It is, however, a curious fact that in a number of countries which comprise a variety of ethnic and cultural groups, with a few notable exceptions, there has been relatively limited research in the area of pluralism ethnic and cultural relations and the nature of the societal response to the new value positions and approach embodied in the pluralistic perspective. This dearth of research studies has to be acknowledged in any efforts to assess the significance of the current affirmation of multiculturalism and the pluralistic perspective. However, despite this, efforts could be made to identify trends, background developments, patterns and issues in this area in different countries and to draw from the limited research studies available with a view to making realistic assessments, that have implications for education and human advancement.

### **The Multicultural Person**

In discussing the nature of multiculturalism and the multicultural society, it will be particularly helpful to focus on the concept of the multicultural person as it will have practical implications for education at varying levels. In education it is conceivable that the instructor or the student or both could be multicultural persons, interacting with others who have a similar outlook. It will be helpful in this context to identify the attributes of a multicultural person. Who then is a multicultural person?

The term multicultural person refers to an individual whose identifications and loyalties ideally transcend the boundaries of nationalism and whose commitments are based on a vision of the world as a global community. The multicultural person is intellectually and emotionally committed to the notion of



the fundamental unity of all human beings while simultaneously he or she understands and appreciates the differences that are there between people of varying cultures. What stands out as a distinguishing feature of the multicultural person is the individual's strong commitment to essential similarities between people everywhere, while paradoxically having an equally firm commitment to their differences. It has been suggested that in this embodiment of the universal and the particular the multicultural person is somewhat akin to the philosophers in both the East and the West.<sup>5</sup>

The flexibility of the multicultural person allows considerable variation in adaptability and adjustment. There are three fundamental postulates that have been identified in relation to the multicultural person that are reflected in such a person's thinking and behaviour patterns. These postulates are considered fundamental to successful cross-cultural adaptation and should be of interest to all educators.<sup>6</sup>

"(i) Every culture is an intertwined system of values and attitudes, beliefs and norms that provide meaning and significance to both individual and collective identity. (ii) No one culture is inherently better or worse than the other. All cultural systems are equally valid as variations on the human experience (iii) All persons are to some extent, culturally bound. Every culture provides the individual with some sense of identity some regulation of behaviour, and some sense of personal place in the scheme of things."

The multicultural person is a product of the complexities and the challenges of the twentieth century. We have to

view this individual in the context of the phenomenal growth in communication and the increasing social and cultural interaction taking place within societies and among peoples of the world. The multicultural person in so far as he or she lives on "the edge of one's thinking" and one's culture, lives with tension and movement. Such an individual bears with him or her a simultaneous image of societies, culture, personality and nature. The multicultural person is very much a formative being "resilient, changing and evolutionary." This constitutes both the multicultural person's strength and weakness. Due to the fact that such individual's boundaries are ill-defined, experiences more intense, and lifetime "telescoped into modules of congruency", they are subject to stresses and demands that are equally unique.<sup>7</sup> In so far as the multicultural person does not maintain clear boundaries, he or she is open to all kinds of stimuli, and there is the possibility of confusing and contradictory messages from the environment. There is also the possibility of the multicultural person experiencing a loss of his or her own authenticity. The capacity to be psycho-culturally adaptive could lead to a problematic situation, where the individual may be at a loss to cope with the variety of roles which bear little or no relationship to one another.

Despite these and other difficulties that multicultural persons are likely to experience, there are valuable traits and attributes embodied in multicultural persons that equip them well to serve as facilitators and catalysts for contacts between cultures. These are traits such as openness to new cultures, willingness to learn from new cultural situations, and the capacity to make necessary



shifts in one's frame of reference. The variations and flexibility in the multicultural person's life style make it possible for the individual to relate to a variety of contexts and environments without being "totally encapsulated or totally alienated" from the particular situation or culture pattern.

### Implications for Education

If the field of education made a firm commitment to provide adequate perspective and content in the multicultural area it could help to combat social problems such as interracial tensions that have the potential of erupting in violence, the waste of talent amongst culturally divergent population who do not benefit fully from the educational opportunities and the systematic exclusion of minorities.<sup>8</sup> Multicultural content in education could focus on knowledge of other people, their culture and their contributions to the larger society. This knowledge should be made available in such a way that there is understanding and appreciation of diversity. Education in general, including social work education has in the past been overly sold on the melting pot approach to society. Multicultural education generally, and in the social work context offers the opportunity to reverse that trend to introduce the reality, that society today is viewed as having its strength in cultural pluralism. Multicultural content in class and field learning could be the vehicle whereby positive attitudes are developed towards others and self, based on the strengths and acceptance of diversity.

The introduction of multicultural content especially in the educational preparation of professionals has the potential of creating an environment in which future practitioners could develop problem solving and interpersonal skills

in divergent social and cultural settings, with a view to building a better society free from ethnic and cultural tensions. A basic objective in introducing multicultural content should be the fostering of an understanding of the nature of prejudice and ethnic lines. The multicultural content and perspective in the curriculum is shaped considerably by the manner in which the different cultures and their basic value systems are presented.<sup>9</sup>

The multicultural emphasis in the social work curriculum will enhance the future practitioner's sensitivity and understanding of cultural differences not only within their own society, but also in relation to other societies. It will sensitize them to cultural predispositions, different value positions, and the reality of value conflicts in human interactions and policy decisions especially in multicultural settings.

As stated earlier, the educational program should provide opportunities to identify cultural differences and similarities and to take note of cultural determinants in interaction with people. Efforts could be made to look for positives in cultural patterns and behavior of diverse ethnic and cultural groups with a view to enhancing social functioning. This will also prevent the tendency to stereotype behaviour patterns of specific cultural and ethnic groups.

A basic consideration in the introduction of multicultural content in the educational program, at whatever level, is that the multicultural perspective should permeate the entire curriculum.<sup>10</sup> The mere provision of one or two special courses related to multiculturalism, or cultural pluralism amounts to tokenism



and is hardly adequate. Special opportunities should be developed for integrating cross-cultural content in areas such as field learning, research, and curriculum development.

### Future Direction

It has been suggested that the future depends to a large extent on human beings, transcending the limits of individual cultures.<sup>11</sup> Today, we are witnessing world developments in which no single approach or viewpoint is adequate to the solution of some of the major problems, particularly human problems. Increasingly, in the future there will be the need for people who understand more than one culture and language and think in terms of more than one set of cultural perception and values. Earlier, there was reference made to a fundamental postulate—that no culture is inherently better or worse than another and that all cultural systems are equally valid as variations on the human experience. This approach in work with diverse cultures is likely to become increasingly the pattern in the future and a necessary condition for successful education and practice in multicultural settings.

While it is possible and indeed necessary to conceptually develop such an approach in work with different cultures there are practical realities that confront us. Cultural irrationality is “deeply entrenched” in the lives of all human beings and due to culturally imposed blinders one’s view of the world does not normally transcend the limits imposed by one’s culture. What is even more problematic is the tendency to assume that one’s own culture or system is superior to that of other cultures in work with people in multicultural settings.

While this tendency to assume superiority of one’s own culture, is not necessarily confined to western culture, the following comment by Edward Hall, conveys effectively the problematic view.<sup>12</sup>

“We in the west are convinced that we have a corner on reality—a pipeline to God—and that the other realities are simply superstitions or distortions brought about by inferior or less developed systems of thought. This gives us a right to free them from ignorance and make them like us. The dazzling success of our technology as well as our understanding of the physical world, has blinded Europeans and Americans alike to the complexities of their own lives and given them a false sense of superiority over those who have not evolved their mechanical extensions to the same degree.”

It is vital that this tendency—which is by no means confined to western culture—and the attitudes associated with it would have to be abandoned in future efforts at work with people in multicultural settings, especially in the international arena.

Educators at varying levels could—increasingly in the future—play a unique role in pointing to positive elements in ethnic and cultural diversity with potential for development and contribution. There is evidence to indicate that the emphasis on a multicultural and pluralistic perspective in education and practice, necessitates a more flexible approach in work with people and a more positive attitude in which people from diverse cultural backgrounds in need of help are viewed not necessarily as problems, but indeed as resources in efforts to help themselves and others.

In this effort there would be a need to go beyond the predisposition to look for problems, to avoid the tendency to stress individual adjustment to the neglect of environmental change, and to identify both strengths and limitations in life styles, values, and aspirations of diverse groups in society.<sup>13</sup> Finally, even though research related to education and professional practice in multicultural settings remains largely on an exploratory, heuristic, and inadequately controlled level, increasingly in the future research in this area needs to be stepped up. If education is to respond effectively to the challenge of multiculturalism and a pluralistic society on an ongoing basis in the future, it would have to develop a new perspective in theory and practice, more responsive to group diversity based to the fullest extent possible on pertinent research.

### FOOTNOTES

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8. Jesse Hiraoka, "The Foundations of Multicultural Education" in *Educational Horizons*, *op. cit.*, p. 177.
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11. Edward T. Hall. *Beyond Culture*. New York: Doubleday & Co, 1977, p. 2.
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### STUDENTS' SECTION:

## The United Nations—has it succeeded in its objectives ?

The creation of the United Nations Organisation on the twenty fourth day of October 1945, was a first major step by man, after a devastating world war, to create a world of peace and plenty. It was the historic ideal of peace spoken of by saints and sages the world over that prompted man to take this first move. This worldwide organisation is dedicated to the cause of peace, freedom and justice and tries to prevent the eruption of war, anywhere on the globe. After the two world wars, man was sick of the unhappiness and misery caused by them. Man's inhumanity to man nearly destroyed his culture and civilisation. Imbued with this desire for lasting peace, statesmen, philosophers and political leaders set about to build a new world order where war could be eliminated and true peace could prevail. While analysing the causes of world wars, these men realised that a new world order must be essentially based on the principles of freedom, equality and justice and each and every nation should co-operate towards achieving these aims.

In order to protect and promote these noble principles, fifty nations got together to sign the United Nations Charter at San Francisco in 1945. As the third world nations emerged as independent sovereign states, they also enrolled themselves as member-states of this organisation. The United Nations came into force to save succeeding generations from the scourge of war, and to reaffirm faith in fundamental human rights.

The greatest public forum of the world is the General Assembly of the United Nations Organisation. It includes all member-states of the United Nations and is in fact the central organ of the United Nations Organisation. It meets annually for about three months and discusses questions relating to political, economic and social affairs.

The Security Council consists of fifteen members, five of which are permanent members, while the rest are elected for a two-year term, half going out yearly. The five permanent members are U. S. S. R., U. S. A., U. K., France and China. This Council is always in session and tries to settle major disputes between nations. It decides on measures to prevent or stop a conflict. However for a decision to be made nine members should vote for it and none of the permanent members should vote against it. This means that any one of the permanent members has the power of Veto. This "Veto power, has at times prevented a proper decision from being made by the Security Council. Thus we see that at times major disputes are not settled as one of the Big Powers does not agree to the solution. One of the most pertinent examples is the current Afghanistan issue. The Soviets sent in their troops there and justify their action by saying that they were invited by the Afghanistan Government. The Americans insist that it was an act of aggression. The situation is tense. Refugees fleeing to Pakistan, may cause relations between the two countries to

deteriorate into perhaps even war. The super powers will then take sides, and the situation will become dangerous. The United Nations is unable to peacefully solve the Afghanistan issue, as the super powers, in view of their conflicting national interests do not agree on the need to prevent a major conflict.

The Palestinian question is yet another example. The problem still goes on. The situation in Indo-China is still bad. All these may make one to conclude that the United Nations Organisation has not succeeded in its aim of securing everlasting peace. Is this the case? The maintenance of international peace and security became the chief function of the United Nations. Member states undertook to settle their disputes with other states in a peaceful manner sans force or threat. In theory this is so, but in actual practice the United Nations has a mixed record, merely because some states forget the charter obligations and resort to violent solutions. When peaceful means fail to restore peace, the Security Council can resort to force and it could recommend its own terms of settlement in order that international peace and security could be maintained. We know that in practice this seldom happens as there is generally no agreement among the five great powers on the two fundamental questions; namely international peace and security. But again, today in this increasingly interdependent world where actions in one part of the world have repercussions on the other, the United Nations Organisation acts as a forum and world opinion is created, so that conflicting interests could be solved even partially.

At some stage, the peaceful means to restore peace in the disputed areas of Kashmir, Congo and Cyprus, to

mention just three examples, failed. The Security Council responded to the issues by sending a peace-keeping force to the areas concerned. These operations have contributed to the maintenance of international peace in these three areas. However this does not solve the problem but holds the peace for a solution to be effected at a subsequent date.

Another example would be the independence of Indonesia. Just after World War II, the Indonesian nationalists declared Indonesia independent. The rulers, the Dutch, tried to suppress the independence movement by using armed force, saying that this was a rebellion. The Dutch were aided by the British forces. The Indonesians though much weaker fought like lions for their independence. The Indonesian question was endangering the maintenance of international peace, and was thus brought before the Security Council. The Council called for peace and a cease-fire was agreed upon by both sides. A committee consisting of Australia, Belgium and the U. S. A. was formed to investigate the matter. This resulted in the signing of the truce agreement between the two countries. But fighting broke out again. A round-table conference under the auspices of the United Nations was convened at Hague, and subsequently a peaceful transfer of Sovereignty to independent Indonesia was agreed upon by the Dutch. And as the Security Council recommended, a federal, independent and sovereign United States of Indonesia came into being in 1949. Here we find the United Nations Organisation successful in peacefully solving the dispute between Indonesia and its colonial master.



In the social and economic fields the United Nations has contributed a great deal in improving the living conditions of man. In the field of education, health, agriculture, industry and communications this world body has assisted in improving the standard of living of peoples all over the world and contributed in a substantial way in strengthening the concept of the brotherhood of man. This is a notable achievement and one that gives faith and hope for mankind.

As man advances and science progresses by leaps and bounds, the

task of the United Nations becomes colossal. Peace and security are essential for progress and prosperity. Even though there have been many drawbacks and failures, the United Nations has generally helped to maintain peace and work towards the noble aspirations of mankind. It is the symbol of the world order that is to be and its presence is essential for the welfare of mankind, either to defuse a tense situation in an international dispute or settle the dispute amicably without force.

N. Duraisamy  
G. C. E. AL (Lond.)



### THE ORIGINAL THINKER

*God has connected a pleasure with the simple exercise of our intellectual faculties. Following a process of learning on any subject and the logical conclusion derived give a kind of satisfaction and awaken and excite all our faculties. The pleasure is still greater when the thought is one's own when we see its product like rich ores melted down in the neighbouring furnace of the imagination.*

*The original thinker carries with him always an inexhaustible store of happiness. Deprive him of all he possesses confine him within gloomy prison walls, and shut from his view all the beauties of nature; still he can drink crystal waters from the fountain of knowledge forgetful of all things without — T. H. P.*

Miscellany Oct. 1879

## டானியல் கரோல் விசுவநாதபிள்ளை அவர்கள்

பத்தொன்பதாம் நூற்றாண்டில் பாடசாலை மாணவர் இருவருக்கிடையே பெரும் விவாதம். கருத்து மோதல்கள், வாதங்கள், பிரதிவாதங்கள், கண்டனங்கள், நிராகரணங்கள் இருபக்கமும் பாய்ந்து சென்று இருவரையும் தாக்கின. ஆயினும் இருவருஞ் சோர்ந்து விடவில்லை. மோதல் தொடர்கின்றது. இவர்களுள் ஒருவர் யாழ்ப்பாணம் உவெல்லியன் கல்லூரி மாணவர், வயது பதினெட்டு; பெயர் ஆறுமுகம். மற்றவர் வட்டுக்கோட்டை செமினரி மாணவர்; வயது இருபது; பெயர் விசுவநாதபிள்ளை. 'கண்ணுக்குச் சுய ஒளி உண்டோ இல்லையோ' என்ற விடயம் பற்றிய தமது வாதப் பிரதிவாதங்களை ஆயிரத்தெண்ணூற்று நாற்பதாம் ஆண்டிலே 'உதயதாரகை' பத்திரிகையூடாக நடாத்தினர். அத்தோடு ஆயிரத்தெண்ணூற்று நாற்பத்தோராம் ஆண்டு ஆகஸ்ட் பதினான்காம் நாள் விசுவநாதபிள்ளை 'உதயதாரகை' யில் 'விம்பம்' எனும் பௌதிகம். தொடர்பான கட்டுரையின் பொருளை மறுத்துரைத்து ஆறுமுகம் அவர்கள் எழுதிய ஆங்கிலக் கட்டுரைகளும் வெளிவந்தன. இவ்வாறே சொல்லம்புகள், கருத்துக் கணைகள் பத்திரிகைகளினூடாகப் பாய்ந்து சென்று ஒவ்வொருவரையும் தாக்கின. 'உதயதாரகை' விசுவநாதபிள்ளையின் படைக்கலமாயிற்று.

