

The

MORNING STAR

உறுதுறு தாரை

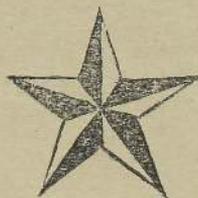
1841-1941

*Centenary
Memorial Edition*

THE MORNING STAR

1841 - 1941

CENTENARY MEMORIAL EDITION



PUBLISHED

BY

CHELLIAH H. COOKE, J. P.,

(MANAGING PROPRIETOR)

One of the Pioneers
of the Morning Star



Dr. Daniel Poor, (1816—1855)

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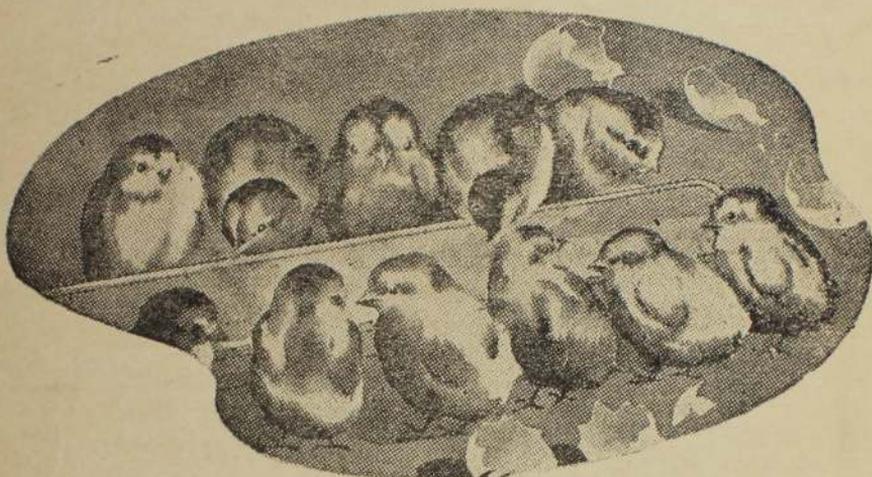
“Righteousness Exalteth a
Nation, but sin is a
Reproach to any People”

PROV. 14 • 34.

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PREFACE—

THIS year the Morning Star completes one hundred years of journalistic service, and becomes the second Ceylon newspaper to achieve this rare distinction. The publication of a **Centenary Memorial Edition** appeared to be an appropriate manner of celebrating the completion of a century of service.

THE publication speaks for itself and a preface would seem to be hardly required. But I wish to take this opportunity to express my sincere thanks to all patrons, friends and well-wishers who have loyally stood by the paper through all these years and given me the assistance and encouragement, without which it would hardly have been possible to publish it without interruption. My grateful thanks are also due to life members and donors, for their ever-willing and generous help at all times of financial stress. I am also deeply indebted to those friends who have shared with me the work of compiling and editing this publication, thus making my task easier.

PERSONALLY, I feel happy to recall pleasant memories of my long association with the Star and I thank God that I have been spared to see the Centenary. I have always been keenly alive to the trust and responsibility which devolved on my shoulders when I took over the management and it has been my endeavour to maintain the policy envisaged in the paper's motto.

I have been at pains to make this publication both interesting and historically accurate and submit it in the hope that it will have a kind reception at the hands of readers, friends and well-wishers of the Star.

Chelliah H. Cooke

A WARNING

Some day you may have an old man depending on you
It will not be a relative or friend

THAT MAN WILL BE **YOU**



A QUESTION

Are you making adequate provision so that you may
not be dependent on anyone but yourself in your old age?



AN ASSERTION

An Endowment Assurance Policy effected with

THE NATIONAL MUTUAL

WILL BRING YOU

INDEPENDENCE

IN OLD AGE



A SUGGESTION

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Ceylon Branch :

CHATHAM AND QUEEN STREETS, COLOMBO.

Message From The Bishop of Colombo.

THE Centenary of a Newspaper is always a very important occasion and in particular of a Christian Newspaper.

Jaffna's enlightenment must have been greatly assisted by the continual shining of the "Morning Star" for a period of one hundred years.

I pray that God may bless this Paper for many years to come as a means of interchange of thought dwelling on all subjects of Business and Politics, Science and Literature, Morality and Religion and passing events of common interest, when looked at in the light of the minds of Christian people.

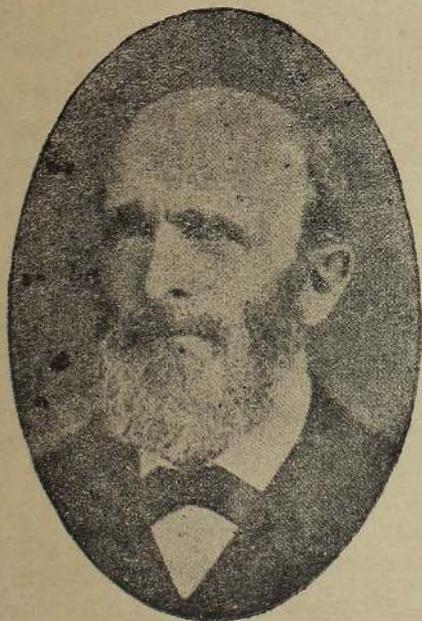
† CECIL COLOMBO.



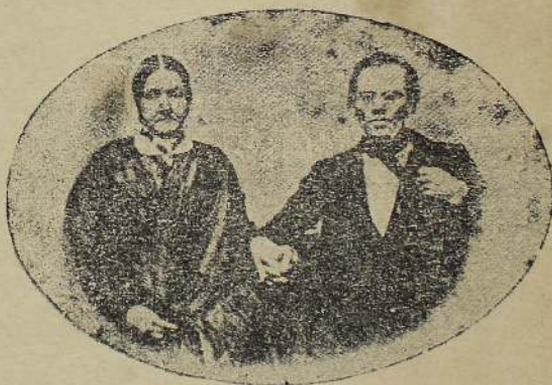
Miss Julia E. Green
1906—1910



Rev. Miron Winslow
Jaffna 1820—1836



Dr. Samuel F. Green
1847—1874



Rev. & Mrs. Levy Spaulding
Arrived in Jaffna 1820
Missionaries in Jaffna for 54 years.

Origin of the Morning Star

ONE hundred years ago it occurred to the benevolence of the pioneers of the American Ceylon Mission, sent by the American Board of Commissioners for Foreign Missions, that our backward countrymen should be given the boon of civilization and enlightenment based on the Gospel of Jesus Christ.

Dr. Poor, one of the founders of the '*Morning Star*', explained to the Mission that a newspaper was "the first intellectual want of the civilized man." It furnishes a greater amount and greater variety of useful information, at a cheaper rate, and in a more convenient form than any other publication of human origin.

By means of the newspaper, Dr. Poor pointed out, there was an unceasing interchange of thought and feeling throughout the country, on all subjects of business and politics, science and literature, morality and religion, and passing events of every description, which are of common interest.

And the mission believed that, in order to carry out their benevolent intentions a newspaper would exert not a negligible influence. It was thus that the Mission decided to publish a newspaper and to christen it the "*Morning Star*". The founders, it would appear, chose the name from the last recorded saying of Jesus when He described His mission through the symbolism of a Star:— "I am the Morning Star". (Rev. 22.16.)

The title of the paper is in itself evidence of the intimate connection between the object of the founders and Christianity. The *Star* is indeed of heavenly birth!

THE AMERICAN CEYLON MISSION IN 1916



Standing left to right:
Mrs. Bicknell, Miss Clark, J. H. Dickson, Mrs. Dickson, Mrs. Harrison (Miss Hastings.)

Seated:
C. W. Miller, Mrs. Miller, J. Bicknell and son John, Miss Susan Howland, Mrs. Hitchcock and son Richard, Mr. Hitchcock.

Seated on the Ground:
A. A. Ward, Miss Bookwalter.

CEYLON MISSIONARIES, 1890.

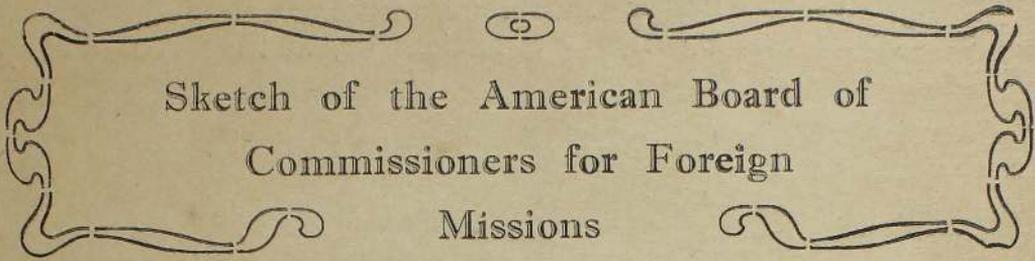


Standing:

- W. W. Wallace,
S. W. Howland,
T. S. Smith,
— —
— —
R. C. Hastings.

Seated:

- Mrs. Howland,
Susan Howland,
W. W. Howland,
E. P. Hastings,
Mrs. R. C. Hastings,
Mrs. E. P. Hastings,
— —
— —



Sketch of the American Board of
Commissioners for Foreign
Missions

THE "American Board of Commissioners for Foreign Missions" was originated on the 29th of June, 1810. It originated in the long-cherished desire and matured resolutions of six young men to preach the Gospel of Christ in foreign lands. Something had been done for the conversion of the Indians, the natives of the country; but there had been no movements in any sections of the church for raising funds and sending forth missionaries into foreign countries. It was therefore most difficult for those young men to ascertain by what ways and means their resolutions could be carried into effect. Some had resolved, in the event of failure to secure the aid of the churches, to work their passage on ship board to some foreign country.

By
REV.
DANIEL
POOR

For some years, several of the young men used special means for obtaining and adopted systematic measures for imparting information on the subject of foreign missions. They held intercourse with certain of the influential members of the community, both in church and state. Their plans were matured at the 'Divinity College' in Andover, Massachusetts, New England. On the 27th of June 1810, after a day of special prayer, they presented a communication to the General Ecclesiastical Association of Massachusetts—then in session at Bradford. It was drawn up by Adoniram Judson, who was missionary in Burma, and translated almost single handed, the entire Scripture into the Burmese language.

They stated that their minds had long been impressed with the duty and importance of personally attempting a mission, and they considered themselves dedicated to this work. They inquired whether they ought to renounce the object of missions as visionary and impracticable; whether they might count on patronage from a society in this country or must commit themselves to the direction of a European Society; what preparatory measures they ought to take.

This communication was signed by but four of the six young men—Adoniram Judson, Samuel Nott, Samuel Mills, Samuel Newell. The names of James Richards and Luther Rice were withdrawn, lest the association should be alarmed at supporting six missionaries, and should shrink in discouragement.

After hearing from the applicants a more particular account of their views, the Association referred the subject to a committee of three. On the following day this committee presented a favourable report, whereupon it was voted that there be established a Board of Commissioners for Foreign Missions of nine elected individuals. As it happened, five came from Massachusetts, five from Connecticut. These gentlemen met for the first time on the 5th September, 1810, when a constitution was adopted and officers elected. Rev. Samuel Worcester became the Corresponding Secretary.



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 latest creations

A Missionary Journey in Ceylon

[1816]

Extracts from Rev. Ed. Warren's letters

Dear Brethren and Sisters,

AT half past eight I reached this place, three hours and a half from the time I left Colombo. The coolies brought me very well indeed.... They spoke in an unknown tongue but I often tho't of FAT BEAST. But as I was not so fat, I did not know but it was LAZY BEAST, so I got out and walked occasionally..I read Cowpers "Task" as long as I could see.

When I arrived here, I sent to know whether I could have some supper. The reply from the man who provides was that he had received no word that I was coming and had provided nothing. I then sent my appoo to find a teapot.... After some time he returned with a small tea-kettle... He built a fire in the verandah, and soon brought me a very good cup of tea, spread the table on the top of the palankeen, and called me to supper.....

After supper... I went in search of a room. The first one I entered I found occupied by an ass... and I felt very ill obliged to dispossess the animal of his station, altho' he had taken possession before me.... Mr. Mead's horse and his friend's, with several hounds have just come with two or three punies... Mr. Mead has sent me word to leave for Negombo at 2 in the morn.....

Negombo

... After a restless night I left Jailla Rest House at half past four in the morning, and at half after seven was landed here..... I expect Mr. Mead and his friend here in a few moments.....

I am yours in the bonds of the Gospel.

E. WARREN

Calpentua, 8, July 1816.

..... Just after I closed my letter at Negombo Mr. Mead rode up with his friend, Mr. Wallboef, a Collector and Justice of the Peace, resid-

ing at Chilaw. Breakfast was soon brought upon the table and we all sat down to it with very good appetites... At four dinner was set upon the table. A little before five we left Negombo on horseback..... We proceeded on all the way upon a sandy beach, the sea upon our left, and a thick jungle most of the way on our right, until we arrived at Maravillai, a little after 8. Before dark we provided ourselves with coolies, for the jungle is inhabited by some elephants and cheetahs, or the tigers of this island. At M — we took a little supper... At a little before three we set out again on horseback, lighted by the coolies and at 7 we reached Chilaw, the residence of Mr. Wallboef. He immediately provided for us eat and drink and comfortable couches.

No sooner did we reach this house than we were surrounded by almost forty hounds. ... Mr. W— has about 60 in all ... The wildhog, the tiger, the moose, the deer—... all fall victims to the fury of his dogs.

The wind blew very strongly and made it dangerous to cross Chilaw River Thursday morn I rode out to visit a pagoda about two miles away. I saw the ruins of a very extensive building called Mooniseran kovil, said to have been 1000 years. ... In our ride we passed over a paddy field containing between 200—300 acres. Friday morn we left Chilaw, crossed the river with very little difficulty ... Just before night we passed over what is called "blueboots", a most dismal slough, where the coolies would for several rods go into their knees in blue clay mud We saw many fresh elephant tracks in the mud. Soon after we reached Madramcoolli, the coolies cried out "Ana, Ana," which is the Malabar word for elephant. Out a short distance from the house we saw two very large ones, lifting up their trunks and snorting—the moon shone bright

Saturday morn we took a dhoney at Putlam and sailed down the gulf of Calpentua, 12 or 15 miles. Here I have been most hospitably entertained by the Hon. E. Mead. He with his friend, Capt. Fagan, commander of the fort here, have showed me every attention.

Yesterday morn the Rev. Mr. Mayhew, the Dutch minister here, called upon me. He is very aged and infirm—has not been able to preach much of late—cannot speak English. I conversed with him thro' an interpreter an hour

Yours truly,

Ed. WARREN

CENTENARY NUMBER

Jaffna, July 12, 1816.

Protected and favoured by a kind Providence, we reached this place about 9 yesterday morning, much fatigued with travelling by night and by day, but yet in tolerable health.

.... About 7 P. M. I left Calpentua in a dhoney. I slept but little during the night as I found it necessary to keep the boatmen awake, especially the man at the helm. We had a fresh fair wind The moon shone very bright and we had a delightful view of the shore, many parts of which were lined by buffalos, wild and tame

At seven we reached Arripoo. I proceeded on and reached Bantotta between 9 and 10 A. M. Here I found a lady from Trincomalee travelling alone in her palankeen to Colombo. She was occupying one room of the rest house.... I did not speak with her. I left this place at 2, it being cloudy and cool, for Elepateawah, which I reached just at dusk. The road is lined with thick jungle for several miles the last of the way It is diverting indeed to hear the different noises the coolies make when they pass thro' especially if you have not clubs or a gun. If they were to see an elephant that did not run off at their approach, they would immediately set down the palankeen and run away; but if the traveller has a gun, it inspires them with courage.

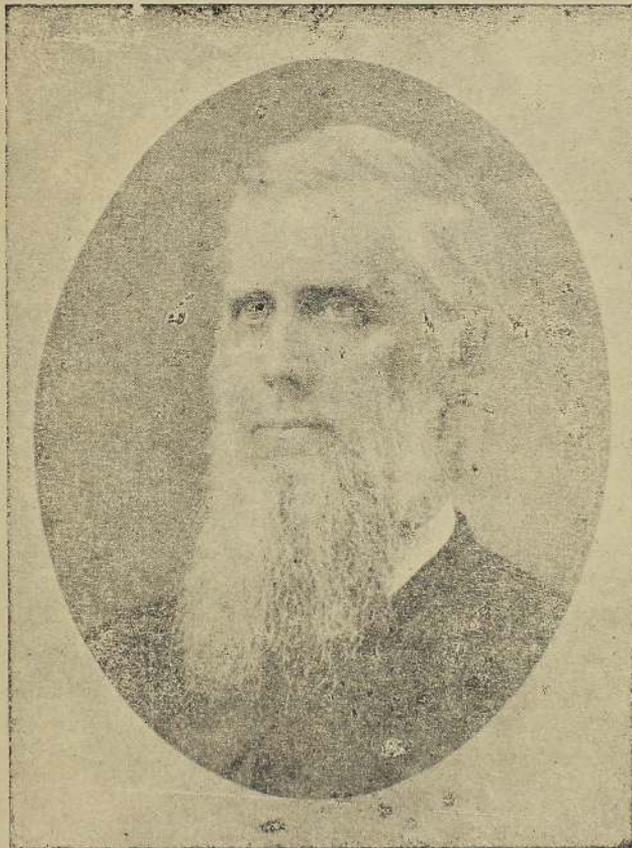
At 2 Wednesday morn I left Elepateawah, and arrived at Polucrynkottai at 8 A. M. at 2 P. M. I left there for Pooneryn and arrived there at 7, much fatigued. But it gave me some courage to know I was so near the end of my journey. "Here is stationed a Dutch magistrate I lay down about 9 and fell asleep. Soon after I was awakened by a most melodious harmony of voices, singing a Dutch hymn... there were 3 or 4 children singing the air. They touched every note distinctly but with much softness and grace I forgot my fatigue, or that I was in a strange land. Altho I could not understand the words yet the melody of the tune together with the thought that they were singing praises to God filled me with feelings I shall not soon forget."

At 2. A. M. I left this for Kaloemony which I reached about 7; here I hired a dhoney and crossed over to Colombogam; from thence I proceeded by land to Jaffna.

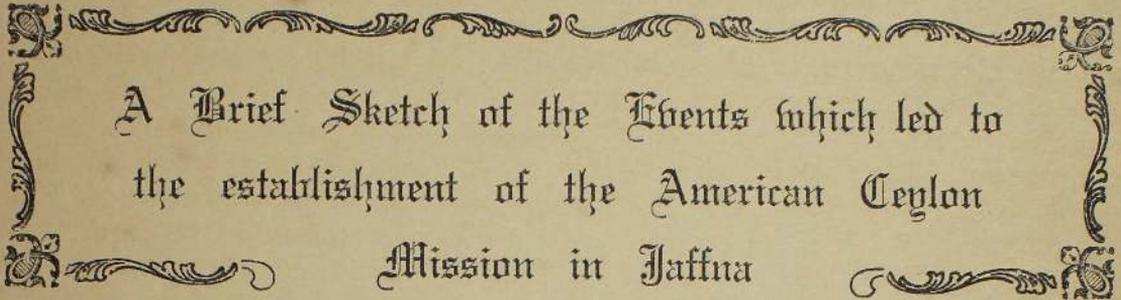
Providence seemed to direct all things with regard to my arrival here My servant did not know where Rev. Mr. Lynch lived, but could direct me to the Hon. Mr. Mooyard. I called on him at his house and was met by him in his verandah. He called me by name, welcomed me at his house, introduced me in, and enquired whether I had taken breakfast, which he ordered almost before I had time to answer. I enquired for Mr. Lynch. He said he lived a short distance from him in the family of Rev. Mr. McKenry, that he would take me to him by and by, that I had better eat some breakfast and take possession of my room which he had provided for me. Asking at the same time whether I would consent to stop with him

Do not fail to write me often. I hope you have written before this. My love to the Sisters and Brothers—all my friends.

ED. WARREN



Rev. Eurotas P. Hastings 1847—1890



A Brief Sketch of the Events which led to
the establishment of the American Ceylon
Mission in Jaffna

After the formation of the Board of Commissioners, it was a very serious question whether the requisite funds could be obtained for sending out the four young men who had offered their services, and who held themselves in readiness to go to any part of the non-Christian world at the pleasure of the Board. That was a new period in the history of the American churches, a period that gave occasion for the expression of a great variety of feelings and sentiments, from different classes of individuals. Some ridiculed the idea of sending missionaries to the non-Christians, alleging that the non-Christians might very well take care of themselves,—that the God who created them would provide for them and that to send missionaries abroad would be a useless expenditure of men and money. Others thought that the young men, who had offered their services were unpardonably rash in their proceedings, and needed to be restrained. Some who had a better state of feelings towards the non-Christian nations, and who had been taught to pray for them, thought that the time had not yet come in the providence of God for the successful efforts for their conversion. Others, again, men of even principles and piety, thought, the movements in favour of foreign missions ought to be discouraged as being hostile to the best interests of Christianity at home, and that these young men, who had just completed their education and were ready to go to the ends of the earth in the service of Christ, were the very men whose services were urgently needed in their native country. While large sections of every community in America were in an unconverted state and while there were numerous tribes of American aborigines among whom these zealous young men might expend their strength and zeal, it was thought to be unwise to give up a certainty for an uncertainty—to leave those within their own borders and proceed abroad in search of non-Christian nations.

But great is the Power of Truth. The advocates of missions successfully urged upon the attention of the American Churches maxims of Revelations and Principles of Divine Government in relation to the

subject in question. A new impulse was given to the public mind. A spirit of inquiry into the subject of missions was extensively awakened, and more enlarged and impressive views were entertained respecting the coming of the Kingdom of God on earth, and respecting the agency which it was the duty and privilege of the Churches of Christ to put forth, in aid of the gracious designs of the Almighty for the redemption of the world.

God's providential dealings with the American Churches were illustrated in a signal manner in the providing of sufficient pecuniary assistance not only to those who offered themselves as missionaries for foreign service, but also in establishing institutions for the purpose of educating pious young men for the gospel ministry. The above facts are some of the events which led the American Board to send forth missionaries to foreign countries.

This was a dispensation of providence with Jaffna. The ways of providence in the establishment of the American Ceylon Mission in Jaffna are unscrutable. The pioneer missionaries, having been prevented from landing in Calcutta, landed in Galle by mistake, when their destination was Bombay. Their attempt to establish a Mission in Colombo was frustrated by the Government inducing them to go to a place remote from the metropolis. Some of the incidents of 1816 were God's wise plans to establish the Mission in Jaffna.



THE STORY OF THE STAR

By Lyman S. Kulathungam, B. A.

A hundred years of unbroken service in the field of journalism in Ceylon! That is the proud record of the *Morning Star*. Started in 1841, it is today the second oldest paper in the Island, the oldest being the Ceylon Observer. And all down the century as it saw the years roll by and the generations of people pass away, the *Star* saw also the disappearance from the journalistic firmament, of many of its fellows, some greater in magnitude and some lesser in lustre than itself. (Some of them were also shooting stars trailing their light on the skies only for a short while.) This is not to say in any vain-gloriously triumphant mood that the *Morning Star* has always kept the same lustre. Periods there have been in its history, when its lustre was dimmed by unavoidable clouds. Not to admit this would be tantamount to claiming for the *Star* something of a superhuman venture. The credit for this record of a hundred years of continuous life and service goes to two parties: the American Ceylon Mission and the families of Strong, Asbury and Cooke, who have been its Managers and Proprietors during this time.

To the American Ceylon Mission also goes the credit of having launched in Ceylon, twenty-five years after its arrival, this the first Protestant and the first Tamil newspaper in Ceylon. The Mission had already done some years of useful pioneering work in its educational institutions and felt strongly the need of a publication of some kind as a sequel to the courses of study given in these institutions. So, to supply this need, it started the "*Morning Star*" in 1841. To put it more definitely, the following was the object, in the words of the first Editorial found elsewhere in this Number: "Being actuated therefore by a desire to communicate to our countrymen important information, we have undertaken to edit this periodical, imitating the Europeans in the improvement they have made by such means. We hope that this small beginning may open the way for more extensive improvements, and that others may be encouraged to make similar attempts for the purpose of diffusing knowledge. It will be our endeavour to communicate from time to time as we are able articles on science, commerce, agriculture, Government, Christianity, and whatever may tend to the improving of the mind, together with such news as may transpire from different quarters of the world."

First Period: 1841-1870

The paper consisting of eight pages of quarto size and costing four shillings a copy appeared twice a month. It was mainly in Tamil, but had many important articles both in English and Tamil. It was edited during its early years by the Mission assisted by some Tamils, the chief of whom were Henry Martyn and Seth Payson. The printing was done at the American Mission Press, which was then located at Manipay and had been already functioning for some years. The story of the beginnings of the Press, however, goes as far back as 1821, five years after the founding of the Mission, when the Printing Press was first sent from America. The Government of Ceylon was at that time not quite sure of what these Americans were about and looked at their doings with a good deal of suspicion and even hostility. And Mr. G. Garret, who was then in charge of the Press, thus came to be ordered by the Government to leave the Island. On his departure, the Press was loaned to the Church Missionary Society and was set up at Nallur by the Rev. Joseph Knight. However, in 1834 the restrictions of the Government on the American Mission were withdrawn and the Press was given back to the American Mission and set up at Manipay. The *Star* was thus printed at the Mission Press for 14 years till 1855 when, as a result of a recommendation of the first Deputation from America to the Mission field in Jaffna, the Press was sold to Messrs. Ripley and Strong. The Press continued from that time till 1903, to be in private hands, Mr. R. O. D. Asbury also having a share in it in the latter part of this period.

A peep into some of the early editions of the *Star*, now available in the Jaffna College Library, would reveal the splendid and thorough work put into them by the Editors. They are full of interesting and instructive articles. Of special interest are the excellent Tamil translations from well-known English standard works in Literature and Philosophy, the treatises on Mathematical topics, the disquisitions on morals, Christian ethics and dogmas, and the stories from the Panchathantra. Particular mention may also be made of a series of articles contributed by Dr. Poor, in the form of letters to his old students of the Batticotta Seminary. How popular the *Star* was then may be seen from the number and the variety of people who wrote to its "Correspondence" columns. Most of these people, one could see from their letters, wrote out of a genuine desire to arrive at the truth of things, guided by the Editors, to whom they frankly looked up as fountains of knowledge. In this matter, the ancients were far less sophisticated than the modern species of the newspaper correspondents, who write to the papers frequently to show off their own learning or to draw the editors into some argument with their own vain, pompous selves.

CENTENARY NUMBER

For six years the *Star* was published with unabated interest, but soon the inevitable with newspapers happened. Owing to the failure of subscribers to pay their subscriptions promptly and regularly, the paper ran into debt and the loss was met by the Mission. In 1847 its size and subscription rate were reduced and a proposal was mooted to conduct it as a weekly paper, one week in Tamil and the other week in English. But this proposal did not materialise. However, we find the *Star* taking a new shape in 1856, when it commenced to be published entirely in Tamil as recommended by the first Deputation from America, which has already been referred to in this story and which has now become famous for some of the drastic changes it effected in the Mission field. Some of the other changes, it recommended to which effect was given were to close down the Seminary, to abolish all the English Schools of the Mission, and to eliminate all English from the course of studies at the Uduvil Girls' School. When the change was effected in the *Star*, it was but fitting that two of the choicest and most illustrious of the old students of the Seminary should be entrusted with the editorship of the paper. Messrs. Carroll and J. R. Arnold deserved to be Editors by virtue of their wide scholarship and undisputed ability. Mr. Carroll was a reputed Tamil scholar, possessing encyclopaedic knowledge; while Mr. Arnold, besides being an eminent Tamil Scholar, was a prolific writer and author of poems, stories and other books in Tamil. The first period in the history of the *Star* ends in 1870, when the Mission decided to give it over to nationals.

Second Period: 1870 - 1914.

Thus the second period begins with July 1870, when the paper went into the hands of Messrs. Strong and Asbury. The reason that seems to have urged the Mission to take this step was a laudable one. The spokesman of the Mission in a June issue of the *Star*, of the same year stated that the Mission did so because "it felt that the time had come for Christian Tamils to assume this with other enterprises for the good of their countrymen." A bold first step in Devolution! That the confidence which the Mission had, that these Tamil gentlemen "would do all in their power to maintain the religious, moral and intellectual tone of the paper and thus make it a welcome visitor in every Christian home in the community as well as a necessity to every Tamil" was well deserved by them and justified is beyond any doubt. During this second period one finds a galaxy of eminent and scholarly men as the editors of the *Star*, which once again reverted to its original bilingual nature. Among its English Editors were men like Mr. R. O. D. Asbury, Dr. E. P. Hastings, Rev. Thomas Smith, Dr. S. W. Howland, Rev. R. C. Hastings and

Messrs. W. E. Hitchcock, and A. A. Ward. Among its Tamil Editors, one comes across the names of Mr. Arnold, who continued to edit the paper till his death, and Mr. Allen Abraham of precious memory in Ceylon, Professor of Mathematics at Jaffna College. The last decade of this period was a very remarkable one in the history of the *Star*. It not only saw the modernising of the paper, but also saw the *Star* fast becoming a very powerful force, not merely in Jaffna but also in the whole Island. This was due to the untiring and selfless efforts of that powerful personality, the Rev. J. H. Dickson, who was its Editor in the early years of the 20th century. Mr. Dickson's keen eye missed nothing that was amiss in the public life of the country and his versatile pen slashed at everything without fear or favour. He made the paper speak loud and strong in condemnation of all that was wrong and false. Particularly those men — it did not matter to him whether they were big or small — who tainted their hands with ill-gotten gains received no mercy at his hands. As a result of all this, the people not merely looked forward to the weekly appearance of the *Star*, but also became strongly attached to its Editor.

One distinct piece of service rendered by the *Star* in 1910 was to help in the dissemination of correct information with regard to the movements of the much feared Hailey's Comet. There was a great panic amongst the people at the appearance on the skies of this extra-ordinarily large comet. All sorts of opinions, some of them purporting to be learned and authoritative, were advanced to the effect that the tail of the comet would burn the whole earth to ashes. It was left to the learned articles of that great scholar and mathematician of Jaffna College, Prof. Allen Abraham, to disabuse the minds of the people of their vague and baseless fears. The conclusions made from his calculations and published from time to time in the *Star* were found to be correct and earned for him from London the rare title of the Fellow of the Royal Astronomical Society.

Associated with the Rev. Dickson as Associate Editor during the last years of this period was a gentleman destined to play a great part in the history of the paper in later days. That was Mr. J. V. Chelliah, who shares with Mr. Dickson the credit of having earned for the *Star* a great reputation. We must pause here to express our appreciation of what Father Cooke did for the *Star* as Manager and Proprietor for thirty years. In 1880, when he took over the paper it was heavily involved in debt and it must have demanded all the energy and the organising ability of Mr. J. P. Cooke to free the paper of that debt. Mr. C. H. Cooke, the present Manager, succeeded his father in the latter eighties and has been from then mainly responsible for keeping the *Star* alive.

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The close of this period saw the Mission assuming the entire Management and ownership of the paper, which had been almost during the latter half of this period owned jointly by the family of Strong and Cooke and the Mission.

Third Period: 1914-1941

This last period of the century may well be called a period of changes. The management and proprietorship changed hands twice: once in 1914, as already stated, when the Mission took over the paper, and again in 1926, when on the recommendation of the Deputation from America as a retrenchment measure the Mission gave it over to the present Manager and Proprietor. The following extract from a letter sent to Mr. Cooke in 1914 by the then Secretary of the Mission, the Rev. Giles G. Brown, would show how greatly the services of the Cooke family were appreciated: "We know what the *Star* has meant to you and that the interest which you have taken in it is genuine and its present success is in no small measure due to the enthusiastic efforts of your late father and yourself. We cordially recognise your zeal and devotion to the paper and accept it as a trust to be held for the good of the people of Jaffna. The name of your father and yourself will be ever associated with this journal which has done so much for the spread of truth in Jaffna and throughout Ceylon and other countries". And when the Mission handed over this trust back again in 1926 to Mr. Cooke, it did so with confidence that it was being entrusted to safe hands.

