

P L A N
of a
COLLEGE
for the

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Religious and Literary Instruction
of
TAMIL AND OTHER YOUTH.

Jaffna, Ceylon.

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COLLEGE FOR TAMIL AND OTHER YOUTH



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

These are particularly necessary when a most extravagant, and yet to the natural heart, most captivating system of superstition, founded in false philosophy, and supported by unnumbered corruptions in history, and in almost every branch of literature, is to be exploded to make way for the Gospel. Such is the case in Ceylon, and throughout India. Although it is in the highest sense true, that "except the Lord build the house they labour in vain that build it", it is no less true that God works by means, and commonly by means proportioned to the end. When Christianity, poor,

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poor, friendless, unprotected, outlawed, was to make her way against the learning, pride and power of a world, it was not enough that the Apostles united the most matchless purity of life to the most restless zeal and impressive eloquence; - they were indued with power from on high. While they could say and shew, "thus is was fulfilled as was written by the prophets", they could also say to the sick and lame, in the name of Jesus Christ of Nazareth rise up and walk." This was the seal of their commission, and their interpreter was the gift of tongues. With these in opposition to all the malice of satan, and to the whole current of human depravity, in the midst of fire, racks and gibbets, Christianity, which had gone "weeping from the cross of Calvary to the tomb of Joseph," soon ascended in triumph the throne of the Caesars.

But miracles have ceased, and the gift of tongues is taken away. Still the Missionaries of Christ in India have to contend, not indeed with the rulers of this world, not with persecution in its more horrid forms, yet with the same native depravity which was found among the ancient Heathen, and with systems of idolatry not less corrupt than theirs, not less intermingled with vain philosophy, not less firmly imbedded by custom in the heart, or intwined by early association around every fibre of the soul. In what manner then can they prevail? Undoubtedly by using those means for the propagation of christianity which have taken the place of miraculous gifts. Though tongues are not given, languages may be acquired; though miracles are not now performed, they are still capable of being brought in evidence; and though the fulfillment of prophecy is not so distinctly passing before our eyes as if we saw the destruction of Jerusalem, yet as more prophecies have been fulfilled, and the truth of Christianity has been attested by them for so many ages, the proof of which may be drawn from them is even stronger than it was in the days of the Apostles. But, to give efficacy to these means in India, knowledge must be increased-greatly increased.

It is impossible for those not intimately acquainted with the existing state of things, to conceive how the Gospel labours in India. Not one of those evidences on which Christianity so safely reposes her claim to "all acceptation," can be fully apprehended here. The internal evidence, from the purity, simplicity, wisdom and sublimity of the Sacred Scriptures, are little understood, and less regarded; and the external evidences can scarcely be brought at all into view. If we speak of prophecies which have been fulfilled, the history of the times when they were spoken, and when accomplished, is alike unknown. No impression is made. If of miracles, we are met at the threshold with unnumbered miracles, vastly more marvellous than any of which we can speak. They mock comparison. Besides, the belief that miracles are an every day occurrence prevents them from being considered as a divine attestation

attestation to the truth of Christianity. To bring the evidences from prophecy and miracles to bear at all upon the natives of India, they must first understand something of history; and enough of true science, at least, to know what a miracle is. They must be taught to bring their credulous belief in every thing marvellous to the test of reason, and understand the difference between truth and fable. They must think, compare, reflect -- which the great mass of people in India never do! They must be instructed; general knowledge must be disseminated; -- and it might easily be shown, that so contrary to fact and experiment are the principles of Geology, Natural Philosophy, and Astronomy, as laid down in their sacred books, that even a superficial acquaintance with these branches of science would explode their systems; and with them of course materially affect the credit of the books which contain them. Hence the great importance of extensive school establishments.

The American Missionaries in Jaffna, Ceylon, have, in common with most Missionaries in this part of the world, directed much attention to the establishment of Native Free Schools. They have also, in consequence of their local situation, in a country where living is cheap, and where the restraints of caste are less than in most parts of India, been able to collect under their immediate care, and to support and educate, connected with their families, a considerable number of Heathen children of both sexes. Of these there are now subject to their entire control, and supported by the Mission, 105 boys and 28 girls. Of the former more than twenty are already able to read, and more or less imperfectly to speak, the English language. They are all, according to their age, instructed in the first principles of Christianity and in Tamil literature; and a few understand something of Geography, Grammar and Arithmetic. Such as have been longest under instruction are now so far advanced as to be able, with proper helps, to prosecute the higher branches of Tamil learning; to enter upon the Sanscrit; or to apply themselves to European literature and science, as might be found expedient, to fit them for service under Government, for Teachers of Schools, for Interpreters, for Translators; or if pious (as some are hopefully so already) for Native Preachers. But, situated as they are at the five different stations of the Mission, they cannot advantageously pursue their studies for want of the necessary ^{or S} ~~instructions~~ and other helps. Were each Missionary, under whose care their elementary knowledge has been acquired, to devote himself to the instruction of a class of these youth, it would not only be, at great disadvantage for want of books, mathematical instruments, and philosophical apparatus, but would involve an unwarrantable expense of that time which should be devoted to the more appropriate work of the Missionary. They must, therefore, be dismissed when little more than a foundation is laid for subsequent useful attainments, or be collected into a central school or College. To do the

