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CHRISTMAS NUMBER

Jaffna College MISCELLANY

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"Peace on Earth, Goodwill to Men!"

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of "Peace on earth, Goodwill to men!"

And thought, how as the day had come,
The belfries of all Christendom
Hall rolled along
The unbroken song
Of "Peace on earth, Goodwill to men!"

Then from each black, accursed mouth
The cannon thundered in the South,
And with the sound
The carols drowned
Of "Peace on earth, Goodwill to men!"

And in despair I bowed my head;
'There is no peace on earth,' I said;
'For hate is strong,
And mocks the song,'
Of 'Peace on earth, Goodwill to men!'

Then pealed the bells more loud and deep:
God is not dead; nor doth He sleep!
The Wrong shall fail
The Right prevail
With "Peace on earth, Goodwill to men!"

—Longfellow.

The Message of Christmas

By Rev. John Bicknell B. A. B. D.

Christmas brings the message that heaven is near to earth; God near man. The shepherds had but to listen, as they watched their flocks, to hear the song of the angel host in heaven; the wise men but to look upon the babe to see God. Both found only a thin veil to rend for them to be with heaven and God. The shepherds broke through the veil, as with hearts full of hope for the Messiah's coming, they went on doing their simple duty of caring for the flocks on the hills above Bethlehem. The wise men from the East pierced it, as journeying they followed that light which shone, not only from above, but in their own hearts, the light of the ideal which burned brightly in their own truth-seeking souls.

Thoreau once said, "Do not read 'The Times'. Read the Eternities". Leave the Press with its portrayal of the temporary things, its record of the sordid and the mean, the trivial or at least the commonplace and dwell with the enduring things that are beautiful and pure. Christmas calls us to the Eternities, though not as this journalist scorning nature lover would, away from 'The Times'. It is rather for us to find heaven and God in the world of affairs. There are times for one to withdraw to his Wilderness, his Mount of Transfiguration, his Gethsemane. Everyone should, on occasion, stop his ears and shut his eyes that he may meditate. Everyone is driven sometimes to wrestle with his own soul. Everyone faces alone, while others sleep, his great sufferings and sorrows. At Christmas we should be with our fellow men. There were shepherds in

the fields, there were wise men from the East. On the first Christmas day, men were together as they experienced the great revelations. It is a time for us to read the times and the eternities.

Reuter's cablegrams are proper reading for us this holy season. We are not to play the part of indifference to the things happening in the world, that are of vital concern to ourselves and to all mankind. It is the time, of all times, for us to be aware that among the two and a half million Belgian children, tuberculosis is raging in their under-nurtured bodies; that in Armenia "750,000 have perished by massacre, disease and hardship" and "half a million children are exiled, destitute, dying"; that in Poland, harrowed over and over by the contending forces, there is untold suffering and despair. The priest and the Levite, too absorbed in their own thought about the sacred things to take note of anything so secular as the suffering of a fellow mortal, have no suggestion of the Christmas spirit. What that spirit should be, is manifested by a recent utterance of that great and good representative of the English race, Lord Bryce. He decried any indulgence in revenge, or any fostering of the spirit of hatred. "Nations cannot hate one another forever, and the sooner they cease to do so the better for all of them. The talk we now hear about starting, after peace has been concluded, a new war of trade to follow the war of arms, has immense capacities for mischief. Such a trade war would prolong, would embitter afresh, those hatreds that ought to be allowed to die, and it assumes a continuance of those very things from which we expect our victory to deliver us, once for all." Lord Bryce has been a reader of the things that have happened

during the past two and a third years; he was Chairman of the Committees that investigated in Belgium and Armenia. But Lord Bryce, while seeing these horrors has not failed to see that there is more: "Nations cannot hate one another forever". The permanent, the enduring, the final attitude of one nation to another must not be that of hatred. Just as Saint Augustine in the degradation and utter corruption of the Roman empire saw the city of God, so he sees the Kingdom of Peace.

In the midst of our duties, as we enter into the life of our fellow men, as we follow the gleam of the ideal within us, may we be able to hear the angel's song, "Glory to God in the highest and peace on earth to men".



Thou friend and helper of the poor
Who suffered for our sake,
To open every prison door
And every yoke to break!

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We praise Thee in our songs today,
To Thee in prayer we call,
Make swift the feet and straight the way
Of freedom unto all.

Whittier.

The Untouchable

A Christmas Story

"An untouchable! The *Vellalas* pet their dogs, cats and other domestic animals; they allow them to go into their houses. But they consider me, a man made in the image of God, endowed with the same intelligence that they possess and with the same blood flowing in my veins, an untouchable! If I happen to take refuge in their verandah to avoid being drenched by an unexpected shower, they consider it an act of pollution."

Thus mused Isaac sitting on a low bench at the rear end of the Church on a Christmas morning, when Christian men and women were trooping in, exchanging the usual Christmas greetings.

"And this treatment from Christians too—the followers of the humble Nazarene! Ah, there is the sting of it."

Isaac's wan and eager face flushed with indignation, and his nerves tingled with excitement. In justice to Isaac it must be said that he did not always feel the same way. Although he was sensitive by nature and inexperienced, he carried an old head on young shoulders, and had learnt the lesson of self-control, and knew how to be humble and courteous.

"I should not feel like this," he checked himself, "on a season of joy, peace and good-will."

Isaac had the good fortune to come under the protection of a missionary lady when he became an orphan in tender years. She gave him all the education that the aristocrats of the country would allow to be given in schools to a pariah lad. Isaac had an exceptionally keen mind, and as his powers developed, a passion for the work of

teaching grew in him, and he made up his mind that some day he would be a teacher; not a teacher of the aristocracy—that was of course impossible—but of children as unfortunate as himself. When he graduated from school he looked forward to establishing a school for the children of his caste with the help of his own people. His heart ached for the naked children growing up in poverty, hunger and dirt, in ignorance and evil ways. He was rudely awakened from his dream when he mooted the idea among the people of his tribe. The older members looked upon the proposition with considerable alarm and thought that a little learning had made him mad to think of changing the settled order of the universe. The younger men understood the reasonableness of the proposal, but jealousy clouded their minds. They could not bear to see a mere stripling taking the lead in their community. Isaac saw the futility of starting the scheme without the sympathy of his people, and without the sinews of war. Disspirited, he made up his mind to seek fresh woods and pastures new. He went up-country and secured an appointment in an estate school. It was lucky for Isaac that the superintendent of the estate wanted a *munshi* to teach Tamil to his wife, who was an excellent Christian lady interested in Christian activities. With the knowledge of English he had picked up at school mainly by his unaided efforts, he was able to give satisfaction to the *Doraisany*, and was thus able to add a few rupees to his small pay. When the kind lady found out that the intelligent and eager young man wished to acquire more English knowledge, she very generously made provision with the minister of a neighbouring church to enable Isaac to continue his studies in his leisure time. He went on thus

