

1923  
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# Jaffna College

# MISCELLANY

## JAFFNA COLLEGE JUBILEE AND BATTICOTTA SEMINARY CENTENARY CELEBRATIONS

One hundred years of English education was worthily and successfully celebrated during the last day of 1922 and the first two days of 1923. The crowds that attended the celebrations grew in numbers day after day, and during the last day the spacious church at Batticotta was nearly filled with men and women from all parts of Jaffna, and even from other parts of the Island. There was a fitness in the celebrations being conducted mostly in the Batticotta Church, as it was originally rescued from ruin by the founders of the Seminary and used as a Chapel for that Institution. It was fortunate that prominent representative men were available for speaking at the celebrations. Dr. Banninga of Madura represented the Mission which was founded by the first Principal of the Seminary, and of which the first preacher was a graduate of the Institution. The daughter has grown larger than the mother, and it was a pleasure for the mother to welcome its prosperous offspring. As far as we know, the only survivor among the graduates

of the Seminary is Mr. Moses Velupillay, who is spending the evening of his life in Madras. It was of course impossible for that nonagenarian to be present, but the Seminary was represented at the celebrations by sons, grandsons, great-grandsons, and at least by one great-great-grandson of the students of the Seminary. It is an interesting fact that the two men who spoke of the aims and the men of the Seminary are the sons of two of the most distinguished graduates of the Institution. It is also an interesting fact that both these are in positions similar to those occupied by their distinguished parents; the one is a Judge, and the other is the Head of a College. Mr. Bala-singham very lucidly pointed out how the founders of the Seminary had been very much in advance of even modern educationists as regards courses of study and methods of instruction. He brought out the fact that one hundred years ago the American Mission proposed to found what amounted to a University for Ceylon, and the powers-that-be opposed it, be-

cause they were going to do it themselves! Mr. Selvadurai rightly contrasted the physical vigour of the Seminary graduates, a very large proportion of whom passed the Psalmist's three score and ten limit, and the poor vitality of present day educated men, who are carried off even before they reach the three score limit. It was a source of real pleasure to the Old Boys of the College that Mr. Hitchcock, a great link between the past and the present, was able to take part in the celebrations. The College availed of the privilege of one of her sons being the Representative of the people in the Legislative Council by asking him to preside at one of the meetings. It was indeed a worthy tribute to the work of the College that this Hindu gentleman said that his character was formed within her walls. The medal presented to a veteran, another link with the past, by the Malayan Old Boys was a most touching ceremony. And so was the unveiling of the portrait of another dear old teacher of the College. The pageant appealed to the imagination powerfully, and was a fitting close to the enjoyable proceedings of the three days. The alumni Dinner, in which Old Boys representative of the various periods of the College were present, was a sort of family reunion, the memory of which will be treasured by the large number present.

What of the future? It is not easy to foretell what changes Jaffna College may have to undergo the next half century. But in the words of the Jubilee Book, "One thing is certain. Jaffna College will ever continue to set before it its great ideal. Perfection of human nature is the ultimate goal of education; and for a Christian educational institution the ideal of human perfection is Jesus Christ. To send forth men who are imbued with Christian ideals of life and service, will ever be the aim of Jaffna College."



## REPORT OF THE CELEBRATIONS

Programme of the Jaffna College Jubilee and the Batticotta Seminary Centenary Celebration :-

### Sunday, December 31, 1922

- 9.30 A. M. Divine Service.  
Sermon by *Dr. J. J. Banninga*.  
3.00 P. M. Reunion of the Y. M. C. A.  
6.00 P. M. Praise Service.

### Monday January 1, 1923.

- 9.30 A. M. Public Meeting.  
Chairman, *Mr. W. E. Hitchcock, M.A.*  
Greetings, *Rev. A. Lockwood and others*.  
The Seminary, Its Aims.  
*Mr. K. Balasingham, Actg. Judge.*  
The Seminary, Its Men.  
*Mr. Nevins Chelvadurai, J. P.*  
3.00 P. M. Reception, Class Meetings.  
5.00 P. M. Games.  
6.30 P. M. Prize Giving  
Chairman, *Mr. B. Constantine, Government Agent.*

### Tuesday, January 2, 1923.

- 9.30 A. M. Public Meeting.  
Chairman, *Hon. W. Duraisamy*.  
The College of the Nineteenth Century.  
*Mr. T. H. Crossette, M. A.*  
The College of the Twentieth Century.  
*Rev. J. K. Sinnatamby*.  
The College of Tomorrow  
*Mr. J. V. Chelliah, M. A.*  
*Rev. John Bicknell, B. A.*  
3.30 P. M. Unveiling of the Portrait of *Mr. Kingsbury*.  
• 4.30 P. M. The Pageant.  
7.00 P. M. Alumni Banquet.

1922 is the fiftieth year of the founding of Jaffna College, and 1923, the hundredth year of the founding of the Batticotta Seminary. At the suggestion of the Alumni the two celebrations were combined, and they took place the last day of 1922, and the first two days of 1923.

## SUNDAY, DECEMBER 31.

### DIVINE SERVICE

Divine Service was held on Sunday 31st December at the Batticotta Church, beginning at 9.30 a. m. Mr. C. H. Cooke, the Acting Pastor, assisted by the Rev. Albert Kandiah, conducted the opening exercises. The Sermon was preached by Dr. J. J. Banninga, M.A., D. D., Principal, Theological Seminary, Pasumalai. Dr. Banninga chose as his text, "For me to live is Christ," Phil. I: 21. The following is the outline of the Sermon:

Christian schools and Colleges are of no value if Christianity is not rooted and grounded in the intellectual comprehension of all truth and is itself capable of withstanding the most searching scientific investigation into its history, doctrine and teachings. In Paul, the Apostle, we find a scholar and saint in whom great intellect and deep piety were closely united. He conceived of religion in terms of the spirit, and found in Jesus Christ the fulfilment of that which was highest in mind. A careful study of Paul's epistles shows that in realms of intellect, emotions, and will, Paul found everything summed up in Christ. To him Christ was the power and wisdom of God. Paul had deep emotions, but like Wesley he could say, "I sorrow, and I suffer, but I fret never." Love was to him the highest that life could offer, and all these were in Christ. He too was completely consecrated to the cause of Christ.

The surrender he made on the road to Damascus was never withdrawn or modified, but his will was completely subject to Christ and found its expression in continued service for his Master. India and Ceylon to-day need the same consecration from us that Paul gave to his world. Christ alone can meet the needs of this day and he will meet them only through the lives of his consecrated servants. When "life means Christ" to all of them, then His Kingdom will speedily come.

#### Y. M. C. A. REUNION

The Y. M. C. A. Reunion was held at 3 p. m. Since the Y. M. C. A. has been so intimately bound up with all the life of the College for the past 38 years, practically all the Old Boys present at the celebrations came to the Y. M. C. A. Reunion on Sunday afternoon. Mr. M. H. Harrison, retiring President, was in the chair. The principal speaker was Mr. Coomarasamy of Trinity College, the representative of Ceylon at the World Student Christian Federation last year in China. He said that he was glad to see that Jaffna College, although old in years, was still young in spirit. The tragedy of our country today was not that the young men did not have high ideals when they were in school, but that they forgot them when they got out of school. He hoped that the Jaffna College Y. M. C. A. would keep its great reputation as a missionary force on the island.

made a strong plea\* for unity of all classes, for we are all like radii of a great circle whose centre is God.

Messrs. Clough, Varitamby, and Kandiah each spoke a few words on the past of the Y. M. C. A., and Mr. D. S. Sanders, the incoming President, issued a challenge to the members to rise to the great opportunities of service that were open during the next twelve years, after which the Association would be celebrating its own Jubilee.

#### PRaise SERVICE

A praise service was held at 6 p. m. in which the Jaffna College and the Uduvil Girls' English School choirs took part. The sermon was preached by Rev. J. Bicknell, B. A., B. D., the Principal, on the College Motto, "Jesus Christ the light of life." The following is a summary of the Sermon:

The Feast of Dedication at which the Jews celebrated the rededication of their temple after its desecration by Antiochus Epiphanes was often called the Feast of Lights because there was on that occasion such an abundance of lights. The houses were illuminated within and without; and the temple with its great candle-labra was a mass of light. It was at this feast Jesus stood, evidently before the throng assembled in the temple, and proclaimed to the people: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." These words are the source of the motto "on the seal of Jaffna



College, "Jesus Christ the Light of Life": words that stand forth in evergreen on the wall back of the speakers.

As we try to picture this Jew standing up before his fellow men and making such a claim for himself we cannot but be impressed with its tremendousness. Here is one who puts himself forth as the one who bears the same relation to his fellow men as the sun bears to the rest of the bodies in our Solar System, one who is for all men of all times the centre of their spiritual light. When the founders of Jaffna College selected this motto it was with the full faith that Jesus really is what he claimed to be, "The Light of Life", and with the clear purpose to lead others to that faith. It is here, and here alone, we may expect to find an adequate motive for their venture and for the years of most faithful service of men to this Institution since.

The purpose of the College is not to be understood as anything narrower than this. It is not to lead the young men of Jaffna into any particular form of Church. It is not to get them to agree to any special credal statement. It is not to induce them to take even any Western notion of the Christ. It is simply to set before them Jesus Christ, Jesus Christ as the Light of Life.

The purpose of the College is also not to be understood as anything less than this. Hindu young men are welcomed to Jaffna College. The College is seeking to

keep its doors open to as many as it can provide for,— as many as possible. The College will see to it that no undue pressure is brought to bear on any young man who comes within its doors to deprive him of his religious freedom. The College is very tolerant and appreciative of other faiths and rejoices in the great amount of light that shines forth from them. But we would that all men might come to know Jesus Christ as the Light of Life. Young men may go out from us as Hindus, and many of them do. We rejoice to believe they go forth nobler than when they come to us and that they will live lives of real service and uprightness. But we would that all might enter into the larger, richer, fuller life into which only Jesus Christ can lead them. We have no fear or doubt but that in leading them to Him we shall lead them to the one and the only one who will light them to the life that is Eternal.

#### MONDAY, JANUARY 1st.

A Public meeting was held on Monday, January 1st at 9.30 a. m. with Mr. W. E. Hitchcock, M. A., a former Professor of the College, in the chair. Mr. Hitchcock said that he had some right in welcoming the Old Boys and others present, as he had been connected with the College for 22 years. On behalf of the Mission, of which he was the oldest male member, he welcomed the sons and grandsons of the graduates of the Seminary.

