

# Jaffna College Miscellany

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## WORK

Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
‘This is my work; my blessing, not my doom;  
‘Of all who live I am the one by whom  
‘This work can best be done in the right way’,  
Then shall I see it not too great or small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the labouring hours  
And cheerful turn when the long shadows fall  
At eventide; to play and love and rest,  
Because I know for me my work is best.

HENRY VAN DYKE.

## AMERICAN LITERATURE—SOME REFLECTIONS

BY EDWARD G. NICHOLS, B. A.

The British historian, John R. Green, said fifty years ago, speaking of America, "It is already the main branch of the English people. In wealth and material energy, as in numbers, it far surpasses the mother country from which it sprang." It is not my object to prove that America is also the main branch in literary effort. Even if this were the case, I should not try to prove it, for my own limited experience has tended rather to demonstrate the opposite. I simply wish to call attention to the fact that there is a great body of literature which we may call American, and to stimulate, if possible, an acquaintance with it. Languages are continually changing, and the way that changes become accepted is by the test of good usage. In the past, England has determined what shall be called good usage; I see no reason why America should not increasingly come to determine what the proper form of the language is. America now has twice as many people speaking the English tongue as the British Isles have; and as education is becoming more widespread, there is a body of American writers who are forming a tradition not directly connected with contemporary tendencies in England or in Europe, and surely not subordinate to any one.

If the literature of a nation is the best and clearest form of national expression, the student who wishes to catch the spirit of the

race which is introducing into India the English language, should study American literature. This neglected field of literature can help to interpret to India and Ceylon the fundamental ideals that are the same in all the English-speaking world. At the same time, America can contribute its distinctive features to the "union of cultures" of which Mr. Tagore speaks so eloquently.

Before I tell what appears to me the unique contribution of America, let me tell you of some of the books which I have read, to give you some idea of the literature that an American boy grows up on. The reader must bear in mind the writer's prejudice. We all like the things with which we are most familiar. The sweetest songs and the finest Bible-verses are those that we learned before we were ten years old.

"Alice in Wonderland" has charms for children of every age and every land, but I did not enjoy her marvellous adventures as much as I did the equally strange and more abundantly thrilling narratives of an American girl. Not a mere rabbit-hole, but whole continents and planets previously unknown were the domains of Dorothy. Perhaps the humor of the "Wizard of Oz" does not have such a universal appeal, but such characters as the Cowardly Lion, the Scarecrow, and the Tin Woodman win the heart of any child.

Every nation has its folk-lore, even a country as young as America. I was not brought up on Kingsley's "Greek Heroes," nor on the stories of Robin Hood and the Knights of the Round Table. The legends of the Indians took the place of the first of these. "Hiawatha" is familiar to every American boy, and Longfellow's poetic retelling of it is taught in almost every school. The first artistic attempt that I remember having made was a crayon drawing of the boy Hiawatha with his bow, in the act of slaying his first deer. Being a New Yorker, I learned the stories connected with the places around me. One of these is the story of the Dutch trumpeter, who could not rouse the ferryman on the opposite shore of a stream. So he wound his horn and plunged into the stormy waters "in spite of the devil." The tide was too much for him, and with another blast of his trumpet he sank. But ever since, the place has been called "Spuyten Duyvil" in his memory. Most localities in the East have stories as good or better. Washington Irving has collected many of these stories, like that of Rip Van Winkle, the genial Dutchman who went away to the mountains and slept all through the Revolution. These stories simply show that human nature all over the world delights in stories that are incredible, and which deal with common people. The village of Tarrytown would be unknown to fame were it not for Irving; but now no stranger can pass through it without thinking at once of the Headless Horse-

man and the wild ride of Ichabod Crane, the village schoolmaster.

Of novels, too, America has no dearth. In fact, there is hardly a locality in the whole length and breadth of the land that has not at some time posed as a model for a story of real life. There are altogether too many novels,—or perhaps it would be more accurate to say, too few good ones. The English boy may perhaps follow with interest the life of David Copperfield, or the scrapes that Tom Brown got himself into, but in America, Tom Sawyer and Huck Finn are two of the boys who will live for generations. Carefree, lively, full of fun, and inventive, these boys perhaps deserve to be called 100% American. Unfortunately, the dialects make the books somewhat difficult reading to one not familiar with American slang. To quote Huck, "The widow allowed she would civilize me; but it was rough living in the house all the time, considering how dismal regular and decent the widow was in all her ways; and so when I couldn't stand it no longer, I lit out. I got into my old rags and was free and satisfied."

Historical novels on the style of Scott's were written in America by Cooper. The latter may not have such a fine command of English. Many of his stories sound wildly improbable when held up to the searching light of science, they are needlessly long winded, and their humor is not so easy and natural as one could wish; but, all his defects considered, Cooper knew how to tell a good story. Leather-



stocking, the slim frontiersman, is acknowledged to be a greater and a more lifelike character than anything of Scott's. Both have their places among the great writers of English fiction, but I know of no situation in Scott quite as exciting as the attack of the "Indians" on the little party of four in the island-cave at Glens Falls, and the tense moments when hundreds were kept at bay.

Among short-story writers, America has Poe, Hawthorne, and several more recent writers of great skill. These men stand with Kipling in England and DeMaupassant in France as masters, but probably Poe has the most international outlook. In fact, he is the only American writer who is thought very highly of in all the nations of Europe. The location of Poe's stories does not make any difference. Poe first achieved a mastery of the essential of the short story,—unity. But Hawthorne had a wider range of ideas and a deeper penetration into the human mind. He disproved, as far as New England was concerned, the statement that "romance is dead."

The learned critic may despise the hexameters of Longfellow, but it seems to me they are most beautifully fitted to their purpose in "Evangeline" and "The Courtship of Miles Standish." The long narrative poems of England always seem to me tedious and devoid of feeling in comparison with the almost-epic grandeur of the story of Evangeline's wanderings. Through it all sounds the spirit of the first lines,

"Loud from its rocky caverns, the deep  
voiced neighbouring ocean  
Speaks, and in accents disconsolate answers  
the wail of the forest."

On both sides of the Atlantic Longfellow has been the most appreciated American poet. His love for a moral has rendered him less popular in recent years,—his "Psalm of Life" is said to be more a sermon than a poem,—but his failing was that of most people of his time. Whittier has rather too much local flavor in his poems to be very popular outside of New England, but he occasionally rises to heights, such as,

"For, of all sad words, of tongue or pen  
The saddest are these: 'It might have  
been!'"

Then, there is the melancholy beauty of Poe's poems, in which all life is but "a dream within a dream." Lowell's outstanding production, perhaps, is the "Vision of Sir Launfal", a story with a universal appeal; and Emerson, Drake, Bryant, and Whitman should also be mentioned.

In biography, I have read nothing that can compare with Franklin's "Autobiography" in interest,—not the immortal Boswell, at least, or the charming trivialities of Samuel Pepys. Franklin is important to a student of America, for his writings had a very large influence in forming the thought and character of the republic at its start. And the rules of conduct by which young Franklin achieved success might well be copied by efficiency experts today. It was Franklin who never sought an office and never declined one, who taught himself how to write

by copying the "Spectator" essays, recommend nothing better than who obtained his education by Irving's essays.

Why, you may ask, should this be of particular interest to Ceylon? English is, I reply, the national language of India and Ceylon, and is bound to remain so for some years to come. At present, it is almost the only factor that aids in the creation of national solidarity. The readers of this article are going to be producers of English literature. I ask you, nay, beg you, not to write a washed-out imitation of the ideas of British literature. The channel of English literature is now in four divisions,—British, American, Canadian, and Australian. The next division will be Indian, and it is up to you to start it with high standards. To do this, you should know the best of American as well as of British literature.

The orations which thrill the heart of the American boy are not those of Macaulay and Burke, but those of Patrick Henry, with his "Give me liberty or give me death!", of George Washington, of the fiery Webster, the orator of the early days of the slavery dispute, and of Abraham Lincoln. Webster's definition of eloquence is worth quoting as characteristic of the man and his cause: "The clear conception, outrunning the deductions of logic, the high purpose, the firm resolve, the dauntless spirit speaking on the tongue, beaming on the eye, informing every feature, and urging the whole man onward, right onward to his object—this, this is eloquence." Lincoln spoke simply, without flourishes, in the style which Kipling praised when he said, "Thank God, I have no style!"

Travelling through England is most delightful in company with Washington Irving. His "Sketch Book" gives one a pleasing picture of the England of a hundred years ago. The stage-coach, the neatly-scrubbed village inn, the Christmas party at Bracebridge Hall, the visit to Westminster Abbey, the country church, are all made real by Irving's ability to see the light and the personal side of things. For the promotion of good-feeling toward England, I can

What are the distinctive qualities of American literature? First, America has had until recently a frontier, a region where ingenuity and courage were needed to preserve life. Hence, many inventions have come from the United States. Secondly, America has been a busy, hustling nation, without leisure for the production or the reading of literature. One result of this hurry is the growth of the short story and the magazine article. But finally, perhaps the most praiseworthy characteristic of America is her democracy. England has a great deal of democracy, but in England, as Professor Mathews says, the lower classes say to the upper classes, "I'm as good as *you* are." In America, on the other hand, the

laborer says to the capitalist, in a more or less condescending manner, "You're as good as I am." We have in America no hereditary nobility at one end of the social ladder, and no half-starved laboring-class at the other end. The characteristic of such social classes as we have is fluidity: In the English slums, the poor lose hope; in the slums of the American cities, the entire population changes within twenty years, those who move out going up to something better, and their places being filled by newcomers from Europe. Someone has made an illuminating comparison by the use of the motto of the French Revolution. The English emphasize Liberty, the French stress Equality, and the Americans favour Fraternity. The Englishman gives everyone freedom from slavery, the Frenchman forms the great ideal that "all men are created free and equal," while the American cares less about law or theory, but extends the "glad hand" of welcome to all.





## STANDARDISED EDUCATION

BY J. C. AMARASINGHAM B. A.