the former would be to abandon almost all the great advantages of the Free Boarding School System, by which the heathen children and youth are rescued from the contaminating influence of idolatry, and educated as Christians in the midst of Pagans; - an object as full of hope and promise to the Church, as it is dear to the hearts of those engaged in its pursuit. To attempt the latter, therefore, appeared the only resort. It is this circumstance, mainly, which led to the present plan; and it forms the principal apology of those who propose it. They might say, indeed, that a large Tamil population on this Island, and some millions on the Continent, need the aids of a literary Seminary; - that there are many native youth of good talent who would prize its privileges and employ them for the good of their countrymen; and that there are respectable young men of Portuguese and of Dutch descent, who might, by means of such an institution, be made capable of conferring most important benefits on that large class of inhabitants in Ceylon.

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

It was this view of things, and not any overweening confidence in their own abilities for conducting such a plan - not any desire of bringing themselves before the public - not any example of other Missionaries, that influenced the projectors of this institution. Nothing less than an imperious sense of duty could have led them from the quiet pursuit of their appropriate and delightful work, of preaching the Gospel publicly and from house to house, to attempt forming an Institution which must involve them in care and increasing responsibility, with the prospect of seeing it little more than happily begun, before the scene of their labours on earth is forever

forever closed. But when the conviction that something must be done, led to this design, it rose upon the mind attended by all the great considerations which affect the temporal and eternal interests of a large heathen people, and which are as weighty as the last command of our ascending Saviour - as pressing as the necessities of millions perishing in ignorance - solemn as death and judgment - and vast as eternity. It is therefore because necessity is laid upon them, that the American Missionaries in Jaffna propose, by the help of their friends and the friends of humanity and missions in India, Great Britain, and America, to found a College for Tamil and other youth.

OBJECTS OF THE COLLEGE

I. A leading object will be to give native youth of good promise a thorough knowledge of the English language. The great reason for this is, that it will open them the treasures of European science and literature, and bring fully before the mind the evidences of Christianity. A knowledge of the English language, especially to those designed for Native Preachers, is in this point of view, important almost beyond belief. Their minds cannot be so thoroughly enlightened by any other means. In some parts of India, where the inhabitants are more of a reading people, where they enjoy the advantages of the press, and where epitomes, if not larger works, on European science are circulated, the case is somewhat different. The treasures of the English are, to a small extent, transferred to the native languages. Owing to this, no doubt, and considering the facilities they have for further enriching the common dialects from the stores of European learning, the venerable Missionaries at Serampore have seemed to disparage English studies for Natives. As their opinion on this subject is apparently opposed to a leading object of the contemplated institution, it becomes necessary to examine it, though from so high and so much respected authority. In speaking of communicating "European science and information" to their students by elementary treatises in the native languages, they say, "Those who think that English would more effectually enlighten the native mind, may be asked, how many of those ideas which have enlarged their own minds were imbibed from their Latin studies?" The principle laid down in the section from which this is quoted, "to begin with elementary ideas and gradually advance as the the minds of youth expand", is readily conceded; and the importance of having elementary treatises in the common dialects prepared as fast as possible, is also acknowledged and felt; and it is earnestly wished that such treatises were greatly multiplied, and widely dispersed among all classes of the native inhabitants: but for students, and especially for those designed to be Preachers of the Gospel, that "little is necessary beyond perspicuous epitomes in their own language, explained and illustrated by regular lectures,"

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cannot easily be granted. What epitome of history could present such a view of the state of the world at different periods as clearly to illustrate the prophecies - give anything like enlarged views of individual or national character - or show the different grounds on which the Christian religion rests in regard to the testimony of authors not Christian from that of the Heathen mythology. What abstract of geography, natural history, natural philosophy, chemistry, mineralogy, botany, and more especially of moral philosophy, of the philosophy of the mind, or of theology, could supply the place of the valuable English books on these subjects. Well conducted lectures would certainly do something towards making up the deficiency, but much less than might be supposed. The most extensive course of lectures must be limited, and the subjects examined must either be few, or be treated in a very superficial manner; and when the voice of the instructor ceases, the pupil ceases to learn. Besides, hearing without study can never make a man learned. Lectures and abridgements are principally useful to those who have read somewhat extensively.

But the argument against any thing more than simple elementary treatises, is, that the "youth, and even those above the age of mere youth, respecting European ideas, are still in a state of mental infancy." and why? Because European ideas are still locked up in European languages. Give them the key give a native youth the language, and he may become something more than a babe in knowledge. Indeed some are known, who, though scarcely at the age of manhood, are capable of deriving, and to derive, as much benefit from Mosheim's Church History, Scott's Family Bible, the Encyclopedia Britannica, or almost any book in English, as an English lad of the same age. Have these students then no advantage over an epitome scholar; or no more than a Latin scholar in England has over one who understands only his own language?

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

privileged Sanscrit scholar. Far from it were all that is valuable in history, in the arts, in metaphysics, ethics, law, physic and divinity, which is found in all the languages of Eastern Asia, living and dead, put in the balance with what is contained in English on the same subjects, or in any other calculated really to enlarge the mind, and form it to correct and manly thought, the treasures even of a small, but select English library, such as a Native might read, would outweigh them all.