Rev. A. Lockwood brought the greetings of the Wesleyan Mission. In doing so Mr. Lockwood spoke highly of the services rendered by the American Mission and its institutions in the uplift of the country. He prayed that the authorities of the College would be endowed with courage and strength in facing difficulties that might come in the future.

Mr. Nevins Selvadurai expressed the good wishes of the Hindu College. Mr. A. M. K. Cumaraswamy, B. Sc., brought the greetings of Trinity College, Kandy. Mr. Pieris of Richmond College expressed the greetings of his College, and Mr. S. J. V. Chelvanayagam, those of Wesley College.

Dr. Banninga, the Principal of the Pasumalai Union Theological Seminary, expressed the greetings of his institution and those of the Madura Mission. He said that Madura Mission and its educational institutions were daughters of the Ceylon Mission. He spoke in appreciation of the great institution of Rabindra Nath Tagore in which the poet attempted to unite the culture of the East and the West. He exhorted the College authorities to hold up this ideal and be true to the trust given to them to carry forward the light of truth.

The Principal announced that he had received many letters from Old Boys who lived in India, F. M. S., Burmah, and different parts of Ceylon. Special mention must be made of greetings from Dr. Strong, Secretary of the Trus-

tees of the College in America; Dr. F. K. Sanders, a former Professor; Dr. Woods, another former professor, and Mrs. Woods, the daughter of Dr. Hastings; Mr. Tampu Buell of Bombay; Dr. York, who was professor in the time of Mr. Brown; Dr. Scott who did so much to raise funds for the College; and Mr. Wallace, a former Professor, and now the Acting Principal of the Madura Christian College.

K. Balasingham, Esq., Acting District Judge of Colombo, delivered an address on "The Seminary, its Aims." Mr. Balasingham's address was as follows:

"If we seek for a parallel to the work of Dr. Meigs, Dr. Poor and other founders of the Batticotta Seminary in ancient history of Ceylon it may be difficult to find one—for history, contrary to the popular saying, scarcely repeats itself. But nevertheless I am tempted to make a comparison today between the work of Mahinda and of the founders of the Seminary. When the embassy sent by King Tissa to Dharmasoka, King of Magada, returned, Mahinda came along with it to preach the Gospel of Buddha. Jaffna was the port where the embassy embarked and by which it returned. Jaffna, which was thus in some way associated with the introduction of Buddhism into Ceylon, (it was also a Buddhist country at one time), was also the place chosen by God for establishing the earliest Protestant Church unconnected in any way with the rulers. From Mahinda to Meigs is a period of two milleniums. Both Mahinda and

Meigs brought culture and learning with them, and it is in respect of this that I want to draw a comparison. Mahinda preached the eight-fold path as the key to salvation, and right knowledge (Views) is the first of the eight-fold path. Rev. Meigs and his colleagues established the earliest seat of Western learning in Ceylon and perhaps in Asia, for Serampore College in Bengal which was established a few years earlier by Dr. Carey, the famous English Missionary, was not quite a seat of Western learning as it was conducted on vernacular lines. The founders of the Seminary believed that, if Christianity was to spread, there ought to be a diffusion of right knowledge, and herein they agreed with Mahinda more than with any other apostle who came to this country. For instance, Francis Xavier, the great apostle of Roman Catholicism, who came to Ceylon in the 16th century pursued a different method. The ultimate aim of the founders of the Seminary was no doubt the fulfilment of the last command of the ascending Saviour, but they hoped to achieve this object by the diffusion of right knowledge, which therefore was their immediate aim.

The first question which confronted the founders of the Seminary was the vexed question of the medium of instruction. In a clear and concise statement of this question, for a true perception of all the difficulties, for logical reasoning, and for statesmanlike handling of the subject there is nothing to compare with the minute of the founders of the Seminary in

the whole range of educational controversy either in India or Ceylon during the last 100 years. They laid down the giving of a thorough knowledge of the English language to native youths as their leading object. By this means they believed they would open to the Tamil youth the treasures of European Science and Literature. They were convinced that translations could not be depended upon to serve that purpose at that stage of the evolution and education in Ceylon. Dr. Carey and others who founded the Serampore College some five years before had decided in favour of a vernacular medium of instruction. The Serampore authorities put their case thus:—"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 founders of the Seminary answered this question as follows:—"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."

In passing, I want to draw attention to the views expressed by both schools of thought (Vernacularists and Anglicists) regarding the value of Latin as an ordinary subject of a College course. Dr. Carey asks of what use is Latin to English boys. His argument is that, just as very little is gained by English boys by the study of three languages, even so could the Asiatic boy profit little by studying English. Dr. Poor effectively answers that 400 years ago these languages had their use as an instrument of culture. I want to stress the point that not even Dr. Poor and his Batticotta colleagues who wished a through knowledge of English could see any use for Latin as an ordinary subject of study. Would that our latter day educationists had some capacity to appreciate the value of time and place when discussing educational problems. Let me continue the argument of the founders of the Seminary from where I left it. They say that the Seminary is designed to assist in translating the learning of the West into the language of the East. I will quote their words:—"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." The founders of the Seminary intended that English should be the medium of instruction only at the beginning as long as there were no suitable Tamil text books. They proposed to educate some natives so thoroughly in English and Tamil, that they might write text books in Tamil, and the English was to take a second place as a medium of instruction; but they went further and recorded their conviction that ages would have to elapse before English could become useless to the native as a key to knowledge in the sense in which Latin has become useless today to English boys. Time has proved that the solution of the language problem by the founders of the Seminary was essentially sound. Dr. Carey had to change his opinion and to recognize English as the medium of instruction very soon. The famous minute of Macaulay is now condemned by Indian educationists, who are clamouring more and more for the vernaculars. Dr. Poor and his colleagues of the Seminary have on the other hand stated the true position of English and the vernaculars in the education of Asiatics.

The founders of the Seminary stated that the second object of the Seminary was the cultivation of Tamil literature. They give the



following reasons for it: 'The Tamul language, like Sanskrit, Hebrew, Greek, etc., 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. . . . 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. . . . 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.'

They also proposed to teach Sanskrit, as being the repository of Eastern Science and religion. Besides, Mental Philosophy, Natural Philosophy, Logic, History, Mathematics, Astronomy, Chemistry, were all to find a place in the curriculum. Even Hebrew, Latin, and Greek were to be taught to special classes. The examinations of the Seminary were often held

in public. Sir Emerson Tennant, Sir Richard Ottley, Chief Justice, Bishop Heber of Calcutta, Governor Horton, and others were present at these examinations and formed a high estimate of the work done at the Seminary. Sir Emerson Tennant recorded it as his opinion that the Batticotta Seminary was entitled to rank with many European Universities. It would seem that the founders of the Seminary aimed at establishing a College in the American sense which could confer degrees or at least diplomas. The Government not only refused to permit them to do so, but even prohibited any increase in the number of American Missionaries. Sir Edward Barnes even refused permission to use their printing press, and the printer who had actually arrived from America was ordered to take his departure from Ceylon within three months. This was evidently all due to international distrust after the Napolconic wars, which we who live after the great European war, can easily understand. But whatever the reason, it is a matter for sincere regret that this action of our Government deprived Jaffna of the proud distinction of being the seat of the first University College of Western learning, in all Asia—Serampore though established a few years before being not quite a seat of Western learning as the education there appears to have been imparted more in the vernacular. This action of the Government is all the more to be regretted as the total sum which the Secretary of State permitted the Ceylon

Government to spend for education was for several years previous only £ 1500 per annum, and during Governor Maitland's time 47 Government Schools in Jaffna were closed, probably on grounds of economy. I am recapitulating these facts, as I do not want the Government to forget the great wrong it has done to Jaffna in the past, when it makes definite provision for higher education in Ceylon. Jaffna insists on having her proper share in the work of higher education. If the great wrong done in the past cannot now be righted, let not future developments make our position worse.

I need not detain you longer; for the story of the Batticotta Seminary and its aims are fully set out in the very interesting book published by Mr. J. V. Chelliah which all educationists in the Island should read. Let me conclude with one final remark. The greatest work done by the Seminary from a national point of view is the creation of Tamil prose—for no Tamil prose literature worth mentioning existed before the advent of the American Missionaries. One has only to read the beautiful Tamil prose written by those trained at the Seminary and the prose of the old fashioned Tamil pandits to notice the vast difference between the two. The Tamil Bible in its present form which was revised by some Seminary scholars and others will for all time hold that position in Tamil prose literature which the English Bible holds in English literature.

The next speaker was N. Selvadurai, Esq., B. A., J. P., Principal of the Hindu College. His subject was 'The Seminary, Its Men.'

In an eloquent address Mr. Selvadurai pointed out how the leaders of the 19th and part of the 20th century in Jaffna were the products of the Seminary. He showed how the hand of Providence guided the early missionaries to this obscure part of the world, and how missionaries like Dr. Poor and Dr. Hoisington worked with ability, zeal, and patience. Mr. Selvadurai laid stress on the admirable course of studies followed in the Seminary, and the kind of mental discipline undergone by the students. He went on to show how the students of the Seminary were strong physically as well as mentally, and how they were taught to live a simple, pure and methodical life. He illustrated this fact by his intimate knowledge of his great father, Mr. William Nevins. He calculated that he must have walked about 60,000 miles in walking daily from Batticotta to Jaffna Town, when he was Headmaster of the Central School. He called attention to the fact that most of the Seminary students passed the three score years and ten limit, while very few attained it now-a-days. The third great feature of the Seminary was the sturdy character of its graduates. The closing of the Seminary was a deplorable act, but it was a challenge to its graduates to prove themselves, and they rose to the occasion by establishing Jaffna College.

## RECEPTION AND SPORTS

The afternoon was spent in private meetings of Old Boys. A reception was held by Mr. and Mrs. Bicknell from 3 to 5 p. m. There was a foot-ball match between the Old Boys and the present boys, which ended in a victory to the latter.