Are we justified in grouping the pupils in our schools into different classes irrespective of their ability and knowledge in the *various* subjects? Such classification suggests a uniformity in the standard of pupils which really does not exist. An example will make it clear. At the beginning of a school year, a number of boys, say fifty, present themselves for examination. These are to be admitted, say, into the Second Form. An examination is held and thirty of them are admitted. What is the implication? It is implied that these thirty boys have attained, or to be more correct, have acquired the prescribed knowledge in Arithmetic, History, Geography, English, Latin etc. Is that so? It may be, or it may not be. But is it not against all laws of development? To start with, all children are not of the same calibre. "That most fantastic of all the eighteenth century philosophical fables—that all men are equal," as Welton says in his *Psychology of Education*, "has been thrown overboard long ago." Men are not equal, nor are women. Their innate capacities differ. There are innumerable examples of this. Two will suffice here. Every schoolmaster knows that the boys who come under his charge are not all of the same mental calibre. A is abnormal, B normal, C sub-normal. This is in regard to the intellect. People differ in their physical capacity also. It is said that in the estates there are women who could pick thrice or four time the num-

ber of tea leaves that men could. There is only one explanation for these differences. People's capacities differ.

Thus the teacher's task is not to produce a certain type or types of boys, but to enable the innate capacities in them to develop. In doing this, the teacher's first task is to find out these innate talents. This is not an easy task; but attempts have been made in this direction in Columbia University. Other places also are adopting the "Intelligence Test" made use of in Columbia. The test is applied now to fairly grown up boys, but it is believed it could be applied to all children in all climes. However, the test is in its infancy and it is rather premature now to predict anything definite about its utility. But if it becomes a reliable instrument to gauge children's intelligence, the teacher's task will be much facilitated.

In the meantime, there are other methods that could be adopted. The best teaching will be the providing of a teacher for every boy. This is an economical impossibility. Failing this, the next best will be the sort of education where teachers know their pupils personally and individually. Such a knowledge of pupils is facilitated by the frequent meeting of the staff and the discussing of the progress of pupils. Teachers should know their students by names and also should be acquainted with their history. This will help them to know the capacity of their charges. When

this is known, the parents should co-operate with the teachers in enabling them to help the boys to develop along proper lines. One of the saddest spectacles of the present day education is the increasing number of pupils who find themselves at the end of their long schooling not fit for any work. Nature intended them to do certain kinds of work, but the school tries to fit them for certain other work. No school can fit a child for a work to which his innate talents are averse. It is the nature of the child that should be considered first in deciding what he should do in after life, and not the kind of schooling one might give him, though the latter also has a great place in the determining of a child's future career.

One of the practical effects of the adherence to the above suggestion will be the abolition of the standardisation of education. Standardisation of education is an economical necessity forced on us by a consideration of the large number of pupils to be taught and the small number of teachers providable. But is there any way out of this difficulty? The suggestion has been made that schools could so arrange their time-table that at a fixed time the same subject be taught throughout the school. When this is done, a boy who is well up, say, in mathematics, and does second form English, might be able to attend the Fourth Form mathematics. This is a good suggestion. But it is urged that it is not possible to find teachers who could teach all the subjects provided for in our school curriculum. Is this

an insurmountable difficulty? It does not appear to be so. A school might, for this purpose, be divided into two sections, A and B. A section might be composed of the Lower Classes, say up to the Second Form, & B, the higher classes up to the Senior. The time table could be so arranged that while English is taught in A section, mathematics may be taught in B section. Now a teacher who is good in English, but bad in mathematics, can teach English both in the upper and the Lower Department. So with the other subjects and the other teachers. One difficulty will arise out of this two-fold division. A boy, say X, who, has attained only a Second Form standard in English might have attained a higher standard in mathematics. Such cases should be provided for by having more than one class in the same subject for pupils who have attained the highest class in the A section and for pupils who have entered the lowest class in the B section. Further difficulties might suggest themselves as the scheme is worked out. But it is not possible here to go into each one of them and suggest solutions. What is attempted here is only a broad outline.

With the abolition of the standardisation of education, the standardisation of examination also should go. But is that to be regretted? Surely not. Why was it that Mr. Ramanujam of the Madras Port Trust was allowed to waste his talents in that till they were allowed a free scope to develop within the sacred precincts of Cambridge? The Madras University



cannot be blamed for having failed him in his Intermediate in Arts thrice. It was not that their examination was not a sufficient test of Mr. Ramanujam's merits, but that they expected him to have attained a certain standard in a certain number of subjects. The fact of his having attained high proficiency in one subject, did not according to the then rules, entitle him for a pass in the whole examination. Mr. Ramanujam is only one example of many failed candidates at public examinations. The conductors of public examinations should co-operate with the teachers in the awarding of certificates for candidates who present themselves for those examinations. At the awarding of these Secondary School-leaving Certificates in Madras, we notice, the examiners are guided not only by the marks obtained at the public examination, but also by the marks the student scores during his school year. Though this does not solve the particular difficulty under consideration, it gives us an example of how examiners and teachers might co-operate in the awarding of certificates to candidates.

The above remark is likely to give one an impression of an attempt at one-sided development. There is that danger. But our ideal

is not one-sided development; it is a harmonious development of all the faculties in man. School authorities cannot afford to forget this, in view of the fact that at present the "culture-theory" of education has given place to the "vocation-theory." Our interest should be in what the child is to become and not in what he is to produce. The many-sided interest of a child, as Herbart has put it, should be developed in the early days of one's educational career. Education as a certain writer says should aim at the producing of the "complete man." It may be that the world needs the services of geniuses like Darwin, who, it is reported, had during the later part of his life, lost his love of religion and music. He had allowed these instincts to atrophy, having had no time to devote to their exercise. Darwin is only one of the many examples of the result of one-sided development. We do not here evaluate their contribution to the world's progress. On that score they are very great men, and our attempt to weigh and balance their greatness should be considered impudence. But they were not complete men, the kind of men education as imparted in our school, should aim at producing.



## THE PROSPECTUS OF THE BATTICOTTA SEMINARY

(In the recent renovation of the Jaffna College Library, there have come to light several documents which throw light on the early history of the American Mission Seminary at Batticotta. Among them is a copy of the original plan for the Seminary, which was circulated among those who might be led to contribute for the establishment of the school. As this is of some interest in showing the facts which led to the establishment of the Seminary, and in explaining their ideals for the institution, it seemed appropriate to reprint it in this year when we are celebrating the Centenary of the Seminary as well as the Jubilee of the College. So far as we are aware, there are only two copies of this prospectus in existence. One is the original document, which was printed at the Wesleyan Mission Press in Colombo in 1823. It is a quarto pamphlet of seventeen pages, but the first pages are so badly worm eaten, that considerable sections of the text are lost. The other is a manuscript, which has evidently been made by copying from the printed prospectus. This is complete, but in some places the ink is so badly faded as to be illegible. But by piecing the two together, it has been possible to discover the complete text. In this reprint we omit certain sections which are of less general interest, as the whole is too long for reproduction here. M. H. H.)

PLAN  
of a  
COLLEGE  
— for the  
Religious and Literary Instruction  
of  
TAMUL AND OTHER YOUTH  
Jaffna, Ceylon.

COLOMBO:  
*Printed at the Wesleyan Mission*  
*Press.*  
1823

"Knowledge is power". This maxim so justly celebrated and so steadily kept in view by the philosopher and statesman, is not less practical or important to the Christian philanthropist. When those who are engaged in meliorating the condition of their fellow men have knowledge, or the means of disseminating knowledge, they have the *power of doing good*. To extend the blessings of the most favoured countries of Europe and America, to almost any section of the Globe, we need only carry thither the literary and religious institutions of those countries. Whatever may be said of the influence of soil, climate, or even Government, upon national character and happiness, it cannot be doubted that these depend principally upon causes more exclusively intellectual and moral. Man is an intellectual and religious being: and under the combined influence of pure science and true religion, and of these only, he attains the real dignity of his nature. Hence Christianity, whose office it is to raise man to that elevation from which he fell,

and lead him onward to that high destiny for which he was created, does not disdain to seek the aids of learning. . . .

The American Missionaries in Jaffna, Ceylon, have, in common with most Missionaries in this part of the world, directed much attention to the establishment of *Native Free Schools*. They have also, in consequence of their local situation, in a country where living is cheap, and where the restraints of caste are less than in most parts of India, been able to collect under their immediate care, a considerable number of children of both sexes. Of these there are now subject to their entire control, and supported by the Mission, 105 boys and 28 girls. Of the former more than *twenty* are already able to read, and more or less imperfectly to speak, the English language. They are all, according to their age, instructed in the first principles of Christianity and in Tamul literature; and a few understand something of Geography, Grammar, and Arithmetic. Such as have been longest under instruction are now so far advanced as to be able, with proper helps, to prosecute the higher branches of Tamul learning; to enter upon the Sanscrit; or to apply themselves to European literature and science, as might be found expedient, to fit them for service under Government, for teachers of Schools, for Interpreters, for Translators; or if pious (as some are hopefully so already) for Native Preachers. But, situated as they are at the five different stations of the Mission, they cannot advantageously

pursue their studies for want of the necessary instructors and other helps. Were each Missionary, under whose care their elementary knowledge has been acquired, to devote himself to the instruction of a class of these youth, it would not only be at great disadvantage for want of books, mathematical instruments, and philosophical apparatus, but would involve an unwarrantable expense of that time which should be devoted to the more appropriate work of the Missionary. They must, therefore, be dismissed when little more than a foundation is laid for subsequent useful attainments, or be collected into a central *School or College*. To do the former would be to abandon almost all the great advantages of the Free Boarding School System. To attempt the latter, therefore, appeared the only resort. It is this circumstance, mainly, which led to the present plan; and it forms the principal apology of those who propose it. They might say indeed, that a large Tamul population on this Island, and some millions on the Continent, need the aids of a literary Seminary:—that there are many native youth of good talent who would prize its privileges and employ them for the good of their countrymen; and that there are respectable young men of Portuguese and of Dutch descent, who might, by means of such an institution, be made capable of conferring most important benefits on that large class of inhabitants in Ceylon.