The editorship itself has been held by a number of people. First, when the Rev. Dickson had to give up his editorship because of his transfer to the Madura Mission, his mantle fell on the very worthy shoulders of Mr. J. V. Chelliah. Mr. Chelliah not merely carried on the great traditions set up by his illustrious predecessors, but also brought a freshness and new interest into the articles appearing in the *Star*. His wide reading, deep learning, intimate knowledge of English Literature and excellent style of writing once again brought the paper into the public eye. Under his guidance it continued to take an unequivocal Christian stand in the public affairs of the country. Though Mr. Chelliah relinquished his duties as Editor in 1931, he has always kept up his connections with the paper enlivening its columns with his valuable contributions. Even though it was only for a short time, the *Star* was very fortunate in having the versatile and vigorous pen of the Rev. Dr. T. Isaac Tambyah to control the editorship. If Dr. Tambyah had not been compelled by ill-health to leave Jaffna, he would have continued for a longer time to make the *Star* speak with his scintillating articles. The present writer himself considers the period of five years when he was in complete

charge of the editorship among his pleasant experiences. Recently circumstances have compelled Mr. Cooke to carry on the editorship also along with the laborious task of managing the paper. How he has gone on in the face of great difficulties is a matter for wonder.

During this period the Tamil pages were in charge of Messrs. S. T. Arnold, D. V. Nelson, Isaac K. Vyramuttu, J. V. Chellappah, S. M. Kandiahpillai, the Rev. G. D. Thomas and Mr. Cooke himself.

This period is of recent times and hence it is not necessary to speak of it at great length, but before concluding this article grateful and appreciative mention should be made of at least some friends of the *Star* who have from time to time contributed to its success by their contributions. The following names are easily recalled: the Rev. John Bicknell, Mr. Nevins Selvadurai, the Revds. S. Kulandran, E. M. Weaver, and James S. Mather, Messrs. James Hensman, A. M. Nathaniel and K. Nesiah.

How the *Star* has served the people of the country and how its services have been appreciated can be seen from the spontaneous tributes appearing in this issue from men representing various interests and communities. The *Star* has served not merely the American Mission community, not the Christian community only, but also the non-Christians. The *Star* has counted a large number of friends and patrons among the non-Christians. We have counted a large number of friends and patrons among whom for this Centenary Edition we treasure greatly indeed. And now what of the future? With the difficulties caused by the present international situation, the support from Malaya stopped, (only temporarily we are sure), the competition of many newspapers, and several other difficult circumstances — with all these threatening to cripple our resources, it looks as if dark clouds are hovering about our horizon; but we are undeterred and undismayed. It is our firm belief that the position that the *Star* has made for itself all these hundred years in the community is well nigh unassailable. Also it is our strong conviction that a newspaper of the type of the *Star* is a desideratum for the Christian community. Therefore under clouds or in bare heavens the *Star* must continue to shine.

It is hoped that the subscribers and well wishers will continue their patronage and secure for the paper a permanent and wide-spread usefulness.



The Management - - - of the Star

By
Rev. S. M. Thevathason,
M. A., L. T.

THE *Morning Star* was inaugurated in 1841 and published by the American Ceylon Mission. In the Government Archives are found old documents from which we gather:
“The *Star* was in 1870, under the management of Rev. J. C. Smith of the American Ceylon Mission at Udupiddy. The annual subscription was 2 Shillings without postage in Jaffna, 3 Shillings with postage in the Island and 4 Shillings with postage out of the Island.
The following acted as Agents for the paper:—

<i>Madura</i> —	Rev. J. E. Chandler
<i>Nagercoil</i> —	„ G. O. Newport
<i>Trincomalee</i> —	„ J. Brown
<i>Batticaloa</i> —	„ E. Rigg and Mudaliyar Somanadar
<i>Colombo</i> —	Mr. J. Homer
<i>Mullaitivu</i> —	„ Chellappah, Shroff

In 1870, in the January issue of the paper appeared the following note:

“With this year 1870, the *Morning Star* has been published thirty years at an annual cost much above the income from subscription and advertisements. We have thus continued to publish it, believing that its influence is such as to warrant the necessary labour and expenses. It has been our aim to make it valuable to all classes. Besides other valuable articles, the summary of intelligence from all parts of the world is gathered with much care and labour from various publications from different countries and it is its object to collect such particulars as will be of special interest and value to our readers. In commencing the thirtieth year of our paper, we take this opportunity of thanking our readers and friends who have encouraged us in continuing our publication, and we ask their aid in extending its influence by increasing its publication”.

Six months later the responsibility of editing and publishing the paper was transferred to Messrs. Strong and Ripley, as the Mission felt that the time was ripe for the nationals to develop leadership in this direction. The joint editors then were Messrs. Arnold and Asbury. It was published

twice a month on the first and third Thursdays in English and Tamil. On the 7th of July 1870, appeared an editorial from which is taken the following.

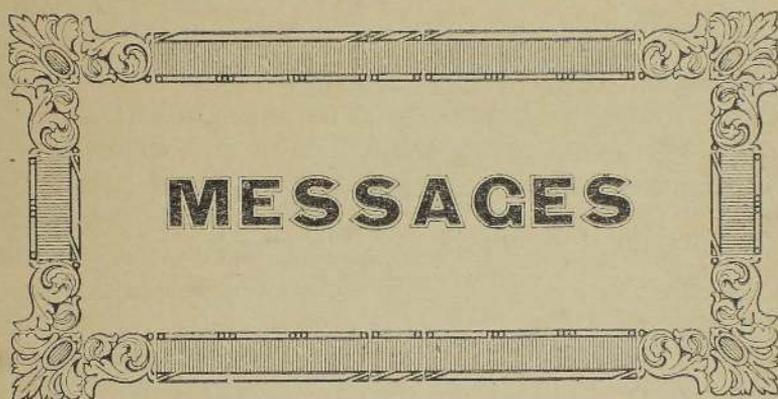
“Apart from all that the American Mission has done in Jaffna towards evangelising the people, they have, by the publication of this paper, conferred on the Tamilians in general a permanent and lasting boon, vast in magnitude and worthy of much praise. They have every reason to look upon the *Star* as one of their best achievements. It has contributed much to civilise our peninsula. It has widely diffused correct knowledge. Its news columns has been all along interesting and useful. It has created a taste for general reading”.

The proprietorship was later vested in Mr. Strong. The editorial control was, however, in the hands of the Mission. Later on Mr. Strong took in the Mission as part proprietors. After Mr. Strong's death his heirs, among whom was the late Mr. J. P. Cooke who managed the paper with consummate ability, were part proprietors. The late Mr. J. P. Cooke's successor is Mr. C. H. Cooke J. P. who in 1914 transferred his rights to the Mission, on the understanding that in the event of the Mission relinquishing their responsibility it should be reverted to him or his heirs. And in 1926 the Mission transferred it back to him, acting on the advice of the Deputation from the American Board as a retrenchment measure. Then appeared the following note in the December issue of the *Star* in 1926.

The new proprietor wishes to state to the public that there will be no change in the policy of the paper and that it will carry on its traditions. For the present there will be no change in the editorial staff, and the paper will be printed in the American Ceylon Mission Press. We wish to assure the readers of the *Star* that the paper will continue to be the organ of the Protestant community of Jaffna.

Mr. C. H. Cooke has brought to the management of the *Star* mature judgement, keen business ability and wide personal influence in Ceylon, India and Malaya. Mr. Cooke graduated from Jaffna College in the early seventies and had a long and distinguished association with the College as teacher and Director. The large number of College students who in their former years learned to admire the sweet temperament and noble character of Mr. Cooke have stood by him, and he has, for his part, done his duty by the *Star* with untiring energy and devotion. It is but fair that we thus place on record Mr. C. H. Cooke's honorary and self-sacrificing services.

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A CENTENNIAL ACROSTIC SONNET

THE MORNING STAR

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G. A. Ratnavarather

The first letters of the Lines form the name of the Journal

GREETINGS

From FRIENDS

I WRITE to congratulate those who are responsible for celebrating the Centenary of the inception of the oldest news-paper in North Ceylon. "*The Morning Star*" has stood the vicissitudes of a hundred years and this is a unique event well deserving a permanent memorial in the shape of a special volume.

The American missionaries came to Jaffna about the year 1816 for announcing their own form of Christianity to the inhabitants of the Peninsula, and it was part of their plan for attaining their object "to communicate such a portion of secular knowledge as may expose the errors" prevalent among the people, exhibiting at the same time "the purer attributes of Christian morality and the civilizing influence of Christian life". I quote these words from Sir Emerson Tennent who wrote his "Christianity in Ceylon" in the later forties of the last century. After describing some of the results achieved by this method, he refers to "*The Morning Star*," started also for the same purpose, in the following words: "It is a further evidence of the stimulus which has been given to the minds of the natives in general, that, for the last seven years, a news-paper under the title of '*The Morning Star*' has been in the course of publication by the missionaries which has upwards of seven hundred subscribers, of which five-sixths are Tamils". It is remarkable that this journal has ever remained true to its original objective and kept up the interest of a good section of the reading public of Jaffna, while many other periodicals have risen and fallen within these hundred years. There is every sign that "*The Morning Star*" will continue its long-lived existence so long as the Protestant Mission endures.

Rev. S. Gnana Prakasar, O. M. I.

THE "Morning Star" ushered the dawn of a new era, with a new culture. This Journal started a 100 years ago with two Tamils, Henry Martyn and Seth Payson, as editors, owes its existence for the last half a century to the generosity and public spirit of the Cooke family. A noble and venerable member of that family, Mr. C. H. Cooke, J. P., insists on a message. I shudder at the idea of a message, in the midst of this world commotion and confusion. But if we cannot contribute to the solution of world problems, we may at least take measures to make Ceylon less of a sport of events in other countries, which we cannot influence or control. I am therefore content to repeat what I have said before: **Develop your lagoon. There is wealth in it beyond the dreams of avarice.**

You can create a fresh water lake covering 250 square miles — an area twice as large as all the major irrigation works in the island, at a cost of only a few lakhs. Place bunds across the narrow mouths of the lagoon at suitable places where the water is shallow, allow the salt water to be washed out during the heavy rains; and prevent the return of salt water by closing the sluices. A 150 square miles of the lagoon bed can, without incurring the heavy cost of reclamation, be utilized for cultivation with the receding water in the dry season. The field adjoining the lagoon can be double-cropped by lift irrigation using wind, steam, oil or electric power.

The Scheme outlined by me consists of four sections:—

- (1) Elephant Pass section
- (2) Vadamaradchi — Upper section
- (3) The Jaffna — Punakarai section
- (4) Mandativu — Punnalai section

There is some stir about the Vadamaradchi-Upper section of the scheme. The Irrigation Department, judging from reports, appears to be investigating the possibility of constructing a tank of the usual type with high bunds to impound water between Tondaiman Ar and Upp Ar — a tank from which when sluices are opened, water seeking its level will flow into irrigation channels. There are difficulties and even dangers in constructing such a tank where the inhabited area is even now difficult to drain. Besides, there would be no flow of water in the dry season when the tank begins to dry up and the water level reaches the field level.

I am not expounding here the lagoon scheme. I have done that before. Let me conclude, repeating my appeal: **Develop your lagoon,—for cheap transport, pastures, gardens, orchards, fields, and fish ponds. There is in it wealth beyond the dreams of avarice.**

K. Balasingham,
Bar - at - Law,

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MANY of us remember the name of Ceylon newspapers which appeared during our lifetime, had their day and ceased to be. Their life was short. And the majority of newspapers of today are not very old. Ceylon journalism generally has a hard struggle for existence. The '*Morning Star*' therefore deserves our hearty congratulations on having survived over a hundred years — an honour which is shared only by one other newspaper in Ceylon.

During the one hundred years of its existence the '*Morning Star*' has served a very useful purpose. The people of Jaffna, because they lived in a peninsula which until the beginning of this century was almost completely cut off from the rest of Ceylon owing to lack of facilities for transport and communications, had no means of knowing what transpired elsewhere. The '*Morning Star*' was the medium through which a large number of people scattered throughout the peninsula gained the knowledge of the larger world. It is also the medium through which the people of Jaffna who have left the peninsula keep in touch with their homeland because it is usually considered too small a territory for the metropolitan Press to devote space and attention to. It serves similarly the people who leave the shores of Ceylon for foreign lands to many of whom the '*Morning Star*' is perhaps the only link with Ceylon.

One of the special features of the '*Morning Star*' is its bilingualism. Tamil journalism is a recent development. But from its very inception the '*Morning Star*' has kept in view the bulk of the population which is ignorant of the English language, and maintained high standards. I have often been told — not by admirers of or those immediately interested in the '*Morning Star*' — that if one wished to cultivate the art of public speaking in Tamil one had only to read week by week the Tamil editorial column in the '*Morning Star*'.

I am sure all readers of the '*Morning Star*' will join with me in wishing the paper "many happy returns of its centenary.

J. V. Dharmarajah



A CALENDAR of one hundred years of journalistic service to any community is a proud achievement. The Protestant Christian peoples of North Ceylon should richly treasure the singular service the '*Morning Star*' has rendered them. We Hindus are happy in the thought that all these hundred years the '*Star*', while serving Christian readers, has done so without hurting the religious susceptibilities of non-Christian peoples. The '*Morning Star*' has always been noted for clean journalism.

I have grown old along with the *Star* and have watched its progressive efforts with pleasure. My best wishes go to the journal and to my friend Mr. C. H. Cooke.

Adigar Naganather, J. P. U. P. M.

ON the occasion of the celebration of the Centenary of the '*Morning Star*' I desire to record my appreciation of the service done by the weekly for the last hundred years. It is the organ of the Protestant Christian community and primarily it protects the interests of that community. As a Denominational paper it has been faithfully voicing the religious sentiments and aspirations of the Protestant Christian community, it has besides, served the general public by its sane and well-considered views on public questions. I hope for the *Morning Star* as prosperous a career as it had in the past as one of the progressive papers of North Ceylon.

C. Arulampalam,

(Advocate, Member of the Agricultural Board of Ceylon.)

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WHEN I was 7 or 8 years old, I could read and understand Tamil very well for my age. The great Indian Sepoy mutiny in India came to a head in 1857, when I was less than ten years old. The *Morning Star* would arrive once a week and give the thrilling news of the doings of the mutineers which I remember I read with the greatest interest. The elders in the house, visitors included, would discuss the news, and I heard the whole thing with the greatest interest.

The *Morning Star* was the only purveyor of news to us living remote from the town. Did we not read the news of the horrors perpetrated by that monster Nana Sahib? He in the end escaped into the wilds of Nepal, at the base of the Himalayas.

That great Tamil Scholar, Mr. Arnold, was probably the Editor at that time. I believe he did a great deal for Tamil during the years he was Editor of the "*Star*".

Then in the school at Chundikuly, none among the boys read or spoke of the news in the "*Star*." This period was followed by my move to India for higher studies. But...

"Men may come and men may go, but I go on for ever," was the song of the "*Star*" and is still its song. May it be sung for another century.

The late lamented Rev. J. H. Dickson was, I believe, the Editor of the "*Star*" for some years. The paper was evidently given up by the Mission after the departure of Mr. Dickson and then began the era of Mr. Chelliah H. Cooke, in whose hands it has been going on wonderfully well. May it continue to grow and thrive and serve the people of Jaffna in the coming years in all political, social, and religious matters.

J. M. HENSMAN

THE project for the Centennial Number of the *Star* such as you propose is a very fine plan and I hope it can be carried out fully. There is no doubt the *Star* has been a quiet but powerful factor in the development of the Christian community, promoting the unity of the various branches. I have read the English pages almost continuously for forty years. I value it much for the high tone of its news and articles.

CLARA P. BROWN

THE *Morning Star* has for the last one hundred years shed its rays with undiminished lustre and effulgence on the sons and daughters of Jaffna, wherever they happened to live. I may claim the privilege of having been a reader of this paper for the last sixty years, and I have always been eager to scan its pages as soon as it arrived. I have a life-long admiration for its consistently bold Christian policy and its profound knowledge of local conditions and social activities. The part played by the *Star* in shaping and moulding the character of the Jaffna youth by its lofty Christian ideals also deserves special mention.

The Jaffna man is very clannish and, like the Scotchman, has always maintained a strong patriotic feeling for the land of his birth. This bond the *Star* has helped to maintain.

While offering my congratulations to the paper on the occasion of its centenary celebrations, I would like to be permitted to express the hope that the people of Jaffna will continue to evince the same interest in the paper as in the past and that it may continue for many more years to shed its lustre and beneficent influence on the people of the Peninsula.

DR. S. C. PAUL

IN our home in the United States my father had a large scrapbook bound in blue cloth, in which were pasted all the articles and letters which he had written for the "*Morning Star*" during his service in Jaffna (1879-1904). This was my *conscious* introduction to that paper, although I probably had heard of it during my early childhood days in Uduppiddy. During my own missionary career from 1912 up to the present, I have been a faithful reader of the "*Star*." My husband and I value it, especially, since we came to Bangalore to live, as it helps to keep us in touch with Jaffna and the Jaffna friends who are so dear to us.

In the second century, I hope that the "*Morning Star*" will continue to give us Jaffna news. But may we also hope that it will lead the minds of Jaffna people, more than ever before, to the larger issues which confront the Christian Church and all men of goodwill in Ceylon and India. A resume of foreign and Indian news is good; but it is not enough. Comments on cultural changes from time to time which are taking place so quietly in India and Ceylon that we hardly know they have come; politics from a wide point of view, the challenge to the Christian

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Church, which comes from such situations as the growing emphasis on Nationalism, or the growing (I fear) breach between rich and poor, educated and uneducated; problems of Education and new theories of education—may all these gestures be discussed simply and clearly in the “*Morning Star*” that it may be indeed a star to point the way to better living. This is our wish for the “*Morning Star*” as it enters its second century.

MINNIE HASTINGS HARRISON

Dear Proprietor,

ON reaching its “*Centenary*” your Paper has gained the hall-mark of stability. It has maintained its “true fixed and vesting quality” among the literary sparks of light in the journalistic firmament. It owes its freedom of thought and expression to the New World of Democracy—rendered fearless of cant and criticism, by the high standard of religious conviction.

Nursed in the cradle of the Victorian era, tempered in the furnace of social and political revolutions, it has grown into stout manhood and now looks forward with confidence to the advent of a newer and better world.

I congratulate you on your great devotion and unstinted zeal in keeping the torch burning after your late father and other pious sponsors of the ‘*Morning Star*’.

I wish the Paper God-speed as it enters another century of enlightenment.

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*Lo! a brighter day, is breaking!
See the gleaming from afar;
Democrats from slumber waking
Hail the radiant “Morning Star”.*

2

*Lamp of Yore of light and leading,
Guide to all, from near or far,
Lit with news and views worth reading
Hail the sapient “Morning Star.”*

3

*A Century's cycle over,
See it rise in stately guise
Sons of those who've seen its splendour,
Hail the Sage “Ancestral — Star”*

SAM. D. TAMPOE

THE running of the 'Morning Star' for a little over a quarter of a century as a self-supporting organ without any help from the American Board is a remarkable devolutionary success of the late Mr. J. P. Cooke and his son Mr. C. H. Cooke J. P., of which the American Board and the American Ceylon Mission ought to be proud of. Many papers in Ceylon and India had their births and untimely deaths, but it is a matter for congratulation that the 'Morning Star' has lived a hundred years, and signs are not wanting that it will live for many centuries to come. It is a source of gratification that both father and son were able to finance and edit this Paper these long years through many vicissitudes and hardships. No true son of Jaffna can be without the Jaffna 'Morning Star,' for it supplies him all he need know about his people in all walks of life. During my long stay in Bombay, for a little over half a century, it was the dear Jaffna 'Morning Star' that kept me in close touch with my country and my people. Many others, like myself will bear testimony to this fact.

May our people take real interest in the *Star* and see its growth and usefulness enhanced with the national pride that the Paper is ours, editors our learned men, managers our well-to-do men, and proprietors our own countrymen rich and poor.

May God bless the 'Morning Star' and use it for His Glory, and welfare of our people and above all, for the extension of His Kingdom.

T. BUELL

IT is indeed a great pleasure to me to learn that "*The Morning Star*" is on the eve of celebrating its centenary. This will be an occasion when all Jaffna will, with a certain amount of pardonable pride, join in the celebrations without any feeling of caste or creed, and count upon yet another institution which has done a hundred years of useful service in this part of the Island. The life of a journal is full of difficulties. It has not only to stand the strain of financial difficulties, but has competition with journals of more recent and more modern methods of disseminating news. In its very essence, though the avowed policy of every journal is to give out news fearlessly and to criticise matters of public importance impartially and to instruct the masses generally on proper lines, — in short, champion the rights of man — it involves incurring the displeasure of different sections of the general public. Many are the journals which have appeared at various times with ambitious programmes only to succumb after some years of strain and struggle. But the 'Morning Star,' I am happy, yet shines. The standard of civilisation of a country is tested by the number of safeguards for the defence of its liberties and rights and the entire community of Ceylon will feel intensely

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grateful to the '*Morning Star*' for the services rendered unto them in this direction in the last hundred years, though in a modest and undemonstrative manner.

R. R. NALLIAH

THE "*Morning Star*" is the pioneer journal of Jaffna and had a wide circulation both in Jaffna and Malaya. But, I am afraid, like all old institutions, the '*Star*' also has had to give way before more modernised competition from newer enterprises. It is therefore all the more creditable that the '*Star*' has successfully withstood the vicissitudes of its journalistic career and is still able to function actively in our midst.

As a subscriber to the '*Star*' for about forty years, it gives me very great pleasure indeed to offer my congratulations to the Managing Proprietor on the occasion of the Centenary of the Paper.

I wish the '*Morning Star*' all success in the future and many returns of the day.

MUDALIYAR V. PONNAMPALAM

HAVING been a subscriber to the '*Morning Star*' since I left Jaffna College thirty-two years ago, it gives me immense joy to convey my great appreciation of the manifold services it has rendered to the people of Jaffna.

In my boyhood, the '*Morning Star*' was a household word in Jaffna. Young and old used to read the paper with great avidity. It contributed largely to the social and political development of Jaffna, and advocated many a noble cause for the upliftment of Jaffna. It brought enlightenment to many a home by its learned discourses on the great problems that concerned mankind. Though essentially Christian in its outlook, the paper promoted social harmony among all the people of Jaffna. It is most befitting that the oldest newspaper in Jaffna should be run by a member of a family which has occupied a large place in the educational sphere of Jaffna for more than three quarters of a century. Mr. C. H. Cooke, though 80 years old, has an alert and youthful mind, wonderful memory, breadth of vision and great capacity for work and service qualities, all of which are reflected in the paper. The 'Cooke' family which has many ramifications in the country is greatly endowed with genius, resourcefulness and capacity for work and I have no doubt that its members will emulate the great example of the distinguished member and present editor and see to its continuance and usefulness to the country.

The '*Morning Star*' can be legitimately proud of its unbroken record of achievements during the past one hundred years and I wish it still greater success in the future.

K. KANAGARATNAM

I am very glad I have been asked to write a few words for the Centenary Memorial Edition of a journal which I have had the good fortune to read regularly for more than four decades. In the days of my childhood, "*The Star*" was something of an institution in many a home in Jaffna. Those were the days when it was a real means of popular education, and people everywhere in Jaffna eagerly awaited its appearance. The bilingual nature of its contents and the clean and healthy reading it provided made it possible for almost everyone to read and appreciate it.

Though a denominational paper, "*The Star*" has always interested itself in affairs pertaining to the general welfare of the people of Jaffna, as a whole, and its views on public questions have been characterised by dignity, moderation, and sanity. Indeed, it is no exaggeration to say that it has all along served a very useful purpose in the life of our community as a whole.

This worthy journal has scored a century and is still in good form. I think it is a record of which any community may be justly proud.

M. SABARATNASINGHE

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- 1 பல் வேறுவளம் பொதிந்து பாருலகிலொப்புயர்வே
யில்லாத பெருநாடா மீழமதின் திலகமென
நாவாரப் புகழ்ந்துரைக்கு நலங்கிளரு யாழ்ப்பாண
மூவாத சுடரொளியாய் முதன்மைபெறு தாரகையே!
அன்னாய்! என்றுன்னை விளித் ததியார்வமன்புடனே
யுன்னுயுணீட்சிதனை யுலகறிய வாழ்த்துதுமே!
- 2 எண்டிசையு நீயுலவி யஞ்ஞான விருள் கடிந்தே
தொண்டாற்றி ஞானப்பால் சுமந்தாட்டி நின்றதுவும்
திருச்சபையின் தீபிகையாய்த் திகழ்ந்தோங்கிச் சற்சமயக்
குருக்குலமுஞ் சாகியமுங் கொண்டாடுங் கோகிலமாய்க்
கைம்மாறென் றெதுவேனுங் கருதாவுன் கடன்பணியும்
அம்மா! மிகப்பெரிதென்றகமகிழ்ந்து வாழ்த்துதுமே.
- 3 ஆங்கிலமு மருந்தமிழுமவற்றூலே யாக்கியவுந்
தாங்கியொரு நூருண்டு சலுகையுடன் வாழ்ந்த அம்மே!
பேதையெனும் பருவமுதற் பேரிளம் பெண்ணுமளவும்
தாது நடந்துலகமெலாஞ் சொற்ற பல கட்டியமும்
சந்தமலி கவிச்சமையுந் தலைமயக்குங் கட்டுரையும்
விந்தையின்மேல் விந்தையென விருப்பமுடன் வாழ்த்துதுமே.
- 4 கன்னிகையாய் நீவாழ்ந்த வக்காலக் கவிநலனைச்
சென்னிமிசை சுமந்தாலுந் தெவிட்டாத தீஞ்சுவையாய்
அன்று முதலின்றளவு மாசை யளிக்கின்றதுவே
நன்றுனது புகழுடம்பு நசியாது நசியாது
சல்லாபம் போட்டிபல கண்டோ முன்சாயலுக்குப்
பல்லாண்டு கூறியீதோ பலகாலும் வாழ்த்துதுமே!

5 கண்டாருங் கொண்டாடிக் களித்தாருங் கழிந்திடவுந்
 தொண்டாற்றி நின்னுலவுஞ் சோதிவிடி வெள்ளியம்மே!
 மேல்மேலும் பலகாலம் மேதினியில் நீ பெருகி
 யால்போலத்தழைபரப்பி யறுகினைப்போல் வேரோட
 வேண்டுமருள் மாரியது விண்ணுலகி னின்றிழிந்தே
 யீண்டு பொழிந்துதவடுவானிறை யடியை வாழ்த்துதுமே.

வேறு

- 1 பாரகத்தினுக்கு மாத்ரம் பருமனிற் பெரியசந்ர
 சூரியரொளியைக் காலச்சோதியாந் தாரகா நீ
 யேரகம்பாரகங் களிர்ண்டினு மொளியைக்காலும்
 நீரகமுடையாயென்று நிதமுனை வாழ்த்துவேமே.
- 2 அநித்திய வொளியைக் கான்றங் கருணனு மதியுநிற்கத்
 தனித்து நீ நித்ய காலத்தனி யொளி தாங்கியுள்ளாய்
 தனித்தெனமேல் கீழென்ன தாரகா கணங்களென்னு
 மனைத்தையும் பழித்தே நிற்குமனையுனை வாழ்த்துவேமே!
 தீரு. ஜே. எஸ். ஆழ்வாப்பிள்ளை

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❁ Greetings From ❁
❁ Contemporaries ❁

“The Ceylon Observer”, now in its One Hundred and Eighth year, cordially greets “The Morning Star” on its appearance in the constellation of newspaper centenarians. The oldest journal in Ceylon wishes the oldest journal in Jaffna a second century of useful service to the community and renewed prosperity in the years to come.

THAT a weekly paper catering chiefly for a small community has lived through one hundred years is indeed a great feat and we must felicitate our centenarian contemporary on this its proud record. The proprietors of the paper had to contend with enormous difficulties but their courage and resolve had never failed them during the long course of years. Referring to this event another local paper says, that “the chief difficulty in Jaffna is not the editing and printing but the irksome and discouraging task of realising the subscriptions from their patrons”.

It is in spite of such difficulties and discouragements the "*Morning Star*" has succeeded in weathering through a century of service and we wish it longer life and better days.

Editor
RAMANATHAN

Dear Sir,

GREETINGS and hearty congratulations on "*The Morning Star*" reaching its hundredth year of publication. It is a splendid achievement and may your light shine for many years to come.

Yours faithfully,

HUBERT A. J. HULUGALLE,
Editor "*Ceylon Daily News*."

IT is a rare privilege to congratulate a contemporary which has attained the most envious ripe age of one hundred years in the field of CHRISTIAN journalism. The Banner of our Lord has been kept aloft by the *Morning Star* these hundred years unsullied, and spotless. Many must have been its inevitable trials and hardships but the Lord has steered the course and sustained it for the *Glory* of His Name.

The *Morning Star* is perhaps the only Anglo-vernacular Weekly published by the lay-public of Ceylon, catering for the religious, social and economic uplift of the Christians of the Island. It is said that every Jaffna Christian, wherever he may be, gives his unstinted support to this Weekly. In fact the *Star* is said to be a weekly missive (News Letter) which sustains the life of the community intact. To many a family the *Morning Star* must be a real guiding star and a reflection of the Star of Bethlehem.

The Christian public of Ceylon should be congratulated on keeping up this paper for nearly a century. The *Star's* present Managing Proprietor, Mr. Chelliah H. Cooke J. P., deserves all praise for his able management in these anxious days.

That the *Star* should shine as bright as ever and be a real blessing to every one of its readers is the sincere wishes and prayer of the infant.

Dasarpuram,
Tinnanur R. S.
S. India.

THE EDITOR,
Indian Christian Patriot.

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Dear Mr. Cooke,

As I look at "*The Morning Star*" today, it reminds me first of the great venture of faith made by the American Ceylon Mission about 1870. They said then that devolution would work, that the people of Jaffna were quite competent to manage a newspaper and preserve its high Christian tone. And they were right. Though cut off from Mission management and support, "*The Morning Star*" has succeeded in living through all these years, in spite of wars and depressions. Though deprived of missionary editors, it has maintained a high standard of Christian journalism. The history of "*The Morning Star*" leads us to go forward in devolution with greater confidence.

What "*The Morning Star*" is can be seen by comparing it with its Indian contemporary, "*Dyanodaya*," which is also finishing its 100th volume this year. That is the organ of six missionary societies working in the vast territory of the Marathi language. A recent issue of "*Dyanodaya*" contained about 600 lines of English and 700 of Marathi. The same week, "*The Morning Star*" contained 750 lines of English and 720 of Tamil. Yet, the circulation of "*The Morning Star*" is confined to a small area and to three small church-groups.

I did not fully understand the value of "*The Morning Star*" until I came to the Madura Church Council, where there is no weekly paper. Only rarely do happenings in our churches obtain a few lines in the Madras papers. Our monthlies contain a little news, but it is somewhat stale before it reaches us. The result is that Christian leaders are often deplorably ignorant of events and conditions except of places which they can visit. Besides news of the churches and their members, "*The Morning Star*" provides food for Christian public opinion, current national and international affairs. It is therefore an epistle, in the New Testament sense. May it long continue to give "What the Spirit saith to the Churches."

Cordially Yours,

E. G. NICHOLS,

Editor 'United Church Herald.'

BEST wishes for *The Morning Star*; which has been my chief informant about Christ and his Kingdom in Ceylon for a quarter of a century. Warmest thanks for all the inspiration I have derived from *The Morning Star*; may its second hundred years be even more influential than the first hundred.

J. F. EDWARDS,
Editor, 'Dyanodaya.'

Dear Editor,

I am only a babe in spiritual life. However, I congratulate the *Morning Star* in its magnificent indigenous Christian publicity unparalleled in the history of Christian journalism in India. May the journal long continue to witness for the Lord and cheer up those who have taken their stand for Jesus.