## PRIZE DISTRIBUTION

The Prize-giving began at 6.30 p. m. with B. Constantine, Esq., Government Agent, in the chair. The Principal read a very interesting report. There were recitations and a dialogue by the students. Mr. Lyman Kulatungam, who passed the last Inter-Arts examination, delivered an oration in which he outlined the hopes and aspirations of Young Lanka. He specially advocated the cause of the poor as against the tyranny of the rich and the powerful, and pleaded for wider diffusion of education, and the giving of free lands to poor cultivators. The prizes were distributed by Mrs. Banninga of Pasumalai. The following is the Principal's Report:—

“At the time of our prize-giving function in 1920 I expressed the regret we all felt at the absence of my predecessor, Mr. Brown. We little thought, at that time, that what appeared a slight attack of malaria would prove a fatal attack of enteric and take him from the labours in which he was so happy in Jaffna. Yet God so willed, and now we can but remind ourselves of his rich and enduring services to this institution during the trying years of transition, and

pay our respects to one who always stood so loyally for the right, though it sometimes cost much of suffering for one whose kindness of spirit made it hard for him to wound.

“Last July we suffered another unexpected and very severe loss in the death of Mr. Abraham. Would that he might have been present with us in this celebration of the fifty years of history in the making of which he played such a conspicuous and valuable part. He would have thoroughly enjoyed it, and contributed much to the enthusiasm of us all in it. When asked whom we are to get to fill Mr. Abraham's place, I reply, nobody. No one can fill his place. He had a completeness of knowledge, a skill in teaching, a wisdom in counsel, a willingness to work unmindful of his own comfort, and a get-along-with-others spirit that makes me despair of filling his place with any *one* man. When thinking of Mr. Abraham and his departure, I am reminded of the lines:

One who held his place,  
Held the long purpose like a growing tree,  
Held on through blame and faltered not  
at praise,  
And when he fell in whirlwind, he went  
down,  
As when a kingly cedar green with boughs,  
Goes down with a great shout upon the  
hills,  
And leaves a lonesome space against the sky.

Mr. Abraham's going has left a lonesome place against our sky.

“The obituary list since our last Prize-giving included two others who were most thoroughly identified with Jaffna College as students and teachers: Daniel Sanders



and Victor Namasivayam. They studied together and their departures from this world were only a year apart. Many of our recent graduates and recent boys will bear testimony to their influence upon their religious life. It is not often we find one who had so much of grace and skill in dealing with school boys as did Daniel Sanders. His memory is with us as a perfume.

"In our Jubilee Fund we are hoping to make provision for some suitable memorial to all of these along with those who served here longer ago.

"In addition to these three losses from our staff we we have had to let Mr. Peter Chelliah go to Kopay, and Mr. T. Jeevaratnam to the University College, where he is seeking his B. Sc. and further training for his chosen life work of teaching, and Mr. J. S. Navaratnam to the headmastership of Manipay Memorial School.

"The additions to our staff are greater in number than the subtractions. These additions are from three sources: our own school, India, and America. We have always expected to recruit quite largely from our boys and have gotten many of our best teachers from that source. You will all recall examples. We are glad that we are finding promising material there now. The recent additions are: Mr. A. Kathiravalu, Mr. Handy Parinpanayagam, Mr. Kulantungam Lyman, Mr. V. R. Rajaratnam, and Mr. J. P. Hensman. One of these has taken the Inter-Arts Course in the University

College and two, Handy and Kulantungam, are our first passes, pioneers in the Inter Arts. We are just welcoming back to the field Mr. E. V. Rasiah, who during his years of absence from us has gained experience and a certificate as a First Class Trained Teacher. From the second source, India, we have received two men: Mr. C. O. Elias and Mr Paul Cheeran. The former is a B. A. and has had experience as a Y. M. C. A. Secretary to fit him for work of supervision, to which he was assigned. The latter is a student from the Pasumalai Theological Seminary, and is working in the Lower School. From the other source, America, we have received two new men, Mr. C. W. Phelps and Mr. E. G. Nichols, not to mention Mrs. Phelps. Mr. Phelps is a B. Sc. from the Massachusetts Institute of Technology and is rapidly injecting some new vitamins into our Science work. Mr. Nichols is a B. A. from Columbia, where he specialised in English, and is thus among other things, helping to bring to a still higher state of efficiency our already strong English Department. In this list of those added from America we may, I think, appropriately include one who might be said to come from Jaffna rather than America, as she was born in Vaddukoddai, and had been back in Jaffna some years before joining our staff: Mrs. Harrison. We expect great things from her touch to various departments of the college life.

"We Principals are driven in our reports to speak of the teachers

who come and go: we are, perhaps, too likely to say nothing of those who remain, after the manner of the newspapers that carefully chronicle all misdemeanours and seldom speak of the ordinary daily upright conduct of the mass of mankind.

"We count ourselves fortunate here that we have a staff that is quite permanent: the floating element is not a very large percent. Of the permanent ones there are many who are rendering signal service for which the Principal is devoutly thankful. I feel it may not be out of place if I single out one who has been with us so long as to put him in a class by himself. The one of whom I speak, as you will all at once recognize, is Mr. Chelliah. He is, after a quarter of a century of most faithful service right in his prime; fitter to do his work than ever before. We all most heartily appreciate his work, and were we given the power to confer degrees, I am sure it would be a very great pleasure to bestow upon him the degree of M. T., Master Teacher. He, along with the others, eight B. A.'s, two B. Sc.'s, two London Inter Arts, two trained teachers, seven third class or provisionally certificated teachers, two first class Tamil teachers, two ladies, one other uncertificated teacher, make up a staff that is zealously striving to cope with the arduous task of training the mind of some 500 of the Jaffna Tamil youth.

"Jaffna College is a Secondary School without any Elementary department. It has classes from the Preparatory class up

through the Inter Arts and Inter Science classes. For convenience we may divide it into the Lower School, including classes from Preparatory through the First Form or Fifth Standard, (classes ordinarily making up a Primary school); and the Upper School, composed of Forms two, three, four, five and six, together with the London Matriculation and Intermediate in Arts and Science. The Fifth form is the Junior Cambridge, and Sixth Form the Cambridge Senior. The Cambridge Senior is divided into two divisions, called Sr. A. and Sr. B. Senior B. being for boys who require two years of preparation for the Senior after taking the Junior, and for those too young to take the Senior the year after the Junior. Other classes, except the Junior, have two or more divisions that are, supposedly, on a par. Next year there will be two divisions of the Junior also. Last year we had an Inter Arts class of two: this year we have an Inter Arts class of five and an Inter Science class of six. There is growing demand for higher education among the Jaffna young men; we heartily welcome this. A more general liberal education before entering into a profession is good, and we believe the time is not far distant when those entering any of the professions will be expected to have passed at least the Intermediate. In America more and more law schools, medical schools, and theological schools are demanding a degree for admission.

"The total enrolment of the school has reached 500 (at

present it is 490), which is an increase of over fifty for the year. That has been about the average yearly increase for the past four years. Of this 490 we find there are on an average about 45 absent, or to put it in another way two from each class. Quite a large part of this is in the Lower School; so we do not have so much to complain of as it would seem from the Upper School. How to get the younger children to be regular is our problem.

"Our course of study has undergone a few changes during the past two years. We have made a distinct addition in the shape of Manual Training which is now given to all the boys of the Second and Third Forms. The form it is taking is Carpentry. The popularity of the course is attested by the presence at the benches of boys outside these classes and the presence out of the regular hours of boys who are compelled to take the course. Though very expensive, the course is filling a real place; it gives some scope for independent working and originality, and affords an opportunity for a touch of reality. Some who make less headway in their books take to this work by hands. The beginning of Latin has been postponed to the Third Form and more time given to it in that Form, thus relieving the congestion of the Second Form and giving an opportunity for the intensive study that yields best results in the study of a dead language. Along with this change we have added Tamil as a compulsory subject for all boys up

through the Fourth Form and made Latin compulsory for all in these same forms. Thus all boys of the Third and Fourth Forms take Latin and Tamil. This plan gives all a good chance to get an adequate knowledge of their vernacular and of another language required for the higher London examinations in Arts and for some professions; and is helpful, in acquiring a complete English vocabulary.

"In our History course we have substituted Indian History for *Britain and Her Neighbours* in the Second Form. We have suffered no serious disaster from such a step.

"In Science we are planning changes in the way of more emphasis on Hygiene for the lower classes that are already taking a course in Nature Study with some reference to the promotion of health: and more emphasis on Physics in the upper classes. One reason for the latter change is that we are only now really ready for it. The Physics course is better for beginners than Chemistry. The prospects are good in this department for even better work than has been done in the past.

Another change we are expecting to make as soon as possible, perhaps with the beginning of this new year, is the dropping of the Junior Examination. We believe this is most desirable and judge from the fact that the New Code makes no provision for payment for passes in Junior, and that this comes after the agitation for the abolition of that examination, that we



are in line with the thought of the Education Department.

"With the London Matriculation as the logical goal for most of our boys there seems to remain no valid reason for more than the Cambridge Senior, in addition. The very few boys who have been accustomed to leave after the Junior may find their terminal station in the S. S. L. C. or it may be that certain schools may come to such a standard of work as to lead the public and the Government even to credit a certificate given by the school. There surely should be some way devised by which this useless appendage, this vermiform appendix of the educational body, may be removed, and with it to that extent reduce the danger of cramitis.

"While seeking to improve by making certain changes in our course of study, we are also trying to improve through the betterment of the character of our instruction, realizing that, after all, this is the most important thing. With good instruction it matters little what the subject is. In English, Science, and Mathematics we are making real progress: and in Latin, History, and Geography there is much yet to be desired. So our inspectors tell us: and so we very readily perceive from our results and from our observation of the work in our classes. Judging from what we hear from others, our disease in the Latin is common to most schools. It seems to be a chronic state and may be nothing less serious than pernicious anaemia or valvular disease of the heart. At least

it seems hard to cure it by any one possessing only ordinary skill.

"And Geography: what shall we say of that? We are but infants crying out to the Training School to send us some men who have enthusiasm for the subject and skill in awakening an interest among their pupils. In implying that the teachers do not have much enthusiasm for this subject, I am suggesting only what I feel sure nearly all trained teachers would agree to, and am sure our four would.