These considerations, however, though very important, are not in



their influence so *appropriate* to the projectors of this institution, as to call up *their* attention to the subject rather than that of other Missionaries in the same field; and notwithstanding some facilities for managing the affairs of a Seminary which they have, on account of their number and their local situation near each other, the design now brought forward might have remained an inefficient, though strong, wish in their own bosoms, had there not been other considerations more immediately compelling. But when they looked around on twenty interesting lads, educated in Christian principles, and bound to them by many ties, prepared to reap and disseminate the benefits of such an institution:—when they saw also nearly a hundred more in course of preparation, (to be followed by others from the Boarding Schools, in constant succession) and considered the strong claims of these lads and youth to be furnished in the best manner to do good to their unhappy countrymen, the subject came home to their judgment and feelings, as requiring a strong effort and distinct appeal to the Christian public.

It was this view of things, and not any overweening confidence in their own abilities for conducting such a plan—not any desire of bringing themselves before the public—not any example of other Missionaries, that influenced the projectors of this institution. Nothing less than an imperious sense of duty could have led them from the quiet pursuit of their appropriate and delightful work, preach-

ing the Gospel publicly and from house to house, to attempt forming an Institution which must involve them in care and increasing responsibility, with the prospect of seeing it little more than happily begun, before the scene of their labours on earth is forever closed. But when the conviction that *something must be done*, led to this design, it rose upon the mind attended by all the great considerations briefly enumerated, and many others that might be mentioned,—considerations which affect the temporal and eternal interests of a large heathen people; and which are as weighty as the last command of our ascending Saviour—as pressing as the necessities of millions perishing in ignorance—solemn as death and judgment—and vast as eternity. It is therefore because necessity is laid upon them, that the American Missionaries in Jaffna propose, by the help of their friends and the friends of humanity and missions in India, Great Britain, and America, to found a *College for Tamul and other youth*.

#### OBJECT OF THE COLLEGE

1. *A leading object will be to give native youth of good promise a thorough knowledge of English language.* The great reason for this is, that it will open to them the treasures of European science and literature, and bring fully before the mind the evidence of Christianity. A knowledge of the English language, especially for those designed for Native Preachers, is in this point of view, important almost beyond belief. Their

minds cannot be so thoroughly enlightened by any other means. In some parts of India, where the inhabitants are more of a reading people, where they enjoy the advantages of the press, and where epitomes, if not larger works, on European science are circulated, the case is somewhat different. The treasures of the English are, to a small extent, transferred to the native languages. Owing to this, no doubt, and considering the facilities they have for further enriching the common dialects from the store of European learning, the venerable Missionaries at Serampore have seemed to disparage English studies for Native. As their opinion on this subject is apparently opposed to a leading object of the contemplated institution, it becomes necessary to examine it, though from so high and so much respected authority. In speaking of communicating "European science and information" to their students by elementary treatises in the native languages, they say, "Those who think that English would more effectually enlighten the native mind, may be asked, 'how many of those ideas which have enlarged their own minds were imbibed from their Latin studies?'" The principle laid down in the section from which this is quoted, "to begin with elementary ideas and gradually advance as the minds of youth expand," is readily conceded; and the importance of elementary treatises in the common dialects prepared as fast as possible, is acknowledged and felt; and it is earnestly wished that, such treatises

were greatly multiplied, and widely dispersed among all classes of the native inhabitants: but for students, and especially for those designed to be Preachers of the Gospel, that "little is necessary beyond perspicuous epitomes in their own language, explained and illustrated by regular lectures," cannot easily be granted. What abstract of geography, natural history, natural philosophy, chemistry, mineralogy, botany, and more especially of moral philosophy, of the philosophy of the mind, or of theology, could supply the place of the valuable English books on those subjects? Well conducted lectures would certainly do something towards making up the deficiency, but much less than might be supposed. The most extensive course of lectures must be limited, and the subjects examined must either be few, or be treated in a very superficial manner, and when the voice of the instructor ceases, the pupil ceases to learn. Besides, hearing without study can never make a man learned. Lectures and abridgements are principally useful to those who have read somewhat extensively.

But the argument against any thing more than simple elementary treatises is, that the "youth, and even those above the age of mere youth, respecting European ideas, are still in a state of mental infancy." And why? Because European ideas are still looked up in European languages. Give them the key—give native youth the language, and he may become something more than a babe in knowledge. Indeed some are known,

who, though scarcely at the age of manhood, are capable of deriving, and do derive, as much benefit from Mosheim's Church History, Scott's Family Bible, the Encyclopedia Britannica, or almost any book in English, as an English lad of the same age. Have these students then no advantage over an epitome scholar; or no more than a Latin scholar in England has over one who understands only his own language?

To ask how many of the thoughts, which have enlarged our own minds, were derived from our Latin studies is certainly not in point. The question is put four or five hundred years too late. Had it been asked when all the treasures of learning and science were locked up in Latin and Greek, it might have been easily answered. The fact now is, that the English language is enriched, not only by almost all that is valuable in Latin and Greek, but by modern improvements in science, and the labours of genius in literature, to an extent far, very far, beyond either of those languages, or both of them together. There is not, therefore, the *same* necessity to the English scholar which there once was, of studying Latin to enlarge his mind, or to find sufficient stores of thought. He finds these "poured round him in his vernacular tongue".

That great efforts are making to transfer the learning of the West into the language of the East, is matter of most sincere rejoicing; and the Seminary here contemplated is designed to assist

in doing this good work. It is in this way only that the *great mass* of the people can be enlightened. The most important works in English must be translated, epitomes made of them, or new works written; but to accomplish all, or any of these objects, a large number of English scholars must be raised up from among the Natives. It is a work which foreigners, comparatively ignorant of the language and customs of the country, cannot be supposed qualified to do. Much time must therefore elapse before it can be effected to any great extent. Let any one reflect for a moment on the time occupied, the money expended, and the hands employed in carrying forward the translation of the Scriptures only; and then let him judge whether some ages may not elapse before the native of India will find the English language useless to him as a key to knowledge, or of no more benefit than Latin is to us.

II. *Another object will be the cultivation of Tamul literature.*

To maintain any good degree of respect among the native inhabitants, it is necessary to understand their literature. The Tamul language like the Sanscrit, Hebrew, Greek, &c. is an original and perfect language, and is in itself highly worthy of cultivation. The high or poetic Tamul is, however, very difficult of acquisition, and requires all the aids which the college is designed to furnish. The Puranas, and all the more common sacred books, are to be found translated into high Tamul, in which they are read in the tem-



ples; and it is particularly desirable that some at least, if not all, of those who are set for the defence, or employed in the propagation of the Gospel, should be able to read and understand them. This would give to Native Preachers here, in a degree, the same advantage which the knowledge of Sanscrit gives them in Bengal; and would also bring into their service those poetic productions which are written in opposition to the prevailing idolatry, and thus assist their attempts to destroy it.

But a more important benefit would be the cultivation of *Tamul composition*, which is now almost entirely neglected. It is common to find among Tamul people men who can read correctly, who understand to some extent the poetic language, and who are able perhaps to form a kind of artificial verse, who cannot write a single page of correct prose. Indeed, with very few exceptions, nothing is written in this "Iron Age." All agree in looking to their ancestors for books, which were composed, as they imagine, under a kind of inspiration; and have a greater degree of sanctity from being quite unintelligible to the common people. One effect of this is that few books are read, and fewer still understood. Those put into the hands of boys at school, are so far above their comprehension that they learn the words without attaching the least meaning to them whatever; and, unhappily, they seldom acquire any better habits in after life. To correct both these evils, and to prepare the way for the Sacred Scriptures by forming

a *reading population* (an object of vast interest) the attention of many must be turned to writing intelligibly, and forcibly, in their own language. Original native composition, on account of the superior felicity of its style and idiom, will be read when the production of a foreigner, or a translation, will be thrown aside. To raise up, therefore, and qualify a class of *native authors*, whose minds being enriched by science may be capable not only of embodying European ideas, but of putting them into a handsome native dress, must be rendering important aid to the interests of learning and Christianity.

III. *Sanscrit or Sunkskritu*. Though the teaching of English, as a principal object, is more important that to teach Sanscrit, the latter may be of very considerable use to a select few of established principles and piety, more particularly from among those designed for Native Preachers. For them to acquire a good knowledge of this repository of Eastern literature, science, and religion, for the benefit of themselves and their companions, is certainly a great object. It would bring to light many hidden things of darkness, and give weight and influence to the whole body of Native Preachers and Assistants.

IV. *It will also be an object to give a select number a knowledge of Hebrew*, to assist them in obtaining a correct acquaintance with the word of God, with a view both to explaining and translating it. The Hebrew being acquired with vastly more ease than Sans-

crit, this branch of study might readily be extended so far as circumstances should require; and even in some cases the *Latin* and *Greek* might be added.

V. In addition to these languages, and through the medium principally of the English, it is designed to teach, as far as the circumstances of the country require, the sciences usually studied in the colleges of Europe and America. The course at present contemplated will embrace, more or less extensively, Geography, Chronology, History (civil and ecclesiastical), Elements of Geometry, Mathematics, Trigonometry, Natural Philosophy, Chemistry, Philosophy of the Mind, and Natural and Revealed Religion. In teaching these it is designed to provide as fast as possible elementary works in *Tamul*, for the assistance of the student. The public lectures will be delivered principally in *English* with suitable explanations in the Native language. That all the students will be able to make great advances in most of their different branches, is not supposed, but that many will thereby obtain an expansion of mind, and power of receiving and originating thought, which will not only free them from the shackles of superstition but enable them to guide others, also, is not only hoped but confidently believed.