காலச்சக்கரம் சுழன்றோட இருவரும் கல்வியிலே வளர்ந்து உயர்ந்தோங்கினர். ஆறுமுகம், ஆறுமுகநாவலராகிச் சைவம் வளர்க்க முனைந்தார். விசுவநாதபிள்ளையோ, டானியல் கரோல் விசுவநாதபிள்ளையாகிக் கிறிஸ்து மத விசுவாசியாயினர், இதனால் இப்போர் மதப்போராக உருவெடுத்து விட்டது. அத்தோடு அக்காலத்தில் கிறிஸ்தவர்கள் எழுப்பிய கண்டனங்களைக் கண்ணூற்று ஆறுமுகநாவலர் ஆயிரத்தெண்ணூற்று ஐம்பத்தினான்காம் ஆண்டு இக் கண்டனங்களை மறுத்து வாதித்து 'சைவ தூஷண பரிகாரம்' எனும் நூலை எழுதி வெளியிட்டார். அதுகண்ட கரோல் விசுவ

நாத பிள்ளையவர்கள் ஆறுமுகநாவலரின் நூலை மறுத்துச் 'சைவ தூஷண பரிகார நிராகரணம்' எனப்படும் 'சுப்பிரதீபம்' என்ற நூலினை ஆயிரத்தெண்ணூற்று ஐம்பத்தேழாம் ஆண்டு வெளியிட்டார். இதனையறிந்த ஆறுமுகநாவலர் சுப்பிரதீபத்துக்கு எதிராக அதனை நிராகரித்து 'சுப்பிரதீபம்தம்' எழுதி வெளியிட்டார். இது மட்டுமன்றி ஆறுமுக நாவலர் எழுதும் துண்டுப் பிரசுரங்களை மறுத்துக் கரோல் விசுவநாதபிள்ளையவர்கள் அவ்வப்போது அவற்றிற்கு நிராகரணங்களும், பிரதிவாதங்களும், கண்டனங்களும் எழுதி வந்தார். இவ்வாறு பால்யப் பராயத்தில் தோன்றிய மோதல் நாளுக்கு நாள் வளர்ந்து விவாதப் போராகவே உருவெடுத்தது.

நாவன்மை பொருந்திய நாவலரும், வசனநடை கைவந்த வல்லாளருமாகிய ஆறுமுகத்துடன் வாதம் நடாத்திய பெருமையைத் தன்னகத்தே கொண்டு விளங்கிய கரோல் விசுவநாத பிள்ளையவர்கள் தமிழர் சமுதாயத்திற்கும், கணித உலகிற்கும் ஆற்றிய தொண்டுகள் அளப்பரியன. கணித மேதையாக விளங்கிய கரோல் விசுவநாத பிள்ளையவர்கள் தமிழ் மொழியி் லெழுந்த முதலாவது அச்சரகணித நூலாகிய 'வீசகணிதம்' எனும் நூலினை ஆக்கித் தந்து, தமிழ்மொழியினதும் தமிழ் மாணவரினதும் முன்னேற்றத்திற்கு வழிகோலிய வித்தகராவர். அத்தோடு பற்பல அரிய நூல்களைச் சீரிய முறையிலே தமிழில் மொழிபெயர்த்தும் பெருமை சேர்த்தனர்.

சுதுமலை பெற்றெடுத்த தவப்புதல்வரான விசுவநாதபிள்ளையவர்கள் ஆயிரத்து எண்ணூற்று இருபதாம் ஆண்டு, வைரவநாதபிள்ளையின் புதல்வராக அவதரித்தார். ஆயிரத்து எண்ணூற்று முப்பத்திரண்டாம் ஆண்டில் பன்னிரண்டு வயது நிரம்பிய தம் மகனை மகானாக வளர்த்தெடுக்க விரும்பிய வைரவநாதபிள்ளையவர்கள், அக்காலத்தில் சர்வசாத்திரக் கலாசாலையாக



விளங்கிய வட்டுக்கோட்டைச் செமினரி யிலே ஆங்கிலங் கற்கும்படி அனுப்பிவைத் தார். டானியல் கரோல் விசுவநாதபிள்ளை யவர்கள் ஆங்கிலங் கற்றுவரும் வேளையிலும் தமிழ், சமஸ்கிருத நூல்களையும் பயின்று வந்தார். பிள்ளையவர்களுக்கு உண்டான ஆங்கில, சமஸ்கிருதப் பயிற்சிகள், பிள்ளை யவர்களின் தமிழ் வளர்க்கும் பணியிலே கைகொடுத்துதவியுள்ளமை குறிப்பிடத்தக் கது. அத்தோடு ஆங்கிலம் சமஸ்கிருதம் ஆகிய மொழிகளிலுள்ள அரிய கலைநூல் களைத் தமிழிற் கொணர்ந்து தமிழ்த்தாய்க்கு அணிசெய்வதனை நோக்கமாகக் கொண் டிருந்த கரோல் அவர்கள் இம்மொழிகளிலே சிறந்த புலமையும் பெற்று ஆற்றல்மிக்க மாணவராயும் திகழ்ந்தார். அஃதன்றி கணி தம் பிள்ளையவர்களுக்குக் கைவந்த கலையுமா யிருந்தது. எல்லாவற்றிலும் மேலாகப் “பாவலர் சரித்திர தீபகம்” தந்த ஆர்ணல்ட் சதாசிவம்பிள்ளையவர்கள் எட்டு ஆண்டு கள் நம் பிள்ளையவர்களின் பள்ளித் தோழ ராயிருந்தமை, அன்றரைத் தமிழ்வளர்க்கும் பாதையிலே ஈடுபடுத்தியிருக்கக்கூடுமென் றெண்ணுவது பொருத்தமானதே.

செமினரியிலே தமது கல்வியினை ஆயி ரத்து எண்ணாற்று நாற்பதாம் ஆண்டு நிறைவு செய்த டானியல் கரோல் விசுவநாத பிள்ளையவர்கள், மிஷனரிமாரின் வேண்டு கோளுக்கிணங்கச் செமினரியிலே கணிதம் கற்பிக்கும் ஓர் ஆசிரியப் பெருந்தகையாகச் சிலகாலம் கடமையாற்றினார். இவர் தனது சேவைக்காலத்தின்போது சி. வை. தாமோ தரம்பிள்ளை என்னும் மற்றொரு தமிழ் மக னுக்குக் கற்பித்து, அம் மாணவனை ஒரு மகா னாக்கிய பெருமையைத் தம்மகத்தேகொண் டுள்ளார். பள்ளியாசிரியராகத் திகழ்ந்த நம் கரோல் அவர்கள் ஓராண்டுகாலம் பத்திரிகை யாசிரியராயும் சேவை புரிந்துள்ளார்.

கரோல் விசுவநாதபிள்ளை அவர்களின் ஆக்கங்களுள் முதன்மை பெற்றிலங்குவது அவர்தம் “வீச கணித” மாகும். தமிழில் எழுந்த முதல் அட்சரகணித நூலாகிய இந் நூலைப் பிள்ளையவர்கள் தமிழுலகம் உய்தற் பொருட்டு நல்கியுள்ளனர். அவர்தம் வீச கணிதத்தினை “டே” ஆசிரியரின் ஆங்கில

நூல்களையும், பாஸ்கராசாரியார் முதலி யோர் ஆரியமொழியிலே செய்த “சித்தாந்த சிரோமணி”, “வீசகணிதம்”, “லீலா வதி”, “பிரமஸ்புட சித்தாந்தம்” முத லிய கணித நூல்களையும் ஆதாரமாகக் கொண்டு யாத்துள்ளார். முதல் தமிழ்க் கணித நூலாகிய இந்நூலிலுள்ள சிறப்பம் சம் யாதெனில், சாதாரண மக்களும் எளி திலே புரிந்துணரவல்ல எளிய தமிழிலே, கணித சாஸ்திரத்தில் வெறுப்புற்றோர்கூட அக் கலையை மோகிக்கச் செய்யும் வகையிலே கதைநுபமாகவும் அமைக்கப்பட்டதேயாரும். கணித வினா அமைப்பவர்களுக்கு முன்மாதிரி யாக கவிருக்கும் வினா அமைப்புக்களைக் கொண்ட இவ் வீசகணித வினாக்களுள் ஒன்று வருமாறு:

விக்கிரமதித்த ராசன் தனது சபையி லிருந்த புலவர்களுக்குச் சில திரவியங்களைச் சரிவரப் பங்கிட்டுத் கொடுத்தான். அப் பொழுது புலவர்களில் மூவரில்லையானால் மற்றவர்களில் ஒவ்வொருவரும் ஐந்துறு வராகளை அதிகப்படப் பெறுவார்கள். புல வர்களோடே ஆறுபேரைக் கூட்டினால் ஒவ்வொருவரும் நூற்றிருபது வராகள் குறையப் பெறுவார்கள். சபையிற் புலவ ரெத்தனை? அவர்களுக்குக் கொடுத்த வராகள் எத்தனை?

இத்தகு இனியமுறையிலே உயர்தர வினாக்களைக்கூட மிக எளிமையாகப் புரியும் வண்ணந் தயாரித்து வீசகணிதத்திலே வெளி யிட்ட விசுவநாதபிள்ளையவர்கட்குத் தமிழ் கணித மாணவருலகு கடப்பாடுடையதென லாம். மேலும் கணிதத்திலே பயன்படுத்தப் பற்பல கலைச்சொற்களுக்குத் தமிழ் வடிவத் தினை அமைத்தவர் நம் பிள்ளையவர்களாவர். உதாரணமாக, கணிதத்திலே 10<sup>6</sup> என்பதைப் “பத்தின் ஆறும் காதிதம்” என்பர். இதில் “காதிதம்” என்ற சொல்லை அறிமுகப் படுத்தியவர் விசுவநாதபிள்ளையாவர். இவர் வீச கணிதத்திலே பயன்படுத்திய எண்களுக்குத், தமிழிலக்கணங்களையே பயன்படுத்தியமை அன்றாது தமிழ்பிமானத்தை எடுத்துக் காட்டுவதாகும்.

ஆயிரத்து எண்ணூற்று ஐம்பத்தேழாம் ஆண்டு சென்னைப் பல்கலைக் கழகத்தினர்



முதன்முறையாகக் கலைத்துறையிலே B. A. பரீட்சை நடாத்தினர். அப்பரீட்சையிலே சித்தியெய்தியவர் இருவர். அவர்களிருவரும் இலங்கையர்; அதுவும் யாழ்ப்பாணத்தவர்; அதிலும் மேலாக வட்டுக்கோட்டைச் செமினரியின் பழைய மாணவர்கள். ஆம், அவர்களிலொருவர் நம் கரோல் விசுவநாதபிள்ளை; மற்றையவர் கரோல் விசுவநாதபிள்ளையின் மாணவர் சி. வை. தாமோதரம்பிள்ளை. கரோல் அவர்கள் இரண்டாம் பிரிவிலே சித்தியெய்தினர். இவர் மாணவராகிய சி. வை. தாமோதரம்பிள்ளை முதற்பிரிவிலே தேறினர். இவ்வாறாக நம் நாட்டிற்கும், எம் கல்லூரிக்கும், நந்தமிட் சமுதாயத்துக்குமே பெருமை தேடித்தந்தவர் பிள்ளையவர்களெனின் அது மிகையாகாது.

நம்பிள்ளையவர்கள் கணிதத்திலே துறை போகிய வித்தகன் மட்டுமல்ல; விஞ்ஞானம் வானநூல் முதலிய பல்வேறு சாஸ்திரங்களும் இவர் கைவந்த கலைகளாயிருந்தன. இவரின் வானசாஸ்திர வல்லமையைக்கண்ட மிஷனரி மாரின் வேண்டுகோளுக்கிணங்க வானசாஸ்திரச் சஞ்சிகையான தமிழ்ப் பஞ்சாங்கமொன்றைக் கணித்து வெளியிட்டு வந்தார்.

விசுவநாதரின் மொழிபெயர்ப்பு நூல்கள், மொழிபெயர்ப்பாளருக்கு வேண்டிய பல்வேறு விடயங்களைத் தம்மகத்தேகொண்டு விளங்கின. “மொழிபெயர்ப்பென்பது ஒரு வயலில் நடந்து செல்வதைப் போலமையாது, உழுது செல்வதைப் போன்றே அமையவேண்டும்” என்ற முதுபெரும் வைத்தியர் டாக்டர் சாமுவேல் பிஸ்க் கிறீன் அவர்களின் வாக்குக்கமைய நம்பிள்ளையவர்களும் புறமொழியிலுள்ள நூல்களைச் சொல்லுக்குச் சொல்லாக, வசனத்துக்கு வசனமாக அப்படியே மொழிபெயர்க்கும் வழக்கமுடையவரல்லர்— விஷயங்களை ஏர்போல ஆழமாக உழுது, கிரகித்துக்கொண்டு, பின்பு தெள்ளு தமிழ் நடையிலே, தமிழாசிரியரின் நூன் முறைக்கமைய வார்த்துவிடும் வல்லமை வாய்ந்தவர். கலைச்சொற்கள் பலவற்றையும் அவ்வப்போது ஏற்றதாக அமைத்தும் தமிழுக்கு அழகு செய்தார். எடுத்துக்காட்டாக

அன்றாது கைவண்ணத்தில் எழுந்த வீசகணிதத்தில் கலைச்சொற்களை ஆங்கிலத்திலிருந்து மொழிபெயர்த்து வழங்கிய இவரின் முறைமை காண்க:

Ascending Series—ஆரோகண மாலிகை

Descending Series—அவரோகண மாலிகை

Infinite Series—அநந்த மாலிகை

Quadratic Equation—வர்க்க சமீகரணம்

நம் கரோல் விசுவநாதபிள்ளையவர்களும் ஆறுமுகநாவலரவர்களும் அடிக்கடி விவாதங்களிலும், கண்டனங்களிலும் ஈடுபட்டிருந்தாலும் உண்மையை உண்மையாகவே கண்டறியும் நோக்கினையே தம் இலட்சியமாகக் கொண்டிருந்தனர். இருவர் வாதமும் உள்ளத்தாய்மையோடு, பெருமையேதுமின்றித் தத்தம் சமய உண்மைகளையே எடுத்துக் கூறும் நோக்கினேக் கொண்டிருந்தமையாலும், தமிழ்வளர்க்கும் நோக்கினேச் சிரமேற் கொண்டு அமைந்தமையினாலும், இருவர் உள்ளங்களும் அடிப்படையில் அன்பெனும் பாலத்தினால் இணைக்கப்பட்டிருந்தன. நாளுக்கு நாள் பெருக்கெடுத்த இவர்களுக்கிடையிலான அன்பு ஊற்று சிதம்பரத்தில் நடந்த விவாதமேடையிலே கரைபுரண்டோடியது. ஆம், சிதம்பரத்திலே பிள்ளையவர்களும், நாவலரவர்களும் ஒருவர் முன்னொருவர் நேருக்குநேர் வாதம் புரியவேண்டி ஏற்பட்டது. ஆனால் அந்நேரத்தில் இருவரும் சந்திந்த மாத்திரத்திலேயே உண்மை அன்பு வெளிப்பட்டு, நம் கரோல் அவர்களைப் பிய்த்துப் பிடுங்கியது. பிள்ளையவர்கள் உடனே எழுந்து, அஞ்சலியஸ்தராய் நின்று, ‘சற்குரு’ என்று கூறி நாவலரை வணங்கினார். அன்றிலிருந்தே இரு வாதம் வல்ல சிங்கங்களும் ஒன்றிணைந்து தமிழுக்கு உழைத்து வரலாயின.