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

Even the knowledge of Sanscrit, whatever may be its value in Bengal, can not be compared to the English in importance here. To a select few, it would doubtless be of very much service. It would enable the Native Preacher, or Assistant, to explore the hidden recesses of Heathenism, expose the absurdities even of the more sacred parts of the system, and meet the most learned Bramins on their own ground. But for all, or even a majority of Native Preachers, much less the inferior classes of students, to be able to do this would be of little use, compared with the power of drawing freely and constantly from the rich repositories of Christian knowledge in the English language, for the purpose of confirming the faith, enlarging the powers, and invigorating all the graces of the Christian convert. It is to be remembered that the most effectual method of combating error is to make known the truth. It must, therefore, be more important to have a thorough knowledge of the Christian system, and of the arguments which support it, than to understand all the mysteries of Braminism, or any other system of superstition or idolatry. This is more especially the case, when we attempt the conversion of an ignorant people, who do not understand the fascinating mysteries of their own system. By making ourselves acquainted with the arguments which support the religion of their fathers, and then bringing them before the

the people. (however accompanied by proofs of the fallacy of the arguments, and the absurdity of the system which they were designed to support,) the result, in almost every case, would be, to condemn them the more in error; because, through the force of prejudice, their minds would be wholly occupied in seizing and making use of the weapons thus put into their hands. The great mass of the Tamul people are exceedingly ignorant, and even most of the Bramins and Priests know little of their own system. Whatever, therefore, this system may be, as to the principles on which it is founded as concealed in books, it is practically what it is seen to be among the common people; and as such it is to be met and refuted. But to do this, the preacher who understands the common dialect, and the common dogmas of superstition, is furnished, so far as respects the great mass of the people, with whom is his principal business; and even were he to encounter a learned Bramin, he might by a clear exposition of the Christian system, accompanied by the proofs in defence of it with which a good knowledge of English books would furnish him, do more to induce conviction, than he could by entering, with every advantage that the Sanscrit could give, into the endless labyrinths of Hindoo Philosophy, and all the mysticisms of the Braminic schools. Indeed it deserves very serious consideration, whether, from the known principles of the human mind, too free and frequent intercourse with the Heathen writers of the highest class, might not weaken, insensibly, the very weak faith of the real Christian convert, and completely overthrow that of the nominal Christian; and whether, while the young student is so deeply imbued with Sanscrit learning, he might not receive also too great an unction of Heathen Philosophy: especially when it is remembered that he pursues his studies in a Heathen country, where temptations to idolatry press him like the atmosphere on every side. On the contrary, is there not much reason to hope, that a constant perusal of the best English authors, would almost insensibly mould the piously inclined student into the temper and habits of the confirmed Christian. Certainly it cannot be doubted, by any who have felt the pernicious influence of the Heathen classics upon their own minds while at school, (where unhappily the mythology of Greece and Rome is more studied and better understood than the religion of Christ,) that the study of English Christian writers must have a much more salutary moral influence than the cultivation of eastern literature by a constant and familiar intercourse of the most plausible and subtle heathen:- and it is the moral influence which the projectors of the present Seminary wish to keep primarily and most distinctly in view. Should it even appear singular, they are not ashamed of the singularity of attempting to found a college, not so much literary as religious; and, indeed, literary no farther than learning can be made

made auxiliary to religion. In a word, their design is to teach the knowledge of God — to exhibit His character as seen in creation, embracing all natural objects:— in providence, involving the history of the world:— in redemption,

combining the moral depravity of man with the justice and mercy of God; and developing all the important relations of the creature to the Greater for time and for eternity. To effect this, no medium of communication is thought to be so safe, so important, as the English language. To promote the cultivation of English will, therefore, be a leading object of the college.

II. Another object will be the cultivation of Tamul literature. To maintain any good degree of respect among the native inhabitants, it is necessary to understand their literature, The Tamul language, like the Sanscrit, Hebrew, Greek, &c. is an original and perfect language; and is in itself highly worthy of cultivation. The high or poetic Tamul, is, however, very difficult of acquisition, and requires all the aids which the college is designed to furnish. The Pouranas, and all the more common sacred books, are to be found translated into high Tamul, in which they are read in the temples; and it is particularly desirable that some at least, if not all, of those who are set for the defence, or employed in the propagation of the Gospel, should be able to read and understand them. This would give to Native Preachers here, in a degree, the same advantage which the knowledge of Sanscrit gives them in Bengal; and would also bring into their service those poetic productions which are written in opposition to the prevailing idolatry, and thus assist their attempts to destroy it.

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

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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 most important aid to the interests of learning and Christianity.

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

IV. It will also be an object to give a select number a knowledge of Hebrew, to assist them in obtaining a correct acquaintance with the word of God; with a view both to explaining and translating it. The Hebrew being acquired with vastly more ease than the Sanscrit, this branch of study might readily be extended so far as circumstances should require; and even in some cases the Latin and Greek might be added.