With all good wishes,

I remain,

Yours in His glad service,

Y. SAMUEL,

Editor, "The Good Samaritan"

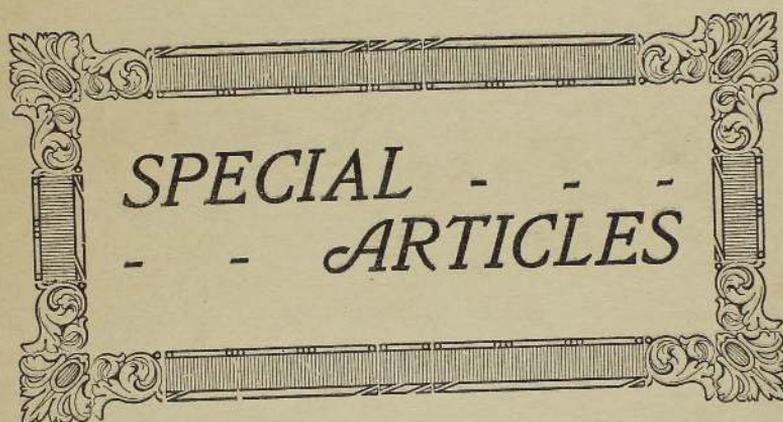
THE "*Morning Star*" having completed its Centenary is bringing out a Souvenir of that happy event. The Souvenir must indeed be a very interesting production, as it will reflect the records of a hundred years. On such a welcome occasion "*The Catholic Guardian*" with much pleasure sends to its esteemed contemporary a message of hearty goodwill and of sincere felicitation on its successful past, coupled with an earnest desire that it may continue its service to the country for another century and more. "*The Morning Star*" has the undisputed distinction of being the oldest Newspaper in the North. At its inception Jaffna was cut off from the rest of the Island for want of facilities of communications and our contemporary was the sole purveyor of news and the exponent of current questions, wielding thus considerable influence. Many a paper which appeared later gave up the struggle after a time, but the "*Morning Star*" in spite of serious difficulties at different periods of its long career valiantly kept on, and has now rounded off a century with public commendation. This is, no doubt, a rare journalistic feat, and the present proprietor who is largely responsible for it, deserves great credit for his indomitable courage. In the difficult times ahead people confronted with perplexing problems, political and social and with the weakening of moral values will look for a safe guide and we are confident that the "*Morning Star*" true to its name will prove to be such and so fulfill the high purpose for which it was founded.

Floreat.

The Editor,

Catholic, Guardian Jaffna.

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*SPECIAL - - -
- - ARTICLES*

An Astral Century

(By the Late Rev. Dr. T. Isaac Tambyah)

ONE hundred years ago! Who lives today who is able to tell us of the day when the first number of "*The Morning Star*" was published? Does Adigar Naganather remember or does Mr. James Hensman? I wonder.

My earliest recollections of the *Star* belong to the times of its Tamil editor, Mr. J. R. Arnold—the poet and author of *A Galaxy of Tamil Poets*. The *Star* was the norm of journalism then, for people spoke of a Colombo daily as *The Colombo Morning Star*! I was then a student at Chundicully Seminary in the days of Mr. Jeremiah Evarts and spent pleasant literary hours with Mr. J. R. Arnold, reading the *Star* and Dr. Murdock's *Progress* during the week-ends. It was most refreshing to hear the old gentleman talk on all sorts of subjects. He had a fund of humour. Hearing him and reading the *Star*, I began to cherish an ambition to contribute to the *Star*.

I realised my ambition in the days of the Rev. J. H. Dickson, B. sc., a fearless editor. My article was on Sir Hugh Clifford's "Tourings of a Sabbathless Car" in the Town and suburbs of Jaffna. Mr. Dickson published it in full and it caused some *sensation* at the Old Park and timid clerks at the Kachcheri were expecting to hear every day the hanging of Padre Dickson and Advocate Tambyah. Mr. Dickson survived those fears by a great length of time—he died only in September 1957—and I have not yet been sent to the gallows!



In 1937, Mr. C. H. Cooke invited me to the editorial chair of the *Star*. With considerable diffidence I assumed duties, and began to scrape off the hard crust of conservatism which had grown, by long years of use and wont, over the mentality of the reading public of the North. It was a tough job. The first thing I did was to demobilise the legion of anonymous and pseudonymous heroes—*Well-wisher, on-looker, justice, fearless, citizen, disgusted reader*, etc.—by a rule that all communications should be over the writers' real names. This reduced the output of rubbish to a minimum. A more drastic reform was the declaration of editorial finality. The promulgation of it meant that the editor's decision was final, and above question by any correspondent however exalted. There was a great hue and cry against what were deemed autocratic innovations. The next and perhaps the most im-

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portant change I effected was the right of the *Star* to claim to speak freely on politics. Christian citizenship, I decided, should be espoused by the senior Christian Paper of Ceylon. This involved frank and outspoken criticism of men and matters and caused trouble. Public men, who may be described as carbuncular folks walking about covered with blankets round them and who felt hurt when somebody knocked against them, began to squeal and scream. A few thin-skinned and touchy people, who had never played cricket in their lives, got together and passed a resolution that *The Morning Star* had degenerated and was unworthy of their august support. From Bandarawela I retorted justly, but being unwilling to involve the gentle and mild Mr. C. H. Cooke in a situation in which he was bound to suffer petty annoyances so characteristic of small men and women, I gave up the editorship.

I wish *The Morning Star* length of days with a new and visible outlook on life as a stalwart and fearless champion of Right and Righteousness and the highest Christian ideals.

(Dr. Tambyah wrote this message in November 1940. His deeply lamented death took place three months later on 20-2-41. *Editor.*)

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Reminiscences of a Former Editor

THIS article is rather personal and gossipy, and will serve the purpose of relieving the tedium of the serious matter contained in this number. If the reader wishes to have something more solid, let him skip it.

My first connection with the *Star* was as a reader. To my boyish mind the *Star* was the last word in journalism. Indeed, having been the first newspaper published in Ceylon in the Tamil language, *Tharakai* (shortened form of *Uthayatharakai*), became synonymous with newspaper. Till recently people spoke of Colombo newspapers as Colombo *Tharakais*. Similarly other pioneer institutions and persons stood for generalities. For instance, Twynam stood for Government Agent. I distinctly remember people asking, when Sir William Twynam was about to retire, who was going to be "our next Twynam." I even heard once a man say that a new Allakakone had come, meaning that a new Advocate had joined the Jaffna Bar. Mr. Allakakone, I may say in explanation, was then the most prominent member of the Bar, and loomed large in the imagination of the people.



Reading matter was very scarce in those days, and the only pabulum to be had by common Christians were the Tamil Bible, Tamil *Pilgrim's Progress*, and *Thesopakari*, a Tamil magazine published in India. So the *Star* was a godsend to all. The Tamil columns were written by Mr. J. R. Arnold with great wit and humour, and were a perpetual source of delight to me. As to the English columns, I could only piece out certain items of news, while articles were beyond my comprehension. I would look with eager anticipation the publication of the *Star* every other Thursday.

Missionaries then edited the English columns of the *Star*. I remember that Dr. Hastings and Mr. Smith edited it for some time. I began

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enjoying the *Star* fully when I joined Jaffna College, and when Dr. Howland, the Principal of the College, edited it. One thing stands out prominently in my mind. A Matara correspondent used to ply the learned Editor with all kinds of questions under the sun in every issue, and Dr. Howland answered them all satisfactorily. Sun spots was a bee in his bonnet, and he used to be chaffed about it. I do not remember who edited the *Star* immediately after Dr. Howland retired.

The next thing I remember about the editorship is that of Rev. J. H. Dickson, B. Sc., an expert in printing, came from America as a missionary and bought the struggling printing press at Manipay. Mr. Dickson was a dynamic personality, and things began to hum. The dead-and-alive *Star* throbbed with life, and people began to sit up and take notice. He hated all humbugs in high places, and exposed them relentlessly. Some of his fellow missionaries thought that he was too aggressive. The *Star* jumped into great prominence, and Colombo journals quoted constantly its articles. I may refer to one or two incidents by way of illustrating the boldness of Mr. Dickson. A Government Agent had made a statement which Mr. Dickson thought was a deliberate falsehood, and he did not hesitate to characterise this terminological inexactitude by that terrible word of three letters. There was a great commotion, but Mr. Dickson stood as firm as a rock. Another incident is indelibly imprinted in my mind as I had something to do with it. Mr. Dickson denounced one of the foremost men of the day (he was not living in Ceylon) for some lapse. There was a veritable hornet's nest about his ears, and the friends of the man vowed vengeance against him. He was threatened with prosecution unless he proved his allegation. Somehow or other, Mr. Dickson mislaid the document necessary. He searched for it high and low, and combed all the newspaper offices in Ceylon and India, but with no success. The fury of the man's friends now knew no bounds. At last on an April when he was at Kodaikanal he unearthed the thing in the *Bombay Guardian* office. He hastened to send the extract to the press over my head, who was then acting Editor. I refused to publish it, but the printer insisted on inserting it. But when I pointed out to him that he too would be liable if any lawsuit ensued, he consented, but with misgivings that he might be blamed by his boss. As to the challenge made by the man's friends I resorted to a shrewd device, I inserted a note to the effect that those who wanted the authority for Mr. Dickson's allegation might apply to the *Star* office enclosing a stamp. But not a single application was received! Why I took that stand was that rehashing unsavoury details was not consistent with the dignity of a Christian Journal, and, what is more, I did not think it wise to embitter the feelings of people once more. I was agreeably surprised that Mr. Dickson instead of resent-

ing my action was tremendously pleased with my wise and diplomatic solution and wrote effusively thanking me.

I may be pardoned if I say a word about how I came to be associated with the editorial work of the *Star*. In 1910, he arranged with me to look after other matter for the *Star*, while he wrote the editorials from Kodaikanal whenever he went there on a holiday. I, however, wrote a second editorial in the first number, which pleased him so much that he thereafter made me absolutely the Acting Editor. At other times he recognised me as an Associate Editor. I may say here that this was the first time that I was given the opportunity to play first fiddle in anything. Then I realised what it is to work out one's ideals and develop one's powers of initiative. In 1918 I was appointed sole Editor by the Mission and continued till 1931 when I resigned because I had to perform the arduous duties of Principal of Jaffna College.

To succeed Mr. Dickson as Editor was no easy matter, especially as our temperaments were so different. He was a born fighter who never minced his words, and whose hits were straight from the shoulder, while I was cautious and never wanted to hurt anybody's feelings. Mr. Dickson would tell me to cut out all "it seems" and "probably," and the like, and avoid as much as possible the use of the passive voice, as the genius of the English language is to express things directly in the active voice. But I would argue that the Englishman excelled in understatements, which made his pronouncements weighty. A journalist has to be an advocate, as it is only then that people would sit up and take notice. Generally they have no use for one who looks at both sides of a question and sums up like a judge. I must confess that I have ever been poor in the matter of advocacy. Whenever I see the other side of a question, I get cold feet, and the warmth of my advocacy is lessened. This will never do in modern journalism. An Editor has to turn, like an advocate at the Bar, a blind eye to the other side of a question and state his opinion without hemming and hawing. Judicial journalism in which the *pros* and *cons* are carefully weighed and a right balance is struck will never pay. Such judicial journalism is very rare. A conspicuous example is *The London Spectator*. But then I could not change, my temperament had another weakness (or is it strength?). As my late esteemed friend, I. T. put it once I was not "whippable." I could only "lash the vice and spare the name." But once I became "whippable." I wrote an editorial condemning the Government for subsidising a rich Hindu institution, whereas many other Hindu institutions were struggling. But many Hindus could not believe that I wrote with any solicitude for Hindu schools, but thought that my game was to set Hindu schools by the ear to fight one another!

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Once I got into serious trouble. It was during the last World War. A sea-plane had passed over Jaffna, and according to censorship rules no mention should have been made of it. But a notice of it was made in the Tamil columns. I was not aware of it. I was responsible for the Tamil columns also, although I did not edit them. The Censor called upon me to explain my infringement of the rule. But a good friend intervened, and perhaps the good name of the Mission saved me. I was severely warned not to repeat such a careless act. Ever afterwards I took good care to look at the Tamil columns in proof.

An Editor has a fine opportunity to learn human nature. I was astonished at the vanity of some people who would communicate items praising themselves or their near relations and friends. Sometimes if some trivial detail relating to some function was omitted, or some title was inadvertently dropped, the people concerned would visit my devoted head with their wrath. Once an estimable gentleman threatened me with prosecution alleging that an editorial I wrote in general terms referred pointedly to him. I did not have any person in view when I wrote the article, and so I told him that he was welcome to prove in a court of law that the cap fitted him.

But the joy of studying public questions carefully and with a sense of responsibility, putting my ideals in black and white and moulding public opinion in a small way, more than compensated for the little pin pricks I occasionally received. My joy of being associated with two of the oldest institutions in Ceylon for a number of years is very great, and I can attribute it only to my good fortune.

J. V. CHELLIAH



Mind and Health

(By Dr. W. S. Ratnavale)

ONE of the most beautiful things in this world is a healthy, happy child. When its wants have been supplied and its environment is favourable, it becomes contented and pleased. Practically the same situation faces the grown-up. When there is satisfaction of one's needs and the outlook is favourable, life becomes a blessing.

Unfortunately, however, many persons find life hard and unpleasant. One of the most important causative factors of this state is poor health, both physical and mental.

A man or woman will suffer any misery or agony if the saving of his or her life is to be the result. People will swallow any pill, drug or decoction, or undergo operations of any severity in order to save their lives. The struggle for existence and the endeavour to protect oneself from harm may be said to be the basic principle of life.

The influence of the mind on the body was well-known to the ancients. Solomon has said :

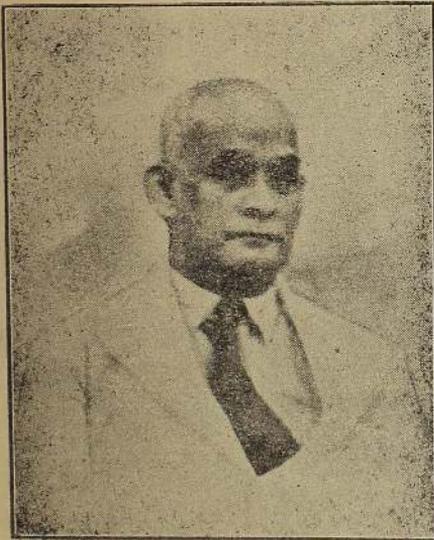
"As cold waters to a thirsty soul, so is good news from a far country."

"A merry heart is good medicine, but a broken spirit drieth up the bones".

Bodily health is benefited by the mental influence of cheerfulness, of pleasant company and of success in life. In medical practice the value of the "bedside manner" of the physician is well recognized. More important is the unconscious influence exerted by the physician who gives courage, cheer and hope. The beneficial influence

of a bright cheerful and kindly nurse on a patient cannot be over-estimated.

Adverse mental factors, loneliness, failure in economic or social life, bad news, worry, unhappiness or depression have led to bodily weakness, susceptibility to infections and disease. A sudden shock may make a person turn pale; in severe cases, even death may result. In *anger*, the face becomes red, the heart beats faster and blood pressure is increased. Respiration is accelerated. The muscles are energized for a fight, and there may even



Dr. W. S. Ratnavale

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be muscular tremor. *Fear* has a paralyzing effect on the activities of the body. The digestive mechanism is peculiarly susceptible to fear, or other emotional changes. Bad news or any sudden fear or excitement often leads to loss of appetite. A large number of dyspeptics owe their condition to a chronic state of fear, often unknown to themselves. Anxiety or worry may lead to difficulty of breathing, asthma-like paroxysms, or fits which may be mistaken for epilepsy.

When we are pleased, the face becomes radiant, the heart beats faster, respiration is deeper and the appetite is increased. There is increased rapidity of muscular action, or energy of movements. The entire body shares in the beneficial tonic influence. We feel bright, optimistic and energetic. When we are displeased, on the other hand, a different and opposite set of changes take place.

Not only happy greetings, but the names of houses and of children often indicate our wishes for luck, safety, comfort and happiness.

The intimate connection that exists between the body and mind indicates the importance of maintaining bodily health through mental factors, and mental health through physical agencies. For leading a healthy, happy life, one's endeavour should be to attend to rules of Hygiene, both physical and mental.

ஊ தூ து ச ங் கு!

கொழும்புத்தறை பூர் வீ. கே. பி. நாதன்

விஞ்சும் பல்புகழ் சூழும் புவிமீனில் வேறுள மொழிகளெலாம்
வீழ்ந்து நசித்திட என்றென்றும் ஒருவீறு படைத்திலகும்
மஞ்சும் பரவிடு கீர்த்தி மிகுந்திள மைப்பொருளா யென்றும்
மாறாதொளிரு பரம் பொருளென்ன மகிழ்ந்திடு தொன்மையதாய்
எஞ்சலிலாக் குழவிப் பருவத்தால் இமயங் குமரிமுதல்
இனிமைப் பெயரான் மருவித்திசை திசை இசைதரு பாவாணர்
கொஞ்சும் தமிழ்மொழி வாழ்கவெனத் தினம் ஊ தூ து ச ங் கு
கோலத் தமிழ்மொழி வாழ்கவெனத் தினம் ஊ தூ து ச ங் கு.

கண்டொடு நற்றேன். கொண்டிலகு மைந் காப்பிய நூல்களிலுங்
கருத்தும் பலகலை நிறை கருஆலக் கவிவாணர் மாட்டும்

பண்டும் இன்றும் நின்றிலகும் புகழ் பாரத தேசத்தும்
 பாடுங் குழவிகள் மழலைப் பின்னார் பயிலு மிடங்களிலும்
 எண்டிசையும் புகழ்மாதர் மிழற்றும் இக்கெனு மொழியுள்ளும்
 இருந்து மகிழ்ந்து குலாவி நிறைந்து இலங்கு பெரும்புகழ்சீர்
 கொண்ட பழந்தமிழ் வாழ்கவெனத் தினம் ஊதுது சங்கு
 கோலத் தமிழ்மொழி வாழ்கவெனத் தினம் ஊதுது சங்கு.

எங்கும் வழங்கிடு பற்பல மொழிகளில் எங்கள் தாய்மொழி போல்
 யாண்டுங் கண்டிலம் யாண்டுங் கேட்டிலம் யாண்டுமினிக்கானே ந்
 தங்கும் புகழ்தரு தாயை மறப்பது தமிழர் தனக்கழகோ
 சரியல விழிமின் எழுமின் தொழுமின் தாயின் துயர்தீரச்
 சங்கு தவழ் மதுரைப்பதி தங்கித் தகவோர் வாழ்ந்திட நூல்
 சாரும் அகமுள சேரன் செய்யியன் தகுபுன னூடன்வளர்
 கொங்குகமழ்ந் திலகுந்தமிழ்மொழி வாழ்கவெனத்தினம் ஊதுது சங்கு
 கோலத் தமிழ்மொழி வாழ்கவெனத் தினம் ஊதுது சங்கு.

4
 நிலவு மறைந்தது கதிரு மெழுந்தது நீலத் திரை நாப்பண்
 நித்தில மென்முனை பெற்றுள தாமரை நெகிழ் வீழுந்தோல்
 பலதிசை யறுகால் உண்டு களித்தே பாடும் இசை காணீர்!
 பாங்கான தமிழர்கள் இன்னுந் துயிலுறல் படியிடு மக்கழகோ?
 உலவும் பலகலை நாடுகள் முற்றும் ஒங்க வினிச் செய்தே
 உண்மைத் தாயரி யாசன முற்றே ஒளிருந் தகைகாணக்
 குலவுந் தமிழ்மொழி வாழ்கவெனத் தினம் ஊதுது சங்கு
 கோலத் தமிழ்மொழி வாழ்கவெனத் தினம் ஊதுது சங்கு.

5
 பெற்ற பெருஞ்சீ ருற்றிடு மக்கள் பேசும் மொழியென்றே
 பீடார் புகழும் பெட்டும் மற்றும் பெற்றுள மொழியென்றே
 உற்ற டனத்துட னற்றவர் நித்தம் ஒதும் மொழியென்றே [றே
 உண்மைக் கலைகளொ டறிவுச் சுடர்மன மோங்கும் மொழியென்
 நற்றவர் நித்தஞ் சொலுமொழி நாயகத் தமிழ் மொழியென்றே
 நாடறியத் தின நின்கை முகிழ்ந்தே நானில மதிவென்றுங்
 கொற்றத் தமிழ்மொழி வாழ்கவெனத் தினம் ஊதுது சங்கு
 கோலத் தமிழ்மொழி வாழ்கவெனத் தினம் ஊதுது சங்கு.

Church Missionary Society in Jaffna

(By J. Lewis Subramaniam)

THE Church Missionary Society was founded on Friday the 12th April 1799, three years after the surrender of Colombo to the British Crown; and Ceylon was one of the first fields to which the C. M. S. sent their Missionaries. Four men and two ladies arrived at Point de Galle on the 29th June 1818, having taken 200 days for the journey from England to Ceylon.

The Rev. Joseph Knight, the first C. M. S. Missionary, arrived in Jaffna in July 1818 and moved to Nallur in November. As soon as he commenced



J. Lewis Subramaniam

work he met with difficulties and opposition. The people thought it necessary to bathe themselves and purify their houses after his visits, and it was usual for the pundit to bathe at the tank on his way home after giving a lesson at the Mission House. The first Printing Press was set up by Mr. Knight, and thousands of tracts were printed and distributed. In 1820 there were 270 children in the schools and much visiting was done.

In 1841 the district of Chundikuli was taken over. The old Portuguese Church of St. John the Baptist, with its congregation of ninety had been handed over to the C. M. S. by their Pastor, the Rev. Christian David. The present Church was built in 1862.

The first Tamil Clergyman in Jaffna, Rev. J. Hensman, was ordained Deacon in 1863. Three other Catechists, Messrs. T. P. Handy, G. Champion and E. Hoole, were ordained Deacons in 1865. When the jubilee of the Mission was celebrated, there were two European Missionaries, four Tamil Priests, ten Catechists, 34 school masters, ten school mistresses, one Biblewoman, one Colporteur, 677 Christians, 19 Boys' schools with 961 pupils, 7 Girls' schools with 397 girls. A Church Council was formed in the following year.

In 1841 the English Seminary was removed from Nallur to Chundikuli and in the year 1891, when the jubilee was celebrated, it was given the present name of St. John's College.

The Girls' Boarding School was opened in 1842 at Nallur.

The Girls' English High School was opened on the 15th January 1896 at Chundikuli, and it is now known as the Chundikuli Girls' College.

(a) Rev. George Champion, who was in charge of Kokuvil for 25 years, built a Church there. His record was one of 58 years of active service for the Master.

(b) A Mission was commenced in the heart of Wannai at Vavuniya in the year 1872 and a Church erected there in 1901 by the Rev. A. Matthias, who worked there for 30 years.

(c) In 1896 a Church was built at Pallai at a cost of Rs. 11,000. In 1868 Mr. John Backus, a Catechist, who was afterwards ordained in 1885 had been sent to the District, his instructions from the Missionaries being "Travel East and West, North and South, exercise your own discretion prayerfully and fix upon a centre". He made Pallai his head-quarters, putting up a hut, twenty feet by twelve, one half of which served as a school room, and the other half as a bed and dining room. Sir William Twynam gave a piece of land, and soon a better school and house were built. Mr. Backus continued his energetic work till 1903, during which time the church and eleven schools were opened.

In May 1897, Rev. Hugh Horsley, the uncle of our present Bishop, took charge of the district work. In 1913 it was decided to withdraw the European Missionary and to hand over the greater part of the pastoral, evangelistic and educational work to the various committees of the Tamil Churches.

One of the outstanding features of the evangelistic efforts of the C. M. S. parishes in Jaffna was the work started about 80 years ago in Uduthurai, a village nine miles from Pallai. Primarily by the efforts of Rev. J. A. R. Navaratnam assisted by the Christians of the place, a church was built there and dedicated to St. Mary Magdalene in 1938. The congregation is about 30 strong and it is expected that it will increase in the course of years.

The Jaffna Church Missionary Association was organised in October 1933 by the Church of Ceylon congregations in the Jaffna Peninsula with a view chiefly to encourage evangelistic efforts by the members individually and collectively.

Under the Constitution, the Association undertook:—

- (1) Evangelisation and
- (2) Education.

Under the head of Education, the Association manages all the Church of Ceylon Vernacular schools in North Ceylon. Its interest in education takes the form of supporting Catechists in this large area.

Until the end of 1939 the Association carried on its evangelistic work within the area of the four parishes of Nallur, Chundikuli, Kopay and Christ Church through the four evangelists attached to the Churches themselves. In other words, the Association merely contributed, in whole or part, towards the salaries of four evangelists employed by the churches and working under the direct supervision of the four Priests-in-charge of the

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churches. But from 1940, in strict compliance with the Constitution, the Association made a departure in its work by concentrating its efforts and resources on carrying on evangelistic-work in a place outside the Jaffna Peninsula. Kilinochi, a place 40 miles distant from Jaffna on the way to Colombo, both by railway and road, was selected as the most suitable field because of its agricultural colonies and settlements. The Association now employs its own Evangelist who lives there and works there.

Educational Work

There are 27 Vernacular schools under the management of the J. C. M. A. with a total of 2427 children and 89 teachers. A sum of Rs. 932 has been spent last year over and above the Government maintenance grant to repair and improve school buildings. This was met by subscriptions to the Association. We also maintain a student in training for the Teachers' Certificate, but this amount will be recovered from him in due course.

Important Church Schools in Jaffna

ST. JOHN'S COLLEGE, JAFFNA :—(Oldest Church of Ceylon School in the Island) Courses up to London Matriculation. Admission age 8.

PRINCIPAL :—Rev. J. T. Arulanantham, B. Sc. Hons. (Lond.); Vice-Principal :—Mr. P. C. Gaussen, M. A (Oxon.); Manager :— Rev. D. G. D. Harpur, M. A., B. D.

CHUNDIKULI GIRLS' COLLEGE, JAFFNA :—From Kindergarten to Senior Cambridge and London Matriculation.

SPECIAL SUBJECTS :—Tamil, English, Mathematics, Botany, Hygiene, Geography, Housecraft and Latin, Music (Indian and Western).

PRINCIPAL :—Miss E. M. Thillayampalam, M. A., M. Sc., Ph. D.

C. M. S. Vernacular Boarding School and Industrial Class, Kopay, Jaffna :—Principal :—Miss S. C. Doubleday.

General

The present Bishop of Colombo is the Right Reverend Cecil Douglas Horsley, M. A.

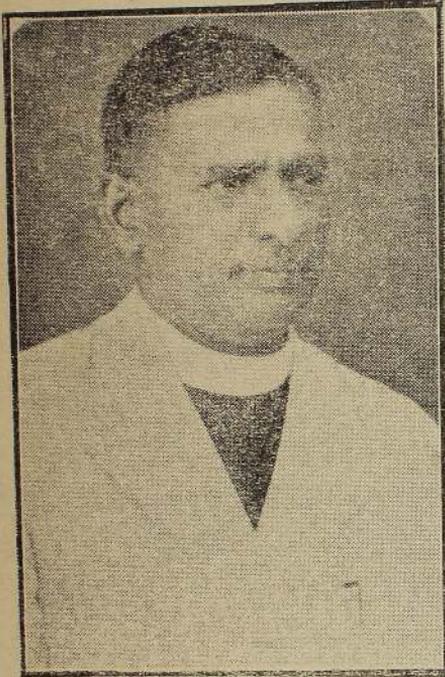
The Archdeacon of Jaffna is the Venerable John Abraham Richard Navaratnam, the first National appointed to this post.

The first Rural Dean of Jaffna is Canon Samuel S. Somasundram.

The Methodist Church in North Ceylon

(By *The Rev. James S. Mather, Chairman North Ceylon District*)

THE Methodist Missionary Society in England commenced its work in Ceylon in 1814, that is two years after the Baptist Mission came to Ceylon and two years before the American Ceylon Mission. The first batch of Methodist Missionaries, under the leadership of Dr. Thomas Coke sailed from England in December 1813. They had a long and tedious voyage round the Cape. When the Methodist Conference hesitated to start work in the East, Dr. Coke offered £. 6000 of his own money to secure their consent to the new project, because the great lands of the East came into his missionary vision. But in the mysterious providence of God, Dr. Coke died on board the ship a few days before the ship reached Ceylon and was buried in the sea. Mrs. Ault, wife of the Rev. W. Ault, also died and was buried in the sea. So the missionary party, lessened by two, landed in Galle on the 29th June, 1814.



Rev. James S. Mather

Ault who started work in Batticaloa died in 1815, about a year after his wife had died at sea. Squance came to Jaffna and from here work was started in Madras, Bangalore and Negapatam.

The work of the Methodist Church in Ceylon is divided into two Districts, the North Ceylon District, and the South Ceylon District, which have their own Synods. Representatives of the two Synods meet annually in what is known as the Ceylon Provincial Synod which reviews the work of the District Synods. The total Methodist Community in Ceylon is today over 22,000, and is I think the largest Protestant denomination in the Island. I shall deal here particularly with the North Ceylon District.

The N. C. D. comprises an area of 6300 sq. miles, with a population of 500,000. It includes Jaffna, Pt. Pedro, Mannar, Trincomalee, Batticaloa, Kalmunai and Tirukovil areas. In several parts of our District, the

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Methodist Church is practically the only Christian body doing any evangelistic work at all. In some parts not even the Roman Catholics have as yet commenced any work.

The whole District is divided into 14 circuits with a Superintendent-Minister in charge of each circuit. Of these Superintendents, eight are Tamil Ministers and the rest are Missionaries.

The entire cost of the work, Evangelistic, Pastoral, Educational, Medical Training, etc., is about Rs. 650,000. Of this Rs. 115,550 comes from England. Rs. 512,450 comes from the State as Grant-in-aid for the Educational work we do. The rest is raised locally; within the last 25 years local contributions towards the support of the work have increased three hundred per cent. But still we depend very much on moneys that come from overseas and therefore as a result of the war in Europe the work of our Church is threatened with retrenchment. But the District is determined to do its utmost and not to curtail the work anywhere; with this object, at the last District Synod held in January 1941, we started a Fund known as the N. C. D. No-Retrenchment Fund.

The story of the Methodist Mission is a story of the triumphant Christian Faith which ignores physical disabilities and other difficulties, and sets to work, trusting in God, with a burning zeal to spread the Gospel far and wide. Dr. Coke was an old man past sixty when he set out to unknown Ceylon. Mr. Squance was a consumptive with one lung only, but they sailed from England, trusting God and with belief in the Gospel, because of the call that came to them from above, which made them to say as St. Paul did, "Woe unto me if I preach not the Gospel." The whole story of the work of the Methodist Church in Ceylon all these 127 years is that of this Christian Faith which made men and women to ignore handicaps and difficulties, and push forward with the banner of the Cross, trusting in God. Today the clouds are low and gloomy but we are determined to go forward, and our confidence is that of those who went before us, in God and God alone.

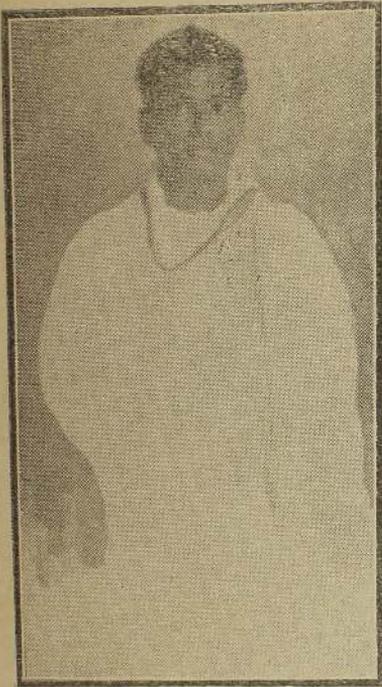


A Short History of the Jaffna Council of the S. I. U. C.

(By Rev. S. Kulandran, President of the J. C., S. I. U. C.)

THE American Ceylon Mission was founded in October 1816 at Tellipallai. Thenceforward the work began to spread out to various centres. For some years, however, the Christians in all these stations were considered to be members of one Church—the American Mission Church.

In 1831 this Church was split up into five different ones, according to the respective stations viz. Tellippalai, Batticotta, Uduvil, Pandatheruppu and Manipay. While the Mission certainly supervised the diverse activities of the different centres, the need for an ecclesiastical body to exercise oversight over the Churches was obvious. So a "Consociation" was constituted along with the recognition of the five churches.



Rev. S. Kulandran

duly ordained by the laying on of hands. The name of this body was in 1838 changed into that of the Presbytery.

The Deputation from the American Board which came in 1855 asked for the immediate admission of available local talent into the ordained ministry and the initiation of a policy of increasingly training local candidates to take up full charge of Churches. Accordingly four local Christians were ordained between 1855 and 1866.