"Our passes in the Cambridge examinations for the years under review have been fairly good. The percentages of passes for the three years have been: in Junior 56%; in Senior 77%; for both classes the percentage in the 1919 examination was 50  $\frac{1}{2}$ %; in 1920 it was 62  $\frac{3}{4}$ %; in 1921, 66  $\frac{2}{3}$ %. We feel we have become fixed in our improvement. During this time we have been making improvement in the number of boys who have been placed in classes. Our record has been in 1919, 1; in 1920, 4; in 1921, 7.—an Arithmetic progression. In 1919 it was one third class for Junior: in 1920, two thirds and one second for Junior and one second for Senior: in 1921 we dropped off the thirds in Junior and took one second and two firsts; in Senior we took three seconds and one first. The age restriction keeps out many boys from classes; this past year several were thus shut out.

"In London Matriculation we have done a little better than in the Cambridge Senior, having scored 80% of passes. There has been

no great variation in the percentage from year to year. There has been two places in the First Division. In Inter Arts we scored 0% in the first group sent in 1920, and 100% in the second group that appeared in July.

"Outside the regular curriculum of studies we have such activities as are common to most schools.

"There has been a healthy interest in games of various sorts. One thing we have been emphasizing has been that every boy should get into the games. To this end we have a league, due chiefly to Mr. Phelps, in which all boys are enrolled and divided into groups of teams, the Crimson and the Gold. These teams play various games, each team against a team of its own strength in the other group. The games that have been played have been football, volleyball, basketball, and tennis.

"In addition to the league games there have been class matches with the usual awarding of the class shield in football. Also there has been the *Thatchi* contest for the Kanapathypilly cup: and the volley ball contest in memory of four of our boys who succumbed to the enteric epidemic, some two years and over ago.

"In the intercollegiate contest we have been able to keep up a fairly good average. In football we have maintained the high position that we expect Jaffna College teams to maintain and in cricket we have made rather distinct progress; so we are a dangerous opponent for any school team of Jaffna. We are not convinced that these intercollegiate contests, consumig so much

time as they do now, especially in the case of two-day cricket matches or some half dozen weeks of the year, and taking boys away from other school activities are a real benefit. We feel this benefit is made much more dubious in cases where games are not played on college grounds. For the sake of the fairness in the contest and equally in the race for the championship, we have sacrificed the best good of the boys. The other activities include the Brotherhood, a debating society for the older boys; the Lyceum, a literary society for the lower classes, and the Y. M. C. A. Besides other class and group organizations these have various lines of activity through committees, and much of the extra curriculum endeavours centre in them. The principle of self determination has been applied very largely in the Brotherhood the past year with somewhat indifferent success. The Y. M. C. A. has had its usual work with the features well-known to Old Boys: the annual meeting with the report of the Garden Committee noting the difficulty in getting the boys to water the garden regularly: the expedition to Eluvaitive with the money raising part and the carving of names in the tree; the going out of 15 to 20 teachers to Sunday School in the neighbourhood each Sunday; the Saturday evening meetings and Wednesday evening meetings; the Morning Watch, and many other things.

"There has been no period of special religious interest during the year but a larger number than

usual have united with the church, and there is much work being done. The students are proving themselves in the temperance campaigns and in the various other lines of service to the community.

Old boys returning for this celebration will be disappointed not to see some of the old landmarks of their days. The gymnasium, the thing in which we used to glory, especially because there was no other in the Island, is no more, the prayer rooms and the old science building have vanished: the kadjan covered rows forming the south western corner of the compound are only vague memories. Let your tears fall for them; for their deeds do follow them, and we call them blessed for the good they have done. But time makes ancient buildings uncouth, and new codes teach new duties with regard to the housing of aspiring youth. Among the many unpardonable sins of the present regime this one of demolition must stand as perhaps the most heinous. In place of the old buildings we now have a quadrangle of 14 model class rooms, 25 by 20: an upstairs dormitory, light, airy, commodious, and clean (at least it was clear before any boys went in there), and laboratories for Physics and Chemistry. An extension is now building which will add to the dormitory accommodation and give us a Physics lecture room. In addition to this work we have renovated the back of the church with a result that has been astonishing: we hardly expected such a metamorphosis. From having a

'white elephant' on our hand we have come into the possession of what is a most splendid building for many purposes. At present it is our dining hall. What has been done you can see, and many of you have seen. I think some of you may be interested to know what we are planning to do, especially as you are giving money for it. As far as I can see at present, the plans will include the remodelling of Ottley Hall, the putting of a second story on to the main part of the College House, and the erection of such new buildings in addition as to provide us with an adequate hall, a suitable library, reading room, a small museum, a manual training room, and half a dozen more class rooms, also a building for the lower and vernacular school. Besides this in buildings we need more ground for the boys to play on.

The future building plans are dependant somewhat upon our development here at Vaddukoddai of the work for the Inter Classes. We have now equipped ourselves with materials for the Inter Science and can give a very thorough course in Physics and Chemistry. Further buildings will be needed in case we have a large number of students. This we are preparing for.

This brings us to speak of the possibility of co-operation here at Vaddukoddai with the other missions in the work for Inter Classes. This proposal has been made to us by the authorities of Central and St. John's Colleges. It has grown out of the conviction that the London Matriculation is the



logical stopping place for the ordinary secondary school. Whether it will materialise is not at present very clear. Our position is simply that we shall go ahead with our work in this line and heartily welcome any co-operative plan that can be carried out.

In this report I have been conscious mostly of the upper school, but you know that now the lower school is really an integral part of us. There are two points to call your attention to in the Lower School. First we are about, at the suggestion of the Department, to take over the Tamil school that is held in this. We shall try to house it as well as we are housing our English department with separate rooms for classes as in the English. We shall also try to work out some scheme of co-ordination by which the study of the Lower School may not be so valueless as it appears to me now. Secondly, we have admitted girls to the school. There are only a few girls so far, but we expect a considerable number soon. This has been done because we came to the conclusion it was time the Vaddukodai girls had an equal opportunity with the girls of Manipay and elsewhere. Why we didn't do it before is something of a mystery.

A report of Jaffna College in these days cannot stop with the College. The other day some one said that by taking down the old hedge about the college compound we had annexed the fields to the south. We have done the same thing with regard to the Boys' English Schools of the Mission,

and now we have eight of them under the College, or affiliated with the College. The schools are located at Chavagacheri, Manipay, Karadive, Tellippalai, Atchuvelli, Uduppity, Pandaterippu, and Kangesanturai. They have a total enrolment of 1176, and are served by 75 teachers. The Drieburg School at Chavagacheri is under the able management of Rev. J. K. Sinnatamby, who is on the spot took after it. For a time the other schools were efficiently supervised by Mr. T. S. Selviah, one of our Old Boys. The rest of the supervision has been done from Vakkukodai. With such men as Mr. Navaratnam, Mr. Abraham, Mr. Kuruvilla, and Mr. John, all B. A.'s and Mr. Chellappah and Mr. Rice, in very many respects the equal of any B. A. for their task, the need of supervision is reduced to a minimum. I am restrained to stop for a further word regarding Mr. Samuel Rice who now lies seriously ill at the Manipay hospital. He is one of the finest of Christian gentlemen, and a most successful headmaster. May his life be spared to us and his family. Some distinct improvements have been made in the buildings and equipment of these schools. The largest additions have been made at Manipay and Tellippalai, where four class rooms have been added to each. We already feel the effect of taking the schools under the college in the number of boys coming to us and in their fitness for entering our classes. Our expenditure of time, energy and money is well repaid.

The meeting to-morrow, when we have as one of the subjects, 'The Jaffna College of To-morrow,' makes it unnecessary and undesirable for me to enter into any discussion of our general educational policy at this time. I think, however, I may state my creed as follows :

- To educate as many as we can.
- To educate as well as we can.
- To educate as broadly as we can.
- To educate as high as we can.

In conclusion, I wish to thank Mr. Constantine for presiding at this function and to thank you all for the interest you show by attending.

TUESDAY, JANUARY 2ND

On Tuesday, January 2nd, the Vadukoddai Church was nearly filled with a large audience. The chairman was the Hon. W. Duraiswamy, Council Member for the Northern Province. After a prayer and hymn the Chairman expressed his keen pleasure at being asked to preside. Though a Hindu, he had always held Jaffna College as dear as an old home, and he wished to show his appreciation of the liberal attitude of the College authorities, who in spite of his religious beliefs had given him a place of honour.

The first speech of the morning was on the subject, "The College in the Nineteenth Century." Mr. T. H. Crossette gave a scholarly account of the history of the College from its founding in 1872 down to the coming of Mr. G. G. Brown as Principal in 1908. The following was his address:—

"I have been asked to speak on the history of the College in the 19th Century. I do not propose to enter into a detailed history of the College, for that has already been done by Mr. J. V. Chelliah in his book entitled, 'A Century of English Education.' The book is now available for purchase, and you have a chance of reading the history at your convenience and leisure. I would like to draw your attention to the background of this history and try to place before you some of the basic principles that seem to have contributed to the development of the history of Jaffna College in the days of its inception and early growth.

I should say something on the beginnings of the College. The American Mission has the honor of having been the pioneers of higher education in Ceylon, if not in the East. The Batticotta Seminary, whose Centenary we are today celebrating, was a real seminary of new thought and high scholarship. No one can gainsay the fact that the present influential position of the leading Christian families in Jaffna, the high position of our Christian community, and the advanced state of our Christian civilization are almost entirely due to the pioneer educational work of the Batticotta Seminary. It produced eminent scholars and great leaders. The first two graduates of the Madras University in 1857 were two graduates of the Seminary who are said to have passed the B. A. degree Examination without extra preparation. This obscure cor-

ner of Ceylon was leading the whole of Ceylon and India about the middle of the 19th century in educational matters. Graduates of the Seminary became the leading officers under the Government and leaders in the different walks of life. But a deputation from America closed the Seminary in 1855. Perhaps it was natural for the home mission in America to feel that contributions made by the American Churches should be used for pure evangelistic work and not for training of officers to serve the British Government. There was an interval of 17 years between the closing of the Seminary and the opening of Jaffna College in 1872.