சென்னை வாழ்க்கையின்போது, அன்றாது கிறிஸ்தவ மத விசுவாசம் ஆட்டங்கண்டு, கரோல் அவர்கள் தாம் செய்த சைவ துஷணங்களுக்குப் பரிகாரமாகச் சிதம்பரேசர் சன்னிதானத்தில், பொன்னாசி காய்ச்சித் தமது நாவினே சுருவித்துக் கொண்டா ரென்றுங் கூறுவர். அத்தோடு தாம் எழுதிய சைவசமயக் கண்டன நூலாகிய சுப்பிர



பத்தை மறுத்துத், தாமே சுப்பிரதீப மறுப்பு நூலினை எழுதிக்கொண்டார். அதனை அச்சிட்டு வெளியிடும்வரை காலன் கரோலை விட்டுவைக்கவில்லையான படியினால் அந்நூல் அவரது உறவினர் சிலரால் தீயிடப்பட்ட தென்று கூறப்படுகின்றது.

இத்துணை அரிய தமிழ் மகன், தமிழ்க் கணித உலகின் தலைவன் ஆயிரத்து எண்ணூற்று எண்பதாம் ஆண்டு, கார்த்திகை மாதம், இருபத்தோராம் நாள் தம் அறுபதாம் வயதில் அன்றாது துணைவியின் ஊராகிய சங்கானையில் இவ்வுலகவாழ்வினை நீத்தனர். அன்றாது உடன்பிறவாச் சகோதரரான நாவலரவர்கள் இறந்த ஆண்டின் அடுத்த ஆண்டு, அதே மாதம், அதே நாள் கரோல் அவர்கள் இறையுடம்பெய்தினார். அன்றார் பணிகள் யாவும் கல்விப்பணியாக, தமிழ்ப்பணியாகப் பரிணமிக்கின்றன.

நாவலரின் பெருமதிப்பிற்குப் பாத்திரமான நம் பிள்ளையவர்களை நாவலரவர்கள் வெளிப்படையாகப் புகழும் வேளையில்,

பிள்ளையவர்கள் பிறந்ததே யாழ்ப்பாணத்துக்குப் பெருமை என்று குறிப்பிடுகின்றார். இதுமட்டுமல்லாது யாழ்ப்பாணத்தெழுந்த அரிய நூல்களின் வரிசையிலே பிள்ளையவர்களின் வீசகணித நூலையும் குறிப்பிட்டுப் பாராட்டியுள்ளார்.

எனவே சுதுமலை பெற்றெடுத்த நம் டானியல் கரோல் விசுவநாதபிள்ளையவர்கள், செமினெரித்தாய் ஈன்ற பொழுதினும் பெரிதுவக்கும் வண்ணம் வாழ்ந்த தவப்புதல்வர்; தமிழ்க் கணித உலகின் மேதை; மொழி பெயர்ப்பில் துறைபோகிய வித்தகர்; வாதக் கலை கைவந்த வல்லாளர் என்ற பெருமைகளைத் தம்மகத்தே தாங்கி, நம் கல்லூரியின் மாணவ சமுதாயத்தின் ஒப்புயர்வற்ற முன்னோடிகளிலொருவராயும், அரியதோர் ஆசிரியப் பெருமகனாயும் இலங்கி, நம் கல்லூரியின் பெருமைமிகு நாமம் ஓங்கி ஒலிக்க உழைத்த உத்தமராவர்.

சு. தேவானந்தர்  
12 Sp. (Bio.)

## IMPORTANT LANDMARKS

### Our First Editorial

(To demonstrate the historic continuity, we reproduce below the Editorial that appeared in the First issue of the Miscellany published in 1879.)

The Jaffna College Miscellany,  
Edited by the Students.

“He most lives who thinks most, feels the noblest, acts the best”

October 1879

This little sheet is published principally in the interest of the students of Jaffna College. It has been part of the regular programme in the fortnightly meetings of the *Improvement Society* to have read two papers the *Student* and the *Banner* edited and written by the students. Increasing interest in these led to a desire for a printed paper by permission of the Faculty and subject to their supervision the attempt is now made, and the first number issued. This is not a *Journal of Education*. It is not in the ordinary sense a *newspaper*. It does not aspire to the task of reforming society or revolutionizing the government. The first object, as stated at the outset, is benefit to the students themselves; to give increased interest in the practical study of the English language, encourage clearness of thought and care, with simplicity in expression. The editors are students, and the contents will be selections from original articles first appearing in the *Student* and the *Banner*.

A second object and scarcely less desirable and important than the first is to furnish a medium of communication to and from the *Alumni*. An insti-

tution of learning lives not only in its present students but in those of the past and the student's life is not merely the time spent in College but as long as there continues an interest in the studies that had begun and an affectionate regard for one's *Alma Mater*. Some space will be set apart for news of the *Alumni*. Its content must be determined by the interest manifested by the *Alumni* themselves.

Such space as seems desirable or can be spared when the more especial objects shall have been observed will be devoted to matters of general or educational interests. The *Miscellany* comes with a word of friendly welcome. To the enemies of the College, if such there be it bears the same greeting, hoping even for a similar reception.

The philosopher's field as the story goes on, was small in lateral dimensions, but it was very high, it extended clear up to the sky. So with our little paper. Its bounds are contracted but it reaches upward; it hopes to contribute its little increment to the grand result of advancing culture and sound Christian education in Ceylon.



# The Ter-Jubilee Prize-Day Address

delivered by

**The Rt. Rev. D. J. Ambalavanar**

on 17-3-1973

I am not unmindful of the great honour you have conferred on me and my wife in inviting us to be Chief Guests at this Ter-Jubilee Prize-Giving function. Some months ago Dr. Jeyasingham in introducing the Ter-Jubilee celebrations said that they were not planning any one function but that the various functions of the year will be given a special flavour. So I take it that my wife and I have been given the onerous task of providing that special flavour for this annual Prize-Giving! My wife has had considerable experience in delivering babies, so delivering the prizes to the worthy prize winners could not have been a difficult task for her. I suppose you will agree she has done her part well, and that you do relish that flavour! I cannot claim inexperience in the art of delivering speeches but I must confess that this Prize-Giving Address is a maiden effort for me and even if I fail to please your palate I am very grateful for this opportunity given to me to make my maiden Prize Day speech at the function of my Alma Mater.

When the Principal extended to me this invitation, I must confess, I was immediately reminded of the galaxy of great men who have adorned this platform, and so felt very unworthy of this honour. The first Bishop who ever visited this Campus and addressed the students was no less a person than the revered Bishop Reginald Heber of Calcutta in the year 1830, seven years after the founding of the Batticotta Seminary. That invitation to a visiting Anglican Bishop

extended by a group of American Congregational Missionaries at the Seminary was a token of the nascent ecumenical spirit that pervaded this place right at the outset. I take it Sir, that your invitation to me today at this 150th year Prize-Day function is only a token of the close link between the Church and the College which you have aptly described as an "intimate intertwining". I do not know the full list of your former Prize-Giving guests but I guess if this is not the first; at least it is a rare occasion when you have got a couple where both husband and wife are Alumni of the College. It is my shrewd suspicion that the Principal must have wanted to use this function as an advertisement for the co-educational programme of the College. Whatever your motives might have been we remain deeply grateful.

I have one other pleasant task which I would like to carry out at the outset and that is to congratulate the prize-winners for their achievements. We are sure you have been rewarded for your talents and hard work:

To those of you who have not won any prizes, as also to the prize-winners my advice is, prize or no prize, knowledge is its own reward and as long as you are determined to make the best of your opportunities here your efforts will be well-rewarded in life. I have a friend who studied at this College from the Primary School to the B A. He is now a leading advocate in a foreign country. He was seated beside me at the

last Prize-Giving of his student days and as we began clapping for the first prize-winner he wistfully remarked, "I have attended eleven Prize-Giving functions at the College and my only contribution has been to clap hands". To those of you who have only clapped hands this is an encouraging reminder that life's opportunities are wide and open and that they do not finish at a Prize-Giving function.

Congratulating the prize-winners brings me to the subject of "equality" which is one of the accepted concepts of a democratic society. A school in a democratic society should be a place where all students are treated as equals and are given equality of opportunity. However, a Prize-day function reminds us that the word equality in its application to human beings has to be qualified. G. K. Chesterton once said, the working classes can hardly be interested in the equality of man for they are more interested in the inequality of racehorses. All serious students of sociology and anthropology would agree that man is one of the most diverse and variable of all creatures. They are different in talents, temperaments, tastes, intellectual ability, aptitudes, needs and so on. It is this very variety that can be the source of strength to a human community. Any sound educational system should take this seriously into account. This is a direction in which a private Christian College like Jaffna College could continue to play a creative role in an era of universal education where the State plays the major role. Julian Huxley makes the suggestion that "freedom in inequality" or better, *varied excellence* should be the goal of an educational system. Huxley further states, "educationalists must assuredly struggle against

conformism and must resist the imposition of all dogmatisms, including their own. They will remember that cultural and individual diversity is precious in itself, and will strive for vivifying variety and against monotonous mediocrity. They will try to ensure that the more gifted children are not bored and frustrated by being kept back to the level of the average, the less gifted not made to suffer by being pushed beyond their capacities. They will try to provide a range of opportunities to meet their pupils' range of aptitudes. But they will hold fast to the humanist vision of variety in unity, and will endeavour to provide a common ground of thought and action, a unitary vision and framework of ideas which all human variants can share". A vision of variety in unity and concern for varied excellence means that we must deal with the individual and not with the mass.

Professor Herbert Butterfield recounting his first few days at Cambridge University as a student says that he discovered the tutor to whom he was assigned was supposed to have charge not over a particular subject but over a particular man.

I would like to congratulate the Principal on his Report which gives us a sufficient indication of the manner in which Jaffna College is trying to play this creative role of "providing a range of opportunities to meet their pupils' range of aptitudes" and by the restriction of numbers to about 800 is trying to fulfil the ideal of the school as the place of the encounter of the dedicated teacher with the committed student rather than that of a teaching factory.

I realise Sir, that I am speaking at the 150th Anniversary Prize-giving function of our College. It is but right that we



should take a look to our past before we look forward towards the future. It was Edmund Burke who said "People will not look forward to posterity who never look backward to their ancestors".

Batticotta Seminary, the precursor of Jaffna College was established in 1823, 25 years after Ceylon became a British Crown Colony in 1798. It is significant that today in the 25th year of Ceylon's independence Jaffna College celebrates its Ter-Jubilee or 150th Anniversary. These 150 years is perhaps the most significant and eventful century and a half in the whole history of Jaffna and of Ceylon and we give thanks to God today for the role that this College was enabled to play in the direction and shaping of this history. Pericles is said to have remarked about his great City of Athens, "Our city is the education of Greece". It will certainly not be inappropriate to claim for the Batticotta Seminary that it was the education of Jaffna and in no small measure a beacon light of education for the whole island. As a citizen of a country in its 25th year of independence and as a member of a Diocese that came into existence as part of a United Church 25 years ago inheriting the work of the American Ceylon Mission I am not unmindful of the privilege that is mine to voice the sentiments of the thousands of Christians and non Christians in this country who are beholden so much to the pioneering role that this College has played not only in the history of education but also in the history of this country and in the history of the Church. The Dutch who ruled Ceylon before Britain had sided the Americans in their war of independence. Therefore American Missionaries arriving in Ceylon, only recently a Dutch Colony and only a

few years after their own war of independence were suspect. It was the apprehensions that the Colonial Government harboured which resulted in the American Missionaries setting foot in Jaffna. Contrary to the fears of the Government the Missionaries did not preach sedition or incite the people to revolt or rebellion but they did something better. They set their task to the proclamation of the Gospel of salvation and to the service of truth and knowledge. They carried out their task as a labour of love and they believed that it was their duty to give our people the very best they could. They were not content with starting schools to teach reading and writing but decided to give University education of the same standard they were accustomed to. They were not content with mere dispensaries giving out a few mixtures to the sick but with a well-equipped hospital which was good enough to train doctors in the Western Medical tradition.

Their goal was therefore to create a local enlightened leadership which could take responsibility for the good work they had initiated. This was the best foundation they could have laid to prepare a people for independence and self-government. The part the Alumni of this College have played in the the freedom movement and in the development of this country is well-known and needs no repetition. Freedom and liberty in the best sense of those terms have marked the spirit of this College right from the days of its founders and it is our prayer that this spirit will continue to inspire the generations of students who will pass through the portals of this institution.

Looking back at the 150 years of this institution it would be right to say in a broad sense that the first hundred years were a period of pioneering, and pace-setting as it were, in the field of education, whereas the last 50 years have been a period of co-operation and partnership in a national scheme of education. The task of pioneers is in a sense to make themselves eventually unnecessary. 150 years ago people had to be prodded and persuaded about the benefits of education and the College truly played a pioneering role. Two or three generations later the College fulfilled its mission in a context where education was a privilege sought after. Later in this century we have moved into an era of general education, when education is assumed to be a universal right. Principals' Reports and Prize-Day Addresses of earlier years will show how those who ran this institution constantly kept prodding the Government to accept greater responsibility for the education of the people. Today we can only rejoice that every child in this country enjoys the right and privilege to education although we have yet far to go in respect of its quality.

Once again Jaffna College is called upon to play a new role as an independent private College in the context of a national system of education. In the 18th century Dr. Samuel Johnson complained about a system of education where "everybody got a little learning and nobody a belly full". It should be the aim of a college like this in an era of mass education to give its students "a belly full". T. S. Eliot once said "A nation's system of education is much more important than its system of Government". However limited our powers may be to shape the nation's system

of education we owe it to the many generations unborn to play our part in the shaping of that system. A national system of education necessary as it is can run into the danger of sacrificing, the highest needs of the human spirit to the administrative convenience of a Government department, or to the stereotyped regimentation that is the temptation of doctrinaire politicians. The Managing Director of a string of cattle farms can justly be proud of its efficient system in which, he could say from his office what food is being fed to his cattle in all his farms at a particular time on a particular day. If however, a ministry of education devices a system of national education where from an office a ministry official can say what subject is being taught based on what text book at a particular day and time throughout the length and breadth of the country, this would be cramping and crippling the human spirit that strives for development and fulfilment in freedom.

Every student has a personality of his own and the development of his individual personality should be one of the aims of Education. The Principal's Report today sufficiently proves that this College is concerned with the development of each student, taking into account his talents, aptitudes and needs. Our founders believed it to be their duty to give the best in education to their wards. Their insistence that all students received the maximum attention of his teachers and learned the disciplines of community life. Today we may restate this aim as *excellence in education* and I would plead that Jaffna College today as a private Christian College makes as its decisive ideal and goal, *excellence in education*. I have no competence



in the field of education or of sociology to spell out comprehensively the aims and ideals of education and it is not my intention to do so. However, there are two aspects of an educational programme which aims at excellence which I would like to stress, for they are aspects I fear that are often ignored in a national system.

We live in a time when education in Ceylon has become intensely competitive. Passing examinations, making the grade, maximum number of credits and so on, seem to have become the *raison d'être* of school programmes. Private tuitions are now considered an indispensable supplementary programme to achieve these aims. I hope Jaffna College will be no second to any other institution in producing credits, passes University Entrances etc. but I hope there will be by-products of a more fundamental programme of education which stresses the living encounter between teacher and student in a living community. A genuine educator educates as much by what he is as by what he knows. The influence of personality upon personality, the impact of mind upon mind is surely one of the essentials of education. It is therefore the intellectual, cultural and moral quality of a teacher that will ultimately contribute to excellence in education rather than mere techniques or methods of instruction. "The habitual vision of greatness" that a teacher can present to his students is the surest guarantee of a sound education. The teacher who can infect his tastes and attitudes arouse curiosity, stimulate thought and open new vistas of the mind, the teacher who can communicate his love and passion for a subject is the one who can contribute to excellence in education.

Fifty years ago Rev. John Bicknell reading the Principal's Report at the Centenary Prize Giving paid this tribute to one of the illustrious sons of this country who taught at this college, Mr. Allen Abraham. Rev. Bicknell said, "when asked whom we are to get to fill Mr. Abraham's place, I reply, nobody. No one can fill his place. He had a completeness of knowledge, a skill in teaching, a wisdom in counsel, a willingness to work unmindful of his own comfort, and a get-along with others spirit that makes one despair of filling his place with any one man". The rich heritage of Jaffna College for which we give thanks today is the heritage of such men who have lived and toiled here. If our aim is excellence in education let us hope that the students who pass through this College will be subject to the influence and impact of such excellent men who will make this College a stimulating and inspiring Community from which generations of students will derive strength and nourishment.