In 1866 the Mission celebrated its Golden Jubilee. The event produced much enthusiasm and with it a feeling that the time was ripe for local Christians to take a greater share in the responsibilities of Christian work. One

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result of this feeling was the formation of the new Ecclesiastical Association on a wider basis than that of the old Presbytery. The Constitution of the Ecclesiastical Association was adopted by the Churches in December 1866.

The Ecclesiastical Association functioned from 1867 to 1903. The membership consisted of Missionaries, Pastors, Preachers and Delegates of Churches. The Churches were self contained and autonomous. The Association really existed for promoting fellowship and securing consultation in matters of common interest. It heard reports from Churches, issued license to Preachers and arranged for and held the service of ordination in case of suitable candidates. It wielded no executive power and was possessed of scarcely any vitality or effectiveness. It must not however be imagined that there was any drift or lack of co-ordination in the Churches. The real co-ordinating agency and driving force behind the Churches was the Mission.

In 1901 a Deputation consisting of Dr. J. L. Barton (Foreign Secy.), Rev. J. F. Lobba, and Mr. Wittemore arrived from the American Board. They were present at the meeting of the Ecclesiastical Association and made speeches. Rev. J. F. Lobba spoke on the advantages of Council government as against the independency of local Congregations. He pointed out that that was the variety of Congregationalism that prevailed in the United States. To promote mutual help and sympathy among Churches, to fight the common enemy, to propagate the gospel and secure co-ordination, order, and holiness, he urged that Council government was the better method of administration.

At the Semi-Annual meeting of the Ecclesiastical Association in 1903, Rev. G. G. Brown informed members that he had drawn up a new Constitution whereby our Congregational Churches could work with greater effectiveness. At a meeting of the Association in December 1903, Mr. J. P. Cooke proposed and Dr. K. Curtis seconded that with minor changes the Association could start on the process of initiating the new Constitution.

At a special meeting held on 20th May 1904 at Tellipallai, the new Constitution was adopted and "The Council of Congregational Churches in Ceylon" duly constituted. Rev. S. Veerakathy was elected its first President, Mr. J. Appachipillai Vice-President, Rev. C. D. Velupillai Secretary, and Rev. G. G. Brown Treasurer. Churches were left free to accept the new Constitution and come into the Council, or stand out. At the Annual meeting held on 9th January 1905 at Uduvil, Missionaries, Pastors, Preachers, and Delegates of 17 Churches subscribed their names to the new Constitution. The document was signed on the occasion by 31 members. The Constitution then accepted, amended in some respects from time to time, is still materially our Constitution. Araly was constituted as a separate Church under the Council in 1907, Sandilipay in 1908, and Usan in 1912. Navaly accepted the Constitution in January 1913. The Constitution of our Churches was drawn up in 1909 and with minor modifications is still in force.

In May 1905 a report was issued setting forth a draft Constitution to serve as a basis of Union between the branch of the London Missionary Society working in Travancore and the American Madura Mission. The Report as found in our Records is signed by J. S. Chandler as Secretary of the Joint Committee of the two Missions. At the Semi-Annual Meeting of our Council held on 10th August of the same year, on the motion of Mr. Brown seconded by Rev. Wm. Joseph, the Council decided to join the Scheme. This was the beginning of the South India United Church. In 1907 the first meeting of the General Assembly was held in Travancore, and our delegates Rev. Wm. Joseph and Mr. L. S. Ponniah were instructed to support the request of the Presbyterians for admission into the Scheme. It may therefore be seen that we were in the S. I. U. C. right from the beginning. (See also History of the American Mission by Rev. C. D. Velupillai p. 206). At the Meeting of the Council in 1910, Mr. Brown gave an account of the meeting of the General Assembly he had attended some time previously and proposed that the name of the Council should be changed into "The Jaffna Council of the South India United Church" in accordance with its new status. The proposal was adopted.

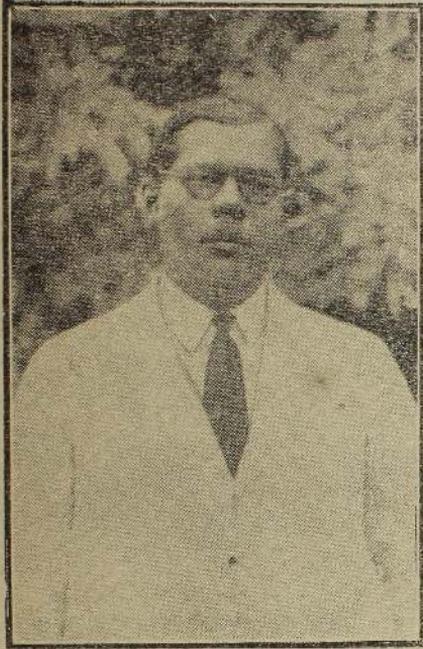
In 1916 the American Mission celebrated the first centenary of its work. Celebrations went on for four days at Vaddukodai. By means of speeches and pageants the past lived once again before the minds of the large gatherings that attended. The occasion was also used for taking stock of the present and above all for assessing the responsibilities and opportunities of the future and resolving to forge fearlessly ahead.

A detailed history of the years that follow is scarcely necessary. It is, however, important to note certain general trends which recent times have witnessed. A few of the salient ones are therefore given below:

- (1) Development of local leadership.
- (2) Attainment of self-support by the Council.
- (3) Increased authority and power of the Council. This has been attained not by any single stroke, but by a gradual process and generally in response to growing needs and changing conditions.
- (4) The lagging of Evangelism as a result of the burden thrust on Council and Churches, when outside money and personnel were withdrawn from Church work.
- (5) The great revival in non-Christian religions throughout the country.
- (6) Beautification of interiors of Churches and a tendency to more set forms of worship, than formerly.
- (7) An interest in the cause of Church Union and the negotiations that have been taking place in connexion with it.
- (8) The gradual transfer of institutional authority in the Mission into the hands of local Christians.

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- (9) A recent and (we hope) growing revival of interest in evangelism.
- (10) Attempts at co-ordinating the three agencies working in the American Mission Field, viz. the Mission, the Council and Jaffna College. The method last adopted has been one of interlocking them to a certain degree by a process of mutual representation.



Rev. R. C. P. Welch

co-ordination in administration and the development of a corporate consciousness in our Churches are in a large measure due to him. We thank God for all these men and what they have done. We look forward to the future in the sure knowledge that God will always raise up labourers in his vineyard.

A review of the growth and activities of the Council, cannot be complete without a tribute to the memory of those who, under God, have built up the Council. Among all these the late Rev. G. G. Brown stands first as deserving of gratitude. Among others who have gone Rev. S. Veerakathy, Dr. T. B. Scott, Rev. S. Eliathamby, Messrs. T. P. Hudson, Allen Abraham and Rev. J. K. Sinnathamby all did notable service in their days and are worthy of grateful remembrance. Among the builders of the Council, however, a no mean place must be assigned to one who is still with us*, who served the Council as Secretary and then as President for many years and is now its Executive Officer, viz. the Rev. R. C. P. Welch. The enhancement of the influence of the Council and the growth of the now almost unquestioned

* Mr. Welch passed away on Jan. 31st, 1942.



The American Mission Press

The First Press

IN the early years of the Mission, the Missionaries found that books were the crying need of the day and the American pioneers had either to write out the alphabets and the religious and secular lessons on paper or to resort to stile-worked ola scripts. Meanwhile representations were made to the A. B. C. F. M. for a printing press, and accordingly on the 10th of August 1821 Mr. G. Garret arrived with a hand press and types. The colonial Governor, Sir Edward Barnes, vainly suspicious of political propoganda, peremptorily ordered him to leave the Island within six weeks. Mr. Garret went away to Amadnagar, while the press was given over to the Church Mission.



Mr. A. A. Ward

The Rev. Joseph Knight established the first printing press at Nallur. “முத்திவழி” (The Way to Paradise) was the first work of importance to be printed there. The press continued at Nallur till 1834, when, at the instance of Governor Sir Robert Horton the restrictions being removed, it was transferred back to the American Mission and set up at Manipay. This was glad news to the American Board and they sent Mr. and Mrs. Eastman Strong Minor to take up the printing establishment. The work done with 4 compositors at the start rapidly increased and in the short space of six years not fewer than 81 workmen were employed and three hand presses were added. Mr. Thomas S. Burnile succeeded him.

The Control

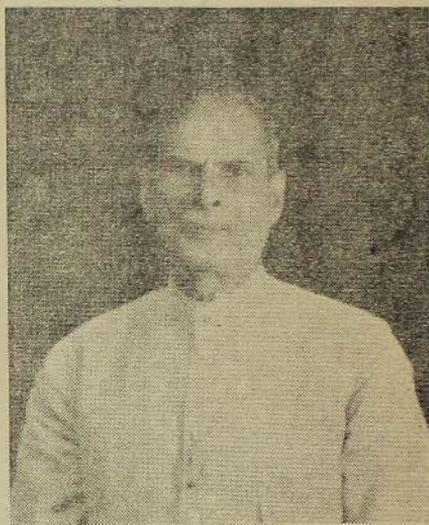
The Press was under the Mission from 1834 till August 1855. In 1841 *The Morning Star* was started by the Mission and was printed in the Mission Press. Along with this, Temperance tracts and other Christian literature were printed. In 1855 an American Deputation visited Jaffna and on their recommendation the Press was transferred to Tamil control. The

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Press was purchased by Messrs. Strong and Ripley. Later Mr. Ripley sold his share to Mr. Strong and for over 20 years the Press indicated a loss to the owners. Again Mr. Strong donated a portion of his share to Mr. R. O. D. Asbury and thereafter the firm was called "Strong and Asbury," and they carried it on for 47 years.

A Governor's Benevolence

By this time the Tellippalai Training School had become popular and the Silver Jubilee was celebrated in 1884 when Sir Arthur Hamilton Gordon declared open the "Sanders Hall." The Governor highly commended the handwork and crafts of the students and offered a liberal scholarship to any student-teacher who would like to be trained in industrial work in America. Mr. C. K. Yesuthason was selected, and left for America the following year in the company of Rev. Thomas Smith. He entered the Worcester Industrial School to receive a three years' *stoking*.



Mr. C. K. Yesuthason

After the training Mr. Yesuthason and Rev. Smith conducted a series of Tamil concerts and "Katha Prasangams" in the American towns and collected nearly a thousand dollars for the Industrial School with which they purchased some equipment including printing and carpentry machinery.

With the new equipment they arrived in 1888 in Jaffna by the S. S. Lady Gordon. The machines were set in the present site by Mr. Yesuthason. In grateful recognition of the benevolence of the Governor of Ceylon, the new Press was styled, "The Gordon Industrial Press." Mr. Russel Vythialingam of Sandilipay was Superintendent.

Consolidation and Expansion

In 1900, the Rev. J. H. Dickson took charge of the Tellippalai work and the experimental Press made vast strides during his regime showing a substantial profit. In 1903 the "Strong and Asbury" Press at Manipay was also bought by the Mission on the recommendation of the second American Deputation and grafted on to the Industrial Press at Tellippalai. The students of the Boarding School were given the opportu-

nity of studying Printing, Book-binding and Carpentry after their academic hours and thus earning by way of grant a part of their board and tuition.

Mr. Yesuthason was now appointed Superintendent of the Press and was a tower of strength to the manager in the careful administration of the affairs of the Press. In 1912 a double demy size printing cylinder press, a cutting machine and a three horse power Hornsby oil engine were purchased. Mr. A. A. Ward who succeeded Mr. Dickson in 1921 effected further developments. The Union Series of Tamil Readers were revised and more College magazine work was taken on.

The Present

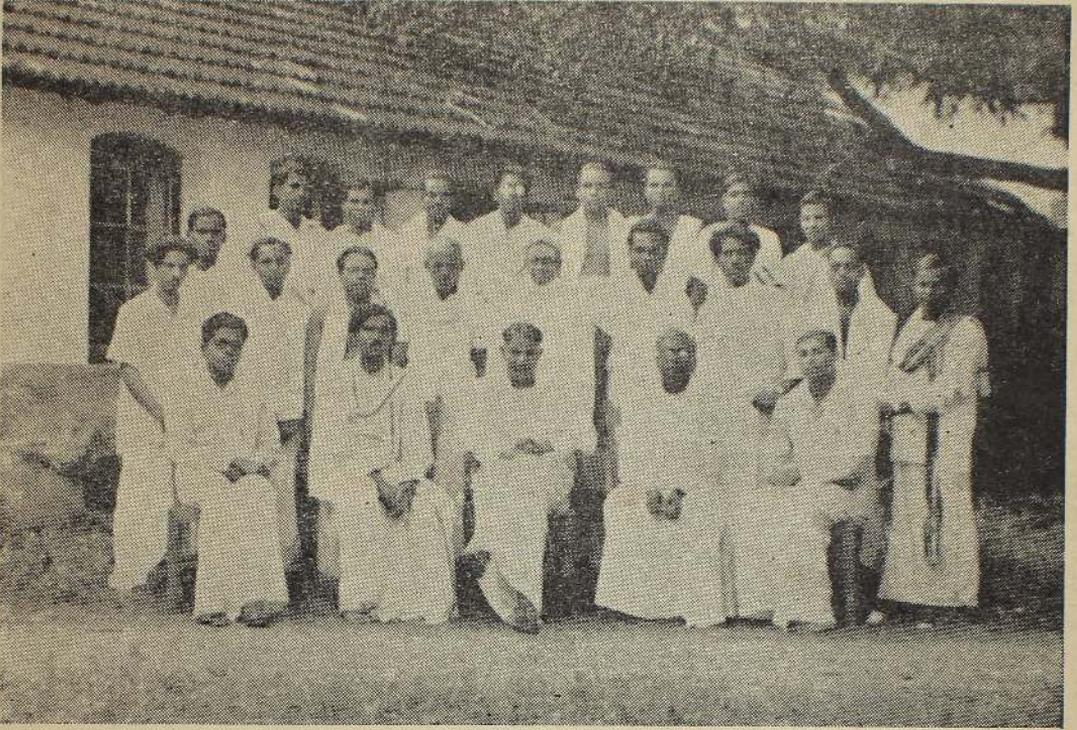


Mr. I. P. Thurairatnam

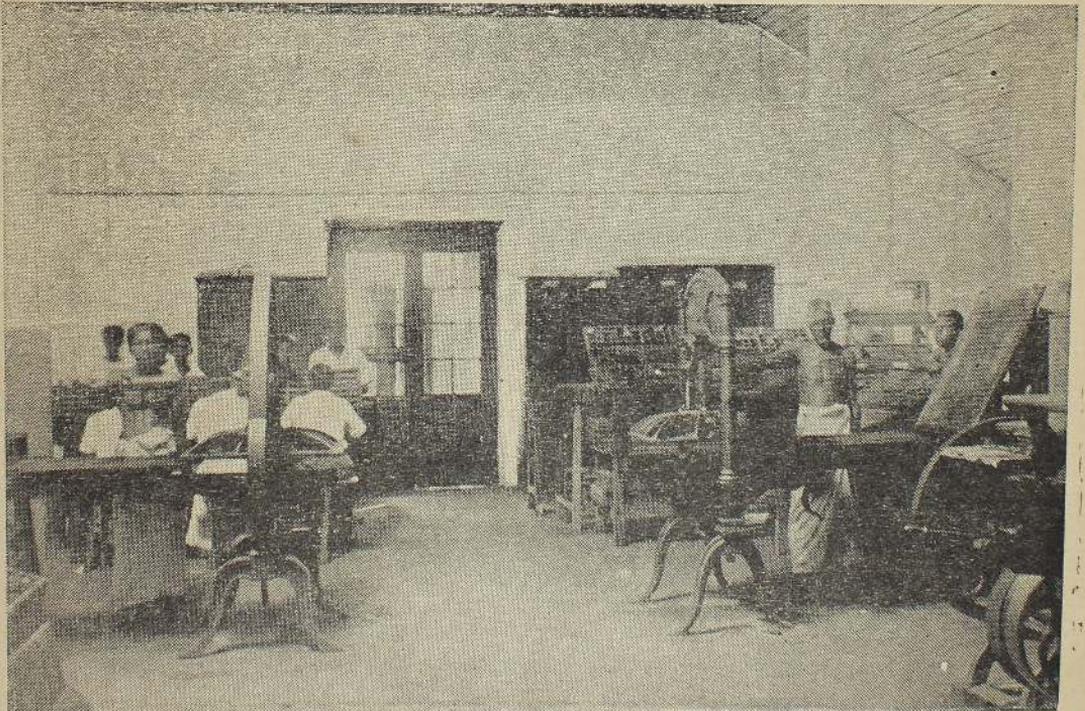
Before his departure in 1935 Mr. Ward, in conformity with the Devolution Scheme, instituted an Industrial Board with Mr. I. P. Thurairatnam as Manager to carry on the work at Tellippalai. Mr. Yesuthason retired in 1937 after nearly half a century of useful service in the Press, and his place has been worthily filled by Mr. V. J. Arianayagam who has the knack of controlling his band of workers with "an iron hand in the velvet glove". The Press is forging ahead despite the storms of the times. The present Manager has amply justified the trust and responsibility imposed upon him, and well can it be said that the Press which was "first in the field will be first always" in his know-no-defeat hands!

G. A. R.





The Press Staff



The two Hand-Presses used for printing *The Morning Star* a hundred years ago

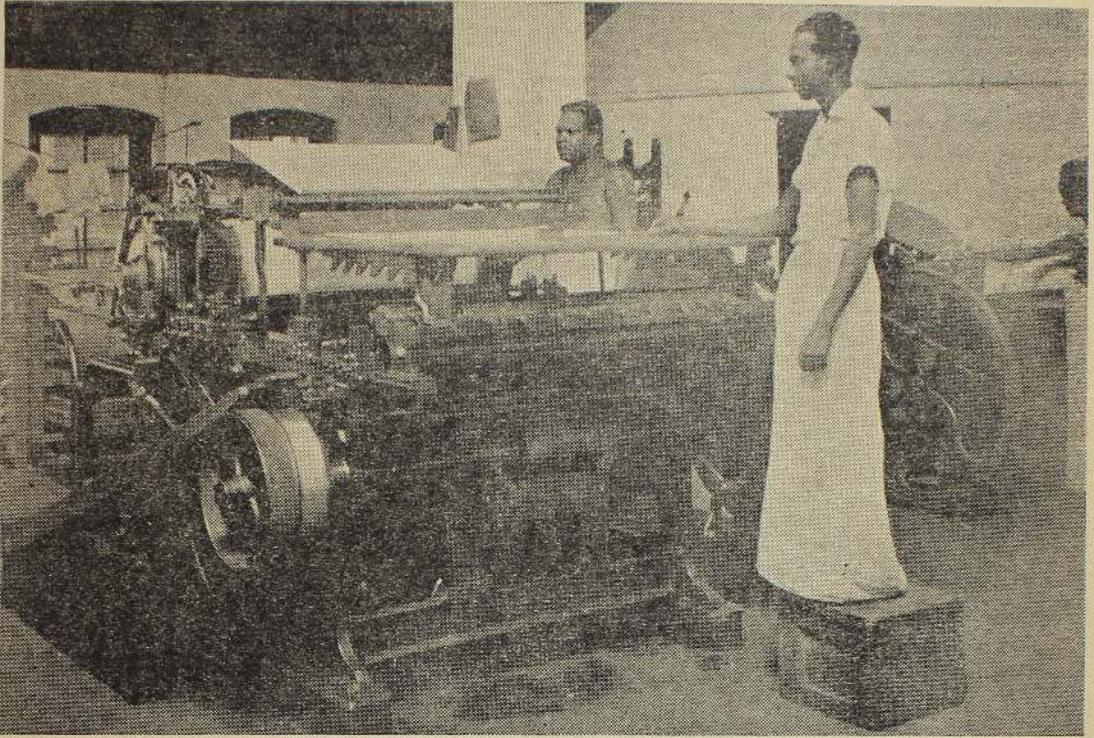
WHAT EVERY LOVER OF TAMIL OUGHT TO POSSESS

The Etymological and Comparative Lexicon of the Tamil Language is a dictionary for all Tamil Students. It gives the meanings in English and Tamil, after the manner of Winslow's Tamil English Dictionary, for all words found in literature or occurring in daily speech. It contains more words than are to be found in any other dictionary hitherto published, including the voluminous Madras-University Lexicon. It beats them all for clearness of exposition, logical order of the meanings and typographical arrangement.

Besides being a reference book for ordinary students of Tamil, it introduces those who are so minded to the philology of the language, for the first time in history. The roots of the original elementary forms of almost all Tamil words are pointed out in thick type, and words derived from those roots are presented under them; so that by looking up the origin of a single word, dozens, sometimes scores, of words which are of the same origin are noted and learnt. For the study of the classics this Lexicon renders unequalled help by making it so easy to know, at a glance, all the meanings and uses of a given word and to retain it in the memory.

The identification of the roots of the Tamil language has led to the great discovery, hitherto unsuspected, that the words of the Indu-European languages such as Sanskrit, Greek, Latin, Gothic, Anglo-Saxon, Old English etc. are also derived from the same roots. To put it in another way, the above mentioned languages and Tamil are shown to be radically related, by recording the parallel forms in the different languages in foot notes. This brings out two historical facts. First: The Tamils and all those who spoke the above languages lived together at some remote time, and spoke the same language in its undeveloped root stage. Secondly: Tamil is a very ancient language not derived from any other, but carefully keeping its original forms from which also the other languages were derived. These facts adumbrated in this Lexicon should, with further study, open new vistas in the history of mankind. Three parts of the Lexicon, consisting of 100 pages each, have already appeared. Full particulars can be obtained from the compiler,

Rev. S. GNANA PRAKASAR, O. M. I.



The Double Demy Cylinder Press used for printing *The Morning Star* now.

The Christa Seva Ashram

WHEN the History of the Church in India gets to be written, historians will have to recognise the contribution of the Ashram Movement to the richness of the life of the Church of the 20th Century and to her evangelistic task. In taking up this ancient Indian institution—the Ashram, and giving a Christian content to it, drawing out its



EXPECT GREAT THINGS FROM GOD
ATTEMPT GREAT THINGS FOR GOD

inspiration and bringing into it the wealth of the fellowship of the Christian Community living, taking the bhakthi in the Indian worship and adding to it the heritage of the Church in the matter of corporate worship and all that is meant by the thought they that worship Him, must worship Him, in spirit and in truth, lifting the gurukula into the Christukula, by making Christ the centre and head of the life in the Ashram, not by running away from life, but living life in its fulness of worshipping God and serving man after the

example of the Master, the Ashram is already being recognised as a valuable and an almost indispensable part of the Church and is gradually becoming more and more important.

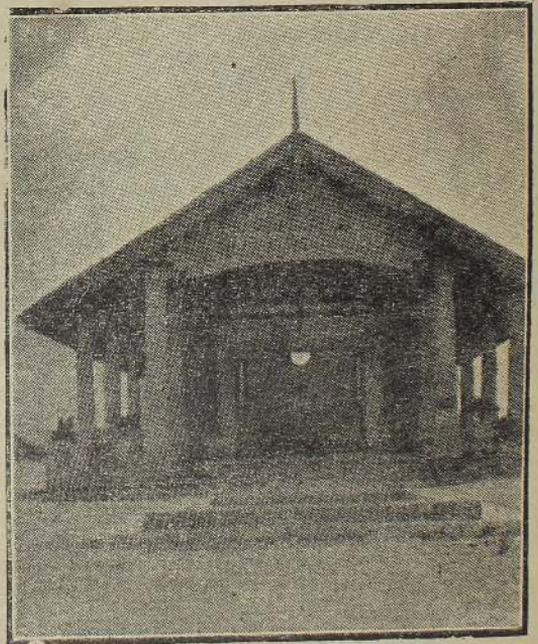
The Christa Seva Ashram is the only Ashram in Ceylon and is one of many such in India. It stands distinct in pattern because of the interdenominational nature of the composition of its Board of Management and by its being a very definite part of the life of the Church in Jaffna. It was sponsored by the Jaffna Christian Union and still has control over it by electing the three representatives of the different churches each year. It was started in May 1939. It has among its aims to serve as a temporary home for those who by embracing Christ as their Saviour have been rendered homeless, to experiment in indigenous methods of worship, to concentrate on evangelistic and social work in the villages and to be a centre for the production of Christian literature.

It is beautifully situated on a six acre land, five minutes walk from the Maruthanamadam Train Halt. The Uduvii School Magazine has it thus: "The Ashram could not have been better situated. Destitution in front and desolation behind it, the unremitting toil in the unrelenting gardens around it, and the passing up and down of the railway train with the loud rythm—

"Time and Tide awaits for no man, all these are forces that should warn, chasten, inspire and guide the Ashram activities."

The S. I. U. C. volunteered to release the Rev. S. Selvaretnam, B. D. for work in the Ashram and supported him with an allowance for two years. The Methodist Church gave a large contribution towards the purchasing of part of the land and the members of the Church of Ceylon in Jaffna put up a cottage. The Jaffna Inter-Collegiate Christian fellowship had the beautiful Chapel in the Ashram built from contributions from its members. There is a large number of friends and well-wishers who have given liberally to put up the other buildings, forming the library and for the running of the Ashram these last three years.

"For the drum beats of His army,
Are the heart beats of our love".



The Chapel

Peep into the Past

BY



M. RAMALINGAM

[முன்னைய ஆண்டுகளில் வெளிவந்த நமது
“உதயதாரகைப்” பிரதிகளில் காணப்பட்ட சில
கிசேஷமான குறிப்புகளைத் தற்காலவாசகர்களின்
ஞாபகத்திற்காகப் பின் வரும் பக்கங்களில் திரு.
மு. இராமலிங்கமவர்கள் தந்திருக்கிறார் ப—ர்.]

தாரகை வாழ்த்துப் பா

வேண்பா

பாலவயதுமுதற் பாரோர்க்கிரங்குமனு
கூலமுள்ள தாரகையே கூறக்கேள் — ஞாலமதில்
வேண்டால நோய்தீர்க்க கிசேஷ மருந்திலையோ
பண்டிதர்க ளின்றோ பகர்.

எக்கொத்து யாழ்ப்பாணிக் கேற்குமென கிண்டிரென்
றிக்கணமே சென்றெழ்மிராயனிடம் — பக்கநிறை
மாதேகினனி வகுத்தெற் குரையாயிப்
போதே தருணம் புகல்.

S. A. M.

அகரவத்தை,
அம்பகாமம்.

தாரகையில் புத்தக விமர்சனம்

மறைசைத் திருப்புகழ்

இது காலஞ்சென்ற நீர்வேலி ச. பீதாம்பரப் புலவரவர்கள் சொல்லிபது. அவருடைய மூத்த புத்திரரும், கொழும்பு இராச சபையிற் பிரதிவக்தருமாகிய முத்துக்குமாரப் பிள்ளையவர்களால் வண்ணை நகரில் அச்சிற் பதிப்பிக்கப்பட்டது, இதில் 12 பாட்டுகளுள். பாட்டுகளோ மிகச் சிறந்தன. இவையன்றி, நீர்வை வெண்பா மறைசைக் கலம்பகமெனும் வேறிரு பாடல்களையுமிவர் பாடினர். வல்லிபுரக் கோயிற் பற்றுப் பதிகத்தையு மிவர் பாடினரென்றும் கேள்வி. இவர் அமெரிக்கன்மிஷன் பாடசாலைகளிலே தெல்லிப்பழையிலும் வட்டுக்கோட்டையிலுஞ் சிலகாலம் படித்தவர். இருபாலைச் சேனாதிராய முதலியார் மாணுக்கரினொருவர். அது தேர்ந்த கித்துவான். இப்புத்தகம் பிரதியொன்று 6 சதமாக கிடைப்புகின்றது. இப்பிரதிபை எமக்கனுப்பினர்க்கு வந்தனம்.

(தாரகை April 5, 1883.)

தர்க்க பாஷை

Hindu Logic

இந்நூல் ஊர்காவற்றறை குமாரசுவாமி முதலியார் கதிரவேற்பிள்ளை கீதபதியினர் பரிசோதித் தச்சிடப்பட்டது. இது ஆசியிற் சமஸ்கிருத பாஷையிற் "சிவகேசவமீசிர"னார் செய்யப்பட்டுத் "துறைசைமங்கலம் சிவப்பிரகாச"ரார் றமிழில் மொழி பெயர்க்கப்பட்டது. ஏட்டுப் பிரதிகளில் வழுவளைந்து கற்றோர்க்கன்றி மற்றோர்க்கும் பிரயோசனப்பட்டிராமையால் மேற்படி கீதபதி சில நூல்களினுதவிகொண்டு இதைச் சுத்த பாடமாக முன்னச்சிடுகித்தனர். இப்போ முதநூலிவர்கைக்கெட்டியதால் அதனோடையொப்பிட்டு மேலுந் திருத்தம்பண்ணி இரண்டாந்தாம் அச்சிடுகித்தனர். இவரது பரோபகார சிந்தைக்கும் முபற்சிக்கு மெந்தமிழ்நாடு மெத்தவுங் கடமைப்பட்டிருக்கிறதென்ற தெமது நம்பிக்கை.

(தாரகை Aug. 5, 1880.)

மறையசையந்தாதி முலமும் உரையும்

இதன் பிரதிக்காக மிகு வந்தனஞ் சொல்லுகின்றோம். இவ்வந்தாதி செய்தார் இற்றைக்குச் சுமார் 200 வருடங்களின் முன்னே நல்லூரிவிருந்த கில்லவராயர் புத்திரராகிய சின்னத்தம்பிப் புலவர். அவர் இதனையன்றிக் கல்வனைமந்தாதியையும் பாடினர். முன்னொருவ ருரைசெய்யாதிருந்த இதற்கிப்போது உடுப்பிட்டி அ. சிவசம்புப் புலவர் உரையிபற்றி யாழ்ப்பாணம் கித்தியானுபாலன யந்திரசாலையில் இதனை அச்சிற் பதிப்பித்திருக்கிறார். கண்ணுங் கருத்துஞ் செலுத்தி நாம் பார்வையிட்ட கிடத்து இவ்வுரையை மிக மெச்சுதற்கேவப்பட்டோம். பற்பல நூற் றிருட்டாந்தங் கள் செறிந்து, அரிய இலக்கணங்களைக் கிளக்கி, சிலந்து, பொருளோ டணியிலக்

CENTENARY NUMBER

கணத் தெளிவும் கிளைவுறுழைந்து, பாடசாலைகளில் கற்பார்க்கன்றிக் கற்பிப்பார்க்கும் பயனு நயனும் தரவல்ல இவ்வுரையாதலாலதனாகிரியர் சமீமுலகிற்குப் பேருபகாரியா ினரெனல் சம்பிரதாயப் பேச்சாகாத. இவ்வுரையை யியற்றினாசிரியர்மார் காலஞ் சென்ற சரவணமுத்து, சம்பந்தரெனும் பண்டிதராகவும், இவர் மாணாக்கர், காஞ்சி புரம் பச்சையப்ப முதலியார் கித்தியாசாலை உபாத்தியாயர் வ. கணபதிப்பிள்ளையாதி யாய்ப் பலராகவுமிருக்கி விவர் திறமையை நாஞ்சொல்ல வாய்திறத்தலிற் சபலமியாது? இவ்வந்தாதி புரையன்றித், திருச்செந்தில் யமகவந்தாதி, புலோலி நான்மணிமாலை முதலிய சில பிரபந்தங்களையு மிவர் பாடியிருக்கின்றாரென்றுங் கேள்வி. இப்புத்தக கிலை பிரதியொன்றுக்குச் சதம் 25.

(தாரகை March, 1883.)

தாரகையில் புதினச்செய்தி.