working and studying for five years giving satisfaction to the children and their parents, and endearing himself to the *Peria Dorai* and *Doraisany*. In this paradise of Isaac came at the end of this period a serpent in the guise of a young conductor, a Jaffna aristocrat from the same village to which he belonged. This young man was taken aback at first to see the pariah holding the position of teacher. Surprise soon gave place to indignation when he realised that the pariah was considered to be somebody in the community and a favourite with the powers that be. In spite of the exceptional deference Isaac showed to this young lord, in the eyes of the latter the presumption of wearing a coat, using the English language and passing for a man was unpardonable. He began to drop hints here and there about the caste of Isaac. Very soon, Isaac discovered that people who had been friendly before shunned him, his school began to fall in numbers, and, what was worse, he was coldly received by the members of the church situated at some distance from the estate, in which he had always been an active and welcome member. It then dawned upon him that his lordship had paid an unusual visit to the place where the church was situated some days before. Cold looks changed to open contempt, and this in turn gave place to abusive words on the part of many. The climax was reached when one day there was a strike on the part of the children of the school, as the parents had been induced to object to their children being taught by an untouchable. Isaac knew that he had only to appeal to the *Peria Dorai* and persecution would vanish to thin air. Keenly as he felt the persecution and injury, this turned his attention

to other things. For sometime past Isaac had no thoughts of himself. He had never ceased to think of his down-trodden country-men. He had felt all along that Providence had sent him to the estate to acquire the necessary equipment. Now that he had some knowledge in his head, and some rupees in his pocket, the trouble brought on him by the young man struck him in the light of a call to serve his people. He spent a sleepless night thinking over his problem, and finally made up his mind to throw up his position and proceed to Jaffna.

When he arrived in Jaffna, he felt that he was a stranger in a strange land. It was sometime before he could adapt himself to the new state of things. He had to bow in low obeisance, and stand at a respectable distance with bared body when a blue blood of the land hailed in sight. His whole being revolted at first against this slavish conduct. But he had wisdom enough to realise that his task was not to fight against social injustice, and that his efforts ought rather to be directed to raising the lot of his unfortunate brethren intellectually and morally. In this he tried to follow Booker T. Washington, whose book, "Up from Slavery," had made a profound impression on him and quickened his ambition to serve his fellow unfortunates. He was firmly convinced that the elevation of his community depended as much upon their purer, higher living as any effort on the part of the higher castes.

There was one ray of light that cheered him in his effort to establish a school for his community; he found about half a dozen of his people being in prosperous circumstances, and eager for better opportunities for their children. A small shed was put up on purchased, land and

by persuasion, by bribes and by kind services he succeeded in getting together a small number of boys. But his troubles were not yet at an end. One night he was awakened to see his rude school house burning and his books and furniture being destroyed. His loss was but slight; and yet the devilry back of the act stunned him for a time. However, he realised that a second time the spirit of evil was an angel of mercy in disguise. More men of his community rallied round him being roused by the nefarious act, and offered their money and services for a new building. The pleasure Isaac felt in seeing at least a spark of self-respect and self-reliance among his people more than compensated for the evil done by the malicious incendiary. A more commodious and better-built school house came into existence, and better interest in the school on the part of his people. Very soon the school was registered as a "C school". Isaac did not confine himself merely to the three R's: he knew that if the poor pariah was ever to rise, he ought to improve in his personal habits and moral qualities. He insisted on his boys being clean, orderly, honest, polite and serviceable. He especially warned his boys against pride and offensive conduct. He himself set an example by his humble and unassuming ways; his dwelling place was a model of cleanliness and order; and his word had great weight even among people of the higher castes. Religious instruction was an essential feature of his school; his class was one of the brightest in the Church Sunday school. On the whole, Isaac's influence in his community was for cleanness in body, mind and spirit. "There is no disgrace," he would say to his boys, "in being *called* untouchable; but there is disgrace in *being* untouchable."

If then Isaac was somewhat petulant on this Christmas morning he must be forgiven. He felt strongly that Christians instead of sympathising with the depressed, shared the prejudices of Hindus. All through the service, he was as one in a dream. At the close he found himself swept off his feet and talking to the astonished congregation in the following manner:—

“In the name of the Babe of Bethlehem whose birth we have come to celebrate, I, your humble and obedient servant, venture to make an appeal on behalf of the untouchables. Forgive me for choosing this joyous day for drawing attention to our grievances, as there is no other occasion on which you will be likely to sympathise with us so much as on this season of peace and good-will. I plead for those whom you call the depressed classes. You cannot say that it is no business of yours. Forgive me when I say that it was your ancestors that kept these people depressed for centuries and it is for you to elevate them. I know that you are afraid that, by giving us equal opportunities, you will be deprived of certain services to which for generations you have tied us down. I will not be so presumptuous as to point out the selfish spirit back of this thought. All that we want is a little more opportunity to become men—not great men or rich men, but human beings. Some of you talk about home rule, nationalism and the like. I wonder whether you include us in your scheme. For your own interests and aspirations you must include us in your programme of progress; otherwise we will only serve as a mill-stone round your necks. Did you ever think that you are doing injustice to your own natures by keeping us down; for no man can keep another in the mud without getting into the mud himself.”

Here there were angry mutterings in the audience. An irascible elder thundered forth: "You impudent fool, your arrogance is a proof of the truth that the elevation of low caste people results in turning their heads."

"Forgive me, most noble sir," said Isaac meekly, "I spoke the truth in no carping spirit. I plead guilty to the charge that elevation tends at times to turn the heads of low caste men. May I point out that this inability to maintain their balance is only the result of centuries of ignorance? I assure you that the best remedy for this is not less education, but more. A little more education, a little more prosperity, and this giddiness will disappear. Excuse me for pointing out also that if you encounter difficulties in your work of education and elevation you have got to bear the results of the oppression of your own ancestors."