Some of the leading Christian graduates of the Seminary, who had received the benefits of higher education showed great foresight and a keen sense of responsibility in planning the formation of a college for the benefit of the future generations in Jaffna. They set to work in right earnest, raised funds and placed the administration of the College in the hands of a Board of Directors consisting of representatives elected by the people of Jaffna, irrespective of denominational differences. I would like to emphasize the fact that it was started by the people themselves and for the people of Jaffna. The beginnings of Jaffna College will always be associated with the revered names of Rev. T. P. Hunt and Messrs. R. Breckenridge, Samuel Hensman, R. O. D. Asbury, and others. Dr. E. P. Hastings, who

was the last Principal of the Seminary, became the first Principal of the College, and Rev. T. P. Hunt became the first Headmaster.

The period assigned to me falls into three epochs :

1. Father Hastings's Regime. 1872-1889
2. Son Howland's Regime 1890-1997
3. Son Hastings—Hitchcock Regime 1898-1908

This period I would call the H period in contrast with the one that follows which may be called the B period. Hastings, Howland, Hastings and Hitchcock—all begin with H, while Brown and Bicknell begin with B. This is a mnemonic to help the memory of posterity. When the B period passes away, may it not be that in the natural evolution of a cyclic order H may recur again doubly strengthened and the future historian of Jaffna College may have to refer to the Harrison—Hastings regime? You will pardon me for introducing the names of the Principals so prominently in connection \* with the history of the College. In the history of English Literature, we name the different epochs after the leading poet of that age, as Chaucerian age or Shakesperean age. In the history of the English people, we name the period after the leading minister, for the reason that each poet or minister controlled and directed the thought of his respective age. When reviewing the history of a College, it is but right to call each period after the name of the Principal who controlled



and guided the administration and policy of his age.

In a nutshell I may characterise the Hastings regime as the period of consolidation and grandeur. Dr. E. P. Hastings was a great administrator with a dignified personality. The Howland regime may be called the period of diffusion and expansion. Dr. Howland was an intellectual giant and a great spiritual leader. The Hastings-Hitchcock regime I would call a period of contraction and co-ordination. The Rev. R. C. Hastings was a born gentleman, who loved all Christians, irrespective of caste and rank and who tried to uplift the Christian community and the Christian church. Prof. W. E. Hitchcock devoted a quarter of a century of the best part of his life to the growth and development of Jaffna College. You may notice in the course of my remarks any justification for the division I have made.

I. The Hastings regime. The college occupied a unique position in the history of educational institutions in Ceylon. The College had no connection with the Department of Public Instruction in Ceylon and obtained no grant from Government. Dr. Hastings would not allow the policy of the College to be directed and restricted by the varying policy of the Government. There was no need then for the teachers to be dancing to the tune of the Inspectors, nor for the Principal to be directed by the numerous circulars of the Director of Education. Dr.

Hastings refused to have affiliation with any of the Indian Universities. Although he was strongly criticised by the public and by the friends of the College, he realized the evils of external examinations of a university which, in the words of Lord Curzon, was a course with a text book in one hand and the note book in the other. Dr. Hastings would admit no day scholars and insisted on every student being in residence. His main object was the development of character and this necessitated in his mind a sort of concentrated training to a definite band of students disconnected and dissociated from the outside world for a definite period and for a special course of training. Students were admitted into the College once a year after a regularly conducted admission examination. This admission examination was an important event in the educational history of the Peninsula. The date of this examination was announced in good time and candidates from all over the schools in Jaffna—Jaffna College was then the only college in the Peninsula—after passing the 6th or 7th standard in other schools, came in large numbers to gain admission. It was then a privilege for any student to gain admission. Some sixty or seventy candidates took up the admission examination, and about 25 or so were finally selected as the Freshmen for entrance into the College. This selected band was kept intact without any external adulteration and were put to test at the close of the 2nd year in what was known as the Preliminary Certificate Ex-

amination. The unworthy candidates were deleted, and the rest continued another year, when they passed through the 2nd public test of the College known as the Junior Certificate Examination. This meant a further reduction. Then at the close of the 5th year was held the last test known as the Senior Certificate Examination. The successful candidates of the final test, which was generally 6 or 7 out of the 25 or 30 first selected, were enrolled as graduates of the College. Each class had a distinct individuality and was known to the public and to the succeeding generations by a definite name. The first graduating class was known as Adam's class, for the reason that our first father was Adam, and the monitor of the first class that graduated was a certain Adam of Tellippalai. Another class was called the Bonney class, and tradition assigned various reasons for this appellation. I never discovered the exact reason for it. I used to remember, when I was in Jaffna College, the names of the graduates of each class, their order of merit, the year of their graduation, and numerous anecdotes describing their peculiarities and idiosyncracies.

The training given was sound and all round. In addition to a regular course of instruction in English and Tamil, there was a complete course in Mathematics, including Trigonometry, Astronomy, Surveying and Levelling, a full course in Science including Physics and Chemistry, a course in Philosophy, including Logic, Ethics, and Psy-

chology, so that graduates of the College were able to enter into any walk of life, while a few who were in the teaching profession were able to pass the Indian University Degree Examination as private students. It was not so much the instruction as the training and the habits of regularity and systematic study that enabled the graduates of Jaffna College under the old regime to come to the uppermost rung of the ladder, whatever profession or work they selected for themselves. The old regime of Jaffna College lasted for nearly 20 years and produced only 88 graduates, an average of  $4\frac{1}{2}$  for a year.

II. The Howland Regime, I would characterise as the period of diffusion and expansion as contrasted with the policy of concentration and consolidation of Dr. Hastings. Dr. Howland took charge of the College in 1889 and followed the policy and the footsteps of his illustrious predecessor. The situation had changed. The college was affiliated with the Calcutta University in 1891 to the F. A. standard, and in 1893 to the B. A. standard. The success of the students in the Calcutta University Examinations was phenomenal, with the result that the numbers on the rolls more than doubled. This led to the inevitable necessity of expansion—in the dormitories, class-rooms, and playground. Dr. Howland was a versatile genius, and was able to train students for the B. A. Degree Examination, lecturing himself in English Literature, Philosophy, Science, and Mathematics. I do not think that

we could point out to another scholar in India or Ceylon who was able to handle in such a masterly fashion such a grouping of Arts and Science subjects. Dr. Howland was a scholar in theology, and a gentleman of high moral and spiritual greatness. Most of the ministers of the Church owe their training and usefulness to the church to the influence of Dr. Howland. It was a great pity that such a great Principal could not continue, but had to resign in 1897 on account of the sudden illness of Mrs. Howland.

III. Hastings—Hitchcock regime. This appellation for this period was thought out by me, and I was amused to find subsequently that the author of *A Century of English Education* has given the same name. I would characterise this period as the era of contraction and co-ordination. This change was due to the forced affiliation with the Madras University as the result of the Curzon Commission and the affiliation of colleges on a territorial basis. Another reason was the gradual rise of other colleges in Jaffna. Numbers dropped, and the authorities sought co-ordination—first with the American Mission, then with the Government, and then with the Mission English schools in the Peninsula. This period of strenuous difficulty bore brilliant results. Since the affiliation with the Indian Universities, 27 men passed the B. A. degree Examination of the Indian Universities either as students or teachers of the College—most of whom are the shining lights of Jaffna today. Two of them have obtained

the M. A. degree. We may count amongst them the greatest astronomer in Ceylon, the late Mr. Allen Abraham; one of the greatest English scholars in Ceylon, Mr. J. V. Chelliah, M. A.; one of the ablest lawyers in the Island, Hon. Mr. W. Duraisamy; and others who occupy high positions of trust and responsibility.

In conclusion, a word about the late Rev. R. C. Hastings. His untiring business habits, his love for Jaffna and his personal interest in the welfare of every Christian family and his broad-minded liberalism will be enshrined in the hearts of all Jaffna men and women. As to the greatness of Prof. W. E. Hitchcock, who was his able lieutenant and who acted on several occasions as Acting Principal, we shall reserve our encomium for another occasion, for I will not make him more nervous than he generally is."

Mr. J. K. Sinnatamby spoke of the periods of Revds. Brown and Bicknell. The following was his speech:—

"Mr. Crossette has dealt with the period of the four H's and has left for me the period of the two B's. It is now fifty years since Jaffna College was started, and Mr. Crossette has thought it fair to take for himself the 36 years of the H's and leave for me only the 14 years of the two B's. He had his reason for this. For I am to speak of two B's, busy bees, who had wrought more changes in the 14 years than the 4 H's had done in the 36 years. These two B's—Brown and Bicknell—were buzzing bees too, running



about in motor cars and making much noise. Now to my subject.

It was on the 14th of March 1908 that a letter from Dr. Barton announcing the appointment of Rev. G. G. Brown as Principal of Jaffna College was read to the Board of Directors for their confirmation. And it was resolved that the Directors of Jaffna College cordially approved of the nomination of Rev. G. G. Brown as President of Jaffna College accepting the conditions stated in Mr. Brown's letter as they understood them, and agreeing on their part that, while they did not commit themselves to any scheme for a Union College, they gave Mr. Brown a free hand to propose a scheme for Union subject to the approval of the Board. In June Prof. W. E. Hitchcock, who had for many years been a Professor, and for some years the Acting Principal, was released for Mission work, and Mr. Brown assumed duties as Principal. He came fired with a zeal for a Union College, and his chief attention was therefore given to this subject. He was also full of youthful enthusiasm and planned and executed many changes in Jaffna College. Among the changes made by him the following were some:—

(1) Early in 1909, he formed a class in Jaffna College corresponding to the 6th standard in English Schools. Till then the lowest class in Jaffna College corresponded to the 7th standard. But Mr. Brown, who knew from his previous experience as a Missionary at Uduppiddy that English Schools at Uduppiddy, Atchuveli, and Karadive had only the first five stand-

ards, and that boys who passed the 5th standard from these schools were unable to join Jaffna College, formed a sixth standard in Jaffna College to make it possible for boys from the Mission schools to go direct to the College.

(2) Another change he introduced the same year was to admit day scholars with the restriction that their number should not exceed a third of the total number on the roll. Lack of boarding accommodation necessitated this change.

(3) The following year saw another change in the Boarding arrangements. Boarders from villages within ten miles from the College were given the option of spending their Saturdays and Sundays at their homes by enrolling themselves as weekly boarders. The Directors hesitated considerably to allow this change in the long established custom, but Mr. Brown insisted that this permission was a moral necessity, as the dormitories were so constructed that proper supervision was impossible. He also added that it was desirable that the Christian boys in particular should attend their own village Churches and keep in close touch with them placing themselves under the direct care of their own pastors.