(There follows a consideration of the details of management, funds, etc. The prospectus thus concludes:-)

It is with these views, and under the influence of these consid-

erations that the American Missionaries in Jaffna beg leave to present this *Prospectus or plan of a College for Tamul and other youth*, to the friends of missions, of humanity, and of learning, in their native land, in Great Britain, and in India; humbly trusting that in a cause so removed from all local and party interests, as the cultivation of learning, which is confined to no country; and the propagation of Christianity, whose home is the world; no national or religious prejudice will prevent any individual, to whom the object may commend itself, from giving it a decided and permanent support. They stand on common ground, on ground where every friend of man can meet; and standing there, under higher sanctions to be faithful to their trust than any which the world can impose, they respectfully solicit patronage in an attempt which they fully believe to be pregnant with most important benefits (benefits stretching beyond the boundaries of time) to a large class of their unhappy fellow men. In the name of learning they ask, in the name of religion they plead, for countenance and support. Shall they be denied?

B. C. Meigs  
D. Poor  
M. Winslow  
L. Spaulding  
H. Woodward  
J. Scudder

*Jaffna, Ceylon, March 4, 1823,*



# Jaffna College

ESTABLISHED IN 1872

JUBILEE YEAR 1922

## FACULTY

REV. JOHN BICKNELL B. A., B. D., (Yale) (Principal)— ( <i>Constitutional History, Bible &amp; English</i> )	1915
ALLEN ABRAHAM B. A. (Cal.) P. R. A. S.— ( <i>Mathematics &amp; Tamil</i> )	1891
JOHN V. CHELLIAH M. A. (Cal.) (Secretary) ( <i>English &amp; Latin</i> )	1895
LOUIS S. PONNIAH B. A. (Cal.) ( <i>Latin &amp; English</i> )	1908
J. C. AMARASINGHAM B. A. (Madras) ( <i>Trained</i> ) <i>History &amp; English</i>	1917
MAX HUNTER HARRISON B. A., S. T. M., (Harvard) ( <i>English &amp; Latin</i> )	1919
DAVID S. SANDERS B. A. (Cal.) (Trained) ( <i>English &amp; Logic</i> )	1919
ALBERT C. SUNDRAMPILLAY B. SC. (Cal.) ( <i>Science &amp; Mathematics</i> )	1919
E. G. NICHOLS B. A. (Columbia) ( <i>English &amp; History</i> )	1921
C. W. PHELPS B. SC., (Mass. Inst. of Technology) ( <i>Science</i> )	1921

## ADDITIONAL STAFF

### UPPER SCHOOL

S. T. SEEVARATNAM, (Inter-Science)
V. K. NAMASIVAYAM (L. Matric.)
P. DAVID B. A., (Madras)
L. V. CHINNATAMBY (Trained L. Matric)

### LOWER SCHOOL

J. APPADURAI (Norm. Cert. F. M. S.)
K. S. STEPHEN (Vern. Cert.)
S. T. SEEVARATNAM (III Class Cert.)
H. M. CHELLAPAH (Cal. Ent. & III Class Cert.)
G. MEADOWS (III Class Cert.)
Mrs. P. DAVID
Mrs. L. C. WILLIAMS
K. T. GEORGE (I Class Drawing Cert.)
V. R. RAJARATNAM (Sen. Cert.)



## Editorial

With the 32nd volume of the *Miscellany*, we are planning to make a few changes as regards the editing and publishing of the magazine. We propose

### The *Miscellany*

to publish it hereafter four times a year, and it will appear regularly at the end of March, June, September, and December. Mr. E. G. Nichols B.A., one of our latest additions to the faculty from America, will be the Associate Editor.

A new feature of the *Miscellany* is a Students' Section which will consist of contributions from students and contain accounts of the various activities

### Students' Section

carried on by the boys. This section in the present number contains a timely account of the Prince of Wales. The imaginary conversation between a Pundit and his pupils, besides showing that our boys are keenly interested in the study of their mother tongue, is an indication that with their knowledge of English and Latin Grammar, they will not be satisfied with the ancient methods of grammar and philology. Some of our boys are ambitious and wish to write verse. We have restricted them to translations for the present. The translation from Latin is an attempt to put a passage from Vergil into blank verse. The translation from Mahabharata is done in prose, but an attempt is made to make it look like verse in the arrangement of lines and diction. We hope to publish Tamil verses, if they reach a sufficiently good standard. We are not ambitious that our boys should write poetry; they will only write *verse*, and not, we hope, *words*.

We have the good fortune of having among our Old Boys a number of able

### An Appeal

men who can help our magazine section. With their help we can make the *Miscellany* a high class quarterly of literary, educational, historical, social, and religious interest. Therefore, we appeal to them for contributions.

The College Library possesses a number of old books, pamphlets, and newspapers which throw

**A Jaffna College Section in the Library.**

light on the early history of the College. Among these are several of the early reports of the Seminary. The Library also possesses several of the writings of Rev. H. R. Hoisington on Hindu philosophy and astronomy. After the Library is moved into its new room, a special case will be devoted to books by Jaffna College teachers, and books or pamphlets dealing with the history of the institution. If any of our readers have books or pamphlets dealing with these subjects, which they are willing to donate to the College, they would be a most welcome addition to the Library. They would be especially acceptable at this time, when we are trying to collect all available material for the history of the two institutions. Donors are promised that the best of care will be taken for their preservation. In particular, if anyone has copies of the Fourth and Fifth Triennial Reports of the Seminary, published in 1836 and 1839 respectively, they would be very gratefully received.

The College Library is endeavouring to complete its files of the *Miscellany*, so

### Old Numbers of the *Miscellany*

that the volumes may be bound. Will the readers of the *Miscellany* kindly look through their old files and see whether they have the numbers listed below? One rupee per copy will be paid for the first three copies received of each of these numbers.

- 1912—No 1
- 1907—Nos. 1, 2, & 3
- vol. xvi. Nos. 2 & 3
- vol. xv. Nos. 1, 2, & 3
- vol. xiv. Nos. 2 & 3
- vol. xiii. All numbers.
- vol. xii. Nos. 2 & 3.
- vol. xi. All numbers
- vol. x. Nos. 1 & 3
- vol. ix. Nos. 1 & 2
- vol. viii. All numbers
- vol. vii. Nos. 1 & 2.
- vol. vi. No. 2
- vol. v. Nos. 1 & 3
- vol. iv. all numbers
- vol. iii. all numbers
- vol. ii. all numbers
- vol. i. all numbers.

Also in the old series, all numbers published in 1879 and 1880.

# The College

BY THE PRINCIPAL

## THE JUBILEE AND CENTENARY

In the minutes of a meeting of the American Ceylon Mission held at Tellippalai September 5, 1822 there is the following record: "The state of our Boarding Schools then came under discussion and a general feeling manifested on the importance of our having some Central School or College into which the most forward boys might be admitted both as it would save the teachers time by bringing many under one teacher and, as it would present an object for exertion before the boys and greatly increase their means of acquiring knowledge." This is followed by a number of entries relating to the same subject. Then under the date July 22, 1823 we find the entry, "After the opening of the Central School the brethren adjourned for business." Thus we see that though the institution that evolved into the Batticotta Seminary was really started only in 1823 it was projected in 1822; so we shall not be far afield if we consider that the Centenary of the Seminary and the Jubilee of the College fall in the same year.

The first record in the Mission minutes with regard to the College appears in the report of the meeting held at Batticotta on the 11th of July 1871 and reads as follows: "A communication from the Secretary of the Native Committee of Jaffna College being read, it was resolved that a committee consisting of Messrs Sanders Howland, and Spaulding be appointed to confer with that committee to form a plan for organization and report the same at a future meeting of the Mission." At the next meeting, Aug. 18, at Tellippalai the report was given, and it was decided in view of the prospect that the college would be opened at the beginning of the year 1812, Brother Sanders be allowed to give the necessary time and strength to further the object and that he be allowed to take charge of the institution when established. In the minutes of a meeting held on September 4 we have the notice of the sudden death of Mr. Sanders and a sub-

sequent record with a note showing that Mr Hastings was to take his place as head of the college.

The Jubilee Committees are at work on plans for the celebration and will soon have something definite to communicate to the friends of the institution. The committee for raising funds has been getting the sub-committees appointed: the pageant committee has its general outline in mind; and the building programme is already under way. One of our Old Boys has come forward unsolicited and promised to send a certain amount each month for an indefinite period, and has already sent in two instalments. Is there some one else who will follow his example? This is the way many of the Alumni of American Colleges are contributing to their Alma Mater: not so much by monthly payments as by annual payments, but according to the same principle of regular payments. This assures the institution of a regular annual addition to its ordinary sources of income and seems most salutary.

A part of our plan for the celebration is to consist of printing a record of our Old Boys. Mr. C. H. Cooke who knows many of our Old Boys, as many perhaps as any one living, has kindly taken charge of this work and will heartily welcome any information you may send him. Write to him now telling him what you are doing now, what you have been doing since you left the college, and when you were in the College. He will be glad of a full report of your life, as it will give added interest to the record.

We are also to publish a history of the Seminary and College with all possible information on these. If you know anything special, please send it in to Mr. J. V. Chelliah or the Principal. This will, we believe, be a worthy history and we want it to be complete. You may have some special information. Perhaps you have old numbers of the Miscellany: if so, they will be gladly received.

It is hoped that on this Jubilee year we may be able to publish some writing of

our own Alumni or staff, and already the Principal has in his hands the manuscript of a work on 'The Tropical Sky' by Mr. Abraham. We know it will be authentic and are sure hundreds of his students will eagerly purchase and read it when it is out. Mr. Chelliah also is at work on a book. Is there some Old Boy who has something to publish?

## UNION COLLEGE

The Union College question that, like the poor, we have always with us has entered a new phase. Some months ago a committee of the Jaffna Christian Union, appointed to consider the question of Union in Education drew up a scheme for Union College in which the three Protestant Christian Missions of Jaffna should participate. This scheme involved the formation of a College beginning with the London Matriculation Class and extending through the Inter-Arts and the Inter-Science with the possibility, later, of going up to the B. A. and a. sc. This institution was to be located at some point away from the existing colleges and be residential. Plans were being made to secure the necessary funds and support. The staff, at first, was to consist of Tamils and Missionaries. While considering these plans the proposal was made that we should, at once, without waiting for the raising of funds or securing of a site and erecting buildings, unite by putting our London Matriculation class together in a hired house in Jaffna town, and having the Inter classes taught at Jaffna College: the other colleges undertaking to induce boys to come to Jaffna College for the Inter course. After very careful consideration the Jaffna College decided that this was not best and declined to enter into such an arrangement. The other colleges decided that it was best for them to unite their London Matriculation classes, even though Jaffna College did not go in with them. Consequently they are holding their classes together in a hired house near the Jaffna Kachcheri. With regard to the situation thus brought about we should feel that this may be one step towards a desired union. Our position was taken not because we do not approve of a Union College. The other colleges entered this union without us only because they felt

that it was best for them to enter even though we did not go in.