Now the soft and insinuating voice of another elder interrupted him: "Isaac, you speak as though we are altogether responsible for the depression of your people. I have personal knowledge of the fact that they are quite content to remain where they are; and not a few think it dishonourable to aspire to anything else." Isaac brightened up, finding an opportunity to refute a very plausible argument generally used.

"That," said he, "instead of being an argument against raising these unfortunate men, is to my mind the strongest argument for their elevation. Generations of oppression and ignorance have so starved out their higher nature that all desire for knowledge, liberty and happiness has been killed in them. They do not even know that they have a soul to save. It becomes, therefore, all the more

necessary that this spark must be rekindled in their souls."

Then looking at the semi-clad pariah lads who sat with him he pleaded pathetically :

"You will now go to your comfortable homes, and you and your children will truly celebrate the advent of the Prince of Peace. But these children will have no such joy. They have no homes to speak of. They cannot realise the happiness of this day".

At this juncture the Pastor of the Church who was a man of peace and tact interrupted Isaac: "What are you driving at, Isaac? What do you want us to do?"

"The high caste Christians of Jaffna have enjoyed the benefits of Christian Missions for about a century. They have had their colleges, boarding schools and other educational privileges. I am not asking you for a whole loaf; the crumbs that fall from your tables will be enough for these lads. I am not pleading for higher education for them in your colleges and boarding schools. All I ask for is a separate institution that would give them a little knowledge that would enable them to wipe out the reproach of untouchability and enable them to live cleaner lives; and together with this some industrial education that will make them more prosperous and more efficient servants of society. To whom could I turn for this boon except to you, the followers of Jesus who, as you heard it read this morning, proclaimed that he came "to preach the Gospel to the poor," "to heal the broken-hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bruised"?"

In the evening Isaac saw his Pastor, who said :
 "Isaac, my boy, your speech was a tactical blunder. You should have chosen a more suitable occasion and should have been less argumentative."

"I, however, feel relieved" said Isaac. "The burden of my pent-up feelings has been lifted off my mind."

Isaac was satisfied because he knew that every arrow he shot that morning went home. I. M. C.



A Monologue

By R. R. Gunaratnam B. A.

[The following is a portion of a Monologue on the American Ceylon Mission Centenary. It was composed by Mr. R. R. Gunaratnam B. A. and dedicated to his Alma Mater, Jaffna College. We reproduce here the lines that refer to Jaffna College and its predecessor, the Batticotta Seminary. Ed.]

Now turn thy eyes to Eighteen Twenty Three
 To Batticottai's oldest Seminary,
 The dearest child of Doctor Daniel Poor,
 Whose holy shade his children still adore.
 In Lanka, em'rald Isle, her name doth shine,
 And round the seat of Wisdom Muses nine
 To living raptures wake their trembling string,
 And turn by turn her ancient greatness sing.
 To you my falt'ring breath can scarce convey
 The wond'rous beauties of their wizard lay.

Now hear them sing
 In magic ring.
 The love they bring
 Your heart would spring.
 The old they link
 To new, and sing.

"All hail thy learned form, Oh Seminary,
 Where loved we much to roam and soar all free,
 Among thy meadowed lawns and furrowed fields,
 Where Ceres reigns and golden harvest yields;
 And luscious palms, that stand in ordered rows
 Like sentinels, and, when the monsoon blows,
 Move to and fro their fruit-crowned leafy heads;
 And that gnarled banyan, giant of trees, which spreads
 Its pleasing shade, and stands a porter kind
 To welcome home the young and tender mind.
 Such happy scenes were there to thrill our heart;
 But wond'rous more her halls of Science and Art.
 There Valmiki, the bard heroic spoke:
 And Rama's spirit on battle fields awoke,
 And Rakshas fled and left their demon heads
 Wallowing low in frightful gory beds.
 And Kamban truly breathed his epic fire,
 And Manikka-Vasagar tuned his lyre,
 So sweet, that Frailty wan and folly vain
 Retraced their hasty steps from man's domain,
 And Piety rolled her beads on deer skin,
 And said she would her course anew begin.
 And Vyasa puranic stories told;
 And Auvvai sage her moral code unrolled;
 And Valluvan, the bard of lowly clan,
 Divinely taught the 'Purusharthas' of man.
 And then to bless and crown thy institute
 The Hebrew sang with but a shepherd lute.
 And list'ning to these mighty mind of yore
 Thy Hoisington, who came but next to Poor,
 His glimpses of Meykandan's worth unfurled,
 The first, to an astonished Western World.
 Nor these thy charms; thy favoured children knew
 The tuneful bards of distant Europe too.
 With Dante bold to regions far below
 To Hade's mirky depths their vision did go,
 And rise above to Heaven's effulgent light,
 Where Milton gazed and closed his eyes in night.
 From Helen fair, and Ramas's spouse they learned
 That woman's loyal heart can never be earned
 By force or threat; but Dido-like they stand
 In fire and flame with willow in their hand,

Of British bards, the Skylark here did soar,
 And Nightingale its liquid throat did pour;
 And Avon's Swan among its waters strayed,
 With whom in sportive mood thy children played,
 Did pleasing Fancy lone their footsteps guide?
 In noble Science they found their highest pride,
 And delving deep into her vast domain,
 They lent their learning to their country's gain.
 At nights they watched the silver-spangled sky,
 Whose radiant globes in whisp'ring clusters lie,
 And traced their orbits in their cyclic ring.
 As Heav'n's, eternal love and power they sing.
 This love of stars yet lives, and none the less,
 In Abraham, B. A., F. R. A. S.
 But more delighted were thy sons to find
 The secret workings of the human mind,
 And pass their sickles into fields unknown,
 With their love philosophical, inborn.
 But man, with all his strength in Vedanta,
 In Plato, Hegel, Hume, or Spinoza,
 Knows not himself, a slender spray, a poor fly;
 How dareth he to scan the Power on high!
 And thus equipped in all thy Science and arts;
 Thy pupils proved their worth as men of parts.
 In India, land of Rishies, land of lore,
 The Tamil Pundits all his name adore,
 Thamotharampillai, thy learned son,
 Whose classic skill undying fame had won.
 With him Nevins, Carol, and Wyman stand,
 In Tamilakam an immortal band.
 Of Churchmen, Niles, and Hunt, and Rice,
 And others, who have made like sacrifice,
 Their names are all in living letters writ;
 At one with God in love and peace they sit.
 Such were thy sons, and such thy work sublime.
 But 'las! in prime of youth and blooming time,
 With branches green fertile, and flowers all,
 A "Deputation" storm brought down thy fall.
 And then in sable shroud did Knowledge mourn
 Until thy child, thy worthy child, was born
 Of Native strength in Eighteen Seventy Two.
 When Doctor Hastings, scholar great and true,
 Of dignified mien and undying fame,