The other aspect of excellence in education which I would like to stress is the kindling of a true love of truth and knowledge. We all agree that education must have practical value, it must enable a man to learn some skills and fit him for a profession or vocation in life. In this age of technology one does not have to argue this aspect of education very much. This is now assumed to be one of the aims of education, but we must also heed the warning of the wise men and creative thinkers who warn us that an over emphasis of the utilitarian aspect of education can end up in a society which is a welter of ugliness. How tragic if we have only the skills to produce faster and faster modes of transport but have no clue about any

direction in life, if we have men who have mastered electronics and radio technology but not those who are able to compose the music or drama that can be put across it, if we master the modes of mass communication but not know the elements of human social relationships. T. S. Eliot asked "where is the wisdom we have lost in knowledge and where is the knowledge we have lost in information". The love of truth and beauty and the pursuit of knowledge for its own sake is one of the marks of a truly educated man. To do this a school like ours must help to lay the foundation of elementary aesthetic appreciation. Students must be exposed to great literature, great art, great music and helped to cultivate their tastes and capacity to appreciate them. Students must be helped to enjoy their subjects and take delight in the pursuit and discovery of knowledge. It is said that Mathematicians in Cambridge when they dine together drink a toast to Mathematics with the words "Here's to Mathematics and may it never be of any use". Such an idealistic aim in education I know cannot appeal to a materialistic age with its consumer-mentality but such idealism may be in the last resort the surest foundation genuine of knowledge.

Some days ago I read the account of this Institution's Centenary Celebrations, in the College Miscellany of 1923. What a happy coincidence that the student who made an oration at the Prize Day function is here on the platform with us as one of the Directors of the College, Mr. Lyman Kulathungam. The speeches and reports on that occasion breathed an air of confidence. There were bold predictions and courageous forecasts for the future of the College some of which have already been realised. I am sure

all of you will agree that today as we face the future we breathe a different atmosphere, an atmosphere of uncertainty and doubt. We are aware that we have very little say in the shaping of the educational policies of the future and that by and large we have to fall in line with State policies preserving whatever freedom we may yet have, to make our own distinct contribution. Some years ago there was a great Industrial exhibition in West Germany. The people took it as an occasion to celebrate the nation's economic recovery. At the entrance to the exhibition grounds were inscribed in large bold letters the words of one of their greatest citizens, Martin Luther—"If I knew the world would be destroyed tomorrow, I would still plant my apple tree today". The message of that great protestant reformer was that a man must live by faith. It is a message that we need to heed today. The future may look uncertain but our faith is in the faithfulness of God. Even if we knew the College may be closed down tomorrow let us plant our mango trees today in the faith and confidence that the sacrifice and service of generations of Missionaries and nationals can never go waste and that the light kindled in this place can never be put out. As we give thanks to God for the 150 years of our history let us face the future with hope that the Lord who guided us in the past will continue to guide us and give us the powers equal to our tasks for the future.

The changes the world has seen during the last one hundred and fifty years both in the field of knowledge and of social development are certainly of more far-reaching significance than all the changes of earlier recorded history. The vast strides of



Scientific and Technological advance has resulted in a knowledge explosion. Revolutionary changes in the realm of politics, economics and culture have resulted in a society of change. Space travel has vastly extended our mental and physical horizons. All this has resulted in the shaking of many of our accepted standards and values. We are faced with new questions and new problems which demand fresh answers and fresh solutions. Educationists will be called upon to play a creative role in all this. When we are faced with such rapid change, the alternatives for us

are either to drift or to steer. The challenge for us is either to anticipate progress or just follow it. Let us hope that in the new situation we are placed those who run the affairs of this college will be given the wisdom and foresight to choose aright. The Author of Epistle to the Hebrews has a wise word for us, "What can be shaken has been shaken, that the things which cannot be shaken may remain". It is those who can discern, and hold fast to the things which cannot be shaken who can also respond adequately to the changes that come upon them.



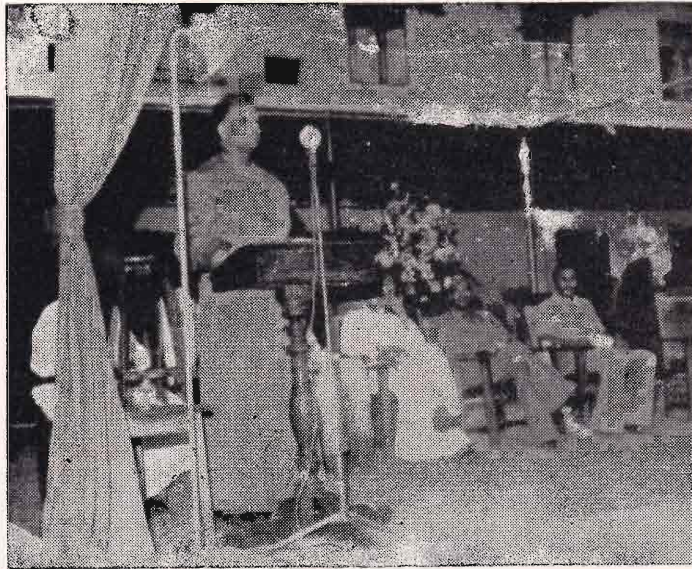
#### SANSKRIT MANUSCRIPTS IN JAPAN

*Prof. Max Muller has announced a curious discovery of Sanskrit Manuscripts recently made in Japan, by two of his Japanese pupils at Oxford. The work is the text of the celebrated "Diamond Knife" forming part of the Sacred Canon or Bible of the Buddhists, but hitherto only known through Thebetian and Mongolian translations, the original being supposed to be irrecoverably lost. Owing to the early practice among the Chinese Buddhists of making pilgrimages to the holy places of their worship in India and taking back with them Sanskrit Manuscripts, Prof. Muller has always been of opinion that a number of such precious relics must be existing in China. Such a discovery in Japan however was wholly unexpected.*

Miscellany, March, 1882

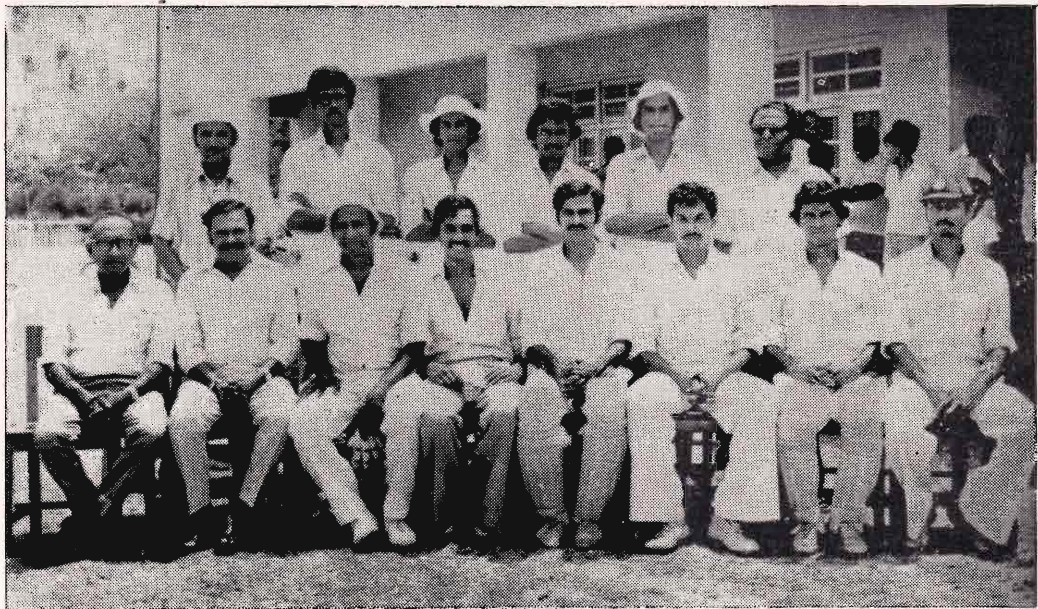


Centenary Celebrations of the  
Alumni Association — The platform at the Public Meeting.



(L. to R.) Rt. Rev. D. J. Ambalavanar (*Standing*), Rt. Rev. S. Kulandran, Padma Shri Chandran, D. S. Devanesen, Prof. J. B. Selliah (*President*).

Some Past Captains of the College present at the centenary Cricket Match against the Old Patricians



*Standing (L. to R.)* Prof. J. B. Selliah, V. Sutharshan, S. Jeyendran,  
G. J. Gunaseelan, S. Sivakumar, The Principal.  
*Seated (L. to R.):* A. M. Brodie, C. Nagendran, M. Thavayogarah,  
S. Sanmuga, C. Nadesan, M. Shanmugaratnam,  
G. J. Gunasegaram, B. Murugamoorthy.



Some of the past players of St. Patrick's College and Jaffna College  
who participated at the Centenary Alumni Match.



# நூற்றாண்டு விழாக் காணும் பழைய மாணவர் சங்கம்

வண. எஸ். மனோபவன்

இலங்கையில் நூற்றாண்டு விழாவெடுக்கும் பழைய மாணவர் சங்கம் என்னும் பெருமைபடைத்தது யாழ்ப்பாணக் கல்லூரி பழைய மாணவர் சங்கம். வட்டுக்கோட்டையில் அமெரிக்கன் மிஷனரிகளினால் ஆங்கிலக் கல்வி 1823ல் ஆரம்பிக்கப்பட்டது. ஆனால் அதன் பழைய மாணவர்கள் சங்கத்தினை அமைப்பதில் முன்னின்று உழைத்தவர்கள் நம் நாட்டவரே. யாழ்ப்பாணக் கல்லூரியை உருவாக்கிய அறிஞர்களில் ஒருவராகிய ஆர். ஓ. டி. ஆஷ்பெரி இந்தியத் துணைக்கண்டத்திற்கு 1878இல் விஜயம் செய்தபொழுது அங்கு தலைசிறந்த கல்லூரிகளின் பழைய மாணவர்கள் சங்கங்களை உருவாக்கிச் செயற்படுவதனைக் கண்ணுற்றார், யாழ்ப்பாணக் கல்லூரியில் பயின்ற மாணவர்களுக்கு இத்தகைய ஒரு அமைப்பு அதிக பயனளிக்கும் என்று எடுத்தியம்பினார். தமது அறிவை விருத்தி செய்துகொள்ளவும், தாம் கற்ற கல்லூரியுடன் நல்லுறவைப் பேணி வளர்க்கவும் பழைய மாணவர் சங்கம் அவசியம் என்று வாதாடினார். அவருக்கு ஆரம்பத்தில் பழைய மாணவரிடமிருந்தோ கல்லூரியின் ஆசிரியர்களிடமிருந்தோ அதிக ஆதரவு கிடைக்கவில்லை. ஆஸ்பெரி அவர்கள் இல்லத்தில் ஆஸ்பெரி அவர்களும், F. G. காப்பென்ரர் அவர்களும், E. P. ஹேஸ்டிங்ஸ் அவர்களும் கூடிப் பழைய மாணவர் சங்கத்திற்கான திட்டங்களை வகுத்தனர். பழைய மாணவர் சங்கம் மலரத் தொடங்கியது. அடுத்த கூட்டம் காங்கேசன்துறையில் நடைபெற்றது. பல பழைய மாணவர்கள் கலந்து கொண்டனர். 1879இல் அடுத்த கூட்டம் பண்டத்தரிப்பு ஆங்கில வித்தியாசாலையில் நடைபெற்ற பொழுது பழைய மாணவர் சங்கம் அதன் பூரண வடிவத்தைப் பெற்று விட்டது.

இக்கூட்டத்தில் கலந்து கொண்டவர்கள் பழைய மாணவர் சங்கத்தின் விதிகளுக்கு அமைய நடந்துகொள்வதென ஒரு ஆவணத்தில் கையொப்பமிட்டனர். முதலாவது தலைவராக யாழ்ப்பாணக் கல்லூரி அதிபர் E. P. ஹேஸ்டிங்ஸ் அவர்களும், செயலாளராகத் திரு. S. P. லோட்டன் அவர்களும் தெரிவு

செய்யப்பட்டனர். அன்று திடசங்கற்பமும் ஆர்வமும் கொண்ட ஒரு சிலரால் ஆரம்பிக்கப்பட்ட பழைய மாணவர் சங்கம், இன்று ஆல்போல் பருத்து அறுகுபோல் படர்ந்து விட்டது. உலகெங்கும் பரந்து வாழும் யாழ்ப்பாணக் கல்லூரியின் பழைய மாணவர்கள் இந்தச் சங்கத்தின் நடவடிக்கைகளில் மிகுந்த பற்றுடன் ஈடுபட்டுழைக்கின்றனர். யாழ்ப்பாணக் கல்லூரிக்கும் அதன் பழைய மாணவர்களுக்குமிடையில் நல்லுறவை வளர்க்கும் சீரிய பணியில் இச்சங்கம் உழைத்து வருகின்றது. இன்று இந்தச் சங்கத்தின் தலைவராக யாழ்ப்பாணப் பல்கலைக்கழகக் கணிதப் பேராசிரியர் கலாநிதி பாலன் செல்லையாவும், செயலாளராக வண. எஸ். மனோபவனும் செயலாற்றி வருகின்றனர்.

## நூற்றாண்டுவிழாவின் பிரதம அதிதி

பழைய மாணவர் சங்கத்தினர் எடுக்கும் நூற்றாண்டு விழாவில் பிரதம அதிதியாகக் கலந்துகொள்ளும் பத்மஸ்ரீ சந்திரன் தேவநேசன் இந்தியாவின் தலைசிறந்த அறிஞர்களில் ஒருவர். “குமுதம்” பத்திரிகையில் கேள்வி-பதில் பகுதியில் விடையளிக்கும் ‘அரசு’ இந்தியாவின் தலைசிறந்த ஆங்கிலச் சொற்பொழிவாளராகச் சந்திரன் தேவநேசன் அவர்களையே குறிப்பிட்டுள்ளார். இந்த மாமேதை இலங்கையோடு நீண்டகாலத் தொடர்புடையவர். தமது இளமைப்பராயத்தை இலங்கையில் கழித்த தேவநேசன், கண்டி கிங்ஸ்லூட் கல்லூரியின் பழைய மாணவர். இடதுசாரித் தலைவர்களில் ஒருவராகிய லெஸ்லி குணவர்த் தனவின் சகோதரியையே இவர் திருமணம் செய்துள்ளார். கொழும்பு Y. M. C. A. இல் சமயத்துறைச் செயலாளராகவும், கிறிஸ்து மாணவர் இயக்கத்தின் முன்னணித் தலைவர்களில் ஒருவராகவும் சேவை செய்துள்ளார். கேம்பிரிட்ஜ் பல்கலைக் கழகத்தில் வரலாற்றுத் துறையில் ஆய்வு செய்து எம். ஏ. பட்டம் பெற்றவர். அதன் பின்னர் அமெரிக்காவிலுள்ள ஹார்வர்ட் பல்கலைக்கழகத்தில் சேர்ந்து கலாநிதிப் படிப்பைப் படித்துக் கொண்டவர். சந்திரன் தேவநேசன் அரிய



பல நூல்களின் ஆசிரியர். இவர் எழுதிய நூல்களில் தலைசிறந்ததான மகாத்மாவின் உருவாக்கம் 1939ஆம் ஆண்டு வெளிவந்தது. இந்த நூலில் நாற்பது வயதில் காந்திஜி அவர்கள் எவ்வாறு மகாத்மாவானார் என்ற காரணிகளை ஆராய்கின்றார். மகாத்மாவை உருவாக்கத் துணைபுரிந்த வரலாற்று, அரசியல் காரணிகளையும், அவரை உருவாக்கிய மேலைத்தேய கீழைத்தேய பாரம்பரியங்களையும் நுணுக்கமாக ஆராய்ந்துள்ளார். பேராசிரியர் சந்திரன் தேவநேசன் பல பதவிகளை வகித்தவர். ஆனால் அவருக்குப் பெருமை தேடித்தந்தது சென்னை கிறிஸ்தவக் கல்லூரி அதிபர் என்ற பதவியாகும்.