As to the future of the Union College movement the way is now open. The Jaffna Christian Union, with the hearty support of the two colleges already in the union, has instructed its committee on Union in Education to proceed with union plans along the lines originally set forth. The Jaffna College Board of Directors have authorised the Principal to proceed with negotiations. Any plans will be submitted to them for approval.

## BOARD OF DIRECTORS

The Board of Directors held its annual meeting early in this term. The Hon. K. Balasingham was again chosen Chairman. The other members of the Board are: Mr. Edward Mather, Mr. C. H. Cooke Rev. R. C. Welch, Mr. S. C. Lyman, Miss L. G. Bookwalter, Miss M. K. Hastings, Mr. W. E. Hitchcock, Rev. M. H. Harrison, Mr. C. W. Phelps, Rev. J. K. Sinnatamby, Mr. S. C. Arnold, Mr. A. R. Supramaniam, Mr. A. S. Arulampalam, and the Principal.

The Executive Committee consists of Mr. A. S. Arulampalam, Miss L. G. Bookwalter, Rev. J. K. Sinnatamby, Sec., Mr. C. H. Cooke, Mr. J. V. Chelliah, Mr. A. Abraham, and the Principal. The Investment Committee consists of Mr. A. R. Supramaniam, Mr. Edward Mather, Mr. A. S. Arulampalam, Mr. S. C. Arnold, and the Principal. Mr. R. N. Samuel is Auditor.

The committee listened to the Principal and discussed matters pertaining to the interest of the College, giving much time to the question of Union and taking the action thereon indicated in the previous note.

It is gratifying to have so strong a body of directors and good to have them taking a real interest in the welfare of our college.

## NUMBERS.

The prophecy was made in the last *Miscellany* that we would reach an enrolment of 450 during the year 1922. It was well warranted as indicated by the present number, which is well over 450. There will be more coming in May. Several of our affiliated schools are inspected that month; so boys are then admitted in considerable number. During the last four years we have added about 40 per annum to our list: in 1918 we numbered 308.



# The Alumni

BY C. H. COOKE

*Mr. P. Vythialingam* B. A., has been appointed a Justice of the Peace for the Northern Province and an Unofficial Police Magistrate for the Division of Jaffna.

*Mr. J. V. Chelliah* M. A. was elected Vice-President of the South India United Church at the General Assembly held at Nagarcoil last year.

*Mr. R. C. Proctor*, Chief Tamil Interpreter, Supreme Court, has been appointed Tamil Interpreter to the Governor and Translator.

*Dr. H. P. Samuel* of the General Hospital Kuala Lumpur, has come out successful in the L. R. C. P., and S. examination.

*Messrs J. V. Chelliah* M. A., and *M. Mutucumarasamy Mudaliyar* have been appointed members of the District Road Committee, Jaffna, for the years 1922-1924.

*Dr. T. Kulanayagam*, House Surgeon, General Hospital, Colombo, has been transferred to Kathankudi, Batticaloa District, as Medical Officer.

*Dr. W. S. Ratnavel* has been promoted to the First Grade of the Civil medical Department. He has returned from England and is stationed at Balangoda.

*Dr. Poothalamby* has been promoted to the Second Grade.

*Mr. E. D. Hensman*, of St. John's College, Jaffna, has been appointed Headmaster of the Wesleyan School in Trincomalee.

*Dr. M. Vettiveloo* of the Point Pedro Civil Hospital has been promoted to First Grade.

*Mr. R. S. Edwards*, Postmaster, Chundikul, has been transferred to Madulkolle.

*Mr. S. W. S. Cooke* has been transferred from Talawakole to the Post office at Kandy.

*Rev. I. Paul*, has assumed duties as Pastor of the Uduvil Church.

*Mr. C. W. Dantorth*, has taken charge of the Sandilipay Church.

*Rev. F. Anketell*, has been transferred from Sandilipay to Araly Church.

*Rev. V. M. John* has been transferred from Araly to Atchuvely Church.

*Messrs C. H. Cooke, V. Kandiah, A. Thillai-nather, R. Kandiah and S. A. Thiagarajah*, have been appointed members for the Village Courts Committee, Valikamam, West for five years.

*Mr. S. Kandiahpillai* has been appointed Notary Public of Mullative District.

*Mr. A. C. Thambirojah* has been transferred from Vaddukkoddai Post office to Kurunegalla.

*Mr. N. Kandiah* has been transferred from Puttalam to Vaddukkoddai Post office.

*Matrimonial.* *Mr. P. T. Nagarathnam* Hospital Assistant, Central Mental Hospital, Tanjore Rambulen E. M. S. was married to Miss Sethukavalur Ponnammah on the 18th January 1922.

*Mr. E. V. Rasiiah* of St. Johns College, Jaffna, was married to Miss Harriet Gnamany John at the Sandilipay Church on the 11th of December.

**Obituary.** The death occurred of *Mr. Thiruvilankam, Proctor S. C.* on February 22, at his residence, Campbell Place, Colombo. He belonged to the class of 1879.

*Mr. R. Kanagasundram*, Assistant Inspector of Schools, expired on the 30th December, 1921 at Chunnagam.

*Mr. R. Duraiswamy*, Proprietor, the Indo-Ceylon Trading Co., Colombo, passed away on the 12th February.

*Mr. S. A. Thambyah*, of Sandiruppay expired on the 25th December 1921.

The death of *Dr. S. Manickam*, of the F. M. S. Medical Service took place at Taip-ing on the 21st December 1921.



# Students' Section

## Contributions

### PRINCE CHARMING

His Royal Highness the Prince of Wales was born on June 23rd, 1894. The Prince was born while his great grandmother, Queen Victoria, was still alive. At the christening there were present not only a royal great-grandmother, but also four grand-parents. Seven names were given to the child: Edward Albert Christain George Andrew Patrick David. The last four are the Patron Saints of England, Scotland, Ireland, and Wales. The first three were borne by King Edward, then Prince of Wales.

Queen Victoria took a lively interest in the child. She drew up a series of rules and regulations, which were carefully observed by those responsible for the education and training of the Prince. The Queen had ruled that the child till he was eight years of age should be more or less secluded from public and not have any companions except the children of the royal household. By the time the Prince was eight years of age Queen Victoria was dead, and King Edward took a deep interest in his education. The Prince now entered the Navy. He had a remarkable retentive memory and a good ear for music. He also took part in games and was taught to cycle and swim and handle a boat and play lawn tennis. He was allowed to mix with other boys of his own age. When he was eleven the King himself taught him to ride and to handle a rifle.

In the Spring of 1907, the Prince entered the Navy. At first he was rather shy and retiring but gradually he began to assert his right to take part in the common life. He even sometimes led in a song or chorus. He was for two years in the Royal Naval College at Osborne and then passed on to receive more technical training at Dartmouth. After finishing his course he

was invested at Carnarvon Castle with the title of the Prince of Wales. After the regal ceremony of receiving the title, the Prince made a short speech in Welsh, for which he had been coached by Mr. Lloyd George thanking the people of Wales for his reception.

After this the Prince was appointed a Midshipman on the battleship "Hindustan". He was not permitted to take part in the ordinary routine of a midshipman. He was rapidly taken from one duty to another so as to enable him to gain a knowledge of the work in a big ship in as short time as possible.

In October, 1912, the Prince went to Oxford. He matriculated as an ordinary commoner. At College he was very sociable. He resided in the College rooms and mixed freely with his fellow undergraduates. For nearly two years he played foot-ball for the College second eleven. He worked cheerfully, just as he played cheerfully, all the time retaining his modesty and boyishness. Then came the War.

The Prince was anxious to go to the War. The story of the famous interview between Lord Kitchener and the Prince, who then was a 2nd Lieutenant in the guards, is thus told:—The Prince went to Lord Kitchener and said he was going with his regiment. Lord Kitchener objected. "What does it matter if I am shot?" he exclaimed, "I have four brothers." Lord Kitchener replied: "If I were certain you would be shot I do not know if I should be right to restrain you. What I cannot permit is the chance—which exists until we have a settled line—of the enemy securing you as a prisoner." However, some weeks later Lord Kitchener surrendered,

The Prince took his turn of service both in the trenches and as a staff officer. The Prince was sometimes at the front, and while there his whereabouts was kept a secret from the public. They tell this story of him. He had assisted an officer who was in trouble with his motor. The officer asked him to whom he was indebted. The Prince replied:—"I am the Prince of Wales." The officer replied:—"Are you? I am King George." Two days afterwards the Prince found the officer staring alarmed at him across the table at dinner at Divisional Headquarters. The Prince smiled and nodded and said: "Good evening, dad!". The Prince had once a narrow escape. He went on a motor car to some trenches and just left it outside, when the Germans started shelling. A shot unfortunately struck the car which went to pieces, and the chauffeur who had taught the Prince to drive, was killed. The Prince soon left the French frontier and went as a Staff Captain with the Mediterranean Force and sailed for Egypt. There was no fighting there, and after visiting the Suez Canal he got permission to join the Italian Headquarters.

After this the Prince returned to England and took up his quarters as Prince of Wales in St. James' Palace. The Prince was soon busy with many social and ceremonial functions in which he made excellent little speeches.

It was thought desirable that the Prince should make a Grand Tour of the Empire as his father and grand-father had done before. The first country he visited was Canada. He left England in the "Renown" and was received at St. John's Harbour with tremendous enthusiasm by the Canadians. In large cities like Winnipeg and Ottawa he was surrounded by great throngs of people who insisted on shaking hands with him. Before long the Prince was obliged to put his right hand in a sling. In one of the towns an entertainment was given by the cowboys. The Prince could not resist the temptation of taking part, and having borrowed a horse took part in a drive.