To 'Jaffna College' gave her brightest name.
 He shaped her course, as bright of old and wide,
 That Science and Art may foster, side by side;
 And Knowledge take its perfect form, unbound
 By shackles, as in Yale or Princeton found.
 And rapt in transport all her sons began
 To tread their haunts, and prove their worth as man.
 And then came Doctor Howland, son of Light,
 Whom Glory hath raised to immortal height.
 Of ev'ry science he had in him a store,
 He knew the Tamil heart, its very core.
 And with his fost'ring care he deemed it wise
 The weal of College higher yet would rise,
 If to a university allied,
 Which might her thought and conduct guide.
 And in Calcutta's pastures fresh and new
 He made them crop their knowledge true.
 And there, for many a year o'er vale and hill
 Their winding steps followed their leader's will.
 All praise to him for work, so nobly done,
 Now turn to Richard Hastings, father's son,
 A gentleman, in whom there was no guile;
 He led them on with his majestic smile.
 The fairest flower of his noble race
 Now blooms at Uduvil in love and grace.
 And all these happy years, with noble heart
 Professor Hithcock played his useful part.
 With Duty's sternest looks, the idle brood
 Of Folly, Ignorance, and Mischief rude,
 He frowned away, and kept the precincts clear
 That all alike 'The Light of Life' might share.
 Full well his steps the erring stragglers knew,
 And from their midnight freaks and frolics flew;
 And yet to fall into his wary hand,
 Which could both love and discipline command.
 They dreaded him, but learn'd to love him true;
 For greatness such as his there's but in few;
 He left them, yet to work among them here,
 The faithful servant, in another sphere.
 All pious, calm, he treads his godly way;
 Good wishes flow to him this jubilee day.
 With him as wise in counsels, actions bold,
 Did Samuel Hensman right and truth uphold.
 And conscious of his ruling voice and skill,

His rounded words did run a rippling rill.
 And Kingsbury, the Newton of the age,
 Had problems none his learning could not gage.
 With Euclid's blessings resting on his head,
 He crossed the bridge, and all his students led.
 And Hudson filled their minds with classic lore,
 And made them grow in knowledge more to more.
 How happy would they be to see this day;
 But they the honoured Three, have passed away.
 Of Cook, there slow and steady pass his days,
 Still strong and modest-wise to win his race,
 And Chelliah the brightest link supplies
 And age with youth, and past with present ties.
 Professors too, in all about a score,
 America did send from distant shore.
 The foremost Doctor Sanders, P. H. D.
 Esteemed at home, a prince of authors he.
 Then Wallace, Best, and Elmer, Ward and York,
 And Fritz and more, they all did faithful work,
 And Bicknell, whom the College could ill spare,
 Is down again to work with Miller there.
 To Hastings next, came Brown, a genial friend,
 So full of life and willing free to lend.
 His pow'r and help to ev'ry project wise,
 That brought him a successful enterprise.
 Strong man, he put his shoulder to the wheel;
 But times were hard; the wisest head did reel.
 Lord Curzon's Act the country still doth mourn;
 It made her children's brightest hopes forlorn.
 Debarred Calcutta's verdure roaming more,
 They linger slow by Cam's willowy shore.
 Yet Wealth may dare at flowing Thames to peep,
 While patient Labour roams unknown to weep.
 Oh Power! why skippest thou from scene to scene?
 Hath not thy Lanka pastures smooth and green?
 Her rivers, bound with gems and rubies bright;
 Her banks afford such sweet, refreshing sight.
 When shall thy long, long promised College rise?
 Oh Denham, thou state-oracle so wise!
 This country's looming future lies in thee.
 They are a people yet; oh give them free
 Their language in which their bards did sing,
 Their thoughts should flow, their life should ever spring.

And may this hall once more its Arnold find,
 The poet's hoary head, and classic mind.
 Good times have come and glorious visions flow.
 With Bicknell there; whose sterling worth they know,
 A master-mind that doth in Freedom soar,
 Whom Jaffna loves to hear, and hear yet more,
 And learned staff, that work for Duty's sake.
 The College must her former glory take.
 Her sons, who tread the world, both far and near,
 They represent her fame in ev'ry sphere,
 And build their country's fabric strong and bright
 With tempered Manhood, Virtue, Truth and Light."
 'Tis thus the muses sang, and wound their way,
 Next hundredth year they'll sing a sweeter lay.

All glory be to Him on high;
 His power and might doth love imply,
 And Grace and light to man supply.
 America the bond doth tie,
 Which brings us all in unity.
 Her labours here will never die.
 Long years may come and years may fly;
 In hands of love the work doth lie
 Bless ye His name, approach Him nigh,
 All glory be to Him on high.



India's Message to Japan

[The following is an extract published in the *Outlook* of a speech delivered by Sir Rabindra Nath Tagore at the University of Tokyo, Japan—Ed].

"For a person like myself, belonging to the East, her present problems and her methods of solution of those problems are matters of utmost interest. The whole world waits to see what this great Eastern nation is going to do with the opportunities and responsibilities she has accepted from the hand of the modern time. If it be a mere reproduction of the West, then the great expectation she has raised will remain unfulfilled. For there are grave questions that the Western civilization has presented before the world, but not completely answered. The conflict between the individual and the state, labor and capital, the man and the woman; the conflict between the greed of material gain and the spiritual life of

man, the organized selfishness of nations and the higher ideals of humanity; the conflict between all the ugly complexities inseparable from giant organizations of commerce and state and the natural instinct of man crying for simplicity and beauty and fullness of leisure—all these have yet to be brought to a harmony in a manner not yet dreamed of.