இதன் முதல் சுதேச அதிபராகப் பணியேற்று இதன் பெருமையை வையகமெல்லாம் அறிவித்தவர் தேவநேசன் அவர்கள். பேராசிரியர் வில்லியம் மில்லருக்குப் பின்னர் கிறிஸ்தவக் கல்லூரியின் கீர்த்தி வாய்ந்த அதிபராக விளங்கியவர். தேவநேசன் அவர்களே என்பது வரலாற்று ஆசிரியர்கள் கூறும் உண்மை. இதன் அதிபராக இந்திய துணைக்கண்டத்தின் கல்வித்துறைக்கு அவர் ஆற்றிய சேவையைக் கௌரவப்படுத்து முகமாக 1969ஆம் ஆண்டு இந்திய அரசு அவருக்குப் பத்மஸ்ரீ விருதை அளித்தது. இந்தியாவின் முன்னாள் ஜனாதிபதி டாக்டர் இராதாகிருஷ்ணன் வி. கோ. சூர்யநாராயண சாஸ்திரி, பி. ஆர். இராஜமையர் போன்ற ஞானிகளை உருவாக்கிக் கொடுத்த சென்னை கிறிஸ்தவக் கல்லூரியின் பெருமைக்கும் பாரம்பரியத்துக்குமேற்பு கல்லூரியை வளர்த்தவர். யாழ்ப்பாணத்திற்கும் சென்னை கிறிஸ்தவ கல்லூரிக்கும் நெருங்கிய சம்பந்தமுண்டு. யாழ்ப்பாணத்தின் தலைசிறந்த கல்விமான்கள் பலர் சென்னை கிறிஸ்தவக் கல்லூரியின் பழைய மாணவர்கள். பேராசிரியர் கு. நேசையா, வித்தியாதிபதி மாணிக்கவாசகர், செந்தமிழ்த் தலைவர் வி. பொன்னம்பலம், யாழ்ப்பாணக் கல்லூரி அதிபர் ஏ. கதிர்காமர், சென் ஜோன்ஸ் கல்லூரி அதிபர் சி. இ. ஆனந்தராஜன், மகாஜனாக் கல்லூரி அதிபர் கணகசபாபதி ஆகியோரை உருவாக்கி இலங்கைக்குத் தனித்

தது சென்னை கிறிஸ்தவக் கல்லூரியே என்பது குறிப்பிடத்தக்கது.

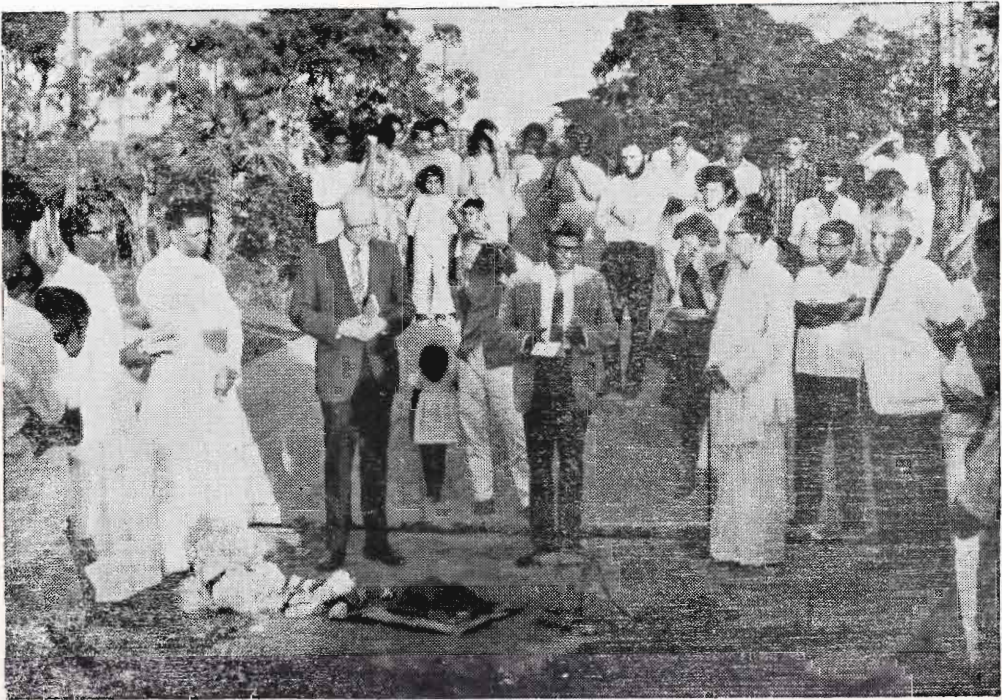
சென்னை கிறிஸ்தவக் கல்லூரியின் வளர்ச்சியைக் கண்ணுற்ற இந்திய அரசு புதிதாக அமைக்கப்பட்ட வடகிழ் மலைப்பிரதேச பல்கலைக் கழகத்திற்கு இவரையே துணை வேந்தராக நியமித்தது. அதனைச் சரியான பாதையில் வளர்த்துவிட்டு இளைப்பாறிய தேவநேசன் அவர்கள் இன்று சென்னையில் அபிவிருத்திக் கல்வி என்ற நிறுவனத்தை இயக்கி வருகின்றார். இத்தகைய பேரறிஞரின் வருகை யாழ்ப்பாணத்தில் குறிப்பாக அறிஞர்கள் மத்தியில் எத்தகைய குதூகலத்தை ஏற்படுத்தும் என்று கூறத் தேவையில்லை. அன்னாரை வரவேற்க உற்சாகம் கரைபுரண்டோடுகின்றது.

### நூல்நிலையத் திறப்பு விழா

பழைய மாணவர் சங்கம் பெருவிழாவில் முக்கிய நிகழ்ச்சிகளில் ஒன்றாக அமைவது டானியல் புவர் நூல் நிலையத் திறப்புவிழாவாகும். யாழ்ப்பாணக் கல்லூரி நூல்நிலையம் வரலாற்றுப் பெருமை வாய்ந்தது. இன்று அதெற்கெனப் பல மில்லியன் ரூபா செலவில் இருமாடிக் கட்டிடம் யாழ்ப்பாணக் கல்லூரியின் கிழக்கு முனையில் அமைக்கப்பட்டுள்ளது. இதற்கு டானியல் புவர் ஞாபகார்த்த நூல்நிலையம் (Daniel Poor Memorial Library) என்று பெயர் சூட்டப்பட்டுள்ளது சாலப் பொருத்தமானதேயாகும். கலாநிதி டானியல் புவர் M. A. D. D. 1816 இல் அமெரிக்காவிலிருந்து ஈழம் வந்தவர். வட்டுக் கோட்டை செமினரியின் முதலாவது அதிபர். 1841இல் ஈழத்தில் தோன்றிய தமிழ்ப் பத்திரிகையான உதயதாரகையின் முதல் ஆசிரியர். செமினரியில் கணிதம், வானசாஸ்திரம், விஞ்ஞானம், தர்க்கம் முதலியன போதித்த அரும் புலவர். “சிவஞான போதத்தை” ஆங்கிலத்தில் மொழிபெயர்த்த அறிஞர். இந்நாட்டு மக்களின் கல்விவளர்ச்சிக்காகவே தம் வாழ்வை அர்ப்பணித்து 1855ஆம் ஆண்டு பேதிநோய் காரணமாக இறந்து இந்நாட்டின் மண்ணேடு மண்ணானவர். இந்த மகாவீர தியாகியின் நினைவு நிழலாடும் இந்நாட்களில் யாழ்ப்பாணக் கல்லூரிப் பழையமாணவர்கள் பெருவிழா சிறக்க வாழ்த்துகின்றோம்.



THE TECHNICAL INSTITUTE  
Comes into being



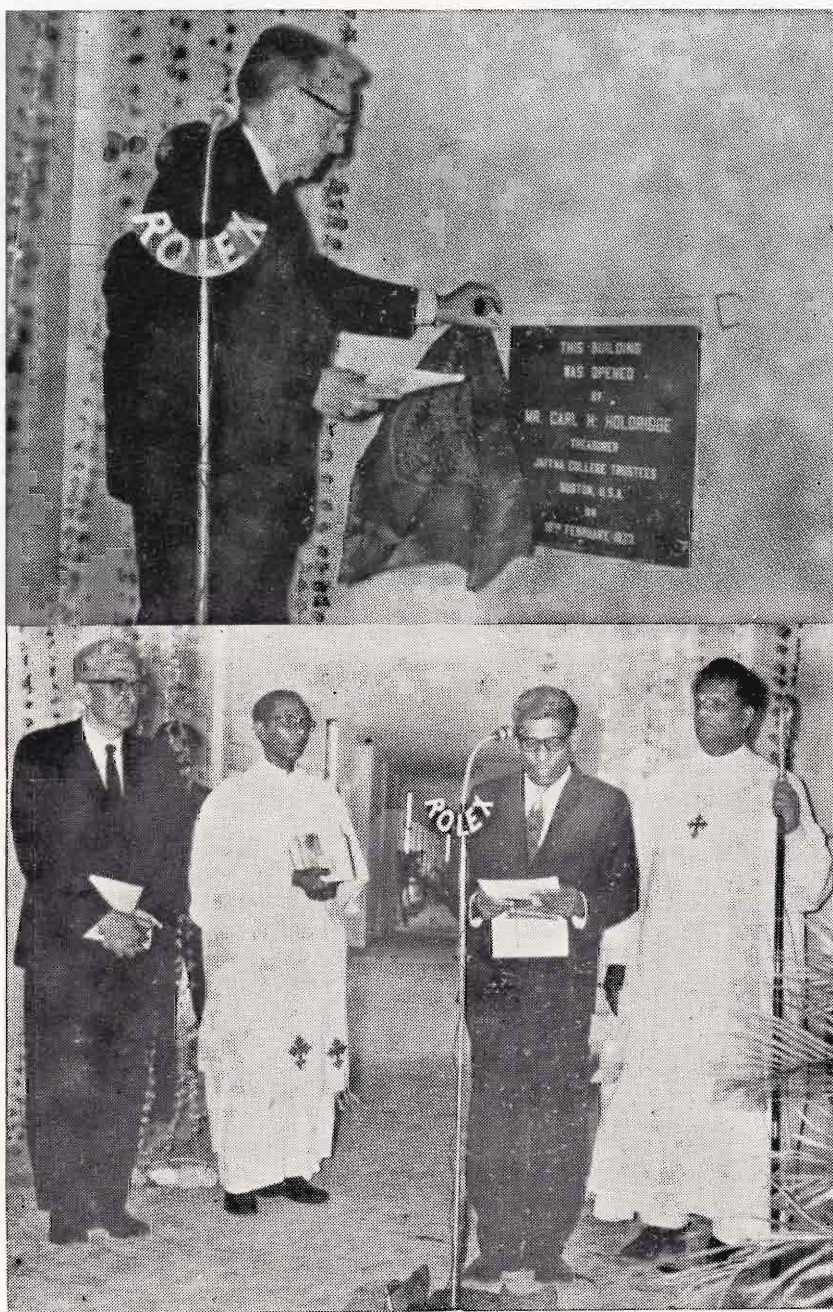
Rev. (Dr.) Telfer Mook lays the Foundation — 1972



The Buildings in the initial stage.



The formal opening of the Technical Institute — 1973



*Top :* Mr. Carl Holdridge declaring the building open.

*Bottom:* Dr. W. L. Jeyasingham, presiding at the meeting.



# Jaffna College Technical Institute

by S. S. Anand

The Jaffna College Technical Institute at Vaddukoddai in the Jaffna District is entirely a private educational organisation run by a few bodies. This Technical Institute has another section known as the Agricultural Institute. This Institute is meaningfully pledged to produce fully-fledged technicians. They in turn will make use of their developed skill to render services for the well-being of the community. So it is no wonder that such an Institution is assuming more and more importance as it has produced many skilled technicians in recent times.

Its history goes back to 1968 when the Board of Directors of Jaffna College commenced considering putting up this institution. On the report of the Chairman appointed to make a feasibility study, the above Board proceeded to appoint a committee comprising eminent Educationists, Engineers and Industrialists to make proposals on the form and structure of the establishments that were to undertake the work. This proposal was further studied in consultation with the Trustees of Jaffna College Funds in Boston, United States of America.

Till 1970 the educational complex called Jaffna College consisted of the primary school, the secondary school, degree classes and a Study Institute the last of which was meant for adults. So the degree classes constituted the tertiary education. But only about five percent of the student population went for university education. Jaffna College felt that it had to do something towards the tertiary education of the balance

95 percent. A good number of them found further educational opportunity in the existing technical commercial study schools. But such schools avoided courses of study which called for high financial outlay. With great caution the Board of Directors of Jaffna College decided to start a Technical Institute. The reason for caution was the heavy financial commitment involved.

However, buildings were constructed and the classes started in 1974. The same year the government stepped in and took over the Undergraduate Department of Jaffna College. This had the effect of relieving the college of the expenses of the degree classes and thus released some funds which could go into technical education. This was just as well, because now 90 percent of the expenses of students in the engineering section is subsidised. In the agricultural section it is so arranged that the student does not have to pay out of his own pocket.

In this form the Institute has been growing up and today there are four technical courses in Engineering.

At present, this Institute is being governed by a council. This council consists of educationists, engineers, industrialists. These members along with other representatives make up a council of 15 members. Besides, there is the Board of Directors of Jaffna College which governs the whole educational complex. Members of these two bodies are mostly in Jaffna and can continuously adjudge the performance. In addition, there are Trustees living



in Boston, USA. These Trustees are to assist the local administrators in financial matters. So the function of this Institute is to provide education and training principally for school-leavers to become technicians and craftsmen. As is to be expected in this type of education, involving as it does expensive equipment and highly-paid staff, the cost is very high indeed. Since it is undertaken as a service to the country less than one tenth of the running costs is collected as fees from the students.

Friday 26th September this year was the Institute Day. On this day the Convocation and the Fifth Presentation of Diplomas and Certificates took place. It was a significant event in the history of this Institute when Mr. S. Rajanayagam OBE, B. Sc. (Gen.), B. Sc. (Eng.), ACGI, FIE (Lon.), FIE (Cey.) the Director, the staff and the students welcomed three Trustees from Boston, USA as principal guests on this occasion. The three Trustees were Rev. Dr. Telfer Mook the Secretary of the Board of Trustees and the General Secretary of the United Church Board for World Missions located in New York, Mr. Richard N. Edmunds the Treasurer of the Trustees and the Trust Officer in the Concord National Bank and Mr. Robert L. Day the Chairman Investment Committee of the Trustees.

Rev. Dr. Telfer Mook is a versatile personality and is a lawyer by profession. He had been associated with the Technical project even before it was decided to start it ten years ago. He was a participant in the discussions on the feasibility of the project that took place both in Jaffna and Colombo. So he is

very familiar with this part of the world. Both on account of his long association and very wide interests, he is in a position to give guidance and suggestions in efforts made with regard to the development of this Institute. In fact, the Trustees in Boston have difficulty in getting information regarding the situation here.

It is an appreciable effort on the part of Rev. Dr. Telfer Mook, Mr. Richard N. Edmunds, Mr. Robert L. Day to have come all the way from U.S. They could see for themselves something of the work of the Institute and what it does for the youth of this part of the world. As they went round in Jaffna they were able to gauge the relative importance of this unit. Besides, when they saw the state of development of the area and the form of life and activity here they could gauge the importance of the place that technical education should occupy in the local administrators' educational efforts.

The Director Mr. S. Rajanayagam was extremely glad to receive them as the principal guests for the occasion. The students demonstrated to the visitors some idea of the work they do. They proudly presented the articles they had made and the work they had done. Mr. Robert L. Day delivered the Graduation Day Address. Mr. Richard N. Edmunds presented the diplomas and certificates to the students who had secured them during the session 79-80.

This Institute offers many courses in Engineering Science, Electrical equipment Electronics, Motor vehicle Technology, Foundry Practice and Welding Technology,

The entire highly sophisticated and expensive equipment has been donated to this Institute which is now moderately equipped to make a technician or a craftsman. Hence when these Trustees were present here they were able to see that the Baby was growing fast.