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

GENERAL PLAN

To accomplish these designs, the following general plan for the Institution is proposed.

I. LOCATION. The College will be located at some convenient place in the district of Jaffna.

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II. BUILDINGS. A College Edifice, for Hall, Lecture-rooms, Museum, Library, and Philosophical Apparatus;— A Chapel;— and, at a convenient distance, building for Students, Store rooms, &c. &c.

III. A LIBRARY, Philosophical Apparatus; and, to as great extent as can be conveniently obtained, a Museum.

IV. OFFICERS. A President, who shall have the principal direction of the Seminary, and also give lectures on Natural and Revealed Religion:— three European or American Professors (viz.) a Professor of Mathematics and Natural Philosophy, a Professor of the Greek and Hebrew languages, and a Professor of the Theory and Practice of Physic; each of whom shall deliver lectures, and superintend the studies in his department; also one Native Professor of Sanscrit, and one of Tamul, with three Tutors.

V. STUDENTS. Youth of any Caste, Sect, or Nation, between the ages of twelve and twentyfive, may be admitted to the privileges of the Seminary; the terms of admission for native youth to be, a facility in rendering the English New Testament into Tamul, a knowledge of the Tamul Dictionary called Negundoo, and a good acquaintance with the leading principles of English Grammar, and the ground rules of Arithmetic. In cases of extraordinary promise, youth may be entered without any knowledge of English, and pursue the Tamul studies only; but such youth cannot be admitted on the foundation, or take regular standing in a class.

VI. CLASSES. There shall be six classes, corresponding with the years of College standing, each under the particular direction of its Professor or Tutor; and also a select class of Sanskrit, and one of Hebrew, each commenced once in three years, which shall be the course of study in these two languages in connection with the regular studies of the Seminary.

VII. Studies. (1st Year) Tamul poetry, select English Authors, translating English into Tamul and Tamul into English.

(2nd Year) Arithmetic, Geography, Chronology, Abridged History.

(3rd Year) Phetoric, Mathematics, Geometry, Natural History.

(4th Year) Natural Philosophy, Chemistry, and Mineralogy.

(5th Year) Astronomy, General History, and Logic.

(6th Year) Philosophy of the Mind, Evidences of Christianity, Natural and Revealed Religion.

Connected with these will be the daily study of the Holy Scriptures, in different languages, the Bible being, to as great an extent as possible, the Text Book of the College. There will also be occasional exercises in speaking and composition.

VIII. LECTURES. There shall be every morning a short lecture on some portion of Scripture, in Tamul or English at pleasure, by the President, or one

one of the Professors, at which all the College shall be required to attend. Also a daily lecture, or recitation, for each class in its different studies; and a public lecture each week alternately by the Professors in their own departments. The president shall give each month a lecture on the evidences of Christianity, or on some branch of natural or revealed Religion, which lecture shall be transcribed in Tamil and English by each student.

IX. EXAMINATIONS. There shall be a private examination of each Class half yearly, by the Instructions of the College; and publicly once ^{each} ~~every~~ year before the Governors and Visitors; at which such prizes shall be given to the two higher Classes, as the funds of the Institution may allow, and circumstances render desirable.

X. ANNIVERSARY. There shall be an annual public exhibition, by the senior class, at the end of their College course; at which, disputations, essays, orations, &c. previously assigned, shall be delivered; and those students who are found deserving shall receive in public an honorary certificate signed by the President.

XI. SCHOLARSHIPS. Should funds be provided for the support of Scholarships, such youth as promise special usefulness in the Ministry, in the practice of Physic, in translating, or in teaching, will have the privilege of prosecuting their studies, after the regular period is expired, on being elected by the Board of ~~Governors~~

XII. GOVERNMENT OF THE COLLEGE. The immediate control of the Students shall be by the resident and instructing officers; but the control of the ~~insti~~ institution shall be with the Board of Governors; consisting, with their approbation, of the Collector and Provincial Judge of the District of Jaffna "ex-officio", of the President and European or American Professors, and of the American Missionaries in the District for the time being. This Board shall elect all officers, - direct the appropriation of funds, - hear appeals of the Students from the Instructors, - admit students on the foundation, - expel them if necessary, - and give the honorary certificates at the end of the College course. To transact the business of the College in these various respects, they will appoint annually a Treasurer and Secretary; the former of whom shall manage all the pecuniary concerns of the Institution, and the latter keep a fair record of all important transactions, and make an Annual Report of the state and progress of the Institution. There shall be a board of Visitors, consisting with their consent, of all the Reverend Missionaries in the District, not connected with the Seminary, and such other ~~Gentlemen~~ as the Government of Ceylon, (should they see fit,) may appoint; which Board may attend the Anniversary, hear the public examination of the Senior Class and their exercises, - examine the accounts of the Treasurer, - receive the report

report of the Secretary, and make themselves acquainted with the situation of the Seminary generally; concerning which it will be expected that they make a short statement, to be published in connection with the Secretary's Report, in India, Great Britain and America.