The Prince did not intend to visit the United States, but the American people were so excited by the press reports that they insisted on seeing the young man for them-

selves. The Prince went over and visited the principal cities. The American people gave a tremendously enthusiastic reception to the Prince. He paid a visit to President Wilson then seriously ill in bed. The Prince returned to England on December 1st 1919 and was accorded a great ovation by the English people.

The people of Australia, and New Zealand were impatiently awaiting to see and hear the Prince. The Prince had rest for a few months. Then the "Renown" was got ready again, and in March, 1920, he went to New Zealand via Panama Canal, where the American citizens had another opportunity of seeing the Prince. The reception given in New Zealand was as great as that in Canada and the Prince visited great many places there.

The Prince then left for Australia. A section of Australians were opposed to the Royal visit, as the non-cooperators in India have been. When the Prince arrived in Australia he was received cordially, and the cities went wild with enthusiasm.

After a rest at home the Prince left the shores of the British Isles on the H. M. S. "Renown," during the latter part of October, 1921, on his Eastern Tour. On his way to India he paid visits to Malta where he opened the new Houses of Parliament, and to Aden. He landed in Bombay in November of 1921. On his landing he was given a right royal welcome befitting the future Emperor of India by an enthusiastic crowd of Europeans and Indians, in spite of the efforts of the non-co-operators to observe a complete "Hartal" on the day of his landing. During the six months he stayed in India he toured throughout the Indian Empire, and in the course of his tour he visited the various cities of India and Burma, and the principal Native States. As he said repeatedly on different occasions in different places, he visited India to gain a first hand knowledge of the affairs in India. Wherever he went, whether in British India or Native States, he was given a hearty welcome by the enthusiastic crowds in spite of the efforts of the Gandhites to prevent them from giving any welcome at all to the future Emperor. The Prince has won the heart of the Indian people by his characteristic sunny smile and charming



manners. He will leave the shores of India during the middle part of March and will land in Ceylon on the 21st instant. After staying in Ceylon for a few days he will sail to Singapore. In all probability he will pay a visit to the Court of the Mikado in order that he may return the visit paid by the Crown Prince of Japan to the court of St. James some time last year.

The Prince is called 'Prince Charming' because of his charming ways. The common people out of special affection are accustomed to speak about the Prince in terms of endearment, and call him "Teddy." In the Royal circle the Prince is known as "David." The Prince's character is known to be a compound of two elements:—modesty and boyishness. Though the Prince is boyish he can rise to an

occasion and deliver his speeches in a clear high voice without being in the least nervous. On great ceremonial occasions he has taken his part with dignity. Yet he cannot get rid of his shyness. Few English gentlemen today have had the experience and the adventure crowded into their lives, before arriving at the state of manhood more than that of the Prince of Wales. The Prince has been travelling far and wide and is thus being prepared for undertaking the position of the head of the greatest empire the world has ever seen.

"Among our ancient mountains,  
And from our lovely vales,  
Oh! let the prayer re-echo,  
God bless the Prince of Wales!"

V. NADARAJAH,  
(Senior A. Class)



## AENEAS AND ANCHISES

TRANSLATION OF AENEID BK. II LINE 641-670)

"And if the Gods had wished that I,  
should live  
They would have spared my home. Enough  
and more,  
That I survive one city's doom so great  
O place me thus, and bid me now adieu,  
The Greek may pity one so old, and seek  
My spoils alone. The loss of a grave is  
slight.  
I stay too long, and hated by the gods,  
What time the father of the gods and men  
Did breathe on me his bolts of thunder  
dread."  
He spoke, and from his seat he would not  
move.  
But we wept floods of tears, my Creusa  
true,  
My son, and all my house, for fear that he  
Would drag us down, and urge the press-  
ing doom.  
Unmoved in purpose strong, he keeps his  
seat.  
Again I seize my arms and long to die,  
For now what hope or counsel doth remain?

"Father! could I go hence and thee forsake?  
What dreadful words to fall from a father's  
lips!  
If now the Gods our city's ruin wish,  
And constant in their aim, they want to add  
Your son and you to Troy, well nigh des-  
troyed,  
If so, the doors of doom do open lie.  
Pyrrhus, who slays the son before the  
father's eyes,  
And kills the father on the holy place,  
Will soon be here, full stained with Priam's  
blood.  
O Goddess, Mother mine! was it for this  
You led me safe through sword and fire,  
to see  
The Greeks within my home, my son, my  
sire,  
My wife, the blood of all commingled lie?  
To arms! my heroes, arms! the final day  
Doth call at last. Now lead me to the  
Greeks,  
And unavenged today let us not die."  
Muthuraja Winslow,  
(L. Matric.)

## A MAHABHARATA EPISODE

PROSE TRANSLATION FROM TAMIL.

[While the Pancha Pandavar were wandering in the forests, at the request of Draupadi, Arujuna unknowingly plucked a Rishi's fruit for her. Realising the heinousness of his brother's crime and fearing the Rishi's curse, Dharma along with the others invoked Krishna to come to their aid. He appeared and informed them that, if each one truly recited to him his ideals, the fruit would go back to its bunch. The following stanzas show what each said.]

(DHARMA)

"O Krishna! thou that didst take the life  
Of false Alagai, thy evil foster-mother!  
Thy sacred image dwells ever in my heart.  
May Charity, Truth, and Patience live for  
ever

With thee, thou dark-hued one!

May Sin, Untruth, Anger be rooted out;  
Also the evil giant brood". So spake King  
Dharma

He who owns the banner emblazoned with  
the drum.

(VEEMA)

Mighty Veema, the begotten son of  
powerful Vayu,

Who dared the shafts of Yama once,  
To Krishna says: "Another's wife is mother  
mine,

And like poison do I shun covetous thoughts.  
Nor do I glory in deriding others.

And ah! others' woes do melt my heart.  
Such thoughts, O Lord! till the end of life,  
Shall in my heart repose".

(ARUJUNA)

Gallant Arujuna thus opens his lips:

"Thou that art great to every human crea-  
ture born!

What monument more lasting doth remain  
on earth

If one stakes one's life, and heart's blood  
pour,

And so attain to Fame untarnished,

It is the only bliss that life can give."

(NAGULA)

"Thou, whose weapon is the invincible disc!  
Though a man, be nobly born, though he be  
Handsome, rich, and good, to boot,

Him I liken to the bloom of *Murugai* tree,  
(Which though beauteous is not sweet)  
Devoid of Knowledge and Wisdom if he be"  
Thus did Nagula speak, the elder twin.

(SAMATHIYA)

The younger twin, his feelings stirred, cries:

"Truth, my mother, infinite Wisdom is  
father dear,

My guardian is Charity, my friend is  
Grace,

Modesty my wife, and Patience firm my  
son.

Six such kinsmen have I, and these are all  
I have."

J. R. Kanaganayagam,

(L. Matric. Class.)



## THE PLEASURES OF IMAGINATION

"Ever let the Fancy roam,  
Pleasure never is at home."

So says Keats, one of the most imagin-  
ative of poets. Most of the delightful ex-  
periences we have gone through "flash  
upon that inward eye, which is the bliss  
of solitude." Each one of us at some time  
or other felt his bark touch on "the green  
isles that needs must be in the deep wide  
sea of agony." If we be in a vacant  
mood, immediately these happy and lovely  
pictures pass before our mind's eyes.

Dark is the night and cold the dew. I  
draw up my chair before the sear faggot  
that blazes bright and gaze on the crack-  
ling wood, and the fire that rises high.

I see myself a boy in shorts, entering  
through the yawning portals of my first  
school, once the place of torment. Even  
now my blood runs cold to think of those  
days I go into the yard and see the boys  
jumping and dancing with glee. Timidly I  
go up and pulling a youngster by his coat-  
sleeves ask him the reason for the uproar.

In his new found joy he pushes me away and stagger back—tears swell up to mine eyes when I think of that brutal treatment. No more do I attempt to talk to them, and sobbing I sit in a corner. Tears trickle through my fingers and wet my books. Every one else is merry. A few waggons are drawn up in front of the school; the boys are busy collecting parcels and arranging them in the waggons servants are carrying up plates and other edibles. All are in their places, a loud hurrah rends the air, smack goes the whip, and away rattle the waggons. None pitied me, Oh how I felt at that time! Suddenly behind me I hear the steady tramp of feet, I wipe my tear stained eyes and leap to my feet. I see a small crowd of young men—I recognize in them the Senior Students of the college, perfect gentlemen. The tallest on seeing me weep, slaps me on my back and kindly asks whether I would like to go to a picnic. Gladly I assent. We enter the coach and off we go. When I alight from the carriage I see all the boys assemble in a park and cooking. My patron seeing me anxious to be of service bids me go and collect flowers. I collect, and collect till I am almost loaded and hungry. We sit to a banquet

"cross-legged"; grace is said, and we fall to.

Suddenly this vision disappears, and another of tender beauty takes its place. I see myself walking along a lovely road that skirts a lake. The trees are reflected on the still water, and now and then a solitary wave comes curling round the tender curve of the small lake. The sun is just setting and night is throwing her dark veil 'star-wrought' over the blushing sky. I see a rude bench, the haunt of the aged and of whispering lovers, and make myself comfortable there. Stunned I am, when I see on a seat a lovely lady. Has Venus come down to earth? How exquisitely have her features been moulded. She is watching the fishes playing in the shallow water. So divine, and yet so human! So tender, and yet so lovely! Slowly her glorious features fade, and I feel myself in a magnificent library. Shelf after shelf is packed with poetry books. Are there so many books in the world? If only I could read all!

To a lonely man Fancy is bliss. It cheers him, and comforts him when he "Breaks the mesh of Fancy's silken leash."