Technical education is growing fast throughout the world. It is being looked upon as a key factor for the developing countries, particularly Sri Lanka. In recognition of this, the Netherlands has now given a grant to this Institute with which buildings are further extended for office, library, assembly hall, hostels for students and houses for the staff. When this venture was started it was

their hope that it would lead to an improvement of the material amenities of life in Jaffna.

To an unexpected extent, however, it has tended to help the Middle East and other overseas countries. This cannot be avoided, and the way to achieve the original objective is to endeavour to produce more, so that some will remain in our country. Some do, and nothing has given Mr. Rajanayagam greater satisfaction than to take some work, to a shop in Jaffna and find it undertaken by one of his former students of the Institute, finished by him and says Mr. Rajanayagam 'his charges are lower than that of others'.

#### ALFRED TENNYSON

*Alfred Tennyson, the present Poet Laureate of England was born in Somersby, Lincolnshire, England in 1809. At the age of 18 years in company with his brother Charles he published a small volume bearing the title "Poems by two brothers". Unfortunately no fragment of this has been preserved. In 1829 he finished his education at TRINITY COLLEGE, Cambridge at which time he received the Chancellor's Medal for the best poem in blank verse. In 1850 at the death of Wordsworth, he became the poet laureate of England.*

Miscellany March 1882



The following lists contain names of persons who held various offices and served the College in their respective capacities down the years. We regret that due to unavoidable circumstances and difficulties in recording, there appear some inadvertant omissions, which we very much regret.

— Editor.

## Jaffna College Round Table

Year	President	Secretary
1915	Mr. C. W. Miller	Mr. E. H. Cooke
1916	Rev. John Bicknell	Mr. E. H. Cooke
1917	Rev. John Bicknell	Mr. E. H. Cooke
1918	Rev. John Bicknell	Mr. E. H. Cooke
1919	Rev. John Bicknell	Mr. E. H. Cooke & Mr. D. S. Sanders
1920	Rev. John Bicknell	Mr. D. S. Sanders
1921	Rev. John Bicknell	Mr. J. C. Amarasingham
1922	Rev. John Bicknell	Mr. L. S. Ponniah
1923	Rev. John Bicknell	Mr. L. S. Ponniah
1924	Rev. John Bicknell	Mr. A. C. Sundarampillai
1925	Rev. John Bicknell	Mr. A. C. Sundarampillai
1926 - 1934	(Records not available)	
1935	Mr. S. H. Perinpanayagam	Mr. A. M. Brodie Sr.
1936	Mr. D. S. Sanders	Mr. L. S. Kulathungam
1937	Mr. A. C. Sundarampillai	Mr. C. A. Gnanasekaram
1938	Mr. S. T. Jeevaratnam	Mr. L. S. Williams
1939	Rev. S. K. Bunker	Mr. C. S. Ponnuthurai
1940	Mr. M. I. Thomas	Mr. P. W. Ariaratnam
1941	Mr. K. A. Selliah	Mr. C. C. Kanapathippillai
1942	Mr. L. S. Kulathungam	Mr. S. S. Selvadurai
1943	Mr. A. M. Brodie Sr.	Mr. M. Rajasundaram
1944	Mr. G. O. Elias	Mr. A. T. Vethaparanam
1945	Mr. C. R. Wadsworth	Mr. W. L. Jeyasingham
1946	Mr. K. E. Mathiaparanam	Mr. B. K. Somasundaram
1947	Mr. C. S. Ponnuthurai	Mr. S. V. Balasingham
1948	Mr. C. S. Ponniah	Mr. A. R. Abraham
1949	Mr. A. T. Vethaparanam	Dr. W. R. Holmes
1950	Mr. E. J. J. Niles	Mr. K. P. Abraham
1951	Mr. L. S. Williams	Mr. R. J. Thurairajah
1952	Mr. B. K. Somasundaram	Mr. P. D. A. Perera
1953	Mr. W. L. Jeyasingham	Mr. K. J. Chelvarajan
1954	Mr. P. W. J. Muttiah	Mr. T. Venayagamoorthy
1955	Mr. S. V. Balasingham	Mr. R. S. Thambiah
1956	Mr. R. J. Thurairajah	Mr. A. Gunanayagam
1957	Mr. K. C. Thurairatnam	Mr. K. D. Arudpragasam



<b>Year</b>	<b>President</b>	<b>Secretary</b>
1958	Mr. V. Koshi	Mr. J. Selvarajasingham
1959	Mr. A. R. Abraham	Mr. A. M. Brodie
1960	Mr. J. H. Ariaratnam	Mr. L. C. D. Kulathungam
1961	Mr. A. Gunanayagam	Mr. P. J. Dev Anandhan
1962	Mr. E. Muthuthamby	Miss M. S. Elias
		Mr. J. Sathiadas
1963	Mr. T. Venayagamoorthy	Mr. S. Kadirgamar
1964	Mr. S. J. D. Isaac	Mr. C. F. J. Richards
1965	Mr. A. Kadirgamar	Mr. W. D. Kulathungam
1966	Mr. B. S. Thambiah	Mr. P. Puvanarajan
1967	Mr. L. J. D. Mahilrajan	Mr. K. Satchithanathan
1968	Mr. S. Kadirgamar	Mr. A. J. Anandarajah
1969	Mr. A. I. Sinniah	Mr. G. Rajanayagam
1970	Mr. A. M. Brodie Jr.	Mr. S. Selvarajan
		Mr. V. Ragunathamudaliyar
1971	Dr. J. B. Selliah	Mr. Stephen Balachandran
1972	Mr. R. S. Thambiah	Mr. D. J. Thurairatnam
1973	Mr. R. Kanagaratnam	Mr. C. Canmugathas
1974	Mr. J. Sathiathas	Mr. N. Thatparanathan
	Mr. R. Balasubramania Iyar	
	Mr. V. Selvaratnam	
1975	Mr. V. Selvaratnam	Mr. T. Atputharajah
		Miss S. P. Gulasingham
1976	Mr. K. Satchithanathan	Miss P. Gulasingham
1977	Mr. V. Ragunathamudaliyar	Miss. S. S. Selvadurai
1978	Ma. W. D. Kulathungam	Mr. N. A. Vimalendran
1979	Mr. W. N. Thevakadacham	Mr. V. Pathmanathan
1980	Mr. T. Visuvanathan	Mr. S. J. Manickam

## English Editors and Faculty Advisors of the Young Idea

Year	Editor	Faculty Advisor
March	1936 — C. A. Gnanasegaram	—
June	1938 — N. Nadesan	C. A. Gnanasegaram
November	1938 — W. T. Kunasingam	"
July	1939 — T. Jeyaratnam	"
February	1940 — K. Nadarajah	"
February	1941 — S. Sivanandan	"
August	1941 — R. C. Thavarajah	"
Feb.	1942 — A. F. Tampoe	"
April	1943 — T. Somasegaram	"
October	1943 — T. M. Ponnaiya	"
February	1944 — T. M. Ponnaiya	K. C. Thurairatnam
June	1944 — E. R. Appudurai	"
June	1946 — R. Thurairajah	"
March	1947 — A. Deva Rajah	E. C. A. Navaratnarajah
October	1948 — A. Deva Rajah	K. C. Thurairatnam
November	1948 — S. V. Paramsothy	"
March	1950 — V. C. Kathiresan	"
February	1951 — V. C. Kathiresan	S. P. Appasamy
October	1951 — S. Sivanayagam	"
February	1952 — L. C. D. Kulathungam	"
March	1953 — S. Rathichandran	"
March	1954 — Albert Ramalingam	"
October	1954 — S. Anandarajah	"
July	1955 — S. Gangesar	"
December	1955 — S. Gangesar	E. A. Champion
February	1956 — R. Theivendram	"
June	1957 — E. S. R. Vetharaniyam	"
December	1957 — K. Balasingam	"
February	1958 — S. Jeyahanthan	"
December	1958 — R. M. Ratnesar	L. C. D. Kulathungam
July	1959 — Oscar Joachim	"
June	1960 — C. Chakradaran	E. A. Champion
March	1961 — S. Jeyaseelan	"
July	1961 — S. Somasegaram	"
March	1962 — P. Jeyaratnam	"



Year	Editor	Faculty Advisor
March	1963 — S. Kanagasabapathy	E. A. Champion
July	1963 — R. Gunanayagam	"
March	1964 — V. Kulathungam	"
July	1964 — C. D. Kulathungam	"
March	1965 — C. D. Kulathungam	"
March	1966 — T. Balachandran	L. C. D. Kulathungam
March	1967 — A. M. Balakumar	"
March	1968 — A. M. Balakumar	"
March	1969 — M. S. Tissanayagam	T. Anandaratnam
March	1970 — T. S. Shanmuga	"
March	1971 — Nirmala Rajasingham	"
July	1971 — V. Mauresan	"
March	1972 — V. Mauresan	"
July	1971 — D. S. Jeyaraj } Joint R. Shanthakumari } Editors	"
March	1972 — S. Inpajothy Nithiraj	"
July	1972 — Pon. Poologasingham } Joint M. Indrakumar } Editors	"
March	1974 — Pon. Poologasingham } Joint M. Indrakumar } Editors	"
March	1975 — S. S. Gurupatham } Joint C. Lingeswary } Editors	"
March	1976 — R. Sumathy	"
March	1977 — R. Sumathy	"
March	1978 — S. Thevananthar	"
March	1979 — S. Thevananthar	"
March	1980 — Mario Ratnarajah	"

யாழ்ப்பாணக் கல்லூரியின் மாணவர் சஞ்சிகையான

“இள ஞாயிற்றின்” தமிழ் ஆசிரியர்களாகவும்

ஆலோசகர்களாகவும் பணியாற்றியவர்கள்

**ஆலோசகர்:**

1. திரு. பி. நவரத்தினம்
2. திரு. இ. பாலசுப்பிரமணியம்
3. திரு. எஸ். செபநேசன்

**ஆசிரியர்கள்:**

1. கே. இலட்சுமண ஐயர்
2. என். எஸ். இரத்தினசிங்கம்
3. கே. சதாசிவம்
4. கே. அழகரத்தினம்
5. எஸ். எம். கமால்தீன்
6. டி. ஆர். அம்பலவாணர்
7. செல்வி கமலம் தம்பு
8. எம். ஏ. சதாசிவம்
9. எஸ். செல்வரத்தினம்
10. எஸ். சண்முகவடிவேல்
11. ஏ. வேலாயுதம்
12. க. வைத்தியநாதர்
13. எம். சண்முகம்
14. டி. எஸ். அம்பலவாணர்
15. எம். சிவானந்தன்
16. எஸ். இராசநாயகம்
17. என். கே. சிவசுப்பிரமணியம்
18. என். சுப்பிரமணியம்
19. ஏ. மகாலிங்கம்
20. ஈ. ஆறுமுகம்
21. காசி விசுவநாதன்

22. விக்னேஸ்வர கடாட்சம்
23. ஏ. முத்துலிங்கம்
24. கே. இந்திரபாலா
25. ரீ. விஜயநாதன்
26. என். தெட்சனாமுர்த்தி
27. எஸ். யோகநாதன்
28. எஸ். சிவசோதிராசா
29. எம். கணபதிப்பிள்ளை
30. என். கணநாதா
31. என். சிவச்செல்வன்
32. கே. விவேகானந்தராசா
33. இ. தவராசா
34. பி. மகாலிங்கசிவம்
35. எஸ். பாலச்சந்திரன்
36. இ. விஜயரத்தினம்
37. இ. பத்மநாதன்
38. க. இராஜகுலேந்திரன்
39. பெ. ஜெயராசா
40. கு. பவானி
41. நியூட்டன் T. ஞானச்சந்திரன்
42. கே. சண்முகரத்தினம்
43. செ. தனஞ்சயன்
44. எஸ். பிரேமச்சந்திரன்
45. சி. பவானி
46. பா. சிவக்குமார்
47. ஜெயசோதி கணேசன்
48. எம். சிவக்குமார்
49. என். வஸந்தினி



# The School Council

Year	President	Secretary
1938	D. T. Danforth N. Narendra	V. S. C. Ratnasingam J. Balasingam
1939	S. Rajaratnam	Sam. S. Sathaselvan
1940	S. Tharmaratnam	N. S. Ratnasingam
1941	K. Saravanamuthu K. Gnanasampanthar	R. C. Thavarajah T. Vyravanathar
1942	R. Shanmugaratnam	M. A. Mahendran
1943	G. Jacob	C. Kanthasamy
1945	W. N. S. Samuel	(not known)
1949	A. M. Brodie	R. K. Selliah
1950	K. Sathiyavelan	V. C. Kathiresan
1951	K. Wijayanayagam	K. Vilvarajah
1952	K. Vilvarajah	V. Parameswaran
1953	S. Kadirgamar	M. Shanmugam
1954	K. Shanmuganathan	P. S. Muthurajah
1955	H. B. Sanders	Nagarajah
1956	R. Theivendran	K. Saravanapavan
1957	J. M. Kanagaratnam	T. Sundaramoorthy
1958	N. Manoranjithan	P. Sivapathasundaram
1959	P. J. Chelliah	P. Sivarajah
1960	R. Jeshuran	S. Jeyaseelan
1961	S. Somasegaram	K. Kaneshalingam
1962	M. Thavayogarajah	P. Jeyaratnam
1963	A. Rajendra	R. Gunasingham
1964	K. Mahendran	E. V. Daniel
1965	E. Daniel	M. Wigneswaran
1966	M. Wigneswaran	K. Saravanapavan
1967	V. Sri Rangan N. Karunakaran R. Ravinesan	N. Gnanasivapragasam
1968	N. Kuganathan	A. Packianathan
1969	P. Namasivayam	G. J. Bonney
1970	S. Sanmuga	N. Dayananda
1971	R. Jebanandan	M. Selvarajah
1972	K. Shanmugaratnam	
1973	S. Sockanathan G. T. Gunasegaram	
1974	Y. Venugopal	
1975	B. Murugamoorthy	S. Premachandran
1976	S. Sasirathan	V. Sashikala
1977	K. Sritharan	L. Satchithanathan
1978	G. J. Gunaseelan	B. Sivakumar
1979	S. Jeyendran	P. Muthulingam
1980	C. Yoganathan	S. Sivasankar

# JAFFNA COLLEGE MISCELLANY

## Past Editors and Managers

### Editors

Mr. J. V. Chelliah  
 Mrs. M. H. Harrison  
 Mr. E. G. Nichols  
 Mr. S. P. Heib  
 Mr. A. L. Sitlinger  
 Mr. S. H. Perinpanayagam  
 Mr. L. S. Kulathungam  
 Mr. C. R. Wadsworth  
 Mr. S. V. Balasingham  
 Mr. K. J. Chelvarajan  
 Mr. S. Kadirgamar  
 Mr. L. J. D. Mahilrajan  
 Mr. L. C. D. Kulathungam  
 Mr. E. Muthuthamby  
 Mr. S. Sebanesan

### Managers

Mr. K. Sellaiah  
 Mr. C. S. Ponnuthurai  
 Mr. K. J. Chelvarajan  
 Mr. L. J. Selvarajah  
 Mr. A. I. Sinniah  
 Mr. A. M. Brodie

## Cricket Captains

1917 — Thiruchittampalam K.  
 1918 — Chinnathamby V.  
 1921 — Cook, R. C. S.  
 1922 — Thuraisingham J. A.  
 1923 — Sri Skandarajah P.  
 1924 — Cook R. C. S.  
 1931 — Thalayasingham S.  
 1934 — Rajakone Winslow  
 1937 — Ganesan  
 1939 — George V. G.  
 1940 — Selvarajah N.  
 1941 — Kantharatnam M.  
 1944 — Pathmajeyan S.  
 1945 — Sathasivam N.  
 1946 — Kurien G.  
 1947 — Brodie A. M.  
 1948 — Singamapanar S.  
 1949 — Hannan T. D.  
 1950 — Kulasegaram R.  
 1951 — Paramadeva  
 1952 — Kadirgamar M.  
 1953 — Paramanantharatnam R.  
 1954 — Ganesan Raju C.  
 1955 — Perinpanayagam C.  
 1956 — Nagendran C.