(4) In 1912, Mr. Brown effected another important change by getting the Vaddukkoddai English High School affiliated with Jaffna College. Though at first the High School was only affiliated, in time this connection gradually developed into organic union, so that in time Jaffna

College began having its alphabet class.

(5) In 1913, as a result of the failure of the Union College scheme two important decisions were made. One was to develop Jaffna College into a Secondary School by putting up new Science Rooms and equipping them. The other was a still more important decision involving a change in the very constitution of the College. Till this time the A. C. M. or its Churches had no more claim for a seat in the Directorate than the C. M. S., or W. M. S. If there were more A. C. M. men in the Directorate than W. M. S. or C. M. S. men, it was by mere accident, rather than by constitutional right. Now that the Union College scheme had failed, it was resolved to bring both the A. C. M. and its churches connected with it into closer union with Jaffna College and the constitution was changed as follows:—

(1) That the number of Directors be not more than 15, nor less than 11.

(2) That the A. C. Mission be given the official right of appointing 5 members of the Board, besides the Principal, who shall be a member *ex officio*.

(3) That of the remaining members, at least 5 shall be members in good standing of one or other of the churches connected with the A. C. M. Thus of the 15 members of the Board at least 11 must be members of the A. C. M. or of the churches connected with it. The remaining 4 may be any Protestant Christian, resident in

Ceylon, interested in the work of the College.

"By the adoption of these changes Jaffna College became distinctly a College of the A. C. M. The above were the chief changes effected by Mr. Brown during his Principalship, which he resigned in 1915. His chief activities during the 7 years of his tenure of office were for bringing about a Union College. He had worked for this so vigorously and yet so patiently, that when he knew that his ambition could not be realized, he felt so disheartened, that he did not care to continue to be at the helm and steer the course of Jaffna College. The thing that made him feel the worse was that everything went on smoothly toward success, even the constitution for a Union College was agreed upon by the contracting parties, and yea, even a Tentative Board was elected according to this new constitution, when, alas, there came a sudden crash, a terrible crash, that threw the parties much further than they were before the Union scheme was proposed. This was a thing Mr. Brown could not bear. He had planned for a large Union College for Jaffna, long before he assumed duties as Principal of Jaffna College. Four of his best years were spent in trying to organise it. He had begged, and pleaded, and begged for it; he had made great sacrifices, and when the Tentative Union Board met at Vembadi on the 30th of June 1911, he had almost congratulated himself on his success. But, alas, before the meeting came

to a close, he found that he had been deceived. He had worked with the best of intentions, but he found that he had been misunderstood and even distrusted. He broke down under this failure, and it took sometime for him to recover and direct his energy to the development of Jaffna College. One of the greatest sacrifices made by Mr. Brown in his attempt to form a Union College was the loss of Sir Wm. Twynam from the Directorate. When the proposed constitution was passed by the Board of Directors on the 2nd of July 1910, Sir William, who had been the Chairman of the Board of Directors since the time the College was founded, announced his decision to withdraw from the Board, as he was not in sympathy with the proposed Union College. He asked to have it recorded that he disapproved of the sacrifice of Jaffna College for the sake of a so-called Union which, he was sure, could not last very long. No one regretted this action of Sir William more than Mr. Brown, and even this failed to damp his zeal for Union.

I should fail in my duty if I do not say a word here about the great influence wielded by Mrs. Brown during the time her husband was Principal. The calming influence she had over the rather sensitive nature of her husband and the gentle care she bestowed upon him at all times, contributed not a little to Mr. Brown's success in his work. Never before was the Principal's wife such an important factor in the College life and activities. She was a

teacher, nurse, mother, and friend of the students. There was no activity in which she was not interested. There was no student whom she did not know. Her counsel was valued highly both by master and students. Great was her influence on the conduct of the students, for no one dared to displease her or grieve her. Her Christian work was richly blessed, and there are many who owe her a deep debt of gratitude.

"In 1915 Mr. Brown resigned his work and Mr. Charles W. Miller was appointed to act till a successor was appointed. Before many months passed, Mr. Miller announced to the Board on the 24th of July 1915 that Rev. John Bicknell had been appointed Principal of Jaffna College by the Trustees in America subject to the approval of the Board of Directors. The Board approved the appointment unanimously, and Mr. Bicknell arrived and assumed duties early in 1916. His previous experience as Professor of Jaffna College enabled him to fall in line immediately, and the progress of the College was not impeded by the change.

At the time Mr. Bicknell assumed the Principalship, he found that a programme had already been made for an extension of buildings, and he set his hand with all his might not only to complete the plan already formed but to make further extensions and improvements. The rapidity and skill with which he got the buildings erected and furnished was wonderful. The completion and equipping of the new Science Rooms, the erection of the Hunt Mem-



orial Building and the new classrooms on the northern side of the Quadrangle have changed the appearance of the College premises, and tell the visitor in unmistakable terms that there is inside the premises in the College House an energetic soul planning and executing all these changes with magical rapidity, and yet with the strictest economy. The College compound was not spacious enough, and Mr. Bicknell touched the church compound with his magical wand, and lo! there arose new and spacious class-rooms for the Lower School and a large and beautiful Dining Hall second to none in the Island. Nor was this all. Mr. Bicknell's engineering powers extended further northward beyond the College compound. The existing teacher's houses were transformed, and new houses and compounds were acquired to accommodate more resident masters at Vaddukodai. Extension of buildings was not the only thing that engaged Mr. Bicknell's attention. If it did, we should call him a building Engineer rather than a College Principal. He soon realized that the poor work done in the feeding Mission English schools handicapped successful work in the college. The English schools at Karadive, Manipay, and Pandateruppu were therefore taken over by Jaffna College on trial for five years.

These schools came, therefore directly under the supervision of Mr. Bicknell within a few months of his arrival in 1916. At the end of the period he found that it was worth spending his

time and energy in improving the foundation for college work, and so in 1921 when the Mission offered all its schools to the College, Mr. Bicknell gladly took them over and has since improved them all. These English schools now form an integral part of Jaffna College and are helped from funds in America.

Having thus strengthened the foundation, Mr. Bicknell turned his attention upward and with the approval of the Board of Directors formed Inter-Arts and Inter-Science classes in Jaffna College. The beginning was a small one, but it was a brilliant one. Two students were prepared for the Inter-Arts examination, and both of them came out successful. It is true that once before three were prepared for this examination and all the three failed to pass. But these three were not regular students. They were partly teachers, or had other duties to perform in order to support themselves at College, and it was therefore no wonder that they failed to get through. Mr. Bicknell and his staff deserve our congratulations on the brilliant results obtained in the London and Cambridge examinations last time. These results have earned the confidence of the public, and today there are more than a dozen students preparing for the Inter Examinations of the London University. With one more word I should make room for the two prophets that are to follow me. The idea of a Union College has again cropped up, and the Board of Directors of Jaffna College have authorized the Principal to carry

on negotiations with the W. M. S. and C. M. S. But it is our sincere hope that this will not in any way act as a check on the development and growth of our dear old Jaffna College".

Mr. J. V. Chelliah, M. A. and Rev. J. Bicknell, B. A., B. D., then spoke on 'The College of Tomorrow'.

Mr. Chelliah said that, whatever may be the developments and changes of the future, certain great ideals of the Institution would always remain. The great educational ideal of the Batticotta Seminary was to make pupils think, instead of being satisfied with words, and to pursue their studies in a scholarly way. The speaker showed how this tradition was kept up by the College in spite of the examination system. He hoped that as years went by there would be no departure from this great ideal. Secondly, the founders of the Seminary believed in grafting western culture on the past of the Tamil race, and imparted a good education in Tamil Literature. This tradition was kept up by the College for a long time, but owing to the introduction of the English University examinations there were no Tamil studies for a time. The speaker foretold that the College would in the future take a leading part in the rising movement of the revival of Tamil Literature, especially by editing a series of books on Tamil learning. He appealed to the Old Boys to help the College in this work. Thirdly, the speaker said that as in the past the East and the West would work together. He showed how what was the

people's College at the start took the Mission into partnership later on. He anticipated that the time would come when there would be no distinction between the Mission and the people, so that the East and the West would work together as one in a People's College.

Mr. Bicknell in speaking on the same subject endorsed the previous speaker's remarks. He specially laid emphasis on the ideal of service which the College would continue to hold up before the students.

In conclusion, the Chairman remarked that he was sorry some of the officials of the Government had not been present to learn what ideals were throbbing in the hearts of people now, and to learn of the greatness of this College, which, but for the surrender of its independence, would be a university today. He hoped that the time would soon come when there would be a Tamil Principal.

#### AN UNVEILING CEREMONY

In the afternoon a portrait of Mr. E. A. Kingsbury, a former teacher of Mathematics in the College, was unveiled by Mrs. Bicknell. Mr. C. H. Cooke, and Mr. Cathiravatepillai spoke highly and feelingly of the qualities of head and heart of Mr. Kingsbury, and his great services to the College. Mrs. C. N. Cumaraswamy rendered beautifully the Jubilee song composed by her father, Mr. Cathiravatepillai.

## A PRESENTATION

A fine gold Medal was then presented by the Principal to Mr. C. H. Cooke. This medal was given by the Old Boys of Malaya for the long and honourable work Mr. Cooke had done in the College for 40 years. The Principal paid a warm tribute to Mr. Cooke's services and character, and Mr. Cooke responded very feelingly, and asked the Principal to convey his heartfelt gratitude to the Malayan Old Boys for their token of appreciation.