திருவாலங்காட்டான் தெண்டமிறுத்தான்

தேங்காய் திருடினவனிருக்கத் திருவாலங்காட்டான் தெண்டமிறுத்தான் என்று வடகரைப் பழமொழி பிறகிட்ட கிழமை எமக்கு ஞாபகத்தில் வந்தது. மெஸ். டன்லோப்புவிட்டுக் காரியத்தையிட்டு மெஸ். அத்தவக்காத் கூல்க்கு கிரேதமாய் ஓர் மறியல் கிறுந்து கிளம்ப, அவர் தென்படாமலிருக்க, அவர் அங்கே இங்கே என்ற கதை கண்டபடி பிறக்க, எங்கள் பொலீஸ்வீரர் தண்டாயுதபாணிகளாக ஊர் தேசங்க ளெங்கும் இராப் பகலாய்ப் பறந்து தேடித்திரியத், தவணைக்கு முதனாகிய 11 ந் திகதியிலன்று அவர் தாமாய்ப் பொலீஸ் நீதவான் கையிற் தம்மை ஒப்புவித்த அந் தக் காரியம் அம்மட்டிலிற், எங்கள் ஏசன்றர் சில தலைமைக்காரருடைய கிரீடத் தைக் கழற்றியது துக்கமான காரியமே. இன்ன இன்ன பகுதிகளில் மெஸ். கூல்ட் ஊசாடினார் என்ற கதையை ஏசன்றருக்கு ஆரோ பொறிக்கவே அவருஞ் சில தலை மைக்காரரைப் பொறித்தவிட்டார். ஆரோ வாணம்விட இடையில நின்ற “மட்டு கில் ஒருதன் பட்டான் மாப்பிளைக் குருக்கள் பட்டார் செட்டியிலொருவன் பட்டான் சேதர்தன் மகனும் பட்டான்” என்றதுபோலவே ஆரோ ஏதுசெய்ய இடையிலநின்ற பண்டத்தெருப்பு கிதாணை உடையாரும், சதுமலை ஆணைக்கோட்டை கிதாணைமாரும் தோம்பையும் ஆக்குத்தையும் பறிகொடுக்க வேரிட்டது பரிதாபந்தான்.

(தாரகை Oct. 20, 1870.)

முன் நிறுத்தப்பட்டிருந்த பண்டத்தெருப்பு உடையார் பழையபடி ஏற்படுத் தப்பட்டார் என்பதைக் கேள்விப்பட்டிற் சந்தோஷப்படுகிறோம்.

(தாரகை Nov. 17, 1870.)

குடியின் முடிவு

கூத்தினால் வருவது குடியே, குடியினால் வருவது முடிவே. சென்ற சில கிழமைக்கு முன்னதாக மல்லாகக் கோகிற்பற்றைச் சேர்ந்த அளவைப்பதியில் நாட்டியம் பழக்குமேர் அண்ணாவி தன் வயிற்றிலீட்டிய கள்ளு, சராயத்தினால் மாட்டப்பட்டு அறிவழிந்து சடுதியாய் உயிர்துறந்தான். இச்சங்கதி மரணவிளக்க அதிபதியாகிய (Mr. Hallock) என்பவருக்கெட்டியவுடன் தான் இதைத் தட்டி ஆராய்வு செய்வதிலும்பார்க்கப் பொலீஸ் நீதவான் முதலியோருக்கு இதைக் கிட்டப்பண்ணுவது உத்தமமெனக்கொண்டு அறிவித்தார். கோட்டை டாக்குத்தர் வந்து பிரேத சோதனை செய்துகொண்டபின்னர் மரணவிளக்க அதிபதி நியாயம் விசாரித்து மாண்டவனுடைய முடிவு இன்னகாரணத்தால் வந்ததென மட்டிட்டுக்கொண்டார்கள். கூத்தினால் வருவது குடியே! குடியினால் வருவது முடிவே!

Carol கிஸ்வநாதபிள்ளை,
(Morning Star 20th Jan. 1857.)

The Editor of the *Morning Star* of February 16, 1888 adduced nine causes for the increase of crime in Jaffna. The following is the English rendering of it.

1. The cessation of deportation of criminals.
2. Provision in jails for better food at present (e. g. Bread, coffee, rice with mutton curry etc.,) in lieu of the poor diet in former days (e. g. rice merely flavoured with salt).
3. The sparing of the lash.
4. The lack of an immediate inquiry into crimes and adequate punishment.
5. The spareness of the police force, negligence of police officers and deliberate overlooking of crimes.
6. Some Police Magistrates will inquire into a case only when confronted with the facts of the case and witnesses of the event. They are not in the habit of inquiring into the facts by themselves or to attempt to gather evidence for the case.
7. The indifferent attitude of the Headmen. Payment of rewards to people who get hold of criminals would lessen crime.
8. Gambling and drinking.
9. The speedy transfers of Police officers from place to place. This prevents efficient and correct use of their having studied the characters of any particular place.

CENTENARY NUMBER

In 1887, Ilan Thalayasinga Iragunatha Mudaliyar, Maniyagar of Valigamam West, Jaffna, insisted on his subordinates 14 Udayars and 15 Police Vidanes in all being subscribers of the *Morning Star*. Following his footsteps Gunanayaga Mudaliyar Swaminatha Mudaliyar, Maniyagar of the Islands, Jaffna, also insisted on his subordinates 28 in number being subscribers of the same paper.

Three robbers, Arasi Kathiran, Mutthi Kathiran and Valli Kathiran were cousins from Point Pedro. In those days, jewellery was buried inside houses. Money in notes were thrust into locks of doors through keyholes. These robbers lived on the tops of coconut trees by day and at night burgled houses, cut bunches of coconuts etc.

* * *

OLD COINS. Mr. Appaturai of Navaly showed us two old coins—a silver coin that has been in his family for over 15 years and a copper coin that was dug out from a field only the other day. The silver coin is about the size of a two anna piece but three times its thickness. On its obverse are an elephant and the figures "1804". Its reverse has the words "Ceylon Government" and "24St". "St" evidently means stivers. The coin weighs less than half rupees. It is perhaps the first silver issued since the conquest of the Island by the English. The copper coin which bears no date evidently belongs to the times of the Tamil Kings of Ceylon if not of India. To all intents and purposes it is a Sivite coin. Its obverse has a pretty figure of a succumbent ox the vehicle of the god Siva, with a very neat inscription of the word "சரீரம்" under it and the symbol for the moon over it. The reverse contains half a dozen figures representing Siva's battles, instruments etc. The Rev. Mr. Asbury of Navaly also has a coin of this description but much defaced, in his small collection of defunct coins. (*Morning Star* of April 5, 1883.)

* * *

TREASURE HID IN EARTH. A man in some of the Wanny districts while digging lately in the ground suddenly came across a pot containing 1500 gold coins. They are very little in size being half only of our one-fourth cent. The goldsmiths have bought them at the rate of 37½ cents a piece. The gold is of varying quality. The fortunate discoverer must have made a gain of Rs. 567-50 at one strike of his hoe. (*Morning Star* of September 6, 1883.)

* * *

ANCESTRAL DOCUMENTS. A washerman of Manipay brought to us the other day, for deciphering for him three of his ancestral documents. They belong to the Portuguese, Dutch, and English periods and are written one in each of these languages, dated respectively 1669, 1781 and 1804. The papers with the exception of that of the English period are in very good state of preservation. (*Morning Star* of March 1, 1883.)

EDITORIAL ADDRESS

From the First issue, Thursday 7, 1841, Morning Star.

THE principal acquisitions which men make in this world are knowledge, and wealth. If the relative value of the two be compared, it is evident, that knowledge is by far, the most important. In support of this conclusion may be instanced the following questions, Avayar, Tiruvalluvar and other writers.

“The most substantial of all acquisitions in the world is knowledge”.
 “Knowledge is substantial wealth without any draw-back other things are *not wealth* to anybody”.

“Men foolishly rove abroad in quest of wealth not knowing that they possess within themselves a treasure that can never be destroyed by water, consumed by fire, or tithed by kings—that diminishes not, but increases by distribution—is proof against the depredation of thieves and to preserve which but little care is required”.

Such an estate is above price. Knowledge does not consist in mere literary acquisitions as the learning of a language, its grammar, and the classics belonging to the language, but also in the attainment of the different branches of science and arts which are conducive to the expansion of the mind. It is owing to the improvements which the English and the Americans, the French and other European nations have made in the different departments of knowledge that they have become so wealthy, powerful and renowned: nor is knowledge beneficial to this life alone, but serves to inform the mind of things pertaining to the next world. We see, however, that the people of the different Tamil territories are destitute of the means of acquiring knowledge to any considerable extent, as is apparent from the following considerations.

1. Most of the useful sciences and arts before alluded to are not to be found in the Tamil language.
2. The few that are to be found, are confined to the instruction of the higher classes of society and Brahmins, but are inaccessible to the rest of the community.
3. The people, in general, have not facilities for acquiring an education—a few youth excepted, who have the privilege of attending the English schools which have been commenced since the English Government was established.
4. There is no way by which the learned, the unlearned, the young, the old, or any class of people who are chiefly engaged in their secular avocations, can inform themselves of the constantly transpiring events in the active world,

Being actuated therefore by a desire to communicate to our countrymen important information, we have undertaken to edit this periodical, imitating the Europeans in the improvements they have made by such means. We hope that this small beginning may open the way for more extensive improvements, and that others may be encouraged to make similar attempts for the purpose of diffusing knowledge. It will be our endeavour to communicate from time to time as we are able, articles on science, commerce, agriculture, government, Christianity and whatever may tend to the improving of the mind, together with such news as may transpire from different quarters of the world. We therefore entreat the public to overlook our defects and accept this feeble attempt.

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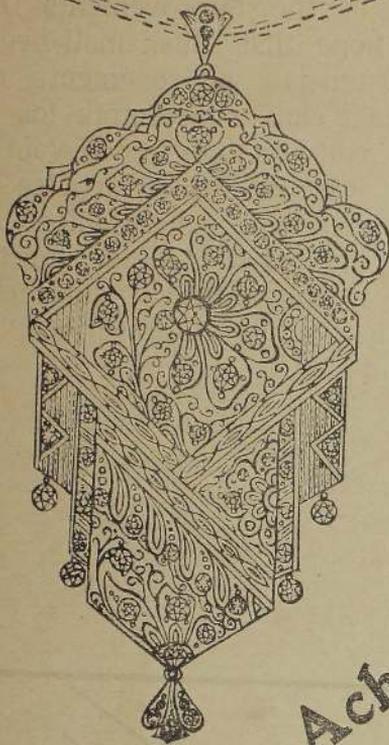
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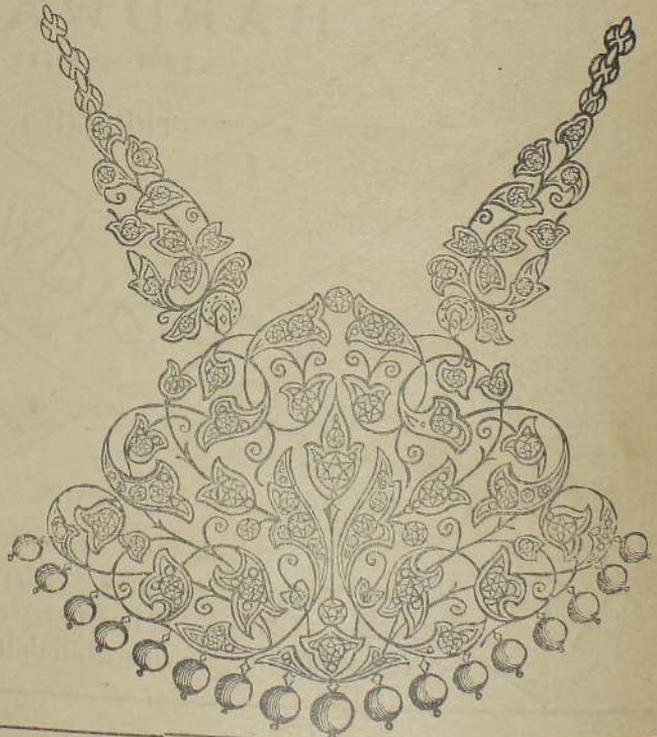
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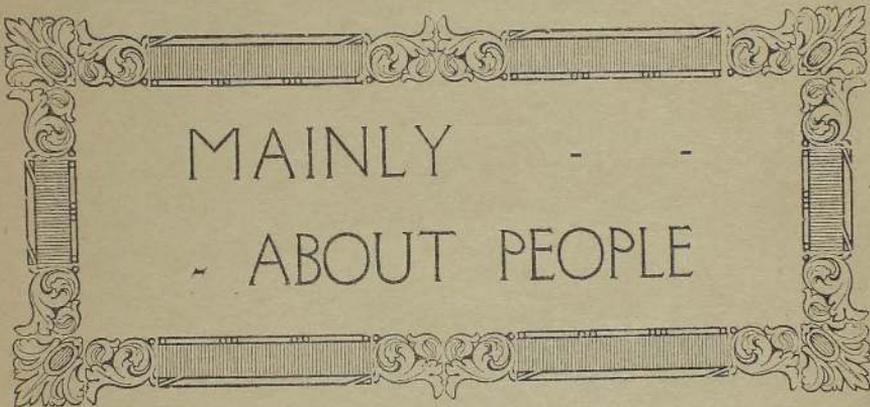
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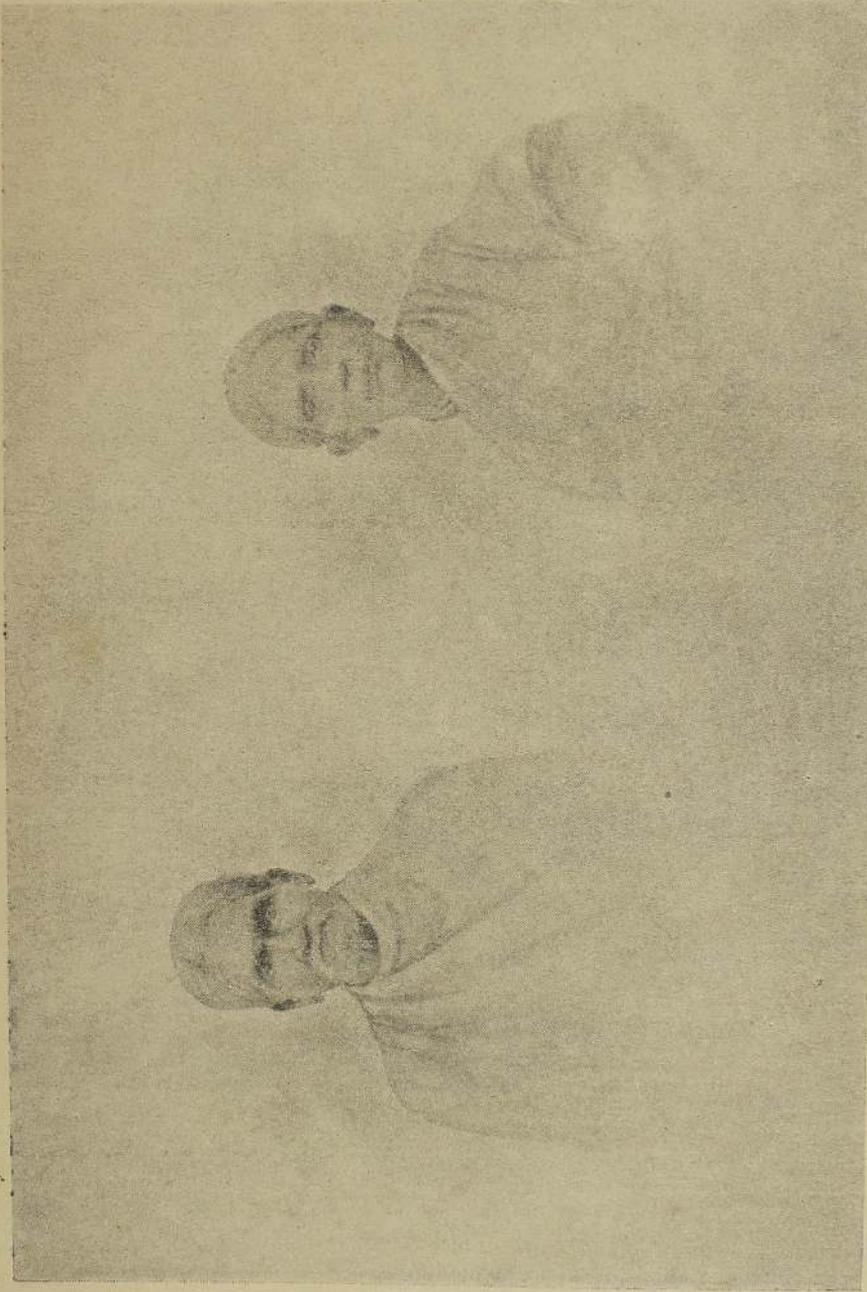


Pattakannu Achary
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COLOMBO.







வேலாயுதர் அமரசிங்கம் குடும்பம்.

வேலாயுதர் அமரசிங்கம், புங்குடுதீவு.

புங்குவன் மருதமுல்லை புனல்கடலா ழிருமுழம்
சங்குநற்பவனச்செல்வம்சார்திகழ் பெருகுஞாலம்
அங்குபேர் வயிரவளாதர் அவர்மகன்வேலாயுதராகும்
கொங்குமன்பெற்ற தாதை குமானே அமரசிங்கம்.

மாணிப்பாயினில் வைத்தியன் கிறீனெனும்
தேசிகக்குருசேற்றி அரங்குசெய்
ஏவியே நெடுந்தீவிலே ஏர்பதி
ஊழியஞ் செய்துழைத்தனர் சிங்கமே.

பேறுகாலப்பிறப்பிலேர் சிக்கனம்
வேறு ஆயுதம் வழங்குமுன்காலமேல்
கூறுவார் ஒரு கொல்லன் குறடுசெய்
பேறு ஆயுதப் பிரவசசித்தியான்.

மீளவே செனை தேசம் மேவியே ஊழியசேவை
நாவலம் உபாத்தியாரும் நல்கிரு பொருந்திவாழ்வு
தேசிகர் கந்தர் கெம்பில் தவ்விய மகனே மண்கை
காவலன் மணுளாகக் கைக்கொண்டார் சின்னத்தங்கம்.

ஆசிக்கும் ஆச்சி அப்புவுக்கும் ஆராய்ச்சி
யோசிகு மெவர்க்குமோ உபதேசி—நேசிப்பார்
வாசித்த யோசனையும் வசிகரமாம் பேச்சுநிலை
நேசித்து வளர்த்தார் நினை.

புத்திரர்கள் புத்திரி பெற்றதோர் வித்தரம்
புவியிலே அமரசிங்கம்
முத்திரைத்தபால் அரசு இரத்தினபுரியிலே
முதலதிபன் பொன்னுசாமி முதலன்
மலையரசு தலைநகரி குவலலம் பூரிலே
முதன்மை துரைசாமி டகர்
அதேதிகள் வைத்தியர், இருவரு மிலங்கையுள்
இவர் தம்பி ஐயா சபாரத்தினம்
அன்புடைய நடுவிலார் இன்பருள் செல்லையா
அதிபர்கலை சாவுகச் சேரிகழகம்
அன்னமெனவோர்மகன் அரசரிமைபதிவுநிலை
அருளம்பலமவர்கள் மனைவியே

தங்கள் விபாதி எதுவாய் இருந்தாலும் சரி, இது
நாள்வரை அநேகவைத்தியர்கள் பார்த்து தீரா
திருப்பினும்சரி கவலைவேண்டாம்.

-: 41 வருடகாலமாய் :-

உலகமெங்கும் தீராநெனக் கைவிடப்பட்ட கொடிய
குஷ்டம், குளிப்புண், ரணம், நீரழியு (சலீராகப்)
தொய்வு, மேகசுபந்தமான சகல சியாதிகளையும்
உத்தரவாதத்துடன் தீர்த்து 41 வருட அனுபவம்
வாய்ந்துள்ள பழநி வைத்திய ஆசிரியர்

R. M. K. வேலுசாமி

அவர்கட்கு எழுதுங்கள்.

உங்கள் விபாதி எதுவாய் இருந்தாலும்சரி சிவர்த்திப்பார்,
அல்லது கொழும்பு பிராஞ்சிஸ்

R. M. K. வேலுசாமி அவர்கள் குமார்

R. M. K. சிவசுப்ரமணியம். M. G. R. I. M. P.

அவர்கள் இருக்கிறார். உங்கள் விபாதி எதுவாய்
இருந்தாலும்சரி நிவர்த்திப்பார். நேர்லோ, தபால்
மூலமோ விபரம் தெரிவித்து விபரம் அறிந்து
குணம் செய்து கொள்ளுங்கள்.

டெலிபோன் நெ-ர். 5454

பழநி R. M. K. வேலுசாமி,

சித்தவைத்தியசாலை,

68, செட்டியார்தெரு, கொழும்பு.

தலைமை ஆபீஸ்: பழநி

பிராஞ்சு : 16, திருவல்லிக்கேணி, ஹைரோடு,
மதராஸ்.

தாரகையின் நான்கு தலைமுறை நண்பர்.



மிசஸ். அன்னை
அன்னம்மா முத்தையா

1831 ம் ஞா அமெரிக்க மிஷனரியாயி
ருந்த கனம். ஸ்போல்டிங் குரவரால் நடத்தப்
பட்ட இரண்டாம் எழுப்புதற் கூட்டத்தில்
யாழ்ப்பாணத்தில் அநேக பெரிய குடும்பங்கள்
ஆட்பட்டுக் கிறிஸ்து மதத்தைத் தழுவினர். இவர்
கலில் ரெப்பன் குடும்பத் தலைவராகிய யோன்
சின்னக்குட்டி ரெப்பன் என்பவரும் 23 ம்
வயதில் குணப்பட்டுக் கிறிஸ்துவை ஏற்றுக்
கொண்டனர். இவர் 1808ம் ஞா கார்த்திகை
மீ 22 ம் உ மயிலிட்டியிற் பிறந்தனர். இவரது
குடும்பம் புன்னாலைக்கட்டுவனில் கலப்பற்ற ஓர்
சைவசமயத்தைச் சேர்ந்தது. இவர் வட்டுக்
கோட்டைச் செமினாரியிற் கல்விகற்று அரங்
கேறிப் பண்டத்தரிப்புக்கணித்தான சில்லாலைக்
குறிச்சியில் வசித்த கிறிஸ்து பெண்பிள்ளையாகிய
சாளற் றைற் என்பவரை வாழ்க்கைத் துணை
வியாகக் கொண்டு, இன்னும் பல கிறிஸ்தவர்
களுடன் யாழ்ப்பாண எழுப்புதற்கூட்டங்களின்
அனுபவத்தால் கனம். டானியேல் பூர் அவர்களால்

நிறுவப்பட்ட புது ஸ்தானமாகிய மதுரையில் சுகிசேஷ ஒளியையும் கலை விருத்தி
யையும் பரவச் செய்ய அனுப்பப்பட்டுச் சிறிதுகாலம் மதுரையில் ஊழியஞ் செய்
தனர். பின்னர் பண்டத்தரிப்பில் தேசிகராயிருந்து 1869 ம் ஞா கார்த்திகை
மாசம் 3 ம் திகதி பிரமபதியடைந்து அவ்விடத்துச் சேமக்காலையில் நல்ல
டக்கம் செய்யப்பட்டனர். இவர்களுக்கு 8 பிள்ளைகளிருந்தனர். யோசேப்பு என்
பவர் இளமையில் மாணமடைய, ஏனையோரில் புதல்வர் வட்டுக்கோட்டைச் செ
மினாரியிலும், புதல்விகள் உடுசிற் பெண்பாடசாலையிலும் கல்விகற்றனர்.

யோன் சின்னத்தம்பி ராப்பனின் போப்பிள்ளைகளும் அவர்கள் சந்ததியின
ரும் கொழும்பில் பல இடங்களிலும் பாவி உத்தியோகம் வசித்திருக்கின்றனர்.

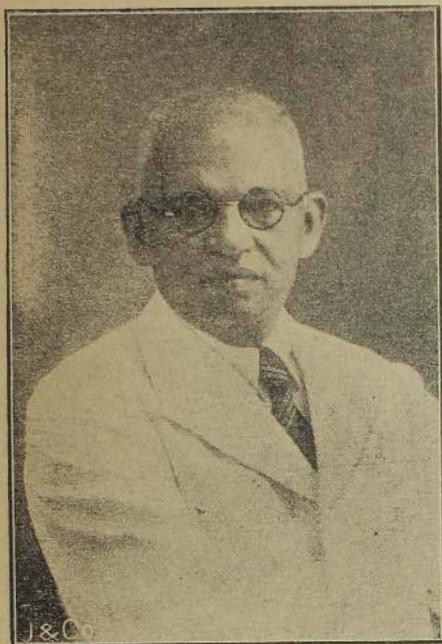
இவர்களில் 3 ம் தலைமுறையினரான சாமுவேல் ரெப்பன் முத்தையாவின்
மகள், அன்னை அன்னம்மா Mrs. J. C. முத்தையா. இவ் ரொத்தாரிஸ் சீனிவாச
கத்தின் இளையமகள். உடுசிற் பெண்பாடசாலையின் உயர்தரக் கல்விகளைக் கற்று
அரங்கேறி 21 வருடம் இல்லறம் நடத்திக் கடந்த 10 வருஷங்களாய்க் கொழும்
பில் Ladies' College இல் ஆசிரியையாகக் கடமை பார்த்து வருகின்றனர்.
“உதயதாரகை”க்கு இவர் ஓர் உற்ற நண்பர்.

Tampoe Buell, J. P., born at Araly and educated at Jaffna College, Vaddukoddai; proceeded to Bombay and had many appointments as teacher in the American Marathy Mission. Step by step he rose to greater usefulness till he was made Principal of Sir Jacob Sassoon School in Byculla, Bombay. Later, invited by the American Missionaries to organise the A. M. M. High School in Bombay, he rejoined the Mission service and raised the school to a high pitch of efficiency and collected a sum of Rs. 29,000 as endowment fund to maintain the school. He was created a J. P., Honorary Presidency Magistrate, Bombay, received from the Government of India the Kaiser-i-Hind Medal for services he rendered to educational causes. Retiring in his 70th year, came to Jaffna two years ago. The Prudential Committee of the A. B. C. F. M. marked his retirement by a Resolution of Appreciation "that he had shown great ability as organiser, financial administrator and efficient head of a school which he had raised to a high place of academic standing" and expressed their gratitude to him "for his loyal devotion and self sacrificing spirit with which both Mr. and Mrs. Buell have sought 'the kindling up of the Kingdom of God without thought of their own earthly welfare and prospect'".



Tampoe Buell, J. P.



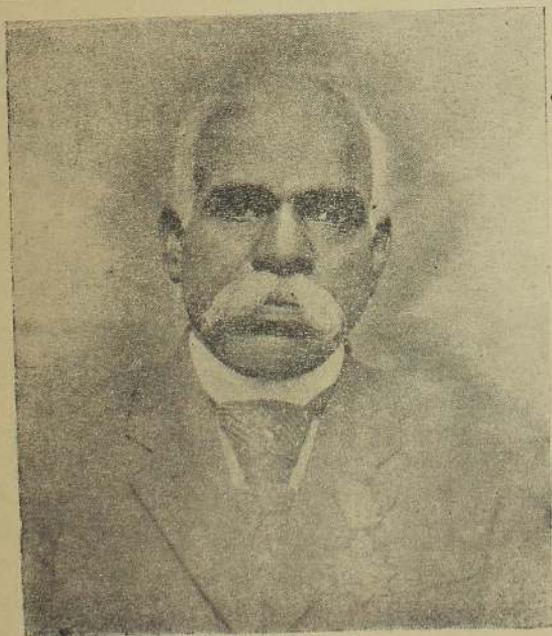


W. H. T. Bartlett B. A.

W. P. A. Cooke, M. Sc. born 1890, (second son of Chelliah H. Cooke) Educated at Jaffna College, Vaddukoddai and School of Agriculture, Poona. Joined Ceylon Agricultural Department in 1915. After 8 years service, on Ceylon Government Scholarship proceeded to University of California; and gained the M. Sc. of the University. On return appointed Divisional Agricultural Officer, Northern Division, later served in the same capacity in the Eastern Division and is now D. A. O. Southern Division.



W. P. A. Cooke, M. Sc.



Wm. A. Clough

W. H. Thambyraja Bartlett

B. A., educated at Chundiculli Seminary and Jaffna College, Vaddukoddai, was teacher at Jaffna College and later at Richmond College, Galle; entered Ceylon Survey Department in May 1897. After working in that Department in various capacities retired as Assistant Superintendent of Surveys in May 1931. After retirement is engaged in Social Service activities.

Wm. A. Clough, born in March 20, 1865, educated at Jaffna College, Vaddukoddai. After going through his course he entered the Malayan Government Service in the Survey Department where he held various responsible appointments. His merits were recognised and he was honoured with the bestowal of I. S. O. Medal. After retirement has devoted his life to agriculture and is cultivating extensive land under the Kilinochchi scheme.

Present Address: *Tellipallai.*

J. V. Chelliah M. A., J. P., mostly had his education in Jaffna College which he joined in 1889. He was a member of the first Calcutta University Classes, and graduated B. A. in 1897.

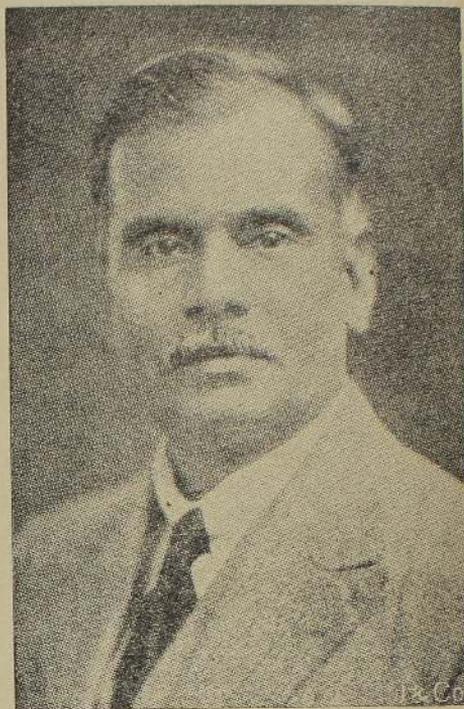
He received his Master's degree in 1908.

He joined the staff of his Alma Mater in 1895 and continued on the staff till 1935. He further continued his connection with the College as English Lecturer to the Inter Classes till 1939. He was appointed Vice-Principal in 1924, and acted as Principal for two years: 1931 and 1932.

Mr. Chelliah's connection with the Jaffna Council dates from 1906, and he was on its Executive most of this period, and was its Vice-President for a number of years, and its President in 1929. He was also on the General Assembly's Executive for a number of years, and was its Vice-President for two terms, and was elected Moderator for two years: 1929 and 1930. As Moderator he was deputed S. I. U. C. representative at the World's Congregational Council held at Bournemouth, England. He also visited the United States at the request of the American Board. He advocated the cause of Church Union in the churches of the two countries.

Mr. Chelliah was Associate Editor of the *Morning Star* from 1910 to 1918, when he became sole Editor and continued till 1931. He was also Editor of the Jaffna College Miscellany from 1909 to 1931.

Mr. Chelliah was made a Justice of the Peace for the Northern Province in 1935 on his retirement from the College. He has always been in the forefront of public work. Some of the appointments he has held are: Member of the Excise Board, Member of the District Road Committee, Member of Provincial Road Committee, Member of the Board of Education (1930-1939), Member of the Examination Board, Member of the English Text-book Committee. He was a Member of the Jaffna Association from its inception, and was its Secretary in 1918. He has been in the Board of Directors of Jaffna College, and was the Chairman of the American Ceylon Mission in 1940. He is now 66 years of age.