1957 — Rajamohan G.  
 1958 — Pararajasingham N.  
 1959 — Satyamoorthy T.  
 1960 — Thavayogarajah M.  
 1961 — Vyravipillai N.  
 1962 — Sri Pathmarajah N. A.  
 1963 — Karunanithy A.  
 1964 — Pararajasegaram S. P.  
 1965 — Wigneswaran M.  
 1966 — Wigneswaran M.  
 1967 — Jacob C. J.  
 1968 — Shanmugam C.  
 1969 — Sanmuga S.  
 1970 — Paul J. S.  
 1971 — Nadesan C.  
 1972 — Thavarajah S.  
 1973 — Ganesalingham M.  
 1974 — Shanmugaratnam M.  
 1975 — Gunasegaram C. J.  
 1976 — Murugamoorthy B.  
 1977 — Sutharshan V.  
 1978 — Jeyendran S.  
 1979 — Gunaseelan C. J.  
 1980 — Sivakumar S.



## Soccer Captains

1921 — Sabaratnam S.	1958 — Sahul Hameed A.
1924 — Nagalingam	1959 — Vyravanathan N.
1925 — Devasagayam E. A.	1960 — Pathmasingam A.
1926 — Arulampalam	1961 — Sri Pathmarajah N. A.
1927 — Muttu V.	1962 — Mansoor A. M.
1928 — Visuvalingam T.	1965 — Daniel E. V.
1936 — Sittampalam	1966 — Ratnakumar S
1937 — George V. G.	1967 — Jothilingham V.
1938 — Tharmaratnam S.	1968 — Jesuthasan S.
1939 — Muthucumaru A.	1969 — Benjamin G.
1947 — Kumarachandran M.	1970 — Paul J. S.
1948 — Brodie A. M.	1971 — Selvarajah M. S.
1949 — Kadirgamar A S.	1972 — Ganeshalingham M.
1950 — Ramachandran K.	1973 — Shanmugaratnam M.
1951 — Poopalarajah T.	1974 — Gunasegarm G. J.
1952 — Kathirgamathamby C.	1975 — Murugamoorthy B.
1953 — Shanmuganathan G.	1976 — Sutharshan V.
1954 — Perinpanayagam C.	1977 — Jeyendran S.
1955 — Retchakan A. R.	1978 — Anandakumar B.
1956 — Wijeyenathan T.	1979 — Sivakumar S.
1957 — Ramachandran C.	1980 — Muraleetharan A. K.

## Athletic Captains

1947 — Kumarachandran M.	1968 — Sugumar M.
1949 — Ramachandran K.	1969 — Jesuthasan S.
1953 — Retchakan A. R.	1970 — Jebanathan R.
1954 — Packiaratnam K.	1971 — Thangavadivel E. T.
1955 — Kanagasabai T.	1972 — Sockanathan S.
1956 — Chelliah W. K.	1973 — Gunasegaram G. J.
1957 — Pararajasingham N.	1974 — Balasubramaniam R.
1958 — Vyravanathan N.	1975 — Gunathayalan G. J.
1959 — Kulendra A.	1976 — Satchithanathan L.
1961 — Thavayogarajah M.	1977 — Jeyendran S.
1962 — Pararajasekarm S. P.	1978 — Gunaseelan G. J.
1965 — Ratnakumar S.	1979 — Uthayakumar M.
1966 — Jeyanayagam S.	1980 — Muraleetharan A. K.
1967 — Packianathan A.	

## Hockey Captains

1950 — Mahadeva A.	1969 — Shanmugam C.
1951 — Wijayanayagam K.	1970 — Packiajothy T.
1952 — Rajasingham S.	1971 — Selvakumār R.
1953 — Arumainathan K.	1972 — Shanmugaratnam M.
1954 — Ramalingam V.	1974 — Jeyakumar S.
1955 — Sripathy K.	1975 — Jeyasingham S; T. L.
1956 — Thanendran K.	1976 — Mohanrajah T.
1957 — Retchakan A. R.	1977 — (No Captain)
1959 — Devarajah N. V.	1978 — (No Captain)
1966 — Jothilingham V.	1979 — Uthayakumar M.
1967 — Jesuthasan S.	1980 — Mathiraj T.
1968 — Harithason G.	



## DIOSCOPE

*One of the marvels of the late electrical exhibition at Paris was an instrument called the Dioscope. It is a companion instrument to the telephone, doing for the eye what the latter instrument does for the ear. An objective lens is filled in a theatre or some similar place, and by means of an electric wire communication is established with a small white glass plate in a room at any distance. By excluding all light from the latter room a complete reflection of what is passing in the former one can be seen.*

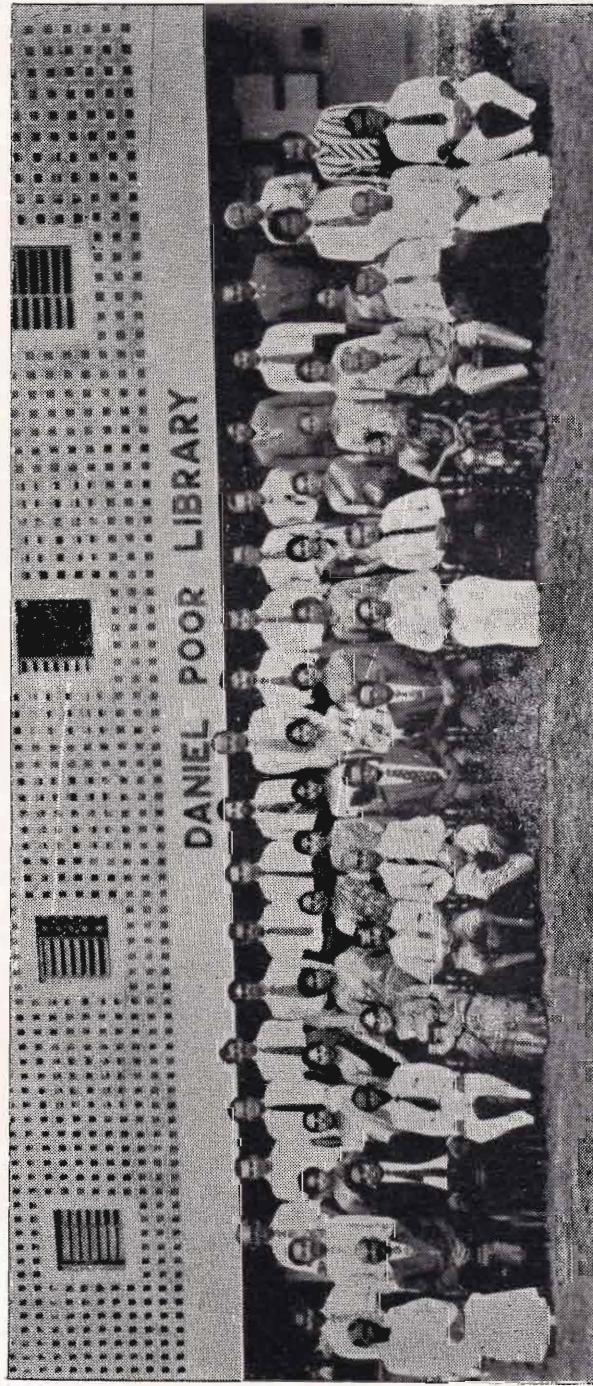
— Miscellany March 1882



## Jaffna College Staff—1980

Mr. A. Kadirgamar (Principal)	— B. Sc., M. A. Sc. Ed.
Mr. A. Rajasingam (Vice Principal)	— B. Sc., Dip. Ed.
Miss M. S. Elias (Supervisor, Junior School)	— B. A. 2nd. Class
Mr. T. Visuvanathan	— B. Sc., Dip. Ed.
Mr. T. Anandaratnam	— B. A., Dip. Ed.
Mrs. R. S. Thambiah	— B. Sc. Euthenics, M. Sc. Home Sc.
Mr. A. M. Brodie	— B. A. Hons., Dip. T. E. F. L.
Mr. A. J. Sinniah	— B. Sc. Agric., Dip. Ed.
Mr. W. D. Kulathungam	— B. Sc., Dip. Ed.
Mr. V. Selvaratnam	— B. Sc.
Mr. S. Kanagasabapathy	— English Teachers' Certificate & Vocational Teachers' Trained
Mr. M. Vettivel	— B. Sc., Dip. Ed.
Mr. K. Satchithananthan	— English Special Teachers' Trained
Miss S. S. Selvadurai	— " " " "
Mr. R. Kanagaratnam	— B. Sc. (Part 1), Special Teachers' Trained
Mr. S. Navaratnam	— First Class Vernacular Trained
Mr. W. N. Thevakadacham	— " " " "
Mr. S. A. Paulraj	— " " " "
Mrs. S. Kanagaratnam	— " " " "
Mrs. S. Balasingham	— " " " "
Mrs. L. B. Thambirajah	— First Class Vernacular Trained, English Special Teachers' Trained
Mr. P. A. Amirthananthan	— Industrial Teachers' Certificate
Mr. S. Balachandran	— B. Sc., Dip. Ed.
Miss S. P. Gulasingam	— B. Sc., Dip. Sc. Ed.
Mrs. N. Balasingam	— B. Sc.,
Miss S. Sittampalam	— B. Sc., Dip. Ed.
Mrs. S. Kesavarajan	— B. A.
Mr. G. Rajanayagam	— B. A., Dip. Ed. (T. E. S. L.)
Mrs. S. D. Virasinghe	— B. A.
Mr. C. Chanmugathas	— B. Sc.
Mr. N. Thatparananthan	— B. A., Dip. Ed.
Mr. S. Sebanesan	— B. A., Dip. Ed., M. A., M. A. (Phil.), B. D.
Mrs. H. J. Ratnasabapathy	— Sangeetha Siromany, Kalakshetra Dip. Vocal Music
Mr. S. J. Manickam	— B. A. (Special)

# THE STAFF -- 1980



*Seated (L. to R.):* S. Navaratnam, A. I. Sinniah, S. Jebanesan, G. Jeyasingham, Mrs. R. S. Thambiah, T. Arumainayagam, T. Visuwanathan, A. Rajasingam (Vice Principal), A. Kadirgamar (Principal), W. N. Thevakadacham, T. Anandaratnam, Mrs. G. Kanagaratnam, S. Kanagasabapathy, R. D. Thanapalasingham, S. A. Paulraj, R. Kanagaratnam.

*Standing (L. to R.) (First Row)* V. Pathmanathan, N. A. Wimalendran, Miss. A. Selvaratnam, Mrs. L. B. Thambirajah, Miss S. P. Gulasingham, Mrs. I. Jeyakumar, Mrs. J. Ratnasabapathy, Miss C. R. Arudpragasam, Miss J. Thanapalasingham, Miss S. Jesuthason, Miss A. Rajaratnam, Mrs. S. D. Vyrasinghe, Mrs. M. D. Mithradason, Mrs. S. Kesavarajan, Mrs. N. Balasingam, Miss E. V. Sanders, Mrs. A. Balasingham, S. Mohanraja, A. Jeyarajah.

*Top Row (L. to R.):* P. A. Amirthanathan, V. Ganesharatnam, S. J. Manickam, R. Rajendra, N. Nirmalan, T. Nibiyaratnam, M. Vettivelu, W. D. Kulathungam, G. Rajanayagam, N. Thatpatrananthan, S. Balachandran, V. Selvaratnam, J. A. Chelliah, A. Thavachelvam, K. Thangarajah, T. Thedchanamoorthy, K. Satchithanathan.

*Absent:* A. M. Brodie, Miss M. S. Elias (Supervisor, Jr. School).



# THE COLLEGE HELPERS — 1980



*Seated (L. to R.):* S. D. Rasiaiah, V. Kandiah, R. Samuel, M. Sinnathamby, Mr. V. Ganesharatnam, The Vice Principal, The Principal, Mr. R. D. Thanabalasingam, Mr. R. Rajendra, M. C. Ariyaratnam, S. Thevasadan, K. Arumugam, Mr. N. Yogarajah.

*Standing (L. to R.):* K. Selvarajah, M. Maheswaran, M. Devarajah, K. Veerasingham, K. Mathanagopal, S. Sinniah, P. Ramasamy, S. Manoharan, G. Thevasagayam, S. Thuraiaratnam, V. Veluppillai, G. Antony, K. Selvaratnam, M. Krishnamoorthy, S. Navaratnam, K. Vairavanathan, P. Kandiah, V. Subramaniam, V. Vairamuthu, M. Kandasamy.

*Absent:* Mr. A. Gunendra.

Mr. N. A. Vimalendran

— *G. C. E. (A. L.), G. S. Q.*

Mr. A. Jeyarajah

— *G. C. E. (A. L.)*

Mrs. I. Jeyakumar

— *B. Sc. Special*

Mr. K. Thangarajah

— *B. S. C. (P. F. T.) Special*

Mr. T. Nithiyaratnam

— *Dip. Certificate in Physical Ed.*

Mrs. M. Devakumar

— *G. C. E. (O. L.)*

Miss E. V. Sanders

— *G. C. E. (A. L.), Dip. in English*

Miss A. Rajaratnam

— *Dip. in Bharathanatyam, NCOMS Voc. Exam., Grade III*

Mr. A. Thavachelvam

— *B. Sc. Second Class Lower Div.*

Mr. N. Nirmalan

— *B. Sc. Special*

Mr. A. Thedchanamoorthy

— *B. Sc. Special*

Mr. S. R. Mohanrajah

— *G. C. E. (A. L.)*

**Non-Academic Staff:**

Mr. G. Jeyasingham

— *Chief Clerk*

Mr. T. Arumainayagam

— *Accounts Clerk*

Miss A. Selvaratnam

— *Secretary to the Principal*

Mr. R. D. Thanapalasingham

— *Clerk of Works*

Mr. V. Pathmanathan

— *Asst. Librarian*

Miss C. R. Arudpragasam

— *Clerk, Junior School*



1. The first part of the book is devoted to a general introduction to the subject of the history of the English language. It discusses the various factors which have influenced the development of the language, such as contact with other languages, internal changes, and the influence of social and cultural factors. The author also discusses the importance of the study of the history of the English language for the understanding of the language itself and for the study of literature and culture.

2. The second part of the book is devoted to a detailed study of the development of the English language from its earliest forms to the present day. It discusses the various stages of the language, from Old English to Middle English to Modern English, and the changes which have taken place in the vocabulary, grammar, and pronunciation of the language. The author also discusses the influence of other languages on the English language, particularly Latin and French.

3. The third part of the book is devoted to a study of the English language in its various dialects and varieties. It discusses the differences between the various dialects and varieties of the language, and the factors which have influenced their development. The author also discusses the importance of the study of the English language in its various dialects and varieties for the understanding of the language itself and for the study of literature and culture.

4. The fourth part of the book is devoted to a study of the English language in its various contexts. It discusses the use of the language in different social and cultural contexts, and the factors which have influenced its development. The author also discusses the importance of the study of the English language in its various contexts for the understanding of the language itself and for the study of literature and culture.

5. The fifth part of the book is devoted to a study of the English language in its various forms. It discusses the different forms of the language, such as the written form, the spoken form, and the printed form, and the factors which have influenced their development. The author also discusses the importance of the study of the English language in its various forms for the understanding of the language itself and for the study of literature and culture.

6. The sixth part of the book is devoted to a study of the English language in its various functions. It discusses the different functions of the language, such as the function of communication, the function of education, and the function of culture, and the factors which have influenced their development. The author also discusses the importance of the study of the English language in its various functions for the understanding of the language itself and for the study of literature and culture.

7. The seventh part of the book is devoted to a study of the English language in its various aspects. It discusses the different aspects of the language, such as the vocabulary, the grammar, and the pronunciation, and the factors which have influenced their development. The author also discusses the importance of the study of the English language in its various aspects for the understanding of the language itself and for the study of literature and culture.

8. The eighth part of the book is devoted to a study of the English language in its various stages. It discusses the different stages of the language, from Old English to Middle English to Modern English, and the factors which have influenced their development. The author also discusses the importance of the study of the English language in its various stages for the understanding of the language itself and for the study of literature and culture.

9. The ninth part of the book is devoted to a study of the English language in its various varieties. It discusses the different varieties of the language, such as the written form, the spoken form, and the printed form, and the factors which have influenced their development. The author also discusses the importance of the study of the English language in its various varieties for the understanding of the language itself and for the study of literature and culture.

10. The tenth part of the book is devoted to a study of the English language in its various contexts. It discusses the different contexts of the language, such as the social context, the cultural context, and the historical context, and the factors which have influenced their development. The author also discusses the importance of the study of the English language in its various contexts for the understanding of the language itself and for the study of literature and culture.