## THE PAGEANT

The Pageant on Tuesday afternoon was a fitting climax to the celebration of the Jubilee. Its aim was to portray some features of Jaffna life a hundred years ago, and to suggest the progress that has been made as the result of English education in the Seminary and Jaffna College. King Truth sent out his prime minister, Progress, to make a report on conditions in Jaffna in 1822. In the course of his travels, Progress flashed his light for a few minutes on several scenes, some showing the best side of life: hospitality, great desire for learning, and primitive justice, and some showing the less pleasant side of astrology, ceremonialism, absurd ideas of natural science, caste, and primitive educational methods. Progress reached the conclusion that here was a great opportunity for him to work, and a people who would appreciate the coming of Truth's kingdom. So, having made his re-

port to his king, it was decided to send out ministers to start a Hall of Light in Jaffna. The last act dealt with the Hall of Light thus established. Four missionaries bearing lighted torches entered, and lighted the torches of a number of boys who represented the students of the Batticotta Seminary. While the light was burning at its brightest, two black-robed figures representing the deputation of 1855 entered. Armed with fans, they proceeded to blow out most of the lights, leaving on the scene only six torches burning. Some of the torches showed a vigour that was unexpected, and resisted every attempt to blow them out, showing, as some one remarked, the great vitality of the old Seminary. Then, after an interval of partial darkness, the Principal entered, and had his torch lighted from those and the six survivors of the Seminary group. This symbolized the way in which the Tamil people were largely responsible for the starting of Jaffna College. After this the Faculty entered, the older members first coming in and lighting their torches from the Principal, and then passing their lights on to the younger members who came in later. Finally, about a hundred boys representing the present boys of the College marched in a stately manner, each bearing a candle, which he lighted from some member of the Faculty. The mass of lights on the stage formed a picture; for by that time the light had died out of the west, and the audience was in darkness. First the boys and then the Faculty passed off the stage



to music, and the choir left the scene last singing, "Follow, follow, I will follow Jesus", and then,

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

#### THE ALUMNI BANQUET .

The Alumni Banquet, closed the Celebrations. About one hundred and fifty persons sat down to a feast in Ottley Hall at eight o'clock in the evening of the final day of the Jubilee. Everyone was feeling in a pleasant mood because of the good weather, the inspiring addresses, and the excellent entertainment which had gone before; so the banquet bade fair to be a scene of real jubilation. After the coffee, at the call of the Chairman, Mr. J. V. Chelliah,

speeches were made. Mr. Arulampalam announced that the Jubilee Fund had safely swung past the half-way mark—Rs. 25,000—and would no doubt be successfully completed within the next few months, since very few returns had yet come in from the Straits. Other old boys who spoke were: Messrs Rasiah Joseph of Colombo, T. H. Crossette of Jaffna, Bates Vallipuram of Mysore, India, Proctor Thambiah of Tellippalai, S. R. Rajaratnam of Vaddukoddai, Kanagaratnam of Colombo, and A. M. Brodie of S. Thomas College. Mr. N. Selvadurai, Principal of Jaffna Hindu College, wound up a most interesting evening with some remarks on the necessity of solving the caste problem before we attempted other phases of nationalism.



## I

FROM DR. WILLIAM E. STRONG

My dear Mr. Bicknell :

It is my privilege as Secretary of Trustees of Jaffna College Funds to send to you, and through you to the College, a message of greeting and felicitation upon this its Jubilee year. It was hoped that in connection with the visit of a deputation by the American Board to its fields in India it might be arranged, that a representative of the Trustees should join in the celebration which is to mark December 31, 1922. Unhappily it has not been possible to provide this deputation ; it therefore appears that only by letter can we add our rejoicings and good hopes to yours.

We should like to review the history of the College and of the Seminary from which it grew on the ground and in the midst of the assembly that will gather there for that purpose. What a story it makes ; of its self-sacrificing labor, patience, courage, fidelity ! With what difficulty were the foundations laid in that day of small things when the Seminary began ! And through the century since, with what limitations and against what obstacles was the way forward attained ! All honor to the memory of those who for the love of the Master and of Jaffna and its people toiled hard and held on ; of Dr. Daniel Poor and Principals Howland, Hastings, and Brown ; of Messrs Kingsbury, Abraham, Hunt, and Joseph ; of the succession of American and Tamil men who through their personalities and their teaching wrought themselves

into this College and into the lives of its thousands of students.

And now we celebrate the result of all this labor of love, in which result we with you take pride and joy. We are grateful for the growth in plant and equipment ; for the building up of so able and loyal a faculty and staff of teachers ; for the substantial body of students, advancing in numbers and in quality ; for the alumni and their aid and enthusiasm ; for the College *Miscellany* with its record of the current life of the institution, breathing the spirit of comradeship and aspiration and bearing on its cover in the seal of the College the explanation of its power : "Jesus Christ the Light of Life" ; for all the rich accomplishment which Jaffna College realizes for us today we join with you in thanksgiving and praise.

And as we turn in thought from the half century past to that which stretches unseen before us, we join with you in earnest prayer that the favoring hand of God may bless the way ahead and make our College still more serviceable to the coming of His Kingdom in Jaffna and through the world. To that end may the days of celebration be days of fresh devotion, in which faculty and students and alumni and trustees and all friends and well-wishers may pledge themselves anew to help Jaffna College fulfil its high calling.

With fraternal greetings and most cordial good wishes both for the celebration and the College,

Most truly yours,

William E. Strong,

(Secretary of the Trustees of Jaffna College Funds.)

## II

FROM DR. FRANK K. SANDERS

I am glad to be able to join with many others in celebrating the Jubilee of Jaffna College. My father gave his life on behalf of the College. It was physical weakening, induced by months of money-raising in the United States, which led to his sudden collapse on returning to Jaffna to take up the work of organizing the College, of which he would have been the first President. It was out of a sense of loyalty to him that, on graduation from Ripon College, Wisconsin, in June 1882, I declined a much coveted educational position in the United States and went, on President Hastings' urgent invitation, to Jaffna College for a four year term from 1882 to 1886. When I received his call I knew next to nothing about the College, but I felt eager to invest a few years of my best energies in its service. Those years were happy ones, far more rewarding to me than to any one else, yet faithfully used in promoting the interests of the College as I saw them. When I returned to the United States, it was with a readiness to return to Jaffna for life, if that should seem to be feasible, but it has turned out otherwise.

It so happened that, by reason of special circumstances, the work entrusted to me was such as to bring me into very close contact with the two highest classes. My responsibilities were great and absorbing, particularly for one with so little experience, but I did my best, and look back upon those years with keen satisfaction.

I have always followed with interest whatever I could learn through the columns of *The Morning Star* about the faculty and students of those days and of their subsequent careers. We formed friendships which I hoped would be lasting, but the thousands of miles between Jaffna and America have put me out of definite connection with the great majority.

Of the Faculty with which I was intimately related only three are now living, none of them being related to the College today. Mr. Hitchcock was my senior colleague; Mr. Chelliah H. Cooke and Mr. Samuel Lee were among the younger members of the Faculty. Mr. Hensman and Mr. Kingsbury I remember well as older members of the Faculty. We were a very sympathetic and truly co-operative group.

Of the students who graduated in those days a number have died. Tambyah Cooke, our leading athlete, with whom I stood in very close relationship, passed away a few years ago, after just such a fine career as I would have predicted for him. Coomarasamy died before graduation. He was a lad of great promise. Tampu Buell, I hear of frequently as being a greatly beloved and trusted member of the educational staff of the Bombay Mission. Isaac Paul, who taught me many lyrics and folk songs, the use of which gave me great repute as a lecturer here at home, is still an honored pastor in Jaffna, whose brilliant daughter, now studying at Mt. Holyoake, I see from time to time. I have not space to speak of all



of those whose names come to me at this time of remembrance. I have greatly valued the occasional letters which have reached me from many parts of the Indian Empire and the Straits from one and another of them.

Once in a while I laugh over one of my earliest and rather striking experiences as an instructor at the College. I was invited to preside over the first meeting of the College Literary Society within a week or two of my reaching Jaffna. I felt honored by the choice and tried to preside with dignity. When the programme was about half over, I noticed a number of the older members edging toward a window or an exit and suddenly slipping out of sight. When many had gone, I checked the proceedings long enough to suggest that there were better ways of bringing the session to a close, if the students did not care to see it through. Promptly, one student brought me a slip of paper on which were written the words: "Sir, it's a snake!" Realizing that something unusual was going on, the session was promptly brought to a formal close. On adjoining to the outer verandah of Ottley Hall, which was then unpaved, we found a bucket brigade busily engaged in filling a small hole with water. It seems that, that noon, a tiny viper, one or two inches long, had been discovered in the near by recitation room, crushed under one of the heavy seats. The senior who was most learned in snakeology was away for the afternoon, but was sum-

moned post haste. He arrived while the Society was in session, made an investigation, determined upon the hole, and quietly sent in word for the formation of a bucket brigade. Soon after I reached the scene, a very tiny snake floated up into view, and then others, and finally the old mother—a hideous looking viper. If I remember correctly, there were, all told, some thirty-five little ones. That night, the old diamond-backed father was also killed, and the entire brood, after being duly inspected, were cremated and buried. This was a vivid experience for my second week in Jaffna! But it was never paralleled again.

Many other reminiscences crowd upon me, such as visits to Erlivativu, moonlight meetings, the reorganization of the Christian Society into the College Young Men's Christian Association, the organization of other student and village associations into the North Ceylon Union, etc. I recall how greatly I used to be interested in talks with individual students and by the weekly debates and addresses in chapel, which were reviewed in turn by each member of the faculty.

The circle of missionaries in those days was a very delightful one. They overlooked much that was youthful and bumptious, and admitted me into friendly fellowship as one of them. It was just as delightful for me to have so many of the representative Christian families of Jaffna receive me with the affection which came to me

because I was Jaffna born. My best experiences, however, after all, were in contact with the students of my classes. It was an inspiration to share in their ambitions and to help to shape their growing lives.

I rejoice over the College of today and its prospects. I had hoped to be able to see Jaffna again before so many years had passed by, and I still cherish a very earnest desire to do this within the next decade. If this becomes possible, my greatest desire will be to meet again the old students—now grandfathers probably—whom I knew so well.

Jaffna College was a good school for training men in the eighties, and doubtless is a better institution today. Only Mr. Hitchcock could give a sure verdict on this question. I wonder what it would be. Probably he would say that while the old College was abundantly worth while, the institution of today is full of promise and performance and is destined, under its fine leadership, to gain steadily a larger and more permanent place of usefulness in the Empire. Everyone who has had some share, however small, in the College will reach this expectation.

### III

FROM DR. T. B. SCOTT

We are watching with interest your plans for the Centennial of Batticotta Seminary and the Jubilee of Jaffna College. My first night in Jaffna was spent with Dr. and Mrs. S. W. Howland, then Principal of Jaffna College. I was most keenly interested in what I

said, and my interest never waned. I felt that while the actual school work differed little from schools in Canada, the many interests connected with the College, having for their aim the building of true Christian character were unique.