XIII. FUNDS. These may be permanent and disposable; the interest only of the former to be applied to the uses of the Seminary, and the latter to be expended as exigencies may require. Of these funds, after the ^{CURRENT} correct expenses of the Institution are defrayed, there shall be formed a Foundation, for the support of such youth, while pursuing their studies, as may be elected to its privileges by the Board of Governors. That this foundation may receive the greatest possible number of youth, the expenses of instruction will be made light, by the officers who are in connection with the American Mission performing their duties gratuitously. The support of a large number with moderate funds, will also be facilitated by the cheapness of living here, which, so far as Natives are concerned, is less perhaps than in almost any part of India. The whole expense of food, clothing, books, and incidentals may safely be estimated, on an average, at twenty-five Spanish Dollars a year for each student.

Should any friend of the College, or of the Heathen provide the means of supporting a youth through the course, he will have the privilege of selecting and naming such youth; and should any be induced to devote a sum to this object the interest of which shall be sufficient for such support, he may while he lives, and after him his successors, name a youth to be supported, from one period to another, so long as the college shall stand; and should anyone take sufficient interest in the object to devote a sum to found a Professorship, either Native or European, say for a Native £.2000 or European £. 5000, the professorship established so established shall be named after the donor. Moreover, should any distinguished benefactor soon arise, and devote a considerable sum towards founding the College, the institution, by leave of such generous individual, will bear his name; the decision to be made within two years from the date of this Plan, by the Board of Governors.

All the permanent funds shall be securely vested on interest in some public stock, or other more eligible manner.

CONTEMPLATED BENEFITS

We come now to the benefits of the Institution, which have, however, in part been necessarily anticipated.

The subordinate benefits are such as always attend the introduction of light and knowledge among an ignorant people. Agriculture and the mechanic arts will be improved; learning will rise in estimation, and gradually obtain a dominion over wealth and caste; the native character will be raised; and the native mind, freed from the shackles of custom, which now confine all in the

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the beaten track of their ancestors, will imbibe that spirit of improvement which has so long distinguished and blessed most Christian countries. It is not want of mind which leaves Asia at so great a distance behind Europe in the march of improvement. It is the want of a spirit of enquiry and willingness to improve. A College, such as this is intended to be, would give a new tone to the whole system of education in this district; and exert an influence which would be felt in every school and village. Nor is it to be doubted that this influence will be favourable in a political point of view; it will be purely intellectual and moral; and the blessings of a good government must be more prized in proportion as the people become more enlightened, more capable of comparing it with the tyranny of their own petty princes, and more sensible of the necessity of assisting to support its requisitions. Such a Government as the inhabitants of Ceylon, and British India generally, at present enjoy has nothing to fear from the diffusion of pure learning, or the propagation of Christianity; but much to expect.

One direct benefit to the government, and that of no small importance, distinctly contemplated in this Seminary, is the raising up interpreters, translators, English teachers, &c. for government service. The advantages of this must be appreciated by all those gentlemen in the civil service, who, in their official duties, have intercourse with the Tamul part of the population. Among a people so litigious as the Malabars, and at the same time so removed from the observation of their rulers, by difference in situation, customs, and language, the impartial administration of justice becomes a most perplexing and difficult concern. The mass of the people are so bound together by the ties of caste, family, and interest; and are at the same time so regardless of the obligations of an oath, that those of the same class cannot be made to testify against each other. A native of influence can, therefore, scarcely be brought to justice. His course of life, however bad, is known principally by those who are under his influence. He may be the leader of a gang of robbers, and it may be known,--even particular acts of his degradation may be pointed out, while the most active magistrate is unable to convict him for want of evidence. How much then must the course of justice be impeded in its descent to the lower classes, when, in addition to all this, the interpreter at any court may give what colouring he pleases to the evidence which he is the medium of transmitting, with little danger of its being discovered. If he is not above the influence of a bribe, the cause of truth will be sacrificed to his love of gain. Were the knowledge of English more common among the natives, they would act as checks upon each other, and render the practice of bribing less common. Could those gentlemen, who have the administration of justice, themselves acquire a knowledge of the native language, the end might be better answered; but the Tamul is so difficult of

of acquisition, that for a foreigner to speak it readily, and to understand it when it is spoken rapidly and indistinctly, would require a study practice of a very considerable proportion of the whole period of a usual residence in India. To disseminate widely the knowledge of English, and to open the avenues of approach to the seats of justice, seems therefore the most practicable course. Should the head men, and those who hold the principal native offices under government, have such a knowledge of English as this Seminary is designed to give; and that connected with the sound Christian principles which would be constantly instilled into their minds, how easily might the gentlemen of the civil service confer with them, and learn the existing state of things in every section and corner of the country. The English Government has, therefore, in pursuing an opposite course to the Dutch, and encouraging the cultivation of the English language among natives, shows a policy as wise as it is generous. It may be more, especially when connected with Christianity, to consolidate and perpetuate their vast empire, than their numerous fleets and armies. To assist in this great object, by raising up a large body of good English scholars from the natives, who may be able to act as interpreters translators, and teachers of schools, in which others may learn the language, must certainly be a direct and not unimportant benefit.