Muthurajah Winslow

(L. Matric. Class)



## WANTED—AN UP-TO-DATE TAMIL GRAMMAR

(A CONVERSATION)

**Pundit:** Sundram, divide "சரிபு" into its component parts.

**Sundram:** "சரி + பு"

**Pundit:** Next.

**Rasak:** "சுருபு + பு"

**Pundit:** "Give the rule according to Nanool.

**Rasak:** "சுருபு + சரிபு = சுருபுசரிபு"

சுருபுசரிபு = சுருபுசரிபு

சுருபுசரிபு = சுருபுசரிபு

சுருபுசரிபு = சுருபுசரிபு

**Sundram:** Sir, how is that possible? The rational way of dividing the word is "சரிபு" — "சரிபு". In English too the word "goodness" is formed from "good" by adding the suffix—"ness". (good + ness = goodness.)

**Pundit:** No, foolish boy, sit down. Why don't you know that our language was given to us by God? For the last one thousand five hundred years our predecessors followed Pavananthu, and so must we. Does this not agree with the rule?

**Sundram:** Sir, if that be so, then how do you divide "சுருபுசரிபு"?

**Pundit:** Why, "சுருபு + சரிபு = சுருபுசரிபு"

**Sundram:** No sir, it is "சுருபு + சரிபு" which means that which is before one hundred. Don't you think that this is more natural and correct?

**Pundit:** Yes, it appeals so to me also; but let us not go against Pavananthu.



*Sundram:* No sir, that should not be the spirit. The world, as it is today, is yearning for some improvement. In general, it is supposed that, as time goes on, languages progress a great deal but in the case of our language, it does not seem so. We know very well that year after year books are written in keeping with the progress of the English Language, and a grammar that was written some five years back is replaced by a more recent one. Therefore, shall we,

Tamils, preserve some of the errors that were committed by Pavananthu who lived some centuries back? Was he a god? No, he was an ordinary mortal, as one of us here. So should we not remodel the Tamil Grammar? Sir, as the bell is given, I leave this problem to your kind consideration.

S. R. Kanaganayagam  
and

K. Subramaniam  
(Lond. Metric. Class)

## WHAT BOYS SAY

"They say what they say, let them say"

*Boys say:*

- That the College authorities used to adjust the time of the drill class in the mornings according to the seasons, but this year they have forgotten about it.
- That they wish the drill-master sleeps till seven.
- That as the Inter-collegiate cricket matches are in full swing, they have to attend practice during drill time, and that the ball slips from their hands on account of the heavy dew.
- That they have a fair chance of winning the championship in Cricket, but that they failed to beat Central College by an innings.
- That since the Ceylonese beat the Europeans in their own game, cricket, therefore they are fit for self-government.
- That Colleges waste too much of their time and energy in cricket, and matches are played for two days.
- That the only good of playing cricket is that the poor fellows—the cricketers—could in their later life stand in the hot sun without getting a headache.
- That the shawls worn by our modern patriots are their banners of victory.
- That in some cases they turn out to be

obstacles, and prevent the patriots from using their arms freely.

- That the abolition of the Junior examination saves them a lot of money.
- That the Prince of Wales might bring another measure of Home Rule in his portmanteau.
- That there is no reason why the Prince should visit Ceylon and not visit Jaffna.
- That the Ceylon Government is blundering by not affording the Prince an opportunity of witnessing the "Kraal" game of the Kandyan Chiefs.
- That the Prince is tired of horse-racing and that the Ceylon Government is going to bother him with another horse-race.
- That Inter-Collegiate "Thachi" and Tennis tournaments should be introduced in Jaffna.
- That the Senior students of the College should be given more privileges.
- That they should be given private rooms.
- That the Prefect-system should be introduced into the College.
- That the Boarding establishment has improved a great deal, but yet there is still more room for improvement.

Two of Them.

# The Y. M. C. A.

## THE ELUVATIVE EXPEDITION

The annual expedition to the island of Eluvative came off on Friday the 17th of February 1922. The main object of this expedition was to preach the Gospel to the islanders and to pay the yearly visit to the school in that island which is being managed by our Y. M. C. A. About 85 students and 8 teachers of the College started on Friday afternoon at about 1 p. m. to walk to the Araly Ferry with a visitor, Mr. S. G. Lee, an alumnus of the College, who, we understand, is one of the first organizers of our Y. M. C. A. which is the oldest in Asia. In spite of the scorching sun we plodded our weary way to the Ferry and got into a big boat which spread her sails at about 2.30 p. m. Till we sojourned at Kayts, the sailing was rather slow on account of the mild wind. But we enjoyed the voyage, as we had a grand concert within the boat. Mr. Lee also contributed fine songs, some of which were in the Marhati language. The College sport song,

"Nay, nay, nennai, nay, nay, nay,

Racketa, racketa, rax, rax, rax,

What is the matter with Jaffna College.

•They are all right, right, right,"

was in the mouths of all the jolly crowd. After a good time in the boat we landed at Kayts at about 4.15 p. m. to take our evening tea. After having stayed there for about half an hour, we again set sail to the longed for island. Now the wind was very favourable, and so the boat was sailing at its highest speed with 'Captain' Sebastian at the rudder. While we were sailing on, we passed by the fort 'Hamenheil' which is standing prominent in the midst of the ocean. One of us hoisted the crimson and gold flag at the top of the mast and all of us fired three hearty volleys of ringing cheers. This was echoed by the College cry: "Raura, Raura, Sis Bumba. Who are we? Jaffna College." Now the boat was galloping and we

enjoyed the voyage the more. After a pleasant voyage we landed at our place of destination at about 5.30 p. m.

After having placed our things in the school, where we spent the night, some of us went in groups to visit the famous old banyan tree where many names were carved and others went to make a survey of the island, as it was only 2 miles in length and about half a mile in breadth. By 7 p. m. all of us assembled together and had a meeting which Messrs. Nichols, Lee, and Sanders addressed. After this, sitting on the white sands in the open air, we took our dinner in *thaiduvams* with Mr. E. G. Nichols at the head of the *panthi*. After a hearty meal we went to the sea-shore to enjoy the breeze. Here some of us set fire to a kind of plant with bushes called *Ravanan Meesai* recalling Ravana, the giant, who carried away Sita. We were entertained by its crackling sounds and blazing flame. Some were busy with crabs and others with gossips. After this leisure, we all went to rest. Early next morning all of us awoke quite fresh, and after having taken our *kunchi*, we went about preaching in six groups in different directions under the leadership of Messrs. Nichols, Lee, Amarasingham, Sanders, Seevaratnam, and Chinnathamby. While this campaign started Mr. Lee's group met a very old lady, Nagamuttu, who began singing and preaching about Christ. This is indeed one of the fruits of our work. After this we returned to the school where the children were being examined, and then there was a sports competition among the children. In the meantime some of us went to carve our names in the banyan tree. Then we returned to attend the prize-giving. The prizes were given away by Mr. Lee. After this some of the islanders and we breakfasted together and after a hearty meal we again set sail homeward.

R. C. Selvarasu Cooke.

# Sports

## AN APPEAL

The Alumni and friends of Jaffna College will be pleased to see that Jaffna College is at present doing well in games. Our College teams will do better still, if they are stimulated and encouraged. The College is already spending a large sum of money annually on games. The College has a right to turn to her alumni for help in this direction. She has great hopes that the Alumni will generously contribute and donate prizes of merit and thus encourage the sports activities of the College. The help of the Alumni is especially essential

at present to Jaffna College, since we are planning to have a sports-meet for the boys of Jaffna College. For this suggestions and donations are welcome.

The prizes will be awarded in the name of the donors, and contributions and prizes for games may be sent to the Principal, or the Superintendent of Athletics before the end of July 1922.

L. V. CHINNATHAMBY,  
(Supdt. of Games.)

## INTER CLASS "THADCHI" COMPETITION

When western games are in their full swing, our nationalists did not wait for a moment to revive the indigenous game of "Thadchi" which was started by the friends of the late Mr. J. K. Kanapathippillai to keep green the memory of such an excellent and sincere teacher. The privilege of competing for "The Kanapathippillai Memorial Trophy" was confined to the classes above the Fourth Form. Accordingly, the different classes entered into the competition with great enthusiasm with expectation of winning the cup. The first

match played this year was between the Juniors and the Senior B students, and ended in an easy victory for the latter.

The second match was played between the Senior A and the London Matriculation classes. After a keen contest the Matriculates won the game. The last and the decisive match is to be played in the near future between the London Matriculation and the Senior B classes, and the game is very earnestly anticipated.

T. K. NADARAJAH,  
(Senior A.)

## CRICKET

### *The Jaffna-Central Match*

The match came off on Friday and Saturday the 24th and 25th of February on the Jaffna Esplanade. Our team won the toss and sent in their opponents to bat, who were all out for 93 when stumps were drawn for the day at 6.15 p. m. The next morning our boys opened their 1st innings with S. V. Vairamuttu and Meadows at the wickets. The pair were faring very well when Vairamuttu was out for a difficult catch in the square leg by Savundranayagam off Bala-sundaram. Bala-singham went in next and by careful play brought the score up to 86, when Meadows was clean bowled by Selvaratnam after he had scored his 38 within a very short time. Cooke, our ex-captain, filled up the

breach and played a steady game bringing the score to 86, when his partner was out with 30 runs to his credit. Thurai-singham, the skipper, went in next only to return with but 2 runs against his name being dismissed by a deep breach from the opposing Captain. Our next batsman, Jeyarajah fared worse returning from the wicket immediately after he had taken his position there. The Central Captain was very near scoring a 'bat trick' when Deva-sagayam entered the arena and successfully balked his attempt to dislodge him from his position. The next batsman was Thirugnanam. The game had been very dull for some time owing to the want of smart strokes. This monotony was reliev-



ed by Thiruguanam and the 'tail' that followed him R. A. Vairamuttu played a smart game for his 14. Elijah followed Vairamuttu and had scored 4 runs when he was caught by Kulanayagam off Savundranayagam. D. S. Vairamuttu was the last batsman and was out to a next catch in the square leg by Ponniah off Muttiah. Our team put up a total score of 177 runs for the 1st innings.