You Japanese cannot with a light heart accept the modern civilization with all its tendencies, methods, and structures, and dream that they are inevitable.... Once you did solve the problems of man to your own satisfaction, you had your philosophy of life and evolved your own art of living.... Of all countries in Asia, here in Japan you have the freedom to use the material you have gathered from the West according to your genius and your need. You are unfortunately not hampered from the outside; therefore your responsibility is all the greater, for *in your voice Asia shall answer the questions that Europe has submitted to the conference of man*. In your land the experiments will be carried on by which the East will change the aspects of the modern civilization infusing life in it where it is a machine, substituting human heart for cold expediency, not caring so much for power and success as for harmonious and living growth, for truth and beauty....

"The East, with her ideals in whose bosoms are stored the ages of sunlight and silence of stars, can patiently wait till the West, hurrying after the expedient, loses breath and stops. The East knows that she is immortal, and she will appear again and again in man's history with her draught of life. Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window to the reaper reaping his harvest in the field, and in her intoxication of speed cannot but think of him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamors for food, till at last she comes to the lowly reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement, love waits, and beauty and the wisdom of suffering, and the fruits of patient devotion and reverent meekness, of simple faith. And thus shall wait the East till her time comes.

"Eastern Asia has been pursuing its own path, evolving its own civilization, which was not political but social not predatory and mechanically efficient but spiritual, and based upon all the varied and deeper relations of humanity. The solu-

tions of the life problems of peoples were thought out in seclusion and carried out behind the security of aloofness, where all the dynastic changes and foreign invasions hardly touched them. But now we are overtaken by the outside world, our seclusion is lost forever. Yet this we must not regret, as a plant should never regret when the obscurity of its seed-time is broken. Now the time has come when we must make the world problem our own problem; we must bring the spirit of our civilization into harmony with the history of all nations of the earth; we must not, in foolish pride, still keep ourselves fast within the shell of the seed and the crust of the earth which protected and nourished our ideals; for these, the shell and the crust, were meant to be broken, so that life may spring up in all its vigor and beauty, bringing its offerings to the world in open light.

"In this task of breaking the barrier and facing the world Japan has come out the first in the East. She has infused hope in the heart of all Asia. Asia now feels that she must prove her life by producing living work; she must not lie passively dormant or feebly imitate the West in the infatuation of fear or flattery. For this we offer our thanks to this land of the Rising Sun and solemnly ask her to remember that she has the mission of the East to fulfill."



The Prize-Giving

The Prize-Giving of Jaffna College occurred at 6.30 P. M. Friday the 13th October. As the function formed a part of the Centenary Celebration there was an unusually large number present. The Director of Education presided. At the beginning, a very interesting ceremony was performed. A portrait of Dr. Samuel W. Howland, a former Principal of the College, was unveiled by Mrs. Smith, the wife of Dr. Smith, Secretary of the Board. Mr. J. V. Chelliah M. A., spoke of the great qualities of Dr. Howland as a teacher and a man. He said that the outstanding quality of Dr. Howland as a teacher was that he always related the knowledge he imparted to actual life. He then spoke of Dr. Howland's great intellectual qualities, his versatility, keenness, originality, humility, simplicity, patience, love and his spiritual life as something unique. The speaker thought that the excellent likeness before the audience would inspire the teachers to teach as he taught,

to love as he loved and live as he lived. Mr. W. E. Hitchcock, M. A., then spoke of his great friendship with Dr. Howland as a colleague. He emphasized the remarks of the previous speaker and illustrated the qualities possessed by Dr. Howland by interesting anecdotes. The Principal then read a very interesting report.

SUMMARY OF THE REPORT

Several changes have taken place in the College since the last prize-giving in 1913. Dr. Harry C. York and family left in September, 1913 and Mr. Chas. W. Miller, M. A., arrived in March, 1914. Rev. G. G. Brown, B. A., B. D., left in March, 1915 and Rev. John Bicknell, B. A., B. D., arrived in December, 1916. Mr. Brown resigned the Principalship, expecting upon his return from furlough to engage in general missionary work, and Mr. Miller acted as Principal until the arrival of Mr. Bicknell.

In June last, Proctor T. C. Changarapilly died and his place was filled by the election in July of Mr. James Hensman to be Chairman of the Board of Directors.

Those who have been added to the staff during this period includes Mr. D. S. Sanders, Mr. S. R. Arianayagam, Mr. L. R. Danforth, Mr. S. N. Nelson, Mr. J. M. Meadows, Miss M. Werkmeister, Miss M. Toussaint, Mrs. P. Werkmeister, Mr. W. I. Alagaratnam, Mr. W. A. Collette, Mr. E. D. Hensman, Mr. S. R. Ratnasar, Mr. S. Vanigasuriar, Mr. J. M. Marnica-singam, and Mr. C. Coomarasuriar. Of the number Mr. Meadows was deceased, Mr. Arianayagam, Mr. Alagaratnam, Mr. Danforth, Mr. Nelson and Miss Toussaint have left. Mr. Chelliah Cooke has retired from active teaching and become assistant to the Principal. Mr. S. M. Thevathasan, M. A., L. T., has returned to the College after some months in Saidapet where he earned the degree of L. T., being placed in the second class. Mr. J. K. Kanapathypilly is on sick leave. As to the numbers there has been a large increase since 1913 owing partly to the absorption of the Vaddukoddai High School into the College. There are now 300 where there were formerly 200. In the direction of new buildings, all the old dormitories have been razed. The row on the south side of the quadrangle has been replaced by roomy, light class rooms. At present two of these are being used for a Science Laboratory. The row on the west side is to be replaced by a two story building of which the foundations are in place and the corner stone laid today. The ground

floor of this hall will be a Laboratory and the upper story a Dormitory. This is expected to reach completion in about a year more. We have also added to our buildings by the purchase of a house just opposite the gate on the north side of the compound. This is used for teachers.

In addition to our temporary Laboratory we have purchased Science equipment including excellent tables, and a gas machine which furnishes gas for lighting the class-rooms as well as for experimental purposes. The facilities for evening study are thus greatly improved. Another teacher, with special training in Science is expected from America in the near future.

A beginning has been made in the affiliation of the English Schools of our mission with the College. The school at Karadive and the Manipay Memorial School have already come under our management. Mr. Miller, who has taken special training in pedagogy is busy correlating the curriculum.