## Milestones

**1823** — July 22-Commencement of Classes in the Batticotta (Vaddukoddai) Seminary with **Rev. Daniel Poor** M. A., D. D. as First Principal.

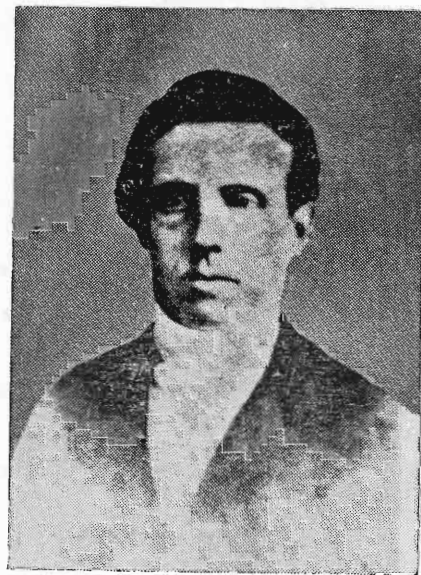


**Rev. Daniel Poor**

**1826** — Ottley Hall built, Named After Sir Richard Ottley, Puisne Justice.

**1835** — Board of Trustees and Faculty constituted.

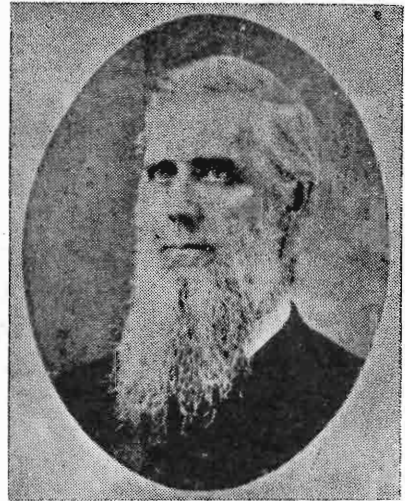
**1836** — Rev. H. R. Hoisington M. A., D. D. succeeds Rev. Poor as Principal.



**Rev. H. R. Hoisington**



- 1849** — Rev. E. P. Hastings M. A., D. D.  
succeeds Rev. Hoisington as Principal.



Rev. E. P. Hastings

- 1855** — Closing of the Seminary following Anderson deputation's recommendation.
- 1856** — Batticotta High School started with Mr. Robert Breckenridge as Head Master.
- 1859** — Batticotta Training School Started with Rev. M. D. Sanders as Principal.
- 1872** — Jaffna College founded with Rev. E. P. Hastings M. A., D. D. as first Principal.
- 1876** — Board of Directors constituted.  
Library opened, First graduation exercises.
- 1878** — Alumni Association inaugurated.
- 1879** — First issue of the Miscellany.

**1884** — First student YMCA  
in Asia started.

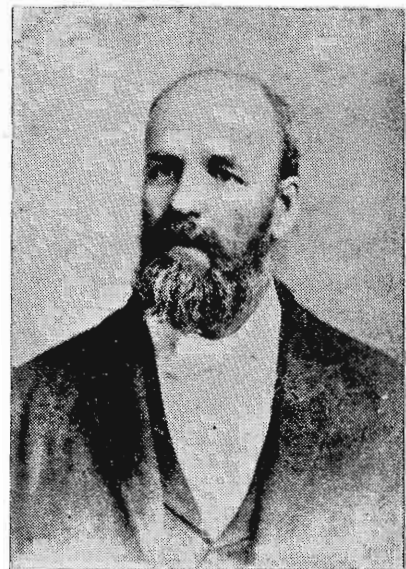


**The Tablet erected by the Y M C A**

**1889** -- Rev. S. W. Howland M. A., D. D.  
succeeds Rev. Hastings as Principal,



**1890**  
**College Seal adopted**

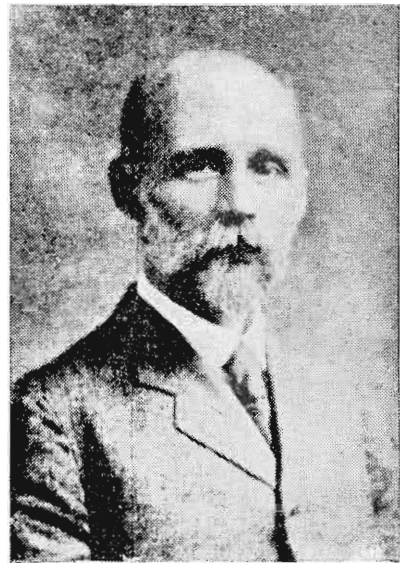


Rev. S. W. Howland

**1891** — Affiliation to Calcutta University.



**1899** — Rev. R. C. Hastings M. A. succeeds  
Rev Howland as Principal



Rev. R. C. Hastings

**1906** — Ottley Hall rebuilt.

**1907** — Affiliation to Madras University

**1908** — Rev. G. G. Brown B. A., B. D. succeeds  
Rev. Hastings as Principal.



Rev. G. G. Brown

**1909** — Day students admitted.

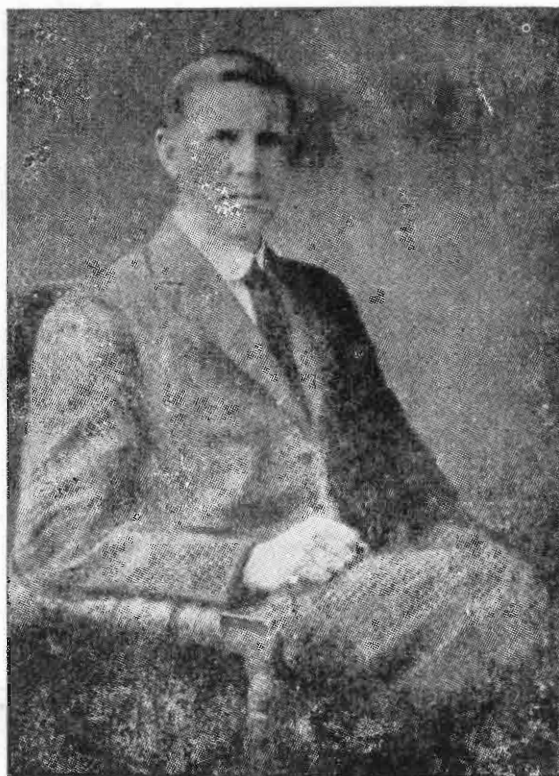
Batticotta English School amalgamated with Jaffna College.  
The "Brotherhood" formed for the Senior Classes

**1910** — The "Lyceum" formed for the Junior Classes.

**1913** — Colombo Branch of the Alumni Association formed.

**1915** — Scout Troop formed.  
The Round Table formed for the Staff.

**1916** — Rev. John Bicknell,  
B. A., B. D., M. Ed.  
succeeds Rev. Brown as  
Principal.



**Rev. John Bicknell**

**1919** — Opening of Lower School Buildings.

**1920** — Opening of Hunt Building.

**1921** — London University Intermediate classes started.

**1924** — "Inter Union" formed.

**1925** — Co-education introduced.

**1930** — Ottley Hall remodelled.

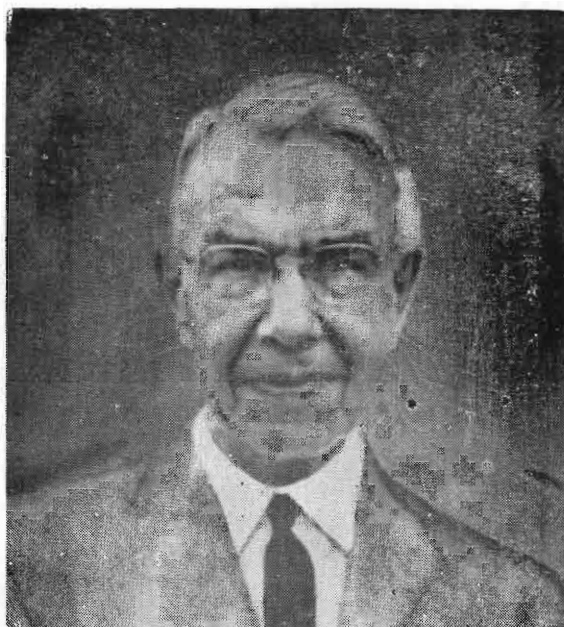
**1933** — The College installs its own Electricity supply

**1934** — The "Forum" formed for Senior Classes.



**1936** — First issue of the "Young Idea".

**1937** — Rev. Sydney K. Bunker  
B. A., B. D., B. Litt.  
succeeds Rev Bicknell as  
Principal.



Rev. Dr. Sydney K. Bunker

**1938** — Pipe - borne water system installed

**1939** — Y M C A Building opened.  
The 'East Field' christened 'Bicknell Field'.  
Opening of the Administration Building

**1947** — Degree classes started and  
Undergraduate Department  
inaugurated.

Rev. S. K. Bunker appointed  
First President.

Mr. K. A. Selliah B. sc.,  
Dip. Ed., F. P. S.

succeeds Rev. Bunker as the  
first national Principal.



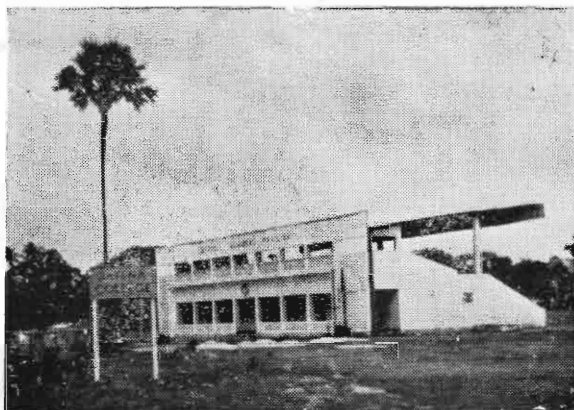
Mr. K. A. Selliah

**1950** — Undergraduate Men's Hostel opened.

**1956** — Undergraduate Women's Hostel Opened.

**1959** — "Christian Institute for the Study of Religion and Society" set up.

**1960** — Opening of the Bicknell  
Memorial Pavilion



**The Pavilion**

**1965** — Mr. S. V. Balasingham, M. A.,  
appointed Co-Principal



**Mr. S. V. Balasingham**



**1966 — Dr. W. L. Jeyasingham**  
M. A., ph. D.

succeeds **Rev. Bunker** as  
first national President.



**Dr. W. L. Jeyasingham**

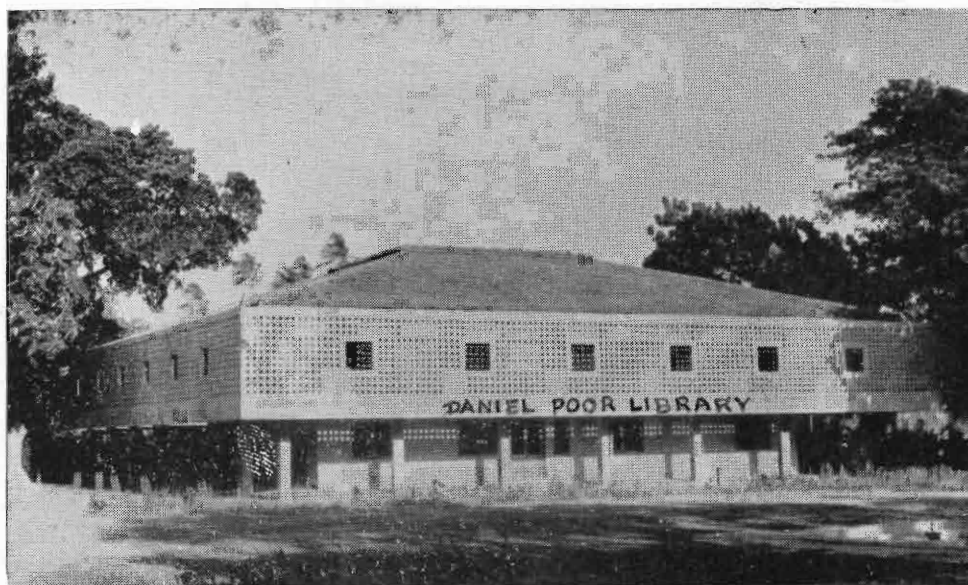
**1968 — Mr. A. Kadirgamar,**  
B. SC., M. A.

succeeds **Mr. Balasingham**  
as Principal.



**Mr. A. Kadirgamar**

- 1972** — Foundation Stone laid for the Technical Institute buildings.  
 Prof. G. D. Somasundaram, B. Sc., A. C. G. I., F. I. Mech. E., F. I. E. E., M. T. E.  
 appointed Director of the Technical Institute.
- 1973** — Ter - Jubilee year of the College.  
 Dedication of the Technical Institute buildings
- 1974** — Major portion of our buildings taken over by the government to house  
 the Jaffna University.  
 Mr. S. Rajanayagam, O. B. E., A. C. G. I., F. I. E., appointed Director of  
 the Technical Institute.
- 1975** — Mr. J. J. Niles, Dip. in Agriculture, is appointed the first Principal of  
 the Agricultural Institute.
- 1978** — The Centenary year of the Alumni Association.  
 London A/L classes formed.
- 1979** — The return of the Campus.  
 The Centenary year of the Miscellany.  
 Mr. C. Lawrance Devasahayam B. sc. (Agric.) Ceylon,  
 succeeds Mr. Niles as Principal of the Agricultural Institute.

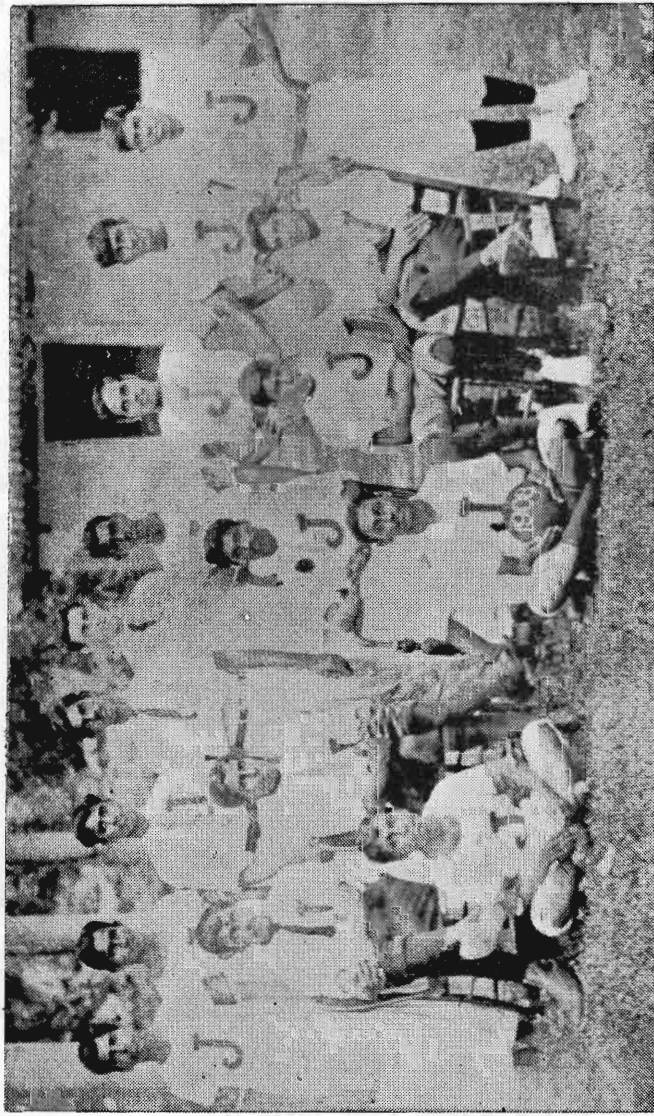


Daniel Poor Library

- 1980** — The Opening of the Daniel Poor Library.
- 1981** — Mr. G. D. Somasundaram becomes Director of the Technical Institute  
 for a second spell of service.  
 London O./L. classes formed.



The First Photograph to appear in the College Miscellany



JAFFNA COLLEGE FOOTBALL TEAM — 1908











Printed at the Thirumakal Press, Chunnakam, for the Manager, Jaffna College  
Miscellany, Vaddukoddai, Sri Lanka.