J. V. Chelliah, M. A. J. P.

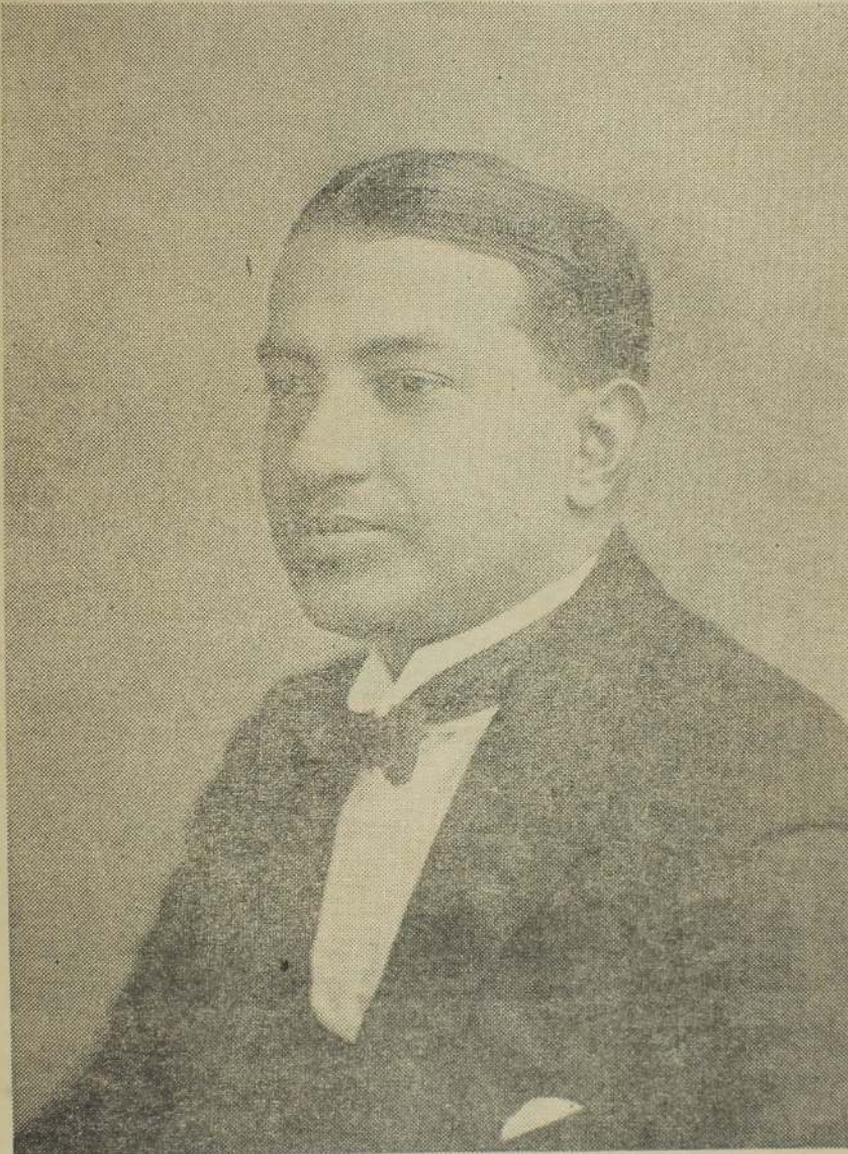


J. J. Chinniah

J. J. Chinniah a son of the late Mr. Velupillai Joshua, Uduvil; educated at Kilner and St. John's Colleges, Jaffna. Choosing a mercantile career, Mr Chinniah has served as accountant in the various business houses in Colombo and is at present the Chief Book-Keeper of the Colombo Gas and Water Co. Ltd. At the very beginning of the present World War his contribution of Rs. 2000 to the Empire wide war effort was keenly appreciated by the Treasury at Whitehall, London, as "An exemplary and signal act of loyalty."

CENTENARY NUMBER

H. P. Chelliah, educated at Findlay College, Tanjore Dt. and Jaffna College, Vaddukoddai; studied Medicine at Madras Medical College. Joining the Ceylon Medical Service has served in many districts; is now District Medical Officer, Delft.



Gunaratnam Cooke, M. D. (Lond.)

Gunaratnam Cooke, M. D. (Lond.); Visiting Physician, General Hospital, Colombo, educated at Jaffna Central College and Royal College, Colombo. Went through his Medical course at St. Bartholomew's Hospital, London, from 1912-1917; House Officer, St. Bartholomew's, Graduated Doctor of Medicine of London University in 1920, has held various offices in the Ceylon Medical Service; was appointed a Visiting Physician in 1927.



Isabel H. Curr, O. B. E. ; L. R. C. P. & S. (Edin).

Isabel H. Curr, O. B. E. ; L. R. C. P. & S (Edin). Somebody has said of a great architect, who had planned and raised a beautiful structure of bricks and mortar, "If you seek his monument look around." Of Dr. Curr all Jaffna will say, "If you seek *her* monument, look and count one by one the numbers of lives which, with her pioneer effort and unchallenged skill, medical science had saved; and consider the service she has rendered to the country to reduce the mounting roll of infant mortality". This was the Christian Missionary woman physician whom the King honoured with the exalted Order of the British Empire and whom the people of Jaffna *loved* with all their heart and honoured with the noble and the most beautiful title their language possesses —Mother of Mothers. Though far away from us in her Fifeshire home, Scotland, we rejoice to assure our readers that she is in excellent health and spirits and hopes to revisit her old scenes and meet familiar faces, if and when the ever fluctuating conditions of today permit her doing so.

S. W. G. Coonanayagam Pillai, J. P., eldest son of the late R. A. Coonanayagam Pillai, a Tamil scholar of note, and Worker in charge of the C.M.S. Church, Kokuvil; educated at St. John's College, Jaffna; took to accountancy as Junior clerk in the Nuwara-Eliya branch of the National Bank of India Ltd. In his 29th year was appointed chief clerk and 15 years later, promoted the Bank's chief shroff; after a further period of 15 years, retired. He is a Lay Licensed Reader of the Church of Ceylon; a Trustee of Holy Trinity Church, Nuwara Eliya; a J. P. for the Nuwara Eliya District; was one of the earliest members of the Urban Council, Nuwara Eliya; and President of the Nuwara Eliya Tamil Union.



S. W. G. Coonanayagam Pillai J. P.

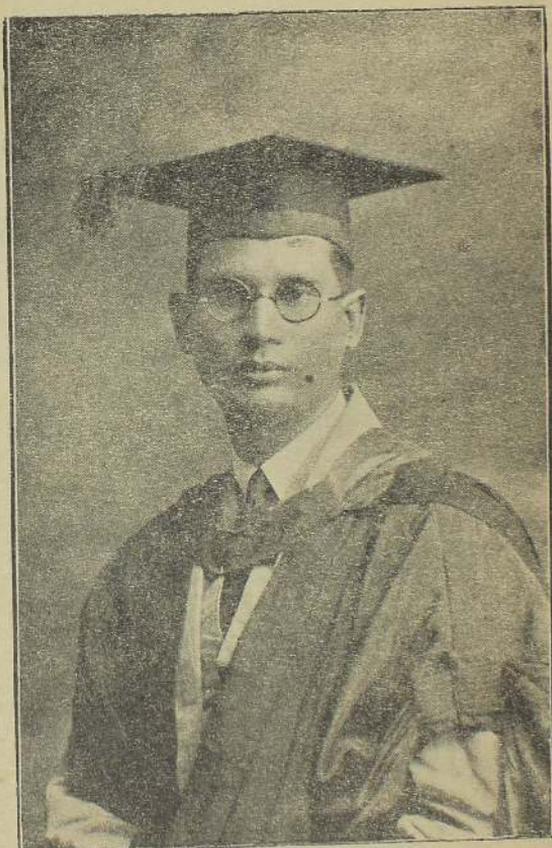


R. C. S. Cooke

R. C. S. Cooke, youngest son of Chelliah Cooke, J. P. born 1903, educated at Jaffna College, Vaddukoddai. Joined the Department of Co-operative Societies in October 1927; underwent training on Co-operative methods in Madras Presidency, the Punjab and under the Horace Plunkett Foundation, in Great Britain, Ireland, Denmark and Germany; Mr. Cooke is at present Supervisory Inspector, Co-operative Societies, Northern Division; he is also the District Commissioner of the Boy Scout Movement in Jaffna. and Message Commandant, A. R. P. Jaffna.



J. V. Dharmarajah, M. A. (Lond.) has been Accountant, General Treasury, Colombo, and Visiting Lecturer, Ceylon University College; has been seconded for and is now a Secretary to the Home Ministry.



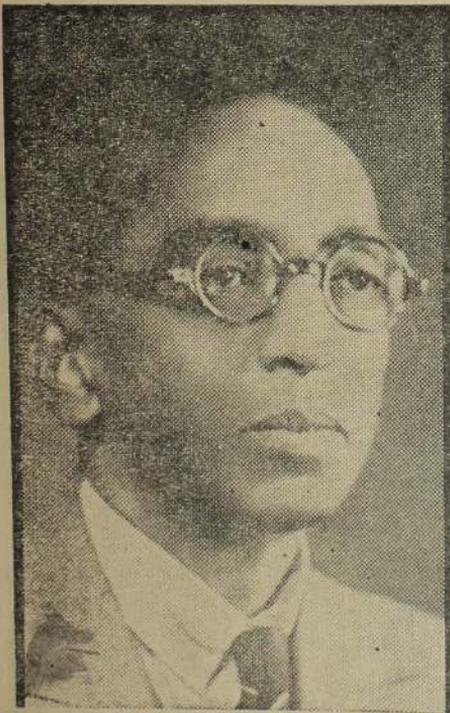
J. V. Dharmarajah M. A.

James M. Hensman, B. A.

Fellow of the Madras University; a son of the late Rev. John Hensman. James Hensman, now a nonagenarian, was educated in Chundikulli Seminary and later at the Madras University, where after a brilliant career he joined the Indian Educational Service; was Principal of Government First Grade College, Rajumandry and later on, in the same capacity, of the Government College, Kumbakonam. Retiring from service in 1904 returned to Jaffna. Started the Jaffna Association with the assistance of the late Proctor Casipillai and Sir. (then Mr.) W. Duraisamy and had the honour of directing its destinies as president for the first three years; was for a number of years president of Jaffna Church Council and of the Jaffna Church Missionary Association. An accident which befell him some 16 years ago, rendering him incapable of moving about, limited his indefatigable spirit from active participation in matters public, social and religious. Though invalided, he maintains interest, as far as possible in all matters of current importance.



James M. Hensman, B. A.



T. C. Jayaratnam

T. C. Jayaratnam, C. I. E. born Oct. 10, 1898. Educated at Jaffna Central College and Royal College, Colombo, secured the Ashmore Scholarship, Hevaviratne Science Prize the Aldnt Ally prize and finally, won the University College scholarship in 1912 and proceeded to Cambridge. After graduating in Cambridge, passed into the Indian Civil Service; was Secretary to Minister of Labour and Industry, Simla, and later Secretary to Lothian Commission, which reported on the Indian Franchise; was Commissioner of Jabulpore and is now Chief Secretary to the Government of Nagpur. He is the second son of the late Mr. Thambiah S. Cooke, Proctor. S. C. Jaffna.

யோவேல் போல். இவர் தெல்லிப்பழையில் போல் குடும்பத்தில் காலம்சென்ற N. S. Paul அவர்களின் மூன்றாவது புத்திரனாக 1893ம் ஆண்டு செப்டெம்பர் மாதம் 2ம் திகதி பிறந்தனர். தெல்லிப்பழையிற் தானே தமிழில் ஆரம்ப கல்விகற்று அங்குள்ள ஆசிரிய கலாசாலையில் கற்று அரங்கேறி அப்பால் பிதாவின் தொழிலையே மேற்கொண்டனர். தொழில் செய்புங்காலத்திலேயே ஆங்கிலங்கற்க விரும்பி உடுவிலில் வசித்த Samuel Green Lee, M. A., அவர்களிடம் இரவில் ஆங்கிலம் கற்றுத் தேறினர். இவரின் விடாமுயற்சியின் பலனாக தற்போது இலங்கையின் விசேஷ சிற்பசாஸ்திரியென மிளிர்க்கின்றனர். யாழ்ப்பாணம் நகரசபை ஸ்தானம், யாழ்ப்பாணக்கல்லூரி, மாணிப்பாய், இணுவில், உடுவில், வேம்படிப் பெண், ஆண்கல்லூரிகள், சுண்டிக்குளிப் பெண்பாடசாலை முதலிய மிஷன் ஸ்தாபனங்களின் விசேஷ மேல்மாடிக்கட்டிடங்களும், கண்டி, குருனாகல் ஆஸ்பத்திரிகளின் பிந்திய விசேஷ கட்டிடங்களும் இவரின் "Master Builder" எனும் பொற்பதக்கத்தின் பெறுபேறுகளாய் மிளர்கின்றன.



Joel Paul

இவர் இளமையிற் கொண்டுள்ள சன சமூகசேவையின் பலனாய் 1927ம் ஆண்டு டொனமூர் கொம்மிஷனின் முன் அரசாங்க திட்ட விசாரணையில் அபிப்பிராயங் கொடுத்து யாழ்ப்பாண ஒடுக்கப்பட்ட சாகியத்தவரின் பிரதிஸ்தராக அவரின் கல்வி சமுதாய வாழ்க்கையின் சமத்துவத்துக்காக வரதாடினர். இவர் எடுத்துக் கொண்ட நோக்கத்தின் பெறுபேறுக இலங்கையின் சகல பாடசாலைகளிலும் சாதி பேதமின்றி எவரும் சேர்த்துக்கொள்ளப்படவும், பாடசாலைகளில் எத்தகைய சாதி யாசாரமும் அனுஷ்டிக்கப்படாமல் இருக்கவும் கண்டிப்பானசட்டம் ஏற்படுத்தப்பட்டது. இலங்கைத் தமிழ்நாட்டின் முக்கிய பாடசாலைத்திட்டம் இவரால் ஏற்படுத்தப்பட்ட தெனல் மிகையாகாது.

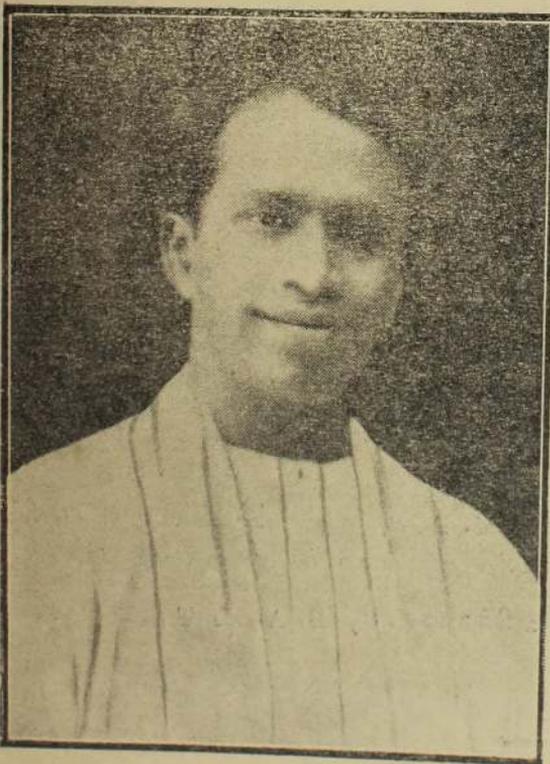
Dr. Aurelia மாணிக்கவாசகம், L. M. P. அவர்களை 1934ம் ஆண்டு வாழ்க்கைத் துணைவியாக்கித் தற்போது கண்டிநகரில் குடும்பமாய் வாழ்கின்றனர்.

இவர் மதுரையில் திரு. J. I. மாணிக்கவாசகம், B. A., L. T., அவர்களின் தலைமகள்.

Wm. Mair Joshua, eldest son of Chas. C. Joshua of Uduvil. Educated at Jaffna College, Vaddukoddai and Methodist Boys' School, Kuala Lumpur. Joining the Johore Department worked in various districts as Health Officer, was last stationed at Kotta Tinggi, Johore.



Wm. Mair Joshua



Lyman S. Kulathungam, B. A. (London.)

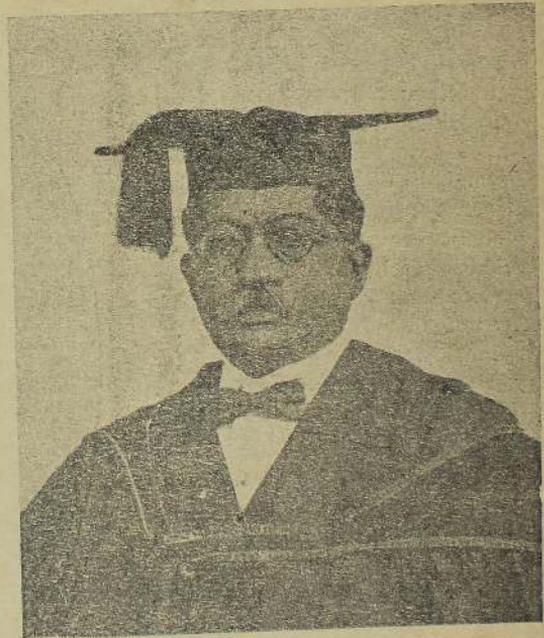
L. S. Kulathungam, B. A. (London.) Son of the late Mr. C. Subramaniam Lyman; educated at Jaffna College, Vaddukoddai; is on the Staff of his *Alma Mater* as teacher; is Secretary of the Jaffna Council of the S. I. U. C.; has edited the *Morning Star* for a number of years and is now a contributing Editor of the paper.



K. Kanagaratnam

K. Kanagaratnam, Born at Vaddukoddai; educated at Jaffna College. Joined the Clerical Service of the Island in 1911; promoted Chief Audit Examiner in 1925. Transferred from the Audit Office to the Electrical Department; he rose to the post of Chief Accountant of the Department in 1930. After nine years returned to Audit Office first as Acting and then as permanent Deputy Auditor General. This year, in his 49th year, he has been appointed to act for the Auditor General, being the first Tamil to hold one of the very few high offices open to Ceylonese.

Alfred M. Nathaniel, B. A., Born 1871. Eldest son of the late Rev. W. P. S Nathaniel and grand-son of by his mother's side of the late Rev. John Hensman. Educated at Jaffna College, Vaddukoddai and Madras University. Choosing an educational career, joined as Headmaster, Manipay Memorial English School and afterwards the teaching staff of Kilner College, Vannarponnai, Trinity College, Kandy, and St. John's College, Jaffna, where he acted as Principal for a year. Later he was Principal of Dharmasoka College, Ambalangoda and still later in the same capacity, at All Saints' College, Galle. Retiring in 1927 after 33 years' service, he spends his retired life in literary pursuits; has contributed largely to the press and has published over 40 books helpful to students of English Literature. Mr. Nathaniel is actively engaged in church work and has been a licensed preacher and synodsmen for a great many years, and Secretary of the District Church Council for about 15 years and off and on of St. James' Church, Nallore for about 25 years.



Alfred M. Nathaniel, B. A.



Adigar A. Naganathar, J. P., U. P. M.,
 Born at Copay and educated at Jaffna Central College. Served the Ceylon Government from 1870-1875. From 1876-1911 was successively Chief Shroff of the Oriental Banking Corporation, the New Oriental Banking Corporation at Galle and at Nuwara Eliya. Then at the Nuwara Eliya Branch of the National Bank of India Limited. During his 40 years' stay at Nuwara Eliya he acted with acceptance, tact and ability as arbitrator in labour disputes in the planting districts. For meritorious services rendered to the State was made Mudaliyar in 1903; J. P. and U. P. M. in 1907; Gate Mudaliyar in 1916 and Tamil Adigar in 1936. Settling down in Jaffna his versatile temperament and catholic outlook pushed him to the forefront of Educational, Agricultural and Social activities of the Tamil country. He is a Patron of the Jaffna Co-operative Central Bank; President Board of Directors of Jaffna Hindu College. Though a nonagenarian he is still active. The Adigar's recipe to grow old gracefully; — "plain living and plain thinking".

Adigar A. Naganathar. J. P., U. P. M.

Mudaliyar V Ponnambalam. Educated at Jaffna College Vaddukoddai. Joined Clerical Service of the Federated Malay States, and held many responsible posts. After retiring from Government service returned to Jaffna and identified himself with rural and social service which brought him to the forefront of the Co-operative Movement in Ceylon. He was elected for many successive years President of the Board of Directors of the Jaffna Co-operative Central Bank, Limited; is a member of the Board of Directors of Jaffna Hindu College and its schools; for meritorious services rendered to his people and country he was honoured by the Government with the rank of Mudaliyar.

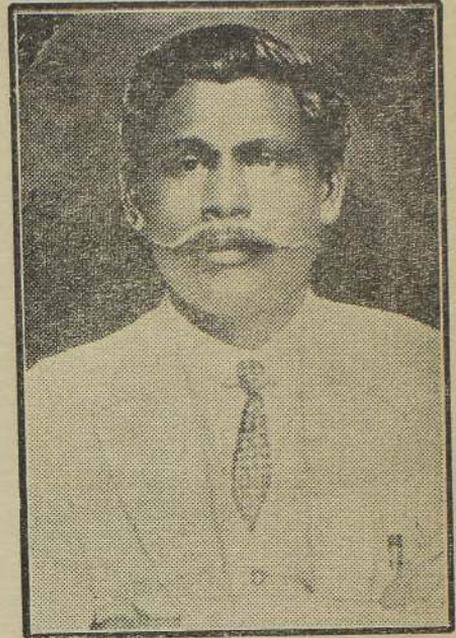


Mudaliyar V. Ponnambalam

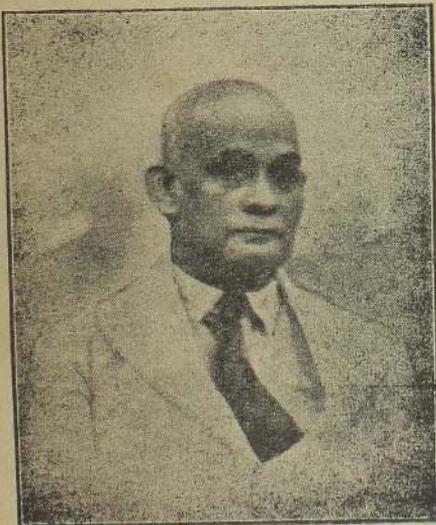
CENTENARY NUMBER

Eliatamby Visvalingam Ratnam, F. R. C. S. (Edin.) Born 1876; educated at Jaffna College, Vaddukoddai. Studied Medicine in the Ceylon Medical College, and at Edinburgh; joining the Ceylon Medical Service saw service in Kandy and Colombo; is now Surgeon in Charge of Private Hospital, Colombo. Takes abiding and active interest in social, religious and charitable causes. The Vagrants' Home, the Free Dispensary in St. Paul's ward, Colombo owe their origin to his exertions. He represented in the Colombo Municipal Council the St. Paul's ward for many years. President Ceylon Branch of the British Medical Association in 1917, Member Medical College Council in 1942.

Married Rose, a daughter of the late C. S. Chitty.



Dr. Eliatamby Visvalingam Ratnam,
F. R. C. S. (EDIN.)



Dr. W. S. Ratnavale,
M. R. C. S., L. R. C. P., D. T. M. & H., C. P. M.

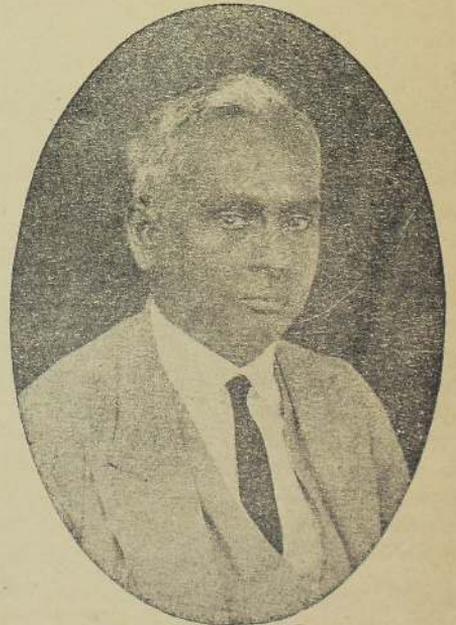
W. S. Ratnavale, M. R. C. S., L. R. C. P.; D. T. M. & H.; C. P. M. (Royal Medico-Psychological Association.) Educated at Jaffna College, Vaddukoddai. Studied Medicine at Calcutta Medical College; joined the Ceylon Medical Service and served in various places as Medical Officer, Assistant Bacteriologist Judicial Medical Officer and retired as Superintendent of the General Hospital, Colombo. At present Medical Director, Rotherfield Clinic and is engaged in the practice of Psychological Medicine.



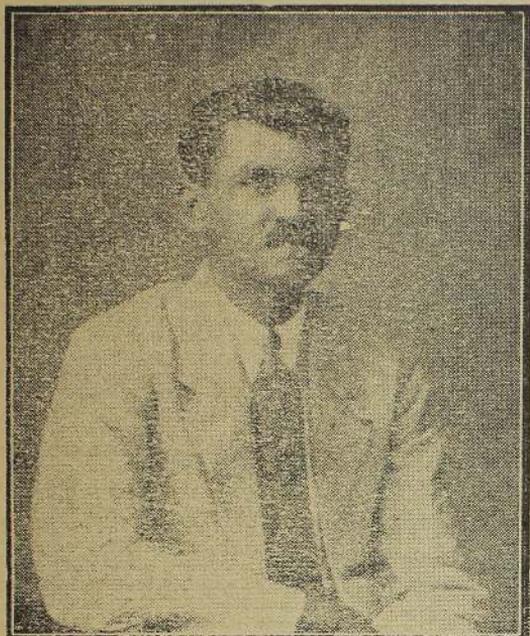
Dr. S. Subramaniam,
L. M. S. (CAL.) L. R. C. P. & S. (EDIN.)

S. Subramaniam, J. P., L. M. S. (Cal.) L. R. C. P. & S. (Edin.); Born at Irupalai in 1878. educated at Jaffna Central College, Christian College, Madras and St. Joseph's College Trichinopoly, studied medicine at Calcutta Medical College. After joining Ceylon Medical Service proceeded to Great Britain and did higher studies at the School of Tropical Medicine, London; Medical College, Bodney, and Medical College Dublin. Returning to Ceylon held various appointments in the Medical Department and retired as Provincial Surgeon of the Northern Province in 1938. He is interested in Agriculture and social service.

John Mylvaganam, Somasundaram, L. M. S. (Madras) L. R. C. P. & S. (Edin.) L. F. P. & S. (Glas.) C. T. M. (Lond.), Judicial Medical Officer Jaffna Educated at Jaffna College, Vadukoddai. Studied medicine at Madras Medical College. After completing his Medical Course in 1912 joined the Ceylon Medical Service; served in the Medical Department in various parts of the Island. Promoted Provincial Surgeon and served as such in the Western, Eastern and Sabragamuwa Provinces, was appointed Judicial Medical Officer for Jaffna in 1939.



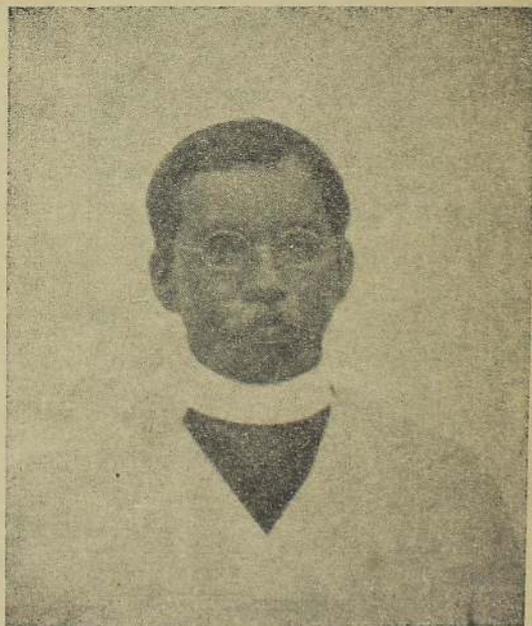
Dr. J. M. Somasundaram,
L. M. S. (MADRAS) L. R. C. P. & S. (EDIN.)
L. F. P. & S. (GLAS.) C. T. M. (Lond.)



Dr. Hubert Rasanayagam Saravanamuttu, L. M. S.

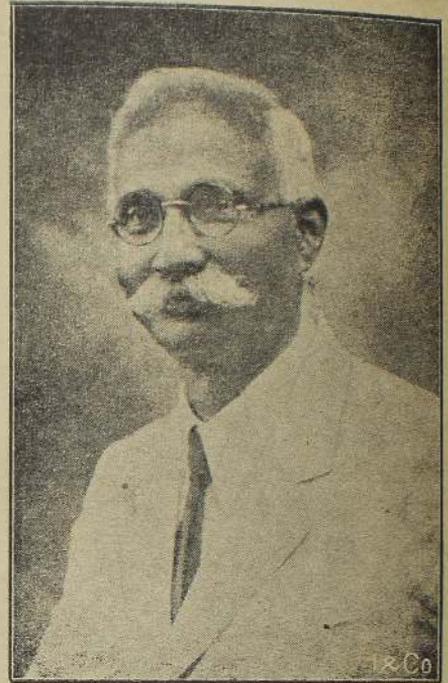
Hubert Rasanayagam Saravanamuttu, L. M. S., Born 1891. Eldest son of Mr. & Mrs. J. K. Saravanamuttu and a grandson of the late Dr. C. T. Mills of Manipay. Educated at Jaffna College, Vaddukoddai, studied Medicine at the Government Medical College, Singapore. Joined the Medical Service in the Straits Settlements and has held appointments as Medical Officer in Singapore, Malacca and Jasin. As a reward for his intelligence, industry and devotion to duty he was appointed two years ago Port Health Officer, Penang.

Rev. G. D. Thomas, Born at Chavakachcheri of Hindu parents, graduated from Tellippalai Teachers' Training Institution, later educated at Jaffna College, Vaddukoddai: passed in Tamil Language and Literature in the degree examination of Madras University. Teacher Jaffna College from 1906—1914; completed his education in the United Theological College at Bangalore; is a member of the Consulative Committee of the Tamil Bible Revision and is a contributing Editor of the *Morning Star*; at present Pastor in charge of the church of the S. I. U. C. at Uduppiddy



Rev. G. D. Thomas

S. M. Thambirajah, J. P., U. P. M. Eldest son of the late Mr. & Mrs. Samuel Muthuveloe of Copay, Jaffna; educated at Copay English School and Chundikuly Seminary, Jaffna. Took to planting in 1887 and opened Ukuwella Estate, Matale, for the Ukuwella Estate Company and has the unique experience of still serving the Company; a grandson of John Abraham, one of the earliest converts to Christianity; he is still a loyal and devoted member of the Church of Ceylon; holds the Bishop's licence and is a Warden of Christ Church, Matale; is a J. P., U. P. M. for Matale District, Probation Officer, Member of the Excise Advisory Committee; President, Matale Temperance Union.



S. M. Thambirajah, J. P., U. P. M.



W. R. Watson, B. A., B. Sc.

W. R. Watson, B. A., B. Sc. (Hons.) Cal, Dip. Ed. (Lond.) Was educated at the Jaffna Central College and Calcutta University gaining the Honours Degree in the Arts and Science graduate examinations of the University in 1906; was appointed Science master of the Jaffna Central College; after about 12 years of service at Central he joined the teaching staff of the Trinity St. Thomas' and Royal Colleges as Lecturer in Science. Joining the educational service of the Island, he successfully served as Asst. Div. Inspector, Divisional Inspector and Chief Inspector of schools till his appointment as one of the Assistant Directors of schools till his appointment as one of the Assistant Directors of Education, Ceylon, an office he is holding at present.