Now Central went in for its second essay and managed to pile up 85 runs and thus escaped an innings defeat by a single run. We had but one run to make and Meadows and S. V. Vairamuttu were sent in to perform this great feat, which the former accomplished by a single stroke in the off. His next stroke cost him dear,

for he was run out. The game ended in an easy victory for our team by 9 wickets and 8 runs.

Cooke, Meadows and Balasingham should be singled out for special praise for their batting, Jeyarajah and Thuraiasingham for their bowling, and D. S. Vairamuttu for his fielding. Cooke, who during the last season had beaten all previous records of the College, went in 4th and played steady cricket for his 59 and was yet unbeaten when the innings terminated. We expect great things from him. Balasingham and Meadows are comparatively new and give fair promise of turning out excellent cricketers.

S. H. P.

## Literary Societies

### BROTHERHOOD

The number of members has increased from 65 to 100. The meetings have been regularly held. The meetings are conducted by Senior Students. Topics discussed:

1. "Napoleon was a Usurper."

(Prop.) S. P. Handy. (Opp.) S. R. Kaganayagam. Carried

2. "Ghandi was justified in burning foreign cloths."

(Prop.) S. Sabaratnam. (Opp.) Thurai ratnam. Carried.

3. "Tamil Maha Jana Sabai should co-operate with the Congress."

(Prop.) Sinnathamby, S. (Opp.) W. M. Winslow. Carried.

4. "The British constitution is better than that of the Americans."

(Prop.) L. S. Kulathungam. (Opp.) S. P. Handy. Lost

5. "National Dress as defined by Mr. Kularatne is better than the dress of the Europeans."

• (Prop.) K. Subramaniam. (Opp.) S. Sabaratnam. Carried.

6. "Girls should be given higher Education."

(Prop.) W. M. Winslow, (Opp.) P. Sathasivam. Carried.

S. Sabaratnam  
Hon. Secy.

### LYCEUM

- (1) Business meeting — election of officers.

Topics discussed:—

- (1) Caste system should be abolished.

(Prop.) Muttiah. (Opp.) Ponnudurai. Lost.

- (2) Students should wear National Costume.

(Prop.) Kathiravelu (Opp.) Nadasan. Carried Unanimously.

- (3) The Right of Voting should be extended to women.

(Prop.) Visuvelu. (Opp.) E. Ethirveera-Singam.

• P. Ethirveerasingham  
Hon. Secy.

## Events

Jan. 4th 1922.	College re-opened at 8.40 A. M. Promotion results of the forms read.	" 2nd "	Mr. Charles D. Hurrey, one of the travelling secretaries of the World's Student Christian Federation, delivered a lecture on "Citizenship" in the Y. M. C. A. meeting.
" 8th "	Evening Service, Mr. J. V. Caellish, M. A. spoke on "Education and the Christ Ideal."	" 3rd "	Mr. Hurrey spoke on "Ambitions" during chapel service.
" 11th "	Classes from the Junior upwards assemble separately for Rhetorical exercises.	" 5th "	Evening Service, Mr. D. S. Sanders B. A. spoke on 'Forgetting God.'
" 15th "	Evening Service, Rev. J. Bicknell B. A. B. D. spoke on "He that loseth his life findeth it, and he that findeth loseth it."	" 8th "	Miss Helen Root, one of former principals of the Uduvil School, spoke to the Y. M. C. A. on her Missionary work in Bearer
" 16th "	The first "Thachi" match for the year played between the Senior B and the Juniors. The former won.	" 10th "	The College closed for Sextant Holidays.
" 18th "	The London Matriculation class defeated Senior A in a "Thachi" match.	" 14th "	The College re-opened for the Second Sextant.
" 19th "	The London Matriculation Students had dinner with Mr. & Mrs. Bicknell	" 15th "	The Inspectors visited the College.
" 22nd "	Evening Service, Mr. E. G. Nichols, B. A. spoke on "Jesus the Greatest Radical of all times."	" 18th "	Eluvative Expedition.
" 29th "	Evening Service, Mr. J. C. Amarasingam B. A. spoke on "The early Home and Family."	" 19th "	A memorial service for the Revd. R. C. Hastings, one the late principals of our College.
" 31st "	J. A. Thuraiingham of the Senior class was elected captain of cricket for the year.	" 24th "	The first cricket match for the year was against Central College.
Feb. 1st 1922	Mr. Sabaratnasinghe B. A. of Jaffna Hindu College addressed the Y. M. C. A. on "Physical Culture."	" 25th "	The match ended in an easy victory for us.
		" 26th "	Evening Service, Mr. A. C. Sundrampillai, B. Sc. spoke on "Stewardship."

E. C. S. C.

## In Memoriam

### REV. RICHARD C. HASTINGS

Rev. Richard C. Hastings died in New Windsor, Maryland, U. S. A., after a long illness, on January 19, thus joining Mrs. Hastings in the other world after a separation of only six months. Those who know how close was the tie binding these two together, cannot but feel that it must be a joy that the separation was no longer extended.

Mr. Hastings had made New Windsor his home for some 20 years and lived a quiet life there with Mrs. Hastings and one or more of his daughters. Previous to this he had been serving as Principal of Straight University, New Orleans, and teacher in Thorsby Institute, Alabama, after

it was made plain that owing to Mrs. Hastings' health they could not hope to return to Ceylon.

The ties that bound Mr. Hastings to Jaffna were very strong; his parents were missionaries here; he was born here; he was here as a missionary for a quarter of a century; his daughter is serving here. His birth place was Vaddukoddai, where he stayed until he was 11 years old, and in 1865, he was sent to America. As soon as possible after taking his college course at the college of his father and grandfather, Hamilton, and his theological course at Auburn Seminary, he returned to his birth place. His first work in the Mission was in Jaffna College, as was his last work;

the two covering a period of about ten years. The time between these two terms of service was spent at Udappitty.

We can read the history of the past ages in the prints made in beds of coal, or on lime stone; so we may find the history of such men as Mr. Hastings in the tracings he has left on the hearts of those with whom he came in contact. Only the other day in a talk with one of our pastors the writer saw the very clear tracings of that gracious man of God. Searching would reveal such tracings in very many lives.

Two things made it possible for Mr. Hastings to know the people intimately. He had a most excellent mastery of the Tamil language, which he spoke almost as if it were his mother tongue; and he was most wonderfully kind. If he ever was provoked into saying an indignant word it must have been under provocation that made his indignation righteous. If he ever failed to win one with whom he talked, it must have been because one had set his heart against it. His bearing was all ways that of a Christian gentleman and the atmosphere he carried was that of helpfulness.

Jaffna College, the Morning Star, the Native Evangelical Society, and the pastors were all close to his heart. Those who were present on the day he bade farewell to the college teachers and boys well understood how deep the root had grown. Those who saw the stream of pastors and Christian workers at his door will realise what we owe to him as one who was a constant stimulus to those who preached the Word. Then in the midst of his work in the college, and for the Pastors, there was the careful preparation of material for the *Star*, that often kept the light burning late in his study. He was so busy that it was hard to drag him into any recreation, but once in it he was as keen as any one and ready to continue. His was a life of faith and a life of peace.

"Now lettest thou thy servant depart,  
O Lord,  
According to thy word, in peace."

J. B.

## HASTINGS MEMORIAL SERVICE

On Sunday evening Feb. 19th, there was held in the Vaddukoddai Church a memorial service to the late Rev. Richard C. Hastings. Mr. Richard Hastings was a member of the American Mission in Jaffna from 1879 to 1901, and the large attendance from various parts of the Peninsula testified to the affection in which he was held by all who knew him.

Rev. J. Bicknell conducted the service. Tennyson's *Crossing the Bar* was sung by Miss Hacker of the Uduvil English School. After devotional exercises three gentlemen who knew Mr. Hastings in three different

relations were called upon to speak of his life and work.

Prof. C. H. Cooke, who worked with Mr. Hastings in Jaffna College said that there were many things in the College that served to remind the deceased friend, but the best memorials were the men whom he had helped to train for their life work. He said he could not better sum up his great qualities than by the words contained in the address presented to him when he bade farewell to the College in 1901: "Patient in hearing others, honest in giving his sincere opinion, charitable to the erring, liberal in his views, gentlemanly in his dealings and trying to do good in all directions." He was able to win souls because he knew the people intimately, loved them deeply, and served them assiduously. How much Jaffna was in the heart of Mr. Hastings was seen by his statement in a recent letter to the speaker: "It is impossible to get Jaffna out of my mind."

Mr. T. H. Crossette, M. A., Vice-Principal of St. John's College, Jaffna, represented the Old Boys of Jaffna College. He said that the College owed a great deal to the Hastings family. Dr. Hastings and Mr. Hastings helped to establish a sound Christian policy for the College, and laid such emphasis on Christian service, that the college became well-known throughout India and Ceylon and supplied many Christian institutions in these countries with capable teachers. He referred to the well-known fact that Mr. Hastings spoke Tamil with a perfect accent and fluency, and knew the customs and manners of the people very intimately. The speaker illustrated by anecdotes the interest Mr. Hastings took in various families and the love he had for his pupils.

Rev. Mr. A. Kandiah, Pastor, Karadive Church then spoke of the way in which he was encouraged by Mr. Hastings to come into the ministry.

A letter of appreciation from Mr. Lockwood, Chairman of the North Ceylon Wesleyan Mission, was read, in which he paid a tribute to the brotherliness of Mr. Hastings.

Rev. Mr. Bicknell spoke of the gratitude which he and Mrs. Bicknell felt to Mr. and Mrs. Hastings for the kindly hospitality shown them during their time there as their guests. He spoke of Mr. Hastings as most companionable and gentlemanly, pointing out that Mr. Hastings had an insight that enabled him to understand another's feeling and purpose, and a fellow-feeling that kept him from saying anything that would wound. He then quoted from Hebrews the words, "Like one who saw the King Invisible he never flinched," as the key to the understanding of what it was that kept Mr. and Mrs. Hastings unceasingly, and uncompainingly, at their work in Jaffna and led them to make great sacrifices in a most unselfish way.