It is not intended by these remarks, to sink, for a moment, the vastly more important moral and religious benefits of cultivating English, which have been already mentioned:— and, to what has been said, it might be added, that the importance of the English language is very much increased by the fact, that it seems destined to be, in a higher sense at least than any other, a universal language. The two great nations with whom it is vernacular, occupy immense territories, (those of the British nearly compassing the globe,) and by means of a vast commerce, carried on in English, have direct intercourse with almost every part of the world. It is from these nations also that missionaries, and the agents of Bible Societies, are going forth and making establishments "wherever the voice of man is heard, or his footsteps seen". The consequence is, that among savage nations, whose language is unformed, the English is gradually taking the place of their barbarous dialects; and among nations more civilized, though it is not supplanting the native languages, it is extensively cultivated in connection with them, as a means of obtaining profit and distinction. When, therefore, we consider that it is already the great repository of science and Christianity, we cannot but believe that it will be a most important medium of enlightening the world.

(Contd. P: 16)

But, not confining ourselves to one branch of study, and leaving also the collateral advantages to be arrived from the Seminary, the great benefit to be contemplated is the propagation of Christianity. While every friend to learning and humanity will rejoice to see such a melioration of the condition of his fellow men as the Institution is designed to effect, the Christian, who feels himself under obligation to do all in his power to promote their spiritual and eternal good, will view with peculiar and higher interest the bearing it has upon the great object of his desires and hopes. That it may be made a powerful instrument in the propagation of Christianity, will appear further from a few particulars.

1st. The light of erudition and science is always favourable to Christianity. It courts inquiry, and the more it is examined the wider it will be disseminated.

2nd. As Christianity is rational, and heathenism absurd, they cannot long subsist together in an enlightened state of society. The latter must be exploded.

3rd. The Boedhist and Pauranic systems, which now prevail throughout India, are both gross departures from the doctrines of the Vedas, and contradictory to the principles advanced by the best ancient authors, even in Tamul. If then the sacred books are brought to light by the study of high Tamul and Sanscrit, the present systems may be combated with some success from the very writings in which it is pretended they are taught.

4th. The principles of Geography and astronomy, as taught or recognized in their shasters, such as that the earth is an extended plane, - that the sun goes round the earth every day, - that eclipses are caused by a serpent devouring the sun or moon, are so clearly capable of being demonstrated false, that this is a very vulnerable point of attack upon their sacred books. Indeed, in so many respects do these books depart from sound philosophy, that they cannot bear the light. The doctrine of transmigration, which is the soul of the Pauranic system, cannot be received by an enlightened mind, trained to independent and unbiassed thought; especially if that mind can borrow light from the Sacred Scriptures. The doctrine of five elements, which is interwoven with all their superstitions, can be easily overthrown by the merest empiric in chemistry. Their cosmogony, or birth and successive regeneration of the world, and their chronology, embracing four ages of many thousand years each, are no less absurd, and scarcely less easily refuted. Indeed if light can dispel darkness, and if progress in science and literature is unfavourable to superstition, then the operation of a literary seminary must be favourable to Christianity.

Contd: P. 17.

5th. But as the spread of the Gospel is more effectually promoted by disseminating ^{the truth} through than by repelling error, the chief thing to be considered is the light which would be thrown on the evidences of Christianity. With the aid of such a Seminary, a native youth may be taught to understand the nature of the proof to be derived from prophecy and miracles, and to put it in the balance with the supposed evidence in favour of idolatry. He will know that prophecies were delivered a long time previous to their accomplishment, and that this could not take place except by inspiration. He will know also, that miracles have been wrought to attest the truth of Christianity, such as God only could empower men to work, and that this has never been the case with any heathen religion, and though the Bramins may tell him of stupendous miracles, he will ask "Were they ever wrought ?" Beginning with the earliest ages of the world and tracing in history the rise of nations, languages, and religions, he will begin to doubt the fables concerning the descent of his nation from the gods, the divine origin of his language, and the authenticity of his religion; and he will be able, not only with understanding, but with some good degree of impartiality, to examine the word of God and compare it with all that he has been accustomed to hold sacred. He will do this too, while enjoying every attainable means for being thoroughly imbued with the principles of Christianity, having constant intercourse with the best English authors, and making the Bible itself his daily companion. Should he then enter the Seminary a heathen, he would almost assuredly, unless both speculation and experience mislead, leave it in judgement and conscience, if not in heart, a Christian. And not he alone would by this means be benefited. All with whom he has had intercourse during the period of his studies will have derived more or less light from him. But should he enter the Seminary a real Christian, or be converted by the grace of God while a member of it, with such advantages for understanding the true nature of Christianity, of imbibing its spirit as breathed in the Holy Scriptures and the best human compositions, and furnishing himself to make known and defend the truth, as well as to refute error, how much might such a young man, even with moderate talents, do as a schoolmaster, catechist, or native preacher; and should he possess such talents and spirit as some happily do possess, with the discipline of mind and sources of knowledge which the Seminary would afford, considering his acquaintance with the native language and customs, and his habits formed to the climate, he would unite advantages for usefulness now rarely if ever combined. While he could be supported at one fourth of the expense of a foreign missionary, he would be able to perform more labour, and probably be longer in the field. Besides, it should be remembered, that though foreign missionaries must lead the way in the conversion of the

the heathen, no heathen country can, to a great extent, and for a length of time, be supplied with Christian teachers from abroad:— they must be raised up and educated among the people to whom they are to preach.