E. Arianayagam Williams

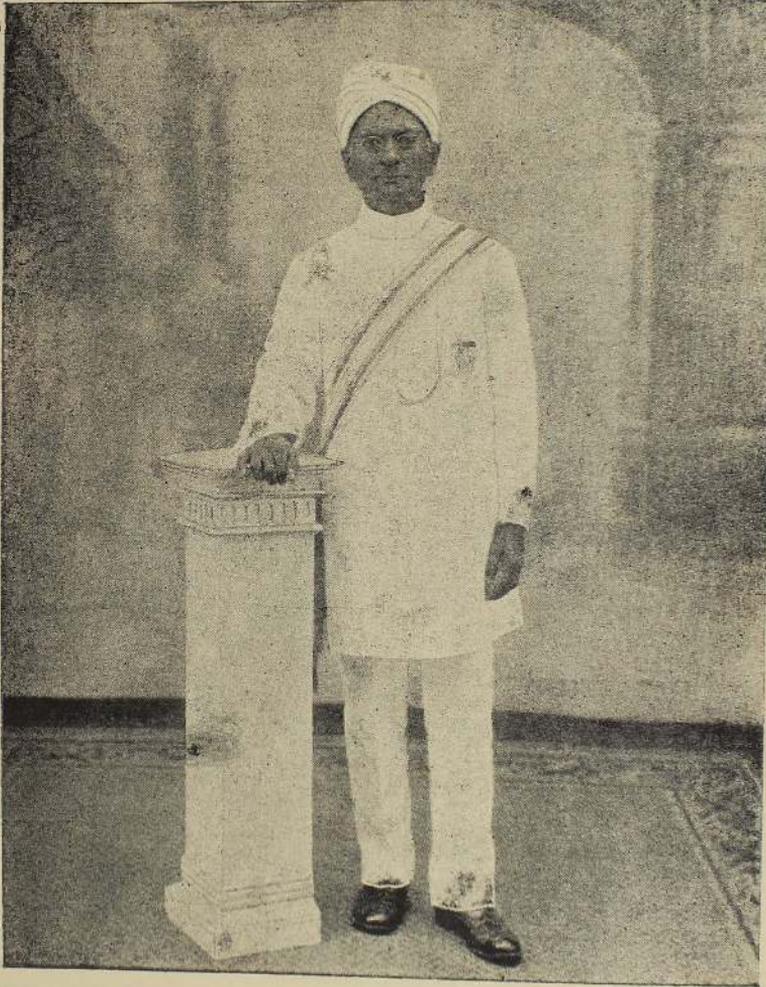
E. Arianayagam Williams. Born at Vaddukoddai, educated at Jaffna College and Serampore University, left for Britain in 1919 and gained an Honours Degree in Education at Edinburgh University; proceeded to Columbia University, New York as research scholar; returning to India he served in the dual capacities as Secretary to the Poet Rabindranath Tagore and as research student in various methods on education at the poet's university, Shanteniketan. Experimenting on the scheme, known as the Wardha Scheme of Basic Education, he went to Mahatma Gandhi to put it into practice. On his last visit to Ceylon he explained before a group of school inspectors and teachers the scheme in which he is a strong believer.

He is now Secretary to the Hindustani Talimi Sangh, Sevagram Wardha, Central Province, India.

V. முத்து. இவர் உடுப்பிட்டியிலுள்ள இமையாணன் குறிச்சியை ஜெனனல் தானமாயுடையவர். சென்ற 40 வருடங்களாக உதயதாரகையோடு சம்பந்தப்பட்டவர். இவர் பத்திரிகை கொடுக்குத் தொழிலிற்றுப்பதால் எங்கள் தாரகை நேடர் பலரால் வெகுகாலமாய் நன்கறியப்பட்டவர். இவரைப் பெரும்பாலும் "Morning Star முத்து" என்று சொல்லிக்கொள்வர். இவர் 40 வருடக்காலமாகத் தனது தொழிலில் ஒழுங்காயும், உண்மையாயும், நேர்மையாயும் ஈடுபட்டுள்ளார். இவருடைய புத்திரரில் ஒருவர் மலாய் நாட்டில் அரசாங்க சேவையிலும் மற்றவர் ஒறியன்டல் வீமரக் கொம்பனி வசண்டாயுமிருக்கின்றனர்.



V. முத்து



Chelliah Hastings Cooke, J. P.

CENTENARY NUMBER

Though I had come under the influence of Mr. Cooke twenty-five years ago, yet it was not until I boarded with him ten years back at Vaddukoddai that I came to know him more intimately and personally. During those days, as the clock struck four in the morning, Mr. Cooke would be heard singing some of his favourite hymns or lyrics. That was the first announcement of the dawn to me. Singing over, Mr. Cooke would get out into the open for his daily constitutional walk and return home after an hour or so for his morning watch. This practice of the regular morning watch and the walk was never given up. Fortified with a 'monkey cap' against the dew and an umbrella against the rain, he was ready to defy any weather and walk out of his home to commune with God from the open fields in the stillness and freshness of the early hours of the morning. Such regular habits as this and his high devotion are, in my opinion, the secret of the success he has made of his life. It is given to very few men to be blessed with such a long life as Mr. Cooke's and to fill their lives with such useful activities as he has been engaged in. Today in his eighty-second year, he retains his mental alertness and infinite capacity for work and carries on the onerous duties of the Manager and Editor of the "Morning Star" with the agility and ease of a much younger man, mainly because of his regular and devoted life, a life devoted to God and to the cause that is so dear to Mr. Cooke's heart.

The eldest son of the late Mr. James Prince Cooke and Anna Cleveland Strong, Mr. Cooke was born on the 26th of March, 1861. He had his primary education at the Vernacular School belonging to the American Mission at Vaddukoddai. He had his English education at the Batticotta English High School and later at Jaffna College, from where he graduated in 1879. Almost immediately after graduation, he was taken into the staff of the College, where he remained for forty years till 1919. Into his teaching life he carried with him the qualities which had distinguished him amongst his fellow students—mildness, kindness of disposition and gentlemanliness of behaviour. The many generations of students who passed through his hands bore the impress of his character. They were inspired by the extreme courtesy and kindness shown to them by their deeply loved teacher. Mr. Cooke would never believe that his students could ever do anything mean. No adverse reports about them had any prejudicial effect on him. Logic and History were two of his favourite subjects, which he taught with great acceptance. To this day he remembers and alludes with justifiable pride to the fact that Mr. T. C. Rajaratnam and the late Dr. M. Sangarapillai won prizes in Logic in their F. A. Examination of the Calcutta University. Repetition was a characteristic device he resorted to in order to make his students remember important historical facts. In our Ceylon History classes the first question he would ask everytime we met was: "When was Ceylon made a Crown Colony?" It may be said without any exaggeration that he won the spontaneous affection and respect of his students, his fellow workers, and his superiors in a marked degree. When this "long and honourable connection," in the words of the late Rev. G. C. Brown, came to an end, genuine appreciation was expressed of it. Even after he left College, Mr. Cooke has kept himself in intimate touch with, and maintained his keen interest in the affairs of the College. For about twenty years he was on its Board of Directors, till he resigned last year from it. His work at Jaffna College, so long and so faithfully done, entitles him to be ranked among the best loved and revered, never-to-be-forgotten school masters of Jaffna.

From the time Mr. Cooke retired from active service in 1919, his years of retirement have never been idle to this moment. Seldom does one come across such an active and useful retired life as his. For some years, in addition to his work as Registrar of Marriages of the Valikamam West Division, to which post he had been appointed even while he was teaching at College in 1911, he officiated with great acceptance as Assistant Pastor of the Vaddukoddai Church for five years. His services were greatly appreciated, so

much so that the Church treated him as an Honorary Assistant Pastor even after he retired from this work in 1924 and the J. C., S. I. U. C. also honoured him by enrolling him as an Honorary Member of the Council. It was in June of this year 1924 that the title of Justice of the Peace was conferred on him by the Government in recognition of the excellent services rendered to the public by him as a great teacher, editor and publisher.

Without question the best monument to his memory will be the "Morning Star," with which he has been connected almost continuously from the year 1880. As has already been said in another article in this Number, the "Star" owes its present life and position undoubtedly to Mr. Cooke's untiring efforts. Many another man would have long ago given up the struggle to continue the publication of the paper, but Mr. Cooke was undeterred by difficulties or hardships. The cause of running the paper and keeping it alive, true to the trust imposed on him when the Mission transferred it into national hands, is sacred to him and he has not allowed any difficulty to overwhelm him. Almost every minute of his life there is only the one thought, how to run the "Star" No man whom he meets ever escapes being asked if he is a subscriber to the "Morning Star," and invariably the man succumbs to the persuasive appeal of Mr. Cooke, if he is not already a subscriber, to become one. The "Star" is meat and drink to him. It is rare to find a man devoted to his cause as Mr. Cooke is to the cause of the Star. While he was most of this period the Manager and Proprietor, and the Editor of the Tamil pages, he had also from time to time to be responsible for editing the English pages. That he has been able to cope with all these different demands is due to his abiding and passionate devotion to the "Star". And today nothing gives him greater happiness than to be alive to participate in the centenary celebrations of the "Star".

If Mr. Cooke had been active with only the "Star", it would have been a great achievement in itself, but strangely enough there are other publications to which also he has from time to time given his interest and attention. In 1912 he was appointed by the Department of Agriculture in Ceylon to continue the publication of "Kamat Tholil Vilakkam, the Tamil Magazine of the Department, in succession to his father. The Magazine is widely circulated and is welcomed as a useful one. In 1923 Mr. Cooke started another laudable venture, which unfortunately came to grief within a very short period. An interesting family journal called the "Kudumpa Theepam" was started by him, but had to be given up in two years, for want of patronage.

Thus Mr. Cooke's life has been a full one, both with regard to the length of it and to its activities. Without a doubt the future historian of Jaffna will give an honourable niche to this great teacher, this indefatigable editor and publisher, and great Christian gentleman.

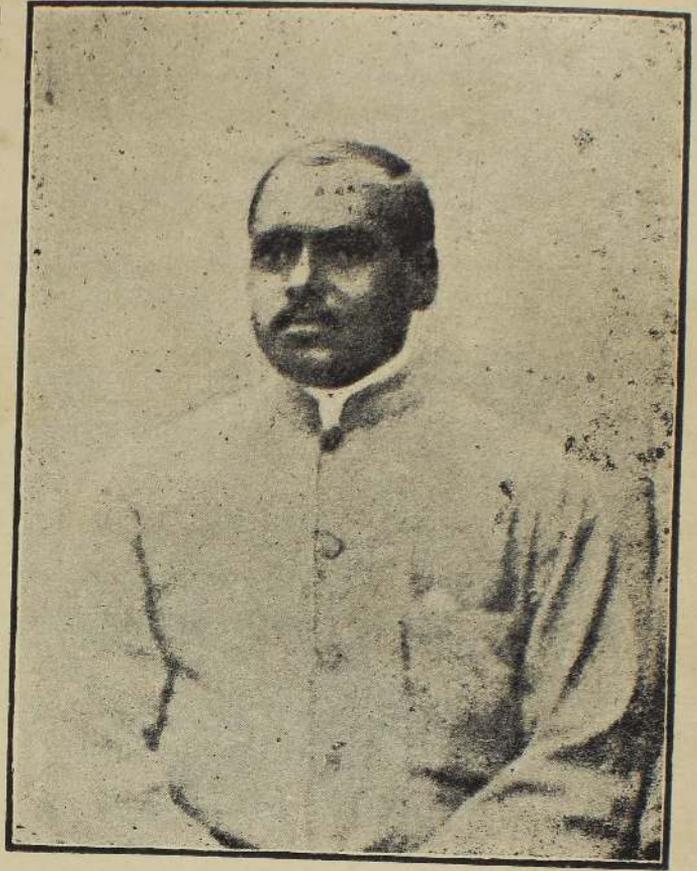
L. S. K.



LEST WE FORGET

Allen Abraham, B. A.,

F. R. A. S Born 1865Died 1922. Graduating with distinction at Tellipallai Training School, he entered Jaffna College and secured his B. A. (Calcutta). He was first an instructor and then a Professor of Mathematics in his Alma Mater. To and fro, his life moved within the narrow limits of his vocation, until Halley's Comet vagabonding through space visited our skies and incidentally crossed Professor Abraham's mathematical orbit. Now, the pundits of the world of Astronomy had prophesied when this comet, crossing the orbit of the earth, would become visible to the naked eye. Professor Abraham had too solved the problem carefully calculating with the aid of diagrams and predicted with precision the day and the month the comet would appear to the naked eye. His prediction, however, differed from the pundits'. At last when the comet did appear, the pundits' pride received a jolt and the professor's genius a pat on its back. The pundits were wrong and the Professor correct. Immediately the name Allen Abraham was catapulted from



Allen Abraham, B. A., F. R. A. S.

parochial obscurity to world celebrity; congratulations poured on him. He who had pursued the study of Astronomy as a hobby and had written learned papers on it was elected a Fellow of the Royal Astronomical Society of London, the first Ceylonese to obtain the coveted distinction. Unique as his attainments were in the field of Mathematics and Astronomy, his most noteworthy traits were his Christ-like humility and child-like simplicity. His smile when they laughed and he wept with them that wept. Untimely as his death was, his name brought honour and fame to his countrymen. If his years had been fuller, the interests and institutions he had served would have been richer by his performance of those tasks which only his head could have planned and his hands accomplished.

He was also for many years the Tamil Editor of the "Morning Star" in succession to Mr. J. R. Arnold. His services to the Church were invaluable, for many years he was the Secretary of the J. C., S. I. U. C.

CENTENARY NUMBER

ஸ்ரீமத். ஜே. ஆர். ஆணல்ட்

ஜனனம்: 1820 ஞு ஐப்பசி மீ 11 உ.

மாணம்: 1906 ஞு மாகழி மீ 21 உ.

இவர் மாணிப்பாயில் ஓர் மேலான செல்வாக்குள்ள குடும்பத்தில் உதித்து, தம தயலிலுள்ள தமிழ்ப் பாடசாலையில் ஆரம்பக் கல்வி கற்றுப் பின் 1832 ம் ஞு வட்டுக் கோட்டைச் செமினரியில் சேர்ந்தனர். ஆங்கு ஆங்கிலக் கல்வியும் பெற்று 1840 ம் ஞு அரங்கேறினர். இவருடைய பள்ளித் தோழர்கள் ஸ்ரீமத். றெகின்ஸ் ஆசிரியர், கரோல் கிஸ்வநாதபிள்ளை, டாக்டர் எவேட்ஸ், ரோசேர்ஸ் அரசரத்தின முதலியார், ஸ்ரீக்கிளிப் போதகர் முதலியோராவர்.

இவர் மாணிப்பாய், சாவகச்சேரி, உடுகில் முதலிபாடிடங்களில் உபாத்திய யரா கக் ஁டமையாற்றினர். 1847 ல் உடுகிற் பெண்பாடசாலையிலேர் ஆசிரியாக நியமிக்கப் பெற்றுப் பின் 1854 ல் அப்பாடசாலைத் தலைமையாசிரியராயினர். 1857 ல் உதய தாரகைப் பத்திராதிபராகிய ஸ்ரீமத். கரோல் கிஸ்வநாதபிள்ளை சென்னபட்டணம் செல்ல நேர்ந்தபொழுது நமது ஆணல்ட் அவர்களை அப்பதகியை ஏற்று 40 வருட காலம் திறம்பட ஁டாத்தினர். இவரது பாஷை மிக்க செர்னயம் பொருணய முடைத்தாய் எவரையும் வசீகரிக்கும் தன்மையுள்ளது.

1835 ல் கிறிஸ்த மதத்தை ஏற்று நவாலித் திருச்சபை மூப்பராயும், பெக் கிஷக்காரராகவும் கிளங்கினார். ஓய்வுராத் பாடசாலை உபாத்தியாயருமாக கிருந்தனர்.

யாழ்ப்பாணச் சுகேச சுகிசேஷ சங்கத்தின் தலைவராயும் விகிதராயும் பலவரு டங்கள் ஁ழியஞ்செய்தார். யாழ்ப்பாணக் கல்லூரியின் ஸ்தாபகர்களுள் ஒருவராயிருந்து பலவருடகாலமாக அதன் காரியகர்த்தருள் ஒருவராயிருந்தனர். பின் யாழ்ப்பாணக் கல்லூரியிலேயே 10 வருடகாலமாகத் தமிழ்ப் பண்டிதராயுமிருந்தனர். பல பிறகேச மிஷனரிகளுக்குத் தமிழுங் கற்பித்தார். யாழ்ப்பாண வர்த்தகசங்கத் தின் ஆரம்பக் காரியகர்த்தராவாகவும் தளபதியுமாய் உதகிபுரிந்தனர். யாழ்ப்பாணக் கலாசங்கத்தின் களஞ்சியக்காரராயுமிருந்தனர்.

இவர் இயற்றிய நூல்களாவன:— திருச்சதகம், மெய்வேதசாரம், நன்னெறிக் கொத்து, இல்றறறெண்டி, வெல்லைஅந்தாதி, சற்பேரதசாரணம், கீர்த்தனாசங்கிரகம், ஞானவெண்பா, சுகமரணபீஷ்டம், பஞ்சரத்தினம், சாதாரண இதிகாசம், வானசாஸ் திரம், நன்னெறிக் கதாசங்கிரகம், பாவலர்சரித்திரதீபகம், குடும்பதர்ப்பணம் முதலிய பிறவற்றமாம்.

ஓர் அரிய பிதா, உத்தம சினைகிதன், பரோபகாரி; இவரை என்றும் யாழ்ப்பாணத்தவர்கள் மறப்பதில்லை.

இவரது பிள்ளைகள் (1) சேரா பொன்னு, (2) இராசா சின்னத்தங்கச்சி, (3) எஸ். ரீ. ஆணல்ட், (4) எஸ். வி. ஆணல்ட், (5) எஸ். ரீ. ஆணல்ட் அவர்களின் புத்திரன் ஜே. கே. ஆணல்ட் ஆவர்.

Dr. William Atherton Appadurai Joshua. Born 10th Oct. 1875 . . . Died May 9th, 1909.

Eldest son of Daniel Joshua of Hatton. Educated at Jaffna Central College, Wesley College, Colombo, and Ceylon Medical College and concluded his medical studies in Edinburgh, where he obtained his triple qualifications. Joined the Ceylon Medical Service and held many responsible positions.

In this doctor were found many rare virtues of a noble efficient medical practitioner. He never spared himself in answering the call of duty by day or night to alleviate the suffering of the afflicted. Indeed it was in responding to the urgent night call in Deltota that he was thrown from his horse on a dangerous road and sustained serious injuries to his chest which ultimately ended fatally.



Dr. W. A. Appadurai Joshua

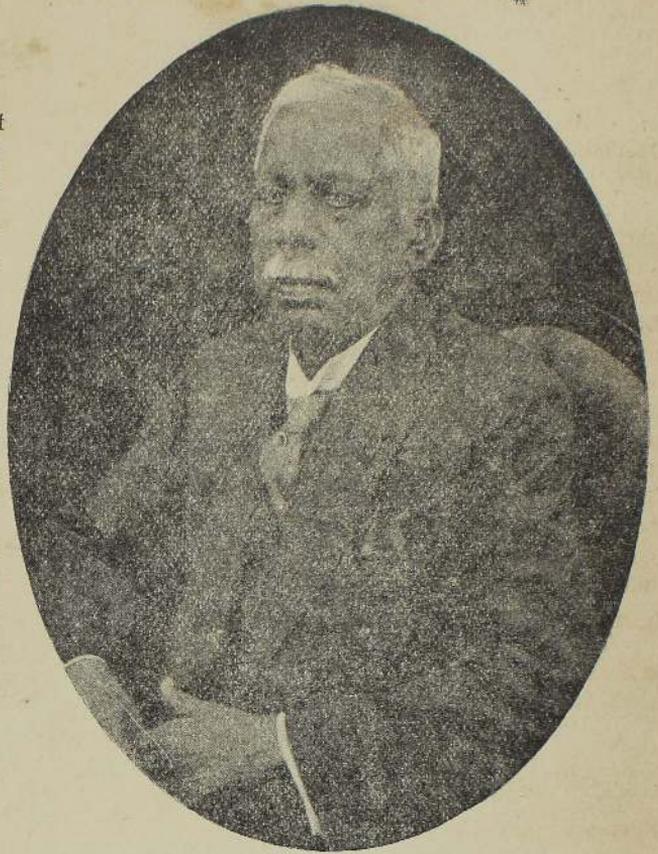


R. O. D. Asbury

R. O. D. Asbury. Son of Rev. Francis Asbury who was a pastor of the Navaly church for 38 years. Educated in Madras; he was one of the first batch of teachers when Jaffna College was started in 1872. He founded and inaugurated the Jaffna College Alumni Association. When the "Morning Star" was transferred to nationals in 1870 he edited the English pages with credit for about ten years

His articles were characterised by breadth of view, vastness of informations and soundness of judgment, sustaining the reputation of the paper as a useful organ of the public.

A. E. Clough. His sincerity of heart and pleasant manners endeared him to a large circle of friends and acquaintances. He led a strenuous life and did whatever his hands found to do with all his might. Whether as a servant of the F. M. S. Government where he held a key position in the Survey Department, or as a planter in Malaya, where he opened and planted two thousand acres of rubber, or as a friend, in which capacity the purity of his soul, sincerity of character were apparent—whatever path he chose to tread he left indelible footprints behind him. He unexpectedly passed away about three years ago.



A. E. Clough



Thambiah S. Cooke

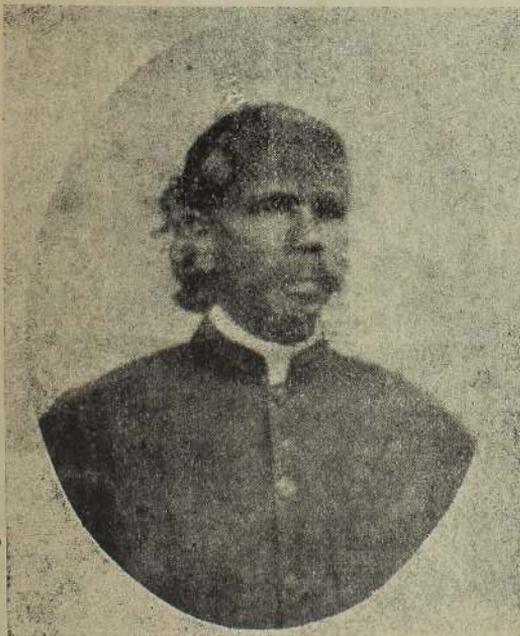
Thambiah S. Cooke. Born 13th November 1863. . . . Died 13th February 1920. His life was such that it inspired respect from all who came in contact with him; as a man he was upright and fair-minded; as a lawyer, his name stood high for ability and integrity and he did his best to promote the best interests of his clients. As a Christian, he identified himself with all the activities of the Methodist Church in Jaffna. As a steward and superintendent of the Sunday School, he devoted all his spare time for the service of his Master. He was also a lay preacher and even found time amidst his professional duties to encourage evangelistic work, fruits of which can even now be seen at Allaipiddy and Mankumpan. He was for some years part-Proprietor of this paper with the Mission.

Joshua Periathamby Danforth, M. D. (Columbia) Born: 1829—Died: 1877. In Dr. S. F. Green's Medical School at Manipay there was a brilliant pupil, who may aptly be termed the "Father of the Preventive Medicine in Ceylon." His name was Joshua Peria-thamby Danforth. Says Sir Wm. Gregory the then Governor of Ceylon in asking for a vote from the legislature of his day to eradicate Malaria and "parangi" from the wilds of Wanny:—"I invite your attention to the observation of Dr. Danforth in his excellent report (on Malaria and parangi). No doubt Dr. Danforth's exertions and ability have done much to mitigate the sufferings of the very large number of patients who came before him.....But Dr. Danforth justly re-marks that no physician's skill can cope with Malaria, "The only method to combat them" pointed out Dr. Danforth's report, "in villages located in thick jungle, was to clear the jungle and let in fresh air and sun-shine". The report was written more than 70 years ago, long before Ross's famous discovery.



J. P. Danforth

Dr. Danforth was born at Chankanai; educated at Batticotta Seminary and studied Medicine in the School of Medicine at Manipay. Received the M. D. Degree from Columbia University. He served, being the first Tamil to achieve that distinction, as Medical Officer in various parts of North Ceylon and was promoted Colonial (provincial) Surgeon of the North-ern Province in his 47th year.



Chas S. Ratnesar

manners, all round courtesy, ready accessibility and eagerness to help the lowly placed man, in all the places he worked won for him friends and admirers in all walks of life.

Chas S. Ratnesar. Born: 1853 —Died: 1932. Born of an illustrious family of light and leading at Tellip-palāi, he was a graduate of the Tellippalai Training School. Became a Christian while in the school. In those days acceptance of Jesus' way of life meant social ostracism, expul-sion from home, kith and kin, and young Ratnesar had his share of the suf-fering. Accepted service under A. C. Mission at Pāndatterrupu, and later was appointed a teacher at the Uduvil Girls' Boarding School. His know-ledge of the Tamil language and liter-ature and ability to convey his know-ledge in simple language, combined with almost an unceasing understanding of the pupils' deficiencies, made him a suc-cessful teacher. After 20 years of service he was sent as a preacher in charge of Sandilipay Church. The Church recei-ved new life in his hands. His refined

CENTENARY NUMBER

Dr. A. C. Evarts, M. B. C. M. (Madras). Dr. Evarts was the youngest son of the late Dr. Evarts, Resident Surgeon of the F. N. S. Hospital (now known as the Civil Hospital, Jaffna). He was educated at Jaffna College, Vaddukoddai, and St. Thomas' College, Colombo where he won the Duke of Edinburgh Scholarship. Starting his study of Medicine at Ceylon Medical College, he completed his Medical course in Madras and took the Degree of M. B. and C. M. He joined the Ceylon Medical Service and served in various stations as an efficient officer and physician of skill. He published papers on Cholera, Malaria and Diabetes. In his early years he was converted to the Roman Catholic faith and was baptised at Nagapatanam by a Jesuit priest and remained a steadfast child of the Roman Church.

வேலுப்பிள்ளைச் சட்டம்பியார் என்னும் பெயரால் நன்கறியப்பெற்ற
மெஸ். K. V. ஞானப்பிரகாசம்



K. V. ஞானப்பிரகாசம்.

இவர் 1845 ம் ஆண்டு தொல்புரம் என்னும் குறிச் சியில் ஓர் வறிய குடும்பத்தில் பிறந்தவர். அப்போது திருந்த மிஷனரிமாரின் உதவியோடு வட்டுக்கோட்டைப் போதனா சித்தியாசாலையில் வேதசாஸ்திர வகுப்பில் படித்து அரங்கேறி அங்கேதானேயுள்ள தமிழ்ப் பாடசாலையில் 40 வருஷம் உபாத்திமைத்தொழில் நடாத்தி அதன்பின் தன் மாணநாள் பரியந்தம் (26-4-1924) யாழ்ப்பாணக் கல்லூரியில் Secular Agent கடமையில் அமர்ந்து மிஷனரிமார் உபாத்திமார் யாவர்க்கும் பிரீதியாய்த் தன் சீகியத்தை நடத்திமுடித்தவர். 1924 ம் வருஷம் June மாதம் வெளிவந்த Jaffna College Miscellany பத்திரிகையில் சுட்டிக்காட்டிய "The ever-busy, ever-courteous Secular Agent

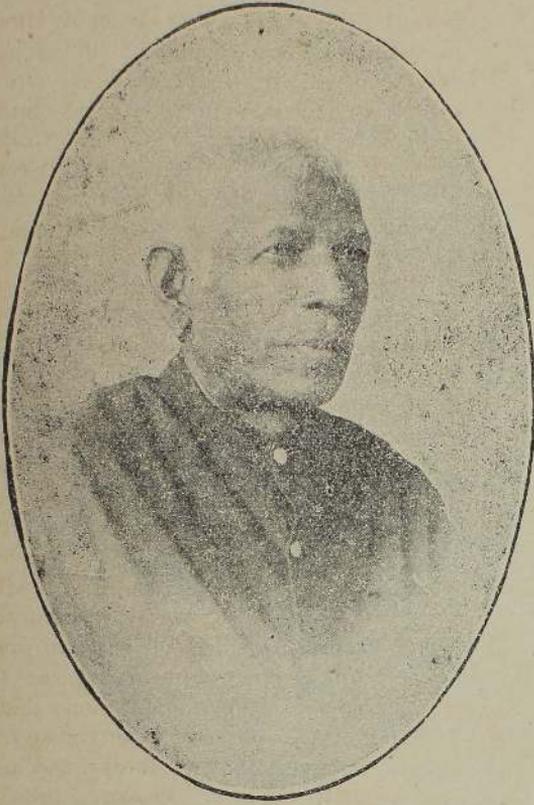
Veluppillai" என்னும் புகழ்வாக்கியம் இவரின் அக்கால ஆன்ம சரீர சுகநிலையைத் துலாம்பரமாகக் காட்டுவதாயிருக்கிறது. 1924 ம் வருஷம் May மாதம் 3 ம் திகதி வெளிவந்த தாரகையில் காட்டிய பிரகாரம் கிறிஸ்தவ விசுவாச உறுதி, சமயாபிமானம், குரவர்மதிப்பு, மதுகிலக்குக் கொள்கை, இவர் கையாடின அசைவற்ற குணங்களாகும்.

மூளாய்த் திருச்சபையின் ஆதாரத் தூணாய் 30 வருஷமளவில் அதன் பொக்கிஷகாரனாய்க் காரியங்கள் சீராய் நடக்க ஒழுங்குபண்ணிவந்தவர். தாரகைப் பத்திரிகையின் சீகிய நேசரில் ஒருவர். அநேக ஆண்டுகளாய் மூளாய், தொல்புரம், சுளிபுரம், பொன்னாலை, தீவுபற்று முதலிய இடங்களில் தாரகைப் பத்திரிகையின் Local Agent ஆக கடமைபார்த்தவர்.

இவர் இரண்டு புத்திரர்க்கும் மூன்று புத்திரிகட்கும் பிதாவானவர். இதை எழுதும் சமயத்தில் இவரதுபாரியார் இறந்ததாகக் கேள்வியுற்றேம்.

Rev. Thomas Peter Hunt.

Born: 1831 — Died: 1903; was born of Hindu parents at Chavakachcheri. After a liberal education in the vernacular, he joined the Batticotta Seminary for an English education. When in the Seminary, he came under Christian influence and was baptised with the name Thomas Peter Hunt. Then came the decisive hour of his life. On the one hand, he had the offer of an office by the Government carrying with it material advancement and much higher emoluments, and on the other a call to be ordained a Christian Minister. He chose the latter and was ordained a minister of the A. C. M. Church at Chavakachcheri in 1855 in his 25th year.



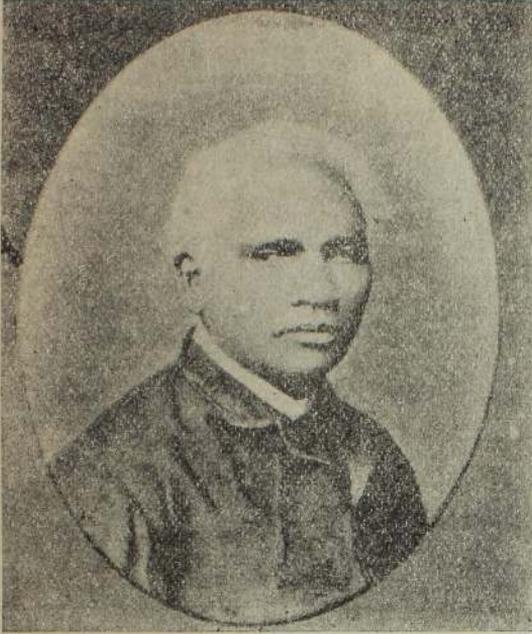
Rev. T. P. Hunt

Ridgeway, was his *magnum opus*. It is not within the scope of these notes to notice the part pastor Hunt played to remedy the industrial poverty of this country, to promote temperance and to encourage thrift among the people. But the services he rendered to higher education in Jaffna cannot pass unnoticed.

When the American Board closed the Seminary in 1856, for 16 years there was no school, no seat for higher education in Jaffna. His name will always be associated with the movement to found Jaffna College on the ashes of the Batticotta Seminary, with Dr. E. P. Hastings as Principal. And it was in the fitness of things that he should become its first Headmaster. Mr. Hunt had also a place on the directing board and remained in it till his death.

But his dearly beloved Thenmaradchy called him again and to Chavakachcheri he returned after the lapse of about 10 years, as Pastor of the Church and Evangelist at large, his evangelical field extending to a radius of 5 miles round Chavakachcheri proper. He lifted Christ higher than honour and riches; higher than social, communal and national prejudices, higher than creeds and cults, sectarianism and fanaticism. He lifted Christ higher and higher — and yet higher so that Jaffna might see the lifted Christ and Him only.





Rev. John Hensman

terity, his name and fame which otherwise might have made the subsequent history of the Church all the poorer — happened. He threw away his Colombo appointment and joined the C. M. S. in Jaffna as Headmaster of the Nallore Seminary which was later transferred to Chundicully, with Mr. Hensman as Headteacher again. This school was known as Chundicully Seminary. But his educational training, self-less renunciation and devotion to God marked him for higher and nobler walks of life. In 1840 John Hensman abandoned the comforts of the cosy school-room and took to the open road and became a catechist. Mr. Hensman became a travelling Evangelist with headquarters at Copay. After nearly 20 years of devoted service, he was ordained a Deacon of the C. M. S. in 1863 and priest two years later, being the first Tamil to be ordained a clergyman of the C. M. S. in North Ceylon. From 1863 to 1884 he remained a pastor of the Copay Church. He passed away in his home "Sangli Thopu" Nallore, the very compound where Sangli's palace stood; Sangli, the tyrant king, who issued edicts to persecute the converts of St. Francis Xavier. Thus Rev. A. E. Dibben, a later day Secretary of the C. M. S. wrote about the late John Hensman :

"..... A true man of God, full of grace and heavenly gifts, used willingly and lovingly for his great Master and his fellowmen with remarkable tokens of divine blessing. And in addition to the evidence given of abiding nature of the fruit borne by his life work, there is the fact that to this day the name of Hensman is held in high honour both in Ceylon and South India by reason of the Christian character and integrity of his descendants."