Jaffna College is seeking to fill its niche in the work of educating the young men of Jaffna and will gladly make provision for instruction in higher classes so far as this is desirable and in co-operation with the plans of the Government for higher education in the Island.

DISTRIBUTION OF PRIZES

Then the prizes were distributed. A remarkable feature of the prizes was that the prize winners had cheerfully given the value of their prizes to the Red Cross Fund, and received only cards indicating the prizes they were entitled to receive. The following is the list of the prize-winners:—

For excellence in Scripture, J. M. Fitch, C. C. Thurairatnam of the Senior A; P. Sathasivam of the Third Form; A. N. W. Keil of the Second Form A.

For excellence in History, J. M. Fitch of the Senior A. For excellence in Latin, C. C. Thurairatnam of the Senior A; P. Sathasivan, K. Kumarasamy, K. Thuraiappah of the Second Form A. S. Sinnatamby, L. S. Williams of the Second Form A and A. Chelliah of the Senior A.

For excellence in Mathematics, S. Ponnudurai, of the Senior A and K. Sithamparanather, N. Kandiah, of the Senior B; K. Kumarasamy, T. Sangarapilly, K. Thuraiappah, L. S. Williams. of ii A.

For excellence in English, C. C. Thurairatnam of the Senior A; P. S. Handy of the Junior Certificate; P. Sathasivam of

the Third Form A; N. W. Keil, S. Sinnatamby, L. S. Williams of the Second Form A.

For excellence in Geography, K. Chelvadury, P. S. Handy of the Junior Certificate; S. Sabaratnam of Third Form; S. Sinnatamby, N. W. Keil of the Second Form A.

For excellence in science, L. Kulatungam of the Third Form A.

For excellence in Book-keeping, O. V. Kandiah of the Third Form B.

For excellence in Arithmetic, K. Ponnudury of the First Form.

For excellence in Speaking, C. C. Thuraiaratnam, of the Senior A; K. Thiruchittampalam of the Senior B; C. Thuraiyah of the Junior Certificate; H. Navaratnam of the Fourth Form; R. C. S. Cooke, S. Vathaparanam of the Third Form A; N. W. Keil of the Second Form A.

For excellence in Attendance, K. Thuraiappah of the Second Form A. (perfect) S. Thiruchentheer of the Senior A (Every Day); K. Sithamparanather of the Senior B (Every Day) P. Nagalingam of the Senior B (Every Day.)

Neatness of Note-Books, S. T. Poor of the Third Form A;

Rajapushanam of the Senior B; S. Nadarajah of the Third form A. S. Sabaratnam of the Third Form B. C. C. Thuraiaratnam of the Senior A.

For special Examination in Hist. and Log., J. M. Fitch, C. C. Thuraiaratnam of the Senior A.

Special Examination in Latin, S. Ponnudury of the Senior A.

General excellence in Athletics and Sports, T. Rajapushanam of the Senior B.

General Proficiency, T. Seevaratnam of the London Matriculation, C. C. Thuraiaratnam of the Senior A. P. Sathasivam of the Third Form A., N. W. Keil of the Second Form A.

After this Mr. Warner, the lay representative of the American Board at the Centenary Celebrations gave an address on the Boy Scouts Motto, "Be Prepared." He pointed out how important the subject was now during this war, in Europe and America; how if the Allies had been prepared, Belgium could not have been violated and other atrocities could not have been committed by the Germans, and how America would have stopped the wanton outrage of the Germans on the sea. He then spoke of the different professions and show-

ed how necessary it was to be fully equipped for great and useful work in various walks of life.

The Director of Education then delivered an excellent address pointing out the great part played by the American Mission in the history of Jaffna during the past century, and showed how important a factor Jaffna College had been in that work. He said:

"It has" been a great pleasure to me to accept Mr. Bicknell's kind invitation to preside at your Prize-giving here today, which is associated with the centenary celebration of the American Mission in Ceylon. I have been reading with the greatest interest, and if I may say so, appreciation, the history of the work of the American Board in Ceylon which has been compiled by Miss Root and with which I hope you are acquainted. "A Century in Ceylon" is indeed a wonderful record of "something attempted, something done," and it must be a great source of pride to you all that the fine buildings of this excellent school are only one of the many monuments not only of a century of good work, but of a century of good men and good women. Over 100 missionaries, assistant missionaries and college professors have been sent from America to Jaffna and as "by their fruits ye shall know them" so from this chronicle of missionary effort you will realize that this is not a story of one success following another, of assured progress, of continuous prosperity. The chronicle has not omitted the years of despondency, almost of despair, through which the Mission passed. We learn that at one time the missionary force was reduced to one man and two women and that even after nearly three quarters of a century's work, it was seriously discussed in America whether the Mission should not be given up. Sixty years ago it was decided by your American Board that English education should be abolished. The Vaddukoddai Seminary and the station English schools were abolished and English was eliminated from the course of study at Uduvil. Today we are present at the Prize-giving of one of the most successful secondary schools in Jaffna. Jaffna College, Uduvil, Tellippalai and Vaddukoddai are big names in the history of education in Ceylon. You were determined that this should be a college worthy to be associated with the great work your mission is attempting and in spite of many set-backs you have succeeded.

It must be a great source of pride to Mr. Bicknell and Mr. Miller to be able to show the school to the visitors who

have come here from afar and show them that teaching work is being done which must have a lasting effect on generations to come, be they Hindu or Christian. You will all understand that I cannot in virtue of the position I hold, even if I wished to do so, attempt to deal with your mission work. All that is good and makes for good has the warm support and sympathy of my department irrespective of the denomination by which the work is done. But this I can say. You will all wish your work to be judged by what you have yourselves put into it. The real conscience clause, is one's own conscience, is the true interpreter of one's actions and I am glad to be able to say that the report on the school shows that the general spirit and discipline are excellent. There are no better subjects in the curriculum of youth and if you can teach your boys here the value of character, your school will have done its work not only for the Mission and for Jaffna, but for this generation and generations to come. It is grip and grit which are wanted in our schools.