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

Those who may see fit to favour the object by donations, yearly or life subscriptions, or legacies in their wills, can do it through the medium of agents to be appointed in principal places to which this prospectus is sent, and a list of such benefactions will be published annually in India, and when practicable, in the country where the ~~benefactors will be published annually in India~~ benefactors reside. Those who may honour the Institution by the gift of £.100 will be enrolled in the catalogue of Benefactors to the Seminary, to be published with the Annual Report; in which also will be published the names of such ladies and gentlemen as may give a sum adequate to the support of a youth on the foundation, with an account of the character and progress of such youth from time to time.

Any donations of books to the library, of any instrument for the philosophical apparatus, or article for the museum, will be gratefully received and acknowledged.

B. C. MEIGS
D. POOR
M. VINSLOW
L. SPAULDING
H. WOODWARD
J. SCUDDER

Jaffna, Ceylon, March 4, 1823

STATEMENT
concerning
A MISSION COLLEGE FOR TAMUL AND OTHER YOUTH
IN JAFFNA CEYLON.

It is already known to many that attempts are making to establish in Jaffna, Ceylon, a Mission College for the instruction of Tamul and other youth. The nature and design of that institution are developed at length in a Prospectus published more than two years since by the Missionaries under whose direction the College is to be formed; but as that document may not have fallen into the hands of all who would be disposed to favour the object, the undersigned, who is authorised to receive donations towards it, begs leave to lay before the benevolent public in this Presidency an outline of the Prospectus with some information the progress made in carrying the plan into effect.

The Prospectus commences by some remarks on the importance of extensive School establishments as one of the most effectual methods of propagating Christianity. As these remarks arise from reasons obvious to all acquainted with the native character and superstitions, who must be aware that a "most extravagant, and yet to the natural heart most captivating system of superstition, founded in false philosophy, and supported by unnumbered corruptions in history, is to be exploded to make way for the Gospel, it is unnecessary to quote them here. Few probably will dissent from the opinion that the hopes of the friends of India must rest principally on the young,

The Missionaries previously to projecting the plan of a college had "directed much attention to the establishment of Native Free Schools". The number of these is now about 60, with near 70 teachers and eight Superintendents. They contain 2500 boys and 300 girls. The plan of these Seminaries is such that in connexion with the course usually pursued in similar schools, the Christian Scriptures are made a regular and systematic ^{study} care, and to support "an educate, connected with their families, a considerable number of Heathen children of both sexes." These children are taken from their parents and friends, and wholly supported by the Mission. Their number which is stated in the Prospectus at '105 boys and 28 girls," has since increased to 145 boys and 30 girls, who are of good caste, and selected from the most promising from nearly twice the number; have been most of them from three to six years under the immediate control and instruction of the missionaries at their different stations. As they are taken young, and in a great measure removed from the pernicious influences of their heathen relatives, and from the interruption to their studies, which they find at home, it has been comparatively easy to lay a good foundation not only for a knowledge of the English language, in which all the boys are instructed, but to give them so much hardihood and discipline of mind

* They had also been able to collect under their immediate

mind as to fit them for the successful pursuit of general literature and science. Though in the midst of the heathen, they enjoy the privileges of a Christian education, and it has pleased Him from whom all holy desires and good resolutions come to add his blessing so far that more than 50 or one half of those advanced above the age of twelve years have not only renounced idolatry, but give satisfactory evidence of having truly repented of their sins and believed in the Lord Jesus Christ. Such being the case,; and the materials for a College, as far as students are concerned, being either formed or in a forming state; the Missionaries felt that a degree of necessity was laid upon them to attempt, "by the help of their friends, and the friends of humanity and Missions in India, Great Britain and America; to found a College for Tamul and other youth.

OBJECTS OF THE COLLEGE.

1. A leading object will be, to give native youth of good promise a thorough knowledge of the English language. The great reason for this is that it will open to them the treasures of European science and literature, and bring fully before the mind the evidence of Christianity.

The Prospectus proceeds to show the importance of this object to those designed for teachers, on the ground that their minds cannot be fully enlightened in any other way. The languages of the East are not as yet to any great extent enriched by the store of European learning. The study of English is vastly more important to a Native of India than the study of Latin to an English man; because not only are the treasures of Latin transferred to the English, but this language is likewise enriched by numberless improvements in science and the arts and by the progress of literature, so as to surpass in stores of thought the Latin or any ancient language. Were all that is valuable in history, in the arts, in metaphysics, ethics, law, physic, and divinity, which is found in all the languages of Eastern Asia, living and dead, put in the balance with what is contained in English on the same subjects, or any other calculated really to enlarge the mind and form it to correct and manly thought, the treasures even of a small but select English library such as a native might read, would outweigh them all." But this is not the only reason why the study of English is important. The learning of the West should, as fast as possible, be brought into the languages of the East. "The great mass of the people cannot otherwise 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".