There are today many living descendants of John Hensman in different parts of South India and Ceylon, many of whom by reason of their "Christian character and integrity are shining lights of what the Cross of Christ can do for man."

Rev. John Hensman

Born: 1817 — Died: 1884 Born of Hindu parents at Vannarponnai; his school career began in his 5th year in a private school near his parental home, from there he was sent to the Nallore Boarding School, of the Church Missionary Society, where his extraordinary intelligence and steady application to work brought him a scholarship in the C. M. S. English Seminary at Cotta. One of the chief mile stones of his life was reached in his Seminary days when convinced by a sermon preached by a C. M. S. Missionary he became an inquirer. His baptism followed later and he was named John Hensman. Graduating from the Seminary at Cotta, he received an appointment on the teaching staff of the Colombo Academy, now known as Royal College. After two years at the Academy, the miracle — which has handed down to posterity,



William Mather

William Mather. Born: 1851 — Died: 1920. When William Mather passed away on the 11th June 1920, poignant was the anguish felt by his friends and relations, deep the grief of the needy and helpless, and universal the sorrow.

Ceylon in general and Jaffna in particular owe a deep debt of gratitude to Wm. Mather for his activities towards the advancement of the religious and economic conditions of this country. He forwarded the country's commercial activities by founding and directing the Banking and Mercantile house of the Jaffna Commercial Corporation, Ltd. with a capital of many lakhs of rupees. He achieved fame as a man of business and his name stood high for all that was honourable and upright in the commercial life of the country. As a philanthropist, his munificence was magnificent and the principal causes for which he gave so richly were many. The Churches at Navaly, Delft and Velanai, owe their existence to his generosity. He used the Jaffna National Evangelical Society, as its President for about 25

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years, as but one of the vehicles to achieve his purpose. Though silenced by death, his life yet speaks — speaks not only through the Wm. Mather Memorial Orphanage which his friends and admirers created as a memorial to him, but also by the white flower of a blameless life lived without offence to God and man.



Nevins Selvadurai B. A., M. B. E., J. P.

Nevins Selvadurai, B. A., M. B. E., J. P. Mr. Nevins Selvadurai was born great. A son of the late Mr. Wm. Nevins, the famous school master and rightly called the Arnold of his time in Jaffna, Nevins junior had for a heritage many of the qualities of head and heart from Nevins senior. Mr. Selvadurai inherited his independence of character, his wider outlook on life, his stability of mind and ability from his father. He received his early education at Jaffna Central College and Dovton School, Madras, and graduated at 19 from Madras University, winning a prize in Physical Science. His first love was the law. The death of his brother in Madras, followed by that of his father in Jaffna, made him change his plans and he became a teacher in Madras. His father founded the first national institution in Jaffna (Jaffna Hindu College) which on his death was taken over by Mr. Advocate Nagalingam. Mr. Nagalingam invited the son from Madras to take charge of his father's venture. This College he served till the time of his retirement in 1920 almost continuously, except for a short period.

The state recognising his merits as an educator, made him a Justice of the Peace and the King conferred on him the Membership of the exalted Order of the British Empire, he being one of the earliest educators to be so honoured. On account of his early association in the political and social affairs of this country, he had the greatness of representing Kayts seat in the national legislature which was thrust on him by his constituents during the last years of his life. He rendered yeoman service to his countrymen in the fight he waged successfully against the non-co-operation movement in Jaffna which boycotted the State Council for some years. The late Mr. Selvadurai, we are told, was deeply religious as a boy, and he, certainly, nobly and undisguisedly was religious in his later years. He was one of the strongest pillars of Methodism in North Ceylon. All Jaffna mourned his death deeply in 1938.

Dr. Clarence Sittampalam.

Born: June. 11, 1874 —Died: May 24, 1930. Second son of Sandrasekara Sittampalam, a highly respected Tamil family of Mathagal in Jaffna. Educated at Royal College, Colombo and the Ceylon Medical College; joined the Ceylon Government and held many responsible posts. He served as Physician General Hospital, Colombo, Port Surgeon and D. M. O. Kayts; J. M. O. Jaffna, D. M. O. Batticaloa, Dandagamuwa and Mirigama. Retired from service in 1928 after a period of nearly 30 years service.

The high sense of duty and justice that characterised his career in the Medical Service served as an example and inspiration to all around him. He gained the affection and respect of all classes of people by his sympathy and ability.



Dr. C. Sittampalam



C. T. Ethirayagam Mills

can Ceylon Medical Mission. When Dr. Green left for America he started his private dispensary and continued the good work of his *Guru*. After nearly 40 years of service, he passed away at the age of 65 at Manipay. As a physician his name was a household word in the peninsula. He was perhaps the only person in the country after Dr. Green who single handedly shouldered the burden and responsibility of training others in the practise of the craft of which he was a master. He was a loyal supporter of his Master and His Church at Manipay.

Dr. Cyrus T. Ethirayagam Mills.

During the latter half of the last century those who suffered from ailments did homage to "Mills Pariyariar", as Dr. C. T. Ethirayagam Mills was popularly known in the very days of his popularity as a physician of repute and teacher of Medical Science. His students numbering over 300, practised the healing art in Jaffna, the Straits Settlements and the Federated Malay States. Born of a Hindu orthodox family at Vaddukoddai, receiving his education at Batticotta High School and Medical Training in the Medical School founded by the late Dr. S. F. Green at Manipay, Dr. Mills started his medical career as Resident Surgeon of the F. N. S. Hospital in Jaffna, (as the present Civil Hospital was known when it was under the direction of a local committee). Later, Dr. Mills joined the Ameri-



C. M. Rajasooriar

Chithamparanather Murugasar Rajasooriar Mudaliyar; (1837-1927)

“He is one of the oldest Tamil notaries in practice and has maintained a very good record throughout. He has, by his character and integrity with conscientious performance of his duties, gained the confidence and esteem of the people.” So said Governor Manning when investing in 1922 Mr. C. M. Rajasooriar with the rank of Mudaliyar. Industry, integrity and rigid application to duty were the visible characteristics of Mudaliyar Rajasooriar’s life. Born of highly respected parents, left fatherless in his 4th year, he was baptised a Christian after facing a storm of opposition from his Hindu relations and orthodox Hindu mother. His industry and integrity will serve as an example and inspiration to the youth of Jaffna.

ஸ்ரீ ஐசக் க. வயிரமுத்து

ஜனனம்: 1866 (வரு)

மரணம்: 1941 (வரு)



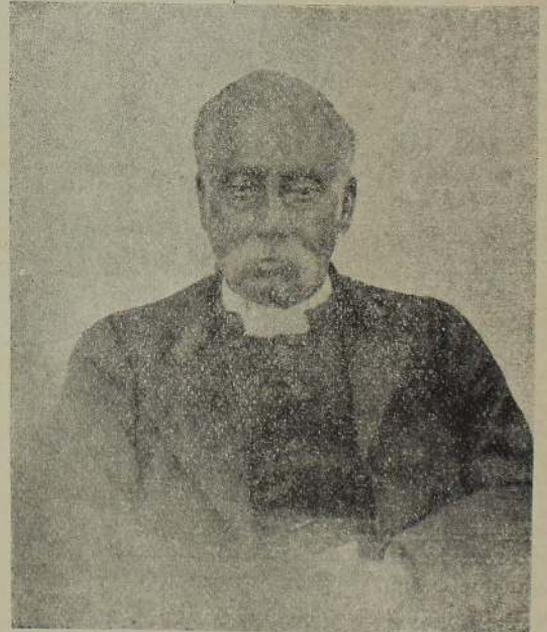
ஐசக் க. வயிரமுத்து

பத்துமுன்று ஆண்டுகள்வரை தொண்டாற்றியுள்ளார்.

இவர் இயற்றிய நூல்கள் நசரையந்தாதி, திருமொழிச்சாரம், திருப்பதிகாரம் முதலியனவாம்.

இவர் வட்டுக்கோட்டையிற் பிறந்து பிள்ளை வத்தை மிஷன் பாடசாலையிலும், தெல்லிப்பழைப் போதனா ஸித்தியாசாலையிலும் கல்வி பயின்று 1883 ம் வரு தமிழாசிரியராக வெளிப்போந்தனர். பின்னர் உவெஸ்லியன் மிஷன் பாடசாலைகளிலும் சிலகாலம் ஆசிரியராகத் தொண்டாற்றி, இறுதியில் வட்டுக்கோட்டை ஸ்ரீரஷன் பாடசாலையில் 1901 ம் வரு தொடக்கம் 1928ம் ஆண்டுகள் வரை தலைமை ஆசிரியராகவிருந்து 1928 ம் வரு இளைப்பாறினர்.

இவரது கலைத்திறமையையும், சுட்டுரைவன்மையையும் கண்டு மேலதிகாரிகள் இவரை உதய தாரகையின் உதவிப் பத்திராசிரியராக்கினர். இப்பத்திரிகையின் உதவிப் பத்திராசிரியராக முப்பது



D. P. Niles

Daniel Poor Niles. Born: 1836 — Died: 1915. He died in the 45th year of his Ministry. Mr. A. Sabapathy, the then Editor of the Hindu Organ paid him the following tribute:—

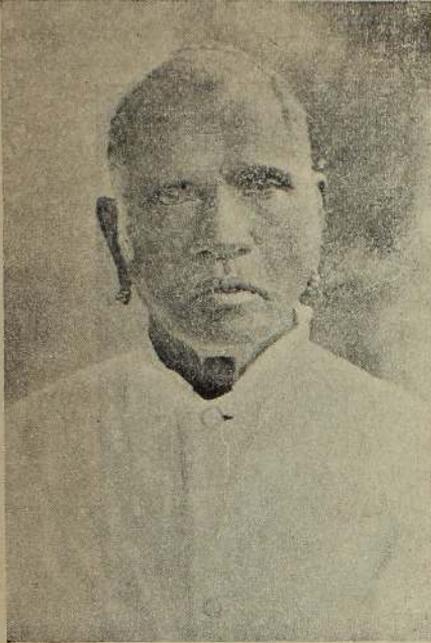
“The Protestant Tamil community in particular and Tamils of Ceylon in general, have lost a great and a good man, an erudite scholar, a deep thinker, a sage adviser and a gentleman of unblemished character and spotless integrity.....He was always considered an ideal native minister; learned, pious, sagacious, dignified, and withal tolerant towards other faiths as much as his as a minister of Christ would. He was blessed with a good ancestry and was the second son of Mr. Nathaniel Niles, and the father of Mr. W. D. Niles, Advocate, Jaffna.



Mrs. Naysum Saravanamuttu

Mrs. Naysum Saravanamuttu. Born: 1896 -- Died: 1941. Born of Christian parents at Vaddukoddai -- of the late Mr. C. Arunachalam and Mrs. E. T. Arunachalam, presently of 1st. Cross Street, Jaffna; was educated at the Vembadi Girls' High School, Jaffna. Married Dr. R. Saravanamuttu, the Mayor of Colombo.

She was the only woman Member of the present State Council, and a Member of the Executive Committee of Education in the first State Council and Member of the Executive Committee of Health in the present. She was well known for her social work.



James P. Cooke

James P. Cooke. Born: 1830 — Died: 1912. One of the best products of Batticotta Seminary, who lived during the latter half of the last century and the first decade of the present, was James Prince Cooke of Vaddukoddai. Mr. J. P. Cooke was born of Hindu parents. His Tamil name was Sabapathy. During his seminary days he became a Christian. The opposition from his parents and relatives when he joined the church was so great that the lad was compelled to seek refuge in the house of the resident missionary at Vaddukoddai. And when he graduated, he was appointed General Agent of the Mission at Vaddukoddai. Mr. Cooke was a man of more than ordinary business ability and filled a large place in the educational world of Jaffna.

The Batticotta Seminary was closed in 1855. This was a great calamity to the people. A few of the Batticotta boys who were in the lowest class when the Seminary was closed, applied to the Rev. W. W. Howland for a private tutor and he allowed Mr. Cooke, his assistant, to help them. The number of boys increased and Mr. Robert Breckenridge was induced to start a private school in the vicinity of the Mission premises. The school was started in March 1856 with 50 pupils. The school prospered and Mr. Cooke was his right hand man. When Mr. Breckenridge was appointed Sub-Inspector of Schools by the Government, Mr. Cooke succeeded him as Headmaster in 1870 and continued as such till the school was amalgamated with Jaffna College in 1910. He was connected with the school for about half a century. When it was decided in 1871 to take the preliminary steps for commencing Jaffna College, Mr. Cooke was appointed as one of the Tamil Committee of five—Messrs. T. P. Hunt, Breckenridge, Lyman, Cooke and Johnpillai—to render such aid as might be required for forming a plan for organising the institution. And when the institution came into being, he was selected a Director of the institution and continued in that capacity for a period of 38 years. For sometime he was an instructor of the Teacher's Training School at Vaddukoddai which was later removed to Tellippalai. Mr. Cooke was instrumental in founding the Mission Board of Education and served as its Secretary for several years. His work was very much appreciated as shown by the following extract from the Mission Report: "His work (as Secretary) was done with a rare sense of efficiency and despatch... the Board's successful development was largely his achievement and more than any other person he deserves the title of its founder". The church got much service from him. He was the Sunday School Superintendent of the Vaddukoddai Church for about 50 years and a Treasurer of the Jaffna National (Native then) Evangelical Society for many years.

He also functioned as a Registrar of Births, Deaths and Marriages at Vaddukoddai. For 25 years he also edited the Tamil Christian Calendar for the Jaffna Tract Society, and for a shorter period edited the 'Paliar Nesan', a Children's weekly.

In his later years he was best known as manager of "*The Morning Star*." His connection with the paper started in 1880. From that year till 1910, when advancing years compelled him to retire from active association with the paper, with great patience and unflagging zeal he carried the burden of the management of the paper. He died on the 22nd June 1912, full of years and honour, revered and loved by all as a gentleman in the best sense of the term.



Thomas Hudson Paramasamy

to collaborate in the compilation of the Tamil Lexicon which was published under the auspices of that University. The interest he took in all Christian and social uplift movements was very great. The Temperance movement found in him a strong supporter. His services to the Church were rendered by him not only through his own church at Sandilipay where he was Secretary and Treasurer for a number of years, but also through the Jaffna Council of the South India United Church, whose Secretary he was for a period of four years.

He died on the 16th September, 1916, while he was Principal of Manipay Hindu College. The country mourned in his death the passing away of a great personality, an eminent educationalist and indefatigable social and Christian worker.

Rev. C. D. Velupillai was born in 1861 and was 59 years of age at the time of his death. He belonged to a Hindu family, and came under Christian influence in the Tellippalai Training School, which he entered in 1873 and from which he graduated in 1877. He was one of the best products of the Training School and was one of the splendid men whom that institution has given to the Christian ministry in Jaffna. He had an aptitude for historical studies and his work on the history of the American Mission is to be considered a full account of the work of the American Mission Churches for a century. Mr. Velupillai had a reputation of being a good Tamil Scholar and his regular contributions to '*The Morning Star*' were highly appreciated.

Thomas Hudson Paramasamy.

Born: 1863 — Died: 1916. He was born at Karudavil, Uduppiddy, in a Hindu family. After his primary education in a local vernacular school, he moved on to Jaffna College where he received his English education. At the end of his course at Jaffna College he was appointed to the teaching staff of the English High School at Vaddukoddai in the time of Mr. J. P. Cooke. After a time he was taken on to the staff of Jaffna College which he served for a quarter of a century. While being a teacher he obtained the B. A. degree of the Calcutta University. To this day Mr. Hudson is remembered as a distinguished Professor of Jaffna College, especially as an able teacher of the Classics and a strict disciplinarian. He was one of those rare teachers who though they were disciplinarians, won the unqualified and spontaneous affection of their students. His powerful personality and suave manners commanded the esteem of all. Genuine regret was felt by Jaffna College when he left to accept the Principalship of Manipay Hindu College.

His Scholarship, especially in Latin and Tamil, was so high that he was selected by the Madras University as a competent scholar



Charles Subramaniam Lyman

Charles Subramaniam Lyman. Born: 1860 — Died: 1923. He was born in an orthodox Hindu family at Kaddudai, Manipay, and had his Tamil education in the local school. Later he joined Jaffna College where he became a Christian and graduated from it in 1879. At the end of his collegiate education, he joined the staff of the High School at Vaddukoddai. In 1885 he went to Uduvil, in the words of the historian of the story of the Uduvil Girls' School. "At the personal request of the Mission Committee of those days to fill the need of an efficient teacher for the New Girls' Training School there." He served in the school for nearly forty years, during most of which period he was Headmaster of the Vernacular and Training Departments. During the latter part of his teaching days in the school, he was responsible for Tamil in the Cambridge classes of the English Department. His gentle and unobtrusive manners, retiring nature, friendly counsel, extreme courtesy and kind disposition won for him the esteem and affection of his pupils and the title of "Ever gracious gentleman and a great teacher" from his fellow teachers and superiors. It may well be said that he was one of the great builders and unforgettable personalities of the school.

His activities were not confined to the school. For over ten years he served his Alma Mater as a member of its Board of Directors and he gave freely and unostentatiously his services to the Church.

Nathan Strong *Alias* **Ambalavanar Chittampalam** of Sandilipay, a descendant of Chinnatamby Pulavar of Nallur. Born at Sandilipay, educated at Batticotta Seminary and proceeded with Dr. Daniel Poor to Madura as one of his assistants to establish a mission there. On his return established himself in conjunction first with Mr. Ripley and then with Mr. R. O. D. Asbury as printer at Manipay, by buying the American Mission Press in 1856. Mr. Strong was one of the first amongst Jaffnese to take to printing business. In 1870 he became the proprietor of *'The Morning Star'* and continued as such till his death alone and jointly with the Mission. His services to the Tamil community as printer and publisher were very valuable.



Nathan Strong *Alias* Ambalavanar Chittampalam

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J. V. Lambert

the Maha Aikya Sabha, Araly North. His philanthropy was also extended to the poor children who could not afford to pay the school fees, and to the villages of Araly East and North by constructing a special road called "Lambert Road" connecting the two, which is a great boon specially during the wet season.

He had a calm and genial disposition and lived a life of service to humanity prompted by the great ideals of the Master.

Misses Mary and Margaret Leitch, Missionaries of the American Board of Commissioners for foreign Missions. They spent seven years in Ceylon from February 6 1880. It is understood they spent their years of work and considerable part of their private means in securing a large endowment for the Jaffna College and establishing and endowing of the two Medical Missions in Jaffna, Ceylon.

We reprint the following editorial which appeared in the 'Missionary Herald' of May 1900 regarding some help given to the people of Jaffna by the two American ladies:—

Some Help given to the People of Jaffna by Mary and Margaret W. Leitch
(An Editorial which appeared in the 'Missionary Herald' of May 1900)

The story of the Mission Hospital in Madura, given in our March number, is followed this month by an account of the medical work in Jaffna, Ceylon. The funds for the erection of the larger buildings of the General Medical Mission, and the funds for the land and buildings of the Women's Medical Mission were secured entirely by the Misses Leitch who, in 1891 turned over to the American Board the property and funds collected for the setting on foot of the General Medical Mission and in 1896 the property and funds collected for the setting on foot of the Women's Medical Mission, both as gifts generously agreeing also to provide for the expenses of both institutions for five years.

They have fulfilled their agreement in providing for the expenses of the General Medical Mission for five years and they have provided for the expenses of the Women's Medical Mission for the past four years. *

The efforts of the Misses Leitch continued through many years, in making provision for this medical work and also in aiding the endowment of the Jaffna College, are greatly appreciated, and they deserve the hearty thanks of the friends of Missions.

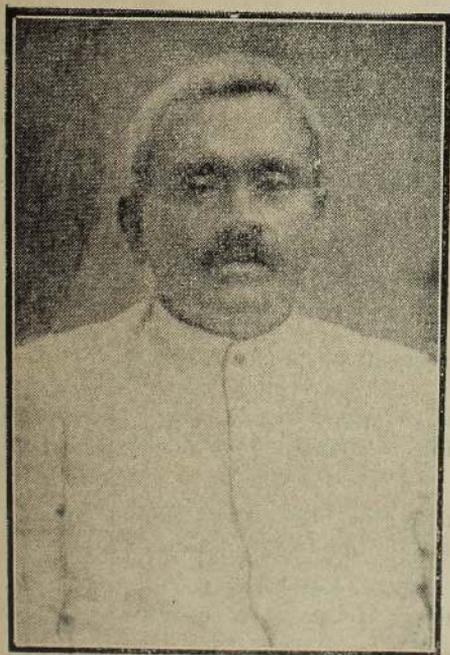
It should be stated that they were appointed in 1896 Honorary Collectors of a Forward Movement of the American Board, and since that time they have aided in collecting considerable sums to relieve the Board from debt and have been earnest and efficient in promoting its financial interests.

ALL THESE GENEROUS AND SELF-SACRIFICING EFFORTS WERE MADE ENTIRELY AT THEIR EXPENSES.

Foot-note by M. and M. W. Leitch.

We secured \$100,000 for the Jaffna College and over \$50,000 for re-establishment of the General Medical Mission, — now called the Green Memorial Hospital — and for the establishing of the Medical Mission for Women — called the McLeod Hospital for Women and Children.

* That sum was made up and the task completed later on.



Rev. J. K. Sinnatamby

Rev. Joseph Kingsbury Sinnatamby. Born on 2nd May 1875. After his education at Jaffna College, he joined his Alma Mater as Asst. Lecturer in Mathematics while his father was Professor of Mathematics in the same College. About the time Mr. Sinnatamby joined the staff of Jaffna College, the student volunteer movement in America was very active and strong. The movement spread to Jaffna College and a Student Volunteer Association was organised at Jaffna College. A foreign field was sought for Christian work, and Tondi in South India was selected. Mr. Sinnatamby volunteered to be the first missionary. Proctor Carpenter of Uduvil, who was one of the foremost Christian leaders of that time, reported to have made the following remark from his death bed on the occasion, "Look at this young lad. He has cast his future to the four winds, and is going out with his little pittance to do God's work. I have not heard of a greater sacrifice than of this young lad". On his return from India he joined the ministry of the J. C. S. I. U. C. and was stationed at Pandaterruppu. He began to develop an all-Jaffna Christian leadership and continued to grow in it till death called him. He was a Member of the Board of Directors of Jaffna College, and was appointed its Secretary. When the Co-operative Movement was in its infancy in Jaffna, he associated himself with that movement and took a leading part in its development. The Chavakachcheri Hospital is a standing monument to his untiring efforts to secure medical facilities for the area. That he was the first unofficial Chairman of the Chavakachcheri Village Committee is an evidence

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of his popularity amongst all sections of people in Thenmaradchi. Driberg School flourished under his managership. The management of the J. C., S. I. U. C. vernacular schools was left in his charge for a number of years. During the latter part of his life Mr. Sinnatamby was President of the J. C., S. I. U. C. for a number of years and commanded the confidence of the Council in that capacity till his death. His last piece of work on behalf of the Council was the founding of a Training School for Vernacular Teachers at Chavakachcheri, "The Sinnatamby Training School" stands as a monument to his devotion to the Council and to his affection for Chavakachcheri and especially to the vernacular teachers.

Nathaniel Niles (Karthigesar)

Born 1803.....Died 1882. Born at Pun-nalaikadduvan, in his early teens Karthigesar entered a mission primary school. When the school was converted into a boarding school, he and seven of his Hindu fellow students refused to break bread with the missionaries for reasons of caste, but had their food cooked separately and ate it unseen by the white missionary. In 1821 came the turning point in his life; he was baptised at Tellippalai Church along with his schoolmates. These Christian lads bore the first traits from among the Hindus of the American Mission's Christian Missionary enterprise in Jaffna. When the Batticotta Seminary was founded in 1823, Nathaniel Niles was one of the 48 students who entered it. In Dr. Poor, the Principal, Niles found his *guru*. And in Niles, after his graduation, Dr. Miron Winslow, the Lexico-



Nathaniel Niles

grapher, found an erudite Tamil scholar, an able collaborator, in his labours as a research student of the Tamil Language. His knowledge of Tamil, combined with his other qualities of head and heart, raised Niles to the Headmaster's chair of the Uduvil Girls' Boarding School, the first national head of the first organised girls' school in Asia. In 1831 he was inducted, after a course of preparation in theology, to become a preacher of the A. C. M. Batticotta Church (Vaddukoddai). After serving at Vaddukoddai he accepted service under the Methodist Missionary Society as preacher at their Church at Oddumadam. He passed away peacefully on Sept. 23, 1882 leaving as a testament to the succeeding generations of his countrymen the following message:

"The Missionaries..... may all be taken away and the Church left to stand on us but if the Lord give us grace, we will stand in our lot, come life, come death. And trusting Him I will not say 'I am a child' but rather 'come to do all things through Christ who strengtheneth me'".

Rev. Saravanamuttu Eliathamby.

Born 1853 Died 1921.



Rev. Saravanamuttu Eliathamby.

A little less than a century ago Eliathamby was born at Atchuvely of staunch Saivite parents of great influence and culture. Early in his life he was sent to a primary school in his village, where Bible stories simply told, formed an integral part of the school's curricula, and the young lad came under their magnetic influence. In his seventh year the boy's school career came to an abrupt end. His baptism had led to this denouncement! He was then sent to a Hindu savant at Vannarponnai, with whom he spent ten years in the study of the Tamil Classics and the Vedanta and Sidhanta systems of Hindu Philosophy. The wishful thought of his parents that, as a deeper knowledge of the religion and the literature of his forebears came to the boy, his interest in his newly found Master would wane, proved abortive and young Eliathamby's faith became stronger. Soon he chose definitely to serve his Master and was admitted a member of the Tellippallai Church in his 18th year.

The first appointment he held was the post of a visiting inspector of the Vernacular Schools in the American Mission field. After a few years, he went through a course of Theological studies for two years and joined the ministry of the Mission. He was ordained as a full fledged minister in 1884 and took charge of the Pandaterruppu Church. He was at Pandaterruppu for six years, during which period he deepened the religious life of the Church very greatly and already gave a foretaste of the great work he was to do as a Minister.

From 1890 until his death in 1921 he served the Uduvil Church without a break. Hence, almost his entire ministry was in this Church, and he was instrumental in making the Uduvil Church to become one of the leading Churches in Jaffna.

His ministry was not confined to this village parish, but to the whole of Jaffna. His commanding personality, forceful sermons, great wisdom and deeply religious life were a power to be reckoned with, not only in this Church and all the institutions connected with it, but also in the entire Christian community in Jaffna, particularly of the American Mission field. No obstacle, however great, could quench even a small part of the ardent zeal for the Gospel and the burning passion for souls of this enthusiastic Evangelist of the Lord. When he mounted the pulpit, his was the voice of the Hebrew prophets of old adopting an uncompromising attitude against all falsehood, cant and hypocrisy, and censuring sin in no ambiguous terms. At one moment his listeners, even the greatest in the land, would quake with fear at the realisation of their own sin and unworthiness. and at another moment they would be melting into tears and surrendering their lives to God in response to his pleading full of love and sympathy for them. His was an influence which few people could withstand. His influence amongst the Hindus was almost equally great. They respected him highly and were ready to be guided by him in many matters. In his approach to them, he sought to convince them that Christ was part and parcel not only of their personal lives, but also of the national and cultural life of the country.

CENTENARY NUMBER

In the Jaffna Council of the South India United Church he was a real power. During the last five years of his life, he was its President. As in his own Church, here also he took a bold, firm, and uncompromising stand for Right, Justice and Truth. The Council remembers to this day with gratitude and thankfulness his inestimable services to it and its Churches.

When he died on the 31st October, 1921, all Jaffna mourned the death of this worker and strong son of God. Christians and Hindus alike felt that "a Prince had fallen in Israel" and the question was then freely asked: "Whence comes such another?"

Samuel Vaidyanathar Buell. Born 1827 Died 1905.

Vaidyanather was the illustrious scion of a devout orthodox Hindu noble family of Araly. He was born in 1827 and joined in his youth the Batticotta Seminary for his education. There, according to custom, he was given an American name and was called Samuel Buell. During his study at the Seminary he came under the influence of the Christian Faith and was very much impressed with it. After graduation, he looked after his farm for a short while; but all this time he was restless because of the inner urge in him to embrace the Faith, which had left such a strong impress in his mind and heart, and embrace it he did soon and became a full fledged Christian. Almost immediately he joined the service of the American Mission and was made a teacher in the school in his own village and subsequently a preacher and superintendent of the Mission schools. As a teacher, he was very much valued and helpful. As an inspiring preacher, he was ever welcome into every home and "moved like a benediction among the villagers carrying divine gospel" into places where it was then unknown. Soon he became in addition a ministering angel. He studied medicine from Dr. Evarts, the talented pupil of Dr. Green, and in his evangelical tours ministered to the physical ailments of the people also. Fearlessly and enthusiastically he laboured to alleviate the sufferings of the people and serve them during the ravages of cholera in 1866, 1876, and 1895. He was also responsible for the construction of a bigger Church for Araly South without a single cent from the Mission funds. It is said that even many Hindus attended the services in this Church to hear him preach. In spite of all the influence his family traditions brought him, in spite of all his teaching, preaching and doctoring abilities, and in spite of all his deep scholarship, he remained a simple man. When he died on the 4th March, 1905, genuine regret was felt and expressed that a great man and helpful friend had passed away.

Rev. W. P. S. Nathaniel

Born 1846.—Died 1926.

A scion of forbears who numbered among them distinguished Tamil scholars and *pulavars*, of a parentage of rigid orthodox Hindu "*Nathaniel pothagar*," as he was popularly known, was born a Hindu and remained a Hindu till his 29th year, holding a lucrative post in the P. W. D. of Ceylon. In the early seventies, in obedience to a call from on high he resigned his post and was baptised and made a catechist in the American Ceylon Mission. Ordained in 1881 as pastor of the Manipay Church, he remained her pastor for 35 years. Infirmities of advancing years rendered his severance from a large Church necessary and he became pastor of smaller Churches. He retired in 1918 counting 45 years of service in His Kingdom.



Rev. W. P. S. Nathaniel



CENTENARY NUMBER

The Morning Star

PROPRIETORS

1841—1870	Mission
1870—1880	Nathan Strong and R. O. D. Asbury
1880—1896	Nathan Strong and Mission
1896—1910	J. P. Cooke and Mission
1910—1914	Chelliah H. Cooke and Mission
1914—1927	Mission
1927—1942	Chelliah H. Cooke

MANAGERS

1841—1870	Mission
1870—1880	Nathan Strong
1880—1910	J. P. Cooke
1910—1927	Mission
1927—1942	Chelliah H. Cooke

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17. Rev. S. M. Thevathason
18. W. P. A. Cooke
19. S. N. Suppiah
20. Joel Paul
21. Arasaratnam A. Cooke

NOTE

We have thought it appropriate to put on record in this Memorial Edition of the Morning Star not only the history of the paper and its achievements but also a brief record of some of its patrons, well-wishers and life subscribers, with their pictures and short notes concerning them.

We are thankful to those who have helped us by supplying blocks of their pictures and sharing a portion of the cost of their publication. We have to thank also the managers of the Eelakesari and the A. C. M. Presses for the free loan of some blocks which were in their possession.

Omissions, there may be, but they are only due to failure on the part of our friends to respond to our requests.

The publisher desires once more to render his grateful thanks to all those who contributed to the success of the publication, specially to Mr. R. C. Canagasingam, Proctor, for his help in getting up most of the sections "Mainly About People" and "Lest We Forget," to Mr. S. Seenivasagam for all his advice and help, and to Mr. Lyman S. Kulathungam, our present joint-editor, for general help in editing this edition.

And to all those who sent us their greetings, our most grateful thanks.