The emphasis placed on this and the very apparent success of it interested me keenly. Many of the leading men whom I met were able to say, "I was educated in Batticotta Seminary." These men stood out so boldly in the community that I was much impressed by the proof of the success that had followed the work of those pioneers in educational work in Jaffna. Later I was pleased to serve on the Board of Directors of Jaffna College, a taste I truly enjoyed because of my love for the College. To me was given a large share in raising the amount to be given by the Tamil people that the munificent gift proffered by the deputation from the American Board might be realized. The ready response to that appeal convinced me that the College held a high place in this estimation of the Tamil people of Jaffna.

But all of these evidences were but small when compared with the influence made upon me by working for years intimately with one of Jaffna College's very distinguished graduates, Dr. Albert Suppiah Curtis. If I was able to accomplish anything of value in Jaffna, I am convinced my work was more than doubled by the loyal co-operation of one whose convictions of truth were formed at Jaffna College, and whose high ideals for his countrymen were built into

his character by his years of association at Vaddukoddai with those who were chosen to be his teachers. Jaffna is rich in educational institutions, but none more worthy of honor than the one whose work you commemorate by the celebration now planned.

IV

FROM MR. & MRS. I. F. WOOD

We wish to send to our old home in Ceylon, and to our old friends there and their successors, very warm greetings, on this Jubilee of the College. Jaffna means so much in our lives that it is often in our thoughts. The years since we were there have flown fast, and our lives have been full, but nothing has ever displaced or dimmed the bright memories of Ceylon. We hope the highest and best things for the College. There must, of course, be changes and growth as the years go on, but the high Christian ideals which it had in the days of Dr. Hastings, and which we believe it has kept since, must not be lowered. We do not believe they will be. We believe God will guide you ever to better things.

We think of you, not as a mass, but as individuals whom we knew, or whose fathers and mothers we knew. If we should name those whom we remember it would be a long list. But all who were connected with Jaffna College, or whom we knew in any other way, may take this message as personal

salaams so them. All others who are connected with Jaffna College may be assured of our abiding interest in the institution and its problems.

FROM MR. & MRS. C. W. MILLER

To the Graduates, Students, Faculty and friends of Jaffna College:

Mrs. Miller and I wish to send to you on the occasion of the Jubilee of the College our greetings and heartiest best wishes. We wish we could be with you and participate in this most significant celebration.

We are thinking of Jaffna College as we knew it so intimately for a few years, of what we have read of its noble history, of all that it has stood for in Jaffna education throughout the years, and of the hundreds of men, old and young who are joining hearts and hands in the endeavour to make this Jubilee year a marked one in the history of the College.

During these days you will be taking large account of results. You will reflect on the significance of all the associations which together make up the influence we call the "education" given by this institution. You will try to come to some recognition of the value of those associations in the lives and characters of the men you have sent forth. And such a recognition will no doubt carry with it an ideal of the place you wish the College to hold in future years in the lives of Jaffna men.



I hope that such an opportunity will not be allowed to pass without a considered attempt to estimate the aims, methods, and materials of the part of the college work which is done in the classrooms, which is connected with the formal curriculum or course of study. I venture to express the belief that the education which most distinguishes Jaffna College graduates was not that obtained through the formal work of the classroom, but rather that acquired incidentally through contact with noble teachers, through the influence of the associated activities of the College life outside of the curriculum. If this be so, one is led to consider, as I have been considering the past few years, whether our curriculum is all that it should be. A most distinguished American educationist recently paid an extended visit to China and found that the curricula of the colleges there were tending to produce men of a subservient intellectual type, incapable of using the methods of scientific and independent inquiry and criticism to grapple with the significant problems of their own land.

Such a condition of things is sure to be found where a curriculum is fixed by authorities who know neither the needs of the students nor their background, where the transferring and acquir-

ing of Western "culture" is held to be the chief aim of education. The attempt thus made to produce men of the same mould by passing students of all types and races through the same machine of classroom procedure will be characterized in days to come as nothing short of iniquitous.

I trust that the Jubilee celebration of Jaffna College will not be allowed to pass without a solemn protest against the continuation of such a system and the conditions which are held to make such a system necessary. I know of no body of men in Ceylon whose declaration on such a principle would carry more independent weight than that of Jaffna College.

And as you look forward to the new day, in full realization of the handicaps of the present, let it be resolved that every means possible be provided for the enrichment of the college life. Let the formal curriculum requirement be considered as the incidental thing, and let us seek a reconstruction of the whole college life on the basis of those associations and activities which shall produce men of independent judgment, capable of and interested in seeing and thinking through and attacking all the problems which are now arising in the progress of a developing civilization.

VI

FROM DR. H. C. YORK

Let me say right now that nine years of other interests—including the five years of my own special mission effort to build up a "Mount Holvoake" for Porto Rican girls—have not sufficed to wean me from Jaffna or Jaffna College. I still carry about with me a choice selection of Jaffna views, which I show

to everybody who will look and listen; while my lantern slides of Ceylon once served to raise funds for our soldiers. It has been a deep satisfaction to me to know of the continued advance of Jaffna College educationally, to feel that it has continued to adjust and adapt itself to the changing needs of the community, and to see that it is reaching a larger and larger number of Jaffna youth.



## IN MEMORIAM

PROF. ALLEN ABRAHAM, B. A., F.R.A.S.

The educational world in Jaffna, and Jaffna College in particular, is very much the poorer by the passing away of Prof. Allen Abraham, B. A., F. R. A. S. on Friday, July 7th 1922, at 5 p. m. Mr. Abraham was ill with an abscess in the foot for only three weeks, and the news of his death came as a shock to many, who did not know that he was seriously ill. The funeral took place at his residence in Karadive at 3.30 p. m. on Saturday, and there was a crowd of relations, friends, and students present. The funeral service was conducted by Rev. Albert Kandiah, assisted by Rev. Isaac Paul. Three students of Jaffna College sang songs specially composed for the occasion. Rev. Isaac Paul, Mr. Abraham's Pastor for a number of years, gave a sketch of his life, and pointed out his great service to his College and country by his work and character. Mr. J. V. Chelliah, who had been a colleague of Mr. Abraham in the College for over quarter of a century, spoke of his intellectual capacity, his utter devotion to the College and his high character. Rev. J. Bicknell, Principal of the College, in an eloquent speech pointed out the various ways in which Mr. Abraham would continue to live here, and carry on his activities in the world beyond. The Senior students of the College drew the hearse to the grave, where Revds. Kandiah, Thomas, and Bicknell performed the last rites.

Subramaniam Ambalavanar, as Mr. Abraham was called before he

became a Christian, was born in 1865, and so was 57 years old at the time of his death. As a small boy he showed remarkable intelligence, and his teacher took him to the late Rev. T. S. Smith, the Manager of the Tellippalai Training School, who was so much struck with the lad's intelligence and his musical powers, that he undertook readily the entire care and support of the boy. His career at the Training School fulfilled the expectations of Mr. Smith, and although the smallest in the class, he always kept the first place. He was one of the very first to obtain the Vernacular Teacher's Certificate. After his graduation Mr. Smith thought that Mr. Abraham should receive an English education, and sent him to Jaffna College, where he was admitted in a higher class than the Freshman in spite of his scanty knowledge of English to begin with. He took the first place the very first term and never lost it, though there were a number of brilliant boys in his class. He carried off nearly all the first prizes offered to his class in the various subjects. Without special preparation he passed the Senior Local Examination in 1886, and graduated in 1888. He was for a time employed in the Tellippalai Training School, during which time he passed his Madras Matriculation Examination in the first division, standing high in the list. In 1891 he succeeded Mr. J. R. Arnold, as the Tamil Pundit of the College, and passed his F. A. Examination in 1893. On



the retirement of Mr. Kingsbury, Mr. Abraham became the chief Mathematics instructor. He passed the B. A. in 1896, the first one to obtain the degree without leaving Jaffna. For a number of years he taught the B. A. & F. A. classes Mathematics successfully. Mr. Abraham was an eager student of Astronomy, and he was honoured in 1912 by a Fellowship of the Royal Astronomical Society of England. His articles on Astronomical subjects in the *Miscellany* will be remembered by the readers. It will be of interest to our readers to know that a booklet on 'The Tropical Sky' by him will be shortly published. Mr. Abraham succeeded Mr. J. R. Arnold as Tamil Editor of the *Morning Star* in 1896, and gave up the work when this paper was made a weekly. Of his outside activities, we will speak only of two. He has been Secretary of the Jaffna Church Council since 1915. He was on the Executive Committee of the South India United Church, and planned to attend a meeting in Madura the week he died. He was one of the foremost temperance workers in Jaffna. If the island of Karadiye is "dry" today, it is due to his untiring efforts. His temperance addresses in the various parts of the Peninsula have been of great help to the people.

Mr. Abraham leaves behind him his second wife, two sons, one daughter, and a host of relations to mourn his death.

Of Mr. Abraham's intellectual ability more need not be said. He had a clear brain, and grasped

the essentials of problems quickly and unerringly. This was always in evidence in meetings of the Faculty, and Church Councils. He was a born mathematician, and a great Tamil Scholar. His was a culture that combined the cultures of the East and the West. He had a splendid voice, and was able to charm audiences by his Tamil addresses and by singing in a way that very few in Jaffna could rival.

One of the most outstanding traits of his character was the high ideal that he had of a teacher's profession. To him nothing was so great as to be a teacher, and that in Jaffna College. His belief in Jaffna College, and its great destiny, in spite of discouragements and criticisms. His devotion to his work, his punctuality, his willingness to take any amount of work, would put many a younger man to shame. It seems such a pity that he should not have lived to see the celebration of the Jubilee of the College. Yet God's will be done.

Mr. Abraham was very simple in his habits, humble, kind, and cheerful in his ways. Yet he had the moral courage to speak out his mind frankly and boldly, and act without fear, even when he knew that his action would bring him unpopularity. However combative he might have been in discussions, his mind was free from personal animosity and jealousy. His religion was not of the showy type; his was a faith that was deep and abiding. Knowing, as he did, Hinduism very well, his faith

in Christ's saving power was all world's work can be carried on the greater. only by men who are unselfish and devoted to their country and their God. Who will fill the breach?

Mr. Allen Abraham's life and character is a challenge to the young men who have had the privilege to sit at his feet. The