I should like our friends here from America to go back there and say that what struck them most in Ceylon was not the cleverness of the boys, not their athletic abilities, but the spirit which they found in the schools of Ceylon, a spirit which was not one of selfish emulation, but a school spirit which would be associated not with your success only as boys of Jaffna College, but with your pride as boys of so good a school. I was reading a book the other day which referred to the criticisms of English public schools, and the author said, with justice, that our public schools are rightly the glory of those who understand them, but they are the despair of those who do not. Public school tradition teaches boys to run straight and speak the truth. The fagging system has taught the public school boy to obey orders promptly. If he becomes a monitor or a prefect he learns how to frame an order and see that it is carried out. Games teach him to play for his side and not for himself. This control teaches the boy how to organize and how to take responsibility. Learn these lessons and you will be fit for the higher posts in life, for you will have learnt to go through the mill. It is only by learning how to obey orders that one can ever hope to make others obey him. Self-discipline, self-knowledge, self-control these three teach one that true self-confidence that begets respect. I was glad to read in the papers that the Boy-Scout movement is being introduced successfully in Jaffna and I am glad to see that Jaffna College

is not backward in enrolling its scouts. "Be prepared" is their motto as you all know and after you have mastered your scout law, you will find that it lends a new interest to every lesson. As I told boys in Kandy last week, one can be a scout in every subject in your class-room; with your masters acting as scout masters. When I took the census of Ceylon, I tried to rouse in my enumerators a scout spirit and to impress on them the joy of hunting: in their case they had to hunt down every man, woman and child and see that no one escaped the census. In the class-room it is facts you have to hunt down, and to succeed in your scouting you must be properly equipped. It is no good entering on the Geography of South America unless you can catch the atmosphere of the place and realize how different it is from Jaffna. Where you can find some points of likeness hang on to them. They will possibly be the only clues you can get the hang of. Similarly in history what can be duller than the battles of the Wars of the Roses or the Great Rebellion if you cannot put yourself into the place of one side at least and take rather a more interested view than that of Caspar who only knew "it was a famous victory." Try and serve one side as a scout and then you can prime yourself with knowledge to support your side and combat the arguments of your opponents. Now we are celebrating a Centenary and most of us have been impressed with the period of time—a hundred years. Yes, it is a long time you say since the Mission was started, and you must rightly think of the century of work put in. But picture yourself for a moment in 1816: to those of us who know our English history we shall at once realize that it was at the close of the great Napoleonic wars in the year of the battle of Waterloo that the first of your missionaries sailed for Ceylon, when the existence of submarines would never have been even dreamt of. Today we are still in the throes of the greatest war in the world's history, and with more justification than is usually found for the introduction of the famous tag, I can tell you that as the battle of Waterloo was won a hundred years ago, two months before your Pilgrim Fathers left America, so today their battle can be won on the playing fields of Jaffna College. A hundred years ago we are told Mr. Warren travelled to Jaffna overland from Colombo in a palanquin through dense jungles; today we think nothing of coming up for the day from Colombo. I should like to have said more of the work of the Mission which educationally is not represented

by Jaffna College alone. However important you may think yourselves, one of the most important branches of the Mission work has been its influence in female education in Jaffna in spite of the pioneers being told that girls could no more learn than sheep we have Uduvil to testify to the contrary besides the very numerous homes which can bear evidence to the good influences exercised by the women of your Mission, indeed a record of great names in missionary work. They are too many for me to mention, but I must refer to Miss Eliza Agnew who is known as the mother of a thousand daughters. Then again we have the names of Spaulding and Winslow, the compilers of dictionaries with their great contributions to the Tamil language. Dr. Green's translations of medical works have been of immense value to this branch of knowledge. In various fields of education we have to acknowledge our debt of gratitude to the Mission as do our schools to your great writers. The works of Emerson, Washington Irving, Hawthorne, Longfellow, Oliver Wendell Holmes have all been amongst the set subjects in English Literature in our schools. I should wish to say more, but in looking through accounts of Jaffna in old books I found that on one occasion your mission was visited by one of the Governors of Ceylon accompanied by Mr. (as he then was,) Twynam and that he wrote down being so amused there at an answer given by one of your boys in an account of the creation stating that Eve was created out of the jaw-bone of Adam. As a descendant of Eve I may be thought to have thus inherited the gift of making long speeches. So I will defer what I had to say on a kindered subject—female education—until perhaps I may be invited to preside at a similar gathering at Uduvil."



College Notes

By the Principal

The interest of the College during the first of this term was to no small degree centered in the Centenary Celebration. Saturdays were given up to rehearsing for the Praise service and the Pageant. A large number of the boys went to Uduvil one day and the Uduvil girls came here on another occasion to practice the singing. It was found neces-

sary to use the College boys in most of the scenes of the Pageant, because of the difficulty of getting actors from a distance, and consequently they were much in evidence. It was generally recognized that they took their parts well. The Jaffna College scenes were curtailed on account of the lateness of the hour, but the procession of her Old Boys helped those who came from America to realize what she has done to win her name.

Fortunately the new Hall had progressed sufficiently at the time of the Centenary so that it was possible to have the corner stone laid. This was done by Mr. Franklin H. Warner and Dr. Edward Lincoln Smith, the members of the deputation from the A. B. C. F. M. The stone bears the simple inscription, 1916—Centenary Year—American Ceylon Mission."

Dr. Howland's portrait, a splendid likeness, was unveiled by Mrs. Edward L. Smith on October 13, the same day as the corner stone and the Prize-Giving. Mr. J. V. Chelliah, who entered the College the year Dr. Howland became Principal and graduated the year he ceased to fill that position paid a tribute as an admiring pupil, and Mr. W. E. Hitchcock, who was a teacher with Dr. Howland praised him as a fellow worker.

By a unanimous vote of the whole school it was decided to give for Red Cross work in Europe the amount of money available for prizes. This was done by the students without grudging and with an enthusiasm that was inspiring.

There have been no changes in our staff since the beginning of this term. Mr. S. W. Ratnasar has passed his London Matriculation examination. Others are awaiting results of their examinations taken last July. We are glad to report further improvement in the condition of Mr. Kanapathippillai who is still on sick leave at Palavaram, India.

The annual inspection of the College was held in October when we were visited by Messrs, Wicks, Robison and Krienbeek. We are glad to have it so arranged that the inspection of our whole school comes in the same month.

Certain changes in our regulations are expected to go into effect at the opening of next term, Jan. 3. The changes are in the line of bringing more boys to stay here over Saturday and Sunday and will also keep us in touch with the day scholars those days. We feel it is very important that the boys should have the life of these days when there are exercises of a literary and religious nature that supplement their studies of the class room. These exercises will be carefully supervised by the teachers.

Jaffna College entered the Cup Competition Contest in football and made a glorious start by defeating Hartley 2 goals to one. The next two matches were lost; the first to St. Patrick's 2 goals to nil and the second to Central College, one to nil. Because of long delay in delivering a telegram, we arrived on the field late for the game scheduled with Kilner College. Technically we forfeited the game, but our opponents in a truly sportsmanlike spirit offered to play the game the next day, as it was then too late to play it that night. The committee would however give us no assurance that the game could be played, as it was already technically forfeited, and so the team returned to Vaddukoddai. Later it was decided to withdraw from the cup contest.

In addition to the matches played in the cup contest there have been many minor matches between picked teams from outside the College and within it. Three of these contests have been with teams from our affiliated schools, Manepay Karadive and Pandateripoo. During the visit of Inspector Robison he captained a team that played against the College eleven.

Mr. Miller has been taking an active part in the organization of the Scout Movement in Jaffna. He has been the Secretary of the organizing body and now is Assistant District Scout Commissioner. Mr. A. A. Ward gave the students a very timely and instructive illustrated lecture on "The Defences of Empire", in November. It was a good practical lesson in Geography and a stimulus to patriotism.

A rally was held by the Scouts one day this term, on the occasion of a visit from Scout Commissioner Stevens. The interest in this movement has been keen and the four patrols are getting ready for their Second Class test. In order to earn money for their uniforms the Scouts have undertaken the contract of leveling a field owned by the College. Scout-master Sanders is now being assisted by Assistant Scoutmasters, Jeevaratnam and Bryant.



Y. M. C. A. Notes

The Annual Meeting of the Y. M. C. A. was held in Ottley Hall Thursday evening December 5th. The reports of the Secretary and Chairmen of the Committees showed on the whole a satisfactory year of active work on the part of the members. A total of 85 members, 37 active and 48 associate members, were reported on the roll. Unusual demands upon the treasury during the year called for a total expenditure of Rs. 247.69 cents. A small deficit of Rs. 12.57 cts. was reported which will be more than covered by uncollected subscriptions and the receipts from the concert held at Manepay. The permanent fund now amounts to Rs. 3760.52 cts. This fund is to be invested later in a special Y. M. C. A. building. Among the various activities fully reported at the meeting were the Annual Expedition to the island of Eluvative in which 50 students and 5 teachers took part. The children of the school which the Y. M. C. A. conducts in the island were examined and prizes to the value of Rs. 32 distributed.

The student camp at Negombo during the month of August was attended by 12 students and two teachers who brought back reports of a helpful and enjoyable conference. During the Centenary of the American Mission a refreshment room managed by V. K. Namasivayam and S. T. Jeevaratnam with the help of many of the Y. M. C. A. members was successfully carried on, and not only ministered to the needs of the public but also added a little to the income of the association. The reports of the Personal Piety and Sunday School committees showed that very active and successful work was being carried on by these committees in their special fields. Among the speakers at special meetings during the year may be mentioned the names of Mr. D. S. Sanders, Mr. E. A. Williams, Mr. A. C. Sundrampillai, Mr. Louis Subramaniam, Rev. Eliathamby and Rev. Somasundram. The meeting closed with a very inspiring and practical address by Rev. E. T. Selby on "The choice of a profession". The officers for the ensuing year are:—President, Mr. Chas. W. Miller; Vice-president Mr. C. H. Cooke; Corresponding Secretary, Mr. S. M. Thevathason; Recording Secretary J. M. Fitch; Treasurer V. K. Namasivayam and Auditors Mr. A. Abraham and Mr. L. S. Ponniah.



Calendar of Jaffna College for the year 1917

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| Jan. 2, | Admission of new students.
Examination, 9 A. M. |
| Jan. 3, | First Term begins.
Roll Call, 8.45 A. M. |
| Mar. 30, | First Terms ends.
Dismissal, 3.45 P. M. |
| May 23, | Second Term begins.
Roll Call, 8.45 A. M. |
| Aug. 24, | Second Term ends.
Dismissal 3.45 P. M. |
| Sept. 12, | Third Term begins.
Roll Call, 8.45 A. M. |
| Oct. 31, | Admission of new students.
Examination 9 A. M. |
| Nov. 1, | Promotions.
New Classes formed. |
| Dec. 14, | Third Term ends.
Dismissal, 3.45 P. M. |



In Memoriam

It was with a shock that we heard of the death Mr. T. N. Nathaniel in a railway accident in Colombo. Mr. Nathaniel, is an old boy of Jaffna College, and one of the Vice-presidents of the Old Boy's Association (Colombo Branch). After leaving the College he studied in St. Thomas College, Colombo, and Bishop's College, Calcutta, where he passed his B. A. with honours in mathematics. Mr. Nathaniel has served with great acceptance for a number of years as Mathematical master of the St. Thomas College. He had a brilliant career as a student, and his affable ways, his high moral character and exemplary Christian life endeared him to every one who came in contact with him. Mr. Nathaniel was 33 years of age at the time of his death and leaves behind him his wife and three children, his parents, five brothers, two sisters, and a host of relatives to mourn his untimely death. We extend our heartfelt sympathy to the bereaved.

Alumni Notes

Mr. S. H. Gnanamuttoo, Apothecary Merit Class, has been transferred to Pesalai from Murungan.

Mr. S. N. Nelson, B. A., Headmaster of the S. P. G. High school, Kotahena has been appointed Head. Master of the Central Institute, Batticaloa.

Mr. W. P. A. Cooke D. P. A. C., a lecturer of the school of Agriculture, Peredeniya, has come to Jaffna to specialize in tobacco, and is attached to the tobacco trial ground at Tinnevaly.

Mr. T. H. Grossette M. A., of St. Johns' College, Jaffna, has been appointed Principal, Hindu College, Manipay.

Visitors, Mr. J. V. K. Lambert, Cashier, Ipoh, Mr. Tambirajah Hudson, S. C. Hatton; Mr. S. H. Gnanamuttoo Apothecary, Pesalai, Mr. A. M. Thevathason, Telegraph Inspector, Kandy; Mr. Lewis K. Suppiramaniam.



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