"The cultivation of Tamul literature. In order to maintain any good degree of respect among the native inhabitants, it is necessary to understand their literature. The high or poetic Tamul, is, however, very difficult of

of acquisition, and requires all the aids which the College is designed to furnish. The Pouranas and all the more common sacred books are to be found translated into high Tamul, in which they are read in the temples, and it is particularly desirable that some at least, if not all of those who are set for the defence or employed in the propagation of the Gospel should be able to read and understand them.

But a more important benefit would be the cultivation of Tamul composition, which is now almost entirely neglected. Original composition on account of the superior felicity of the 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 most important aid to the interests of learning and Christianity.

3. Sanscrit. This language which is the great repository of Eastern literature, science, and religion may be of much use to a select few of established principles and piety, more particularly from those designed for Native Preachers.

4. It will also be an object to give to a select number a knowledge of Hebrew, which is acquired with far greater ease than the Sanscrit. In some cases the Latin and Greek may be added.

5. In addition to these languages it is designed to teach as far as the circumstances of the country require, the sciences usually studied in the Colleges of Europe and America. The course at present contemplated will embrace more or less extensively Geography, Chronology, History, civil and ecclesiastical, Mathematics, Natural Philosophy, Chemistry, Philosophy of the mind, and Natural and Revealed Religion. In teaching these it is design to provide as/^{fast} as possible elementary works in Tamul for the assistance of the student. The public lectures will be delivered principally in English, with suitable explanations in the native language.

The "general plan" of the Seminary is afterwards submitted, as it embraces the Situation, Buildings, Library, Officers, Students, Classes, Studies, Lectures, Examinations, Anniversary Scholarships, Government, and Funds. The plan is large, but it is designed for futurity; and will ^{now} be entered upon to a greater or less extent, as circumstances admit. It is not supposed that the whole of what is contemplated can be compassed immediately. But the plan is so laid that whether more or less is done, it will all turn to account. There is no danger of failure—no danger that the good done will not be in full proportionate to the means employed: though it should be many years before the whole plan is carried into effect.

CONTEMPLATED BENEFITS

Among the benefits which it is thought will accrue, the following are mentioned.

"Agriculture and the mechanic arts will be improved: learning will rise in estimation," and gradually obtain a dominion over wealth and caste: the native character will be raised, and the native mind freed from the shackles of custom, which now confine all in the beaten track of their ancestors, will imbibe that spirit of improvement, which has so long distinguished and blessed most Christian countries. It is not want of mind which leaves Asia at so great a distance behind Europe in the march of improvement. It is the want of a spirit of inquiry, and of willingness to improve. A College such as this is intended to be would give a new tone to the whole system of education in the district, and exert an influence which would be felt in every School and Village".

But the principal benefit hoped for, is in the propagation of Christianity. That this may accrue is shown in the conclusion as follows.

1st. the light of erudition and science is always favourable to Christianity. It courts inquiry; and the more it is examined, the wider it will be disseminated.

2nd. As Christianity is rational, and heathenism absurd, they cannot long subsist together in an enlightened state of society. The latter must be exploded.

3rd. The Buddhist and Pauranic systems which now prevail throughout India are both gross departures from the doctrines of the Vedas, and contradictory to the principles advanced by the best ancient authors even in Tamul. If, then, the sacred books are brought to light by the study of high Tamul and Sanscrit, the present systems may be combated, with some success, from the very writings in which it is pretended they are taught.

4th. The principles of Geography and Astronomy, as taught, or recognised in their Shasters, are so clearly capable of being demonstrated false that this is a very vulnerable point of attack upon their sacred books. Indeed, in so many respects do these books depart from sound philosophy, that they cannot bear the light. The doctrine of transmigration, which is the soul of the Pauranic system, cannot be received by an enlightened mind, trained to independent and unbiassed thought, especially if that mind can borrow light from the Sacred Scriptures. The doctrine of five elements, which is interwoven with all their superstitions can be easily overthrown by the merest empiric in chemistry. Their cosmogony, or birth and successive regeneration of the world and their chronology, embracing four ages of many thousand years ~~with Christian centuries~~ ~~from abroad they must be raised up and educated among the people to whom they~~ ~~to preach.~~

each, are no less absurd, and scarcely less easily refuted. Indeed if light can dispel darkness, and if progress in science and literature is unfavourable to superstition, then the operation of a literary Seminary must be favourable to Christianity.

5th But as the gospel is more effectually promoted by disseminating truth than by repelling error, the chief thing to be considered is the light which would be thrown on the evidences of Christianity. With the aid of such a Seminary, a native youth may be taught to understand the nature of the proof to be derived from prophecy and miracles, and to put in the balance with the supposed evidence in favour of idolatry. He will know that prophecies were delivered a long time previous to their accomplishment, and that this could not take place except by inspiration. He will know also, that miracles have been wrought to attest the truth of Christianity, such as God only could empower men to work, and that this has never been the case with any heathen religion, and though the Brahmies may tell him of stupendous miracles, he will ask, "Were they ever wrought". Beginning with the earliest ages of the world, and tracing in history, the rise of nations, languages and religions, he will begin to doubt the fables concerning the descent of his nation from the gods, the divine origin of his language, and the authenticity of his religion: and he will be able not only with understanding, but with some degree of impartiality to examine the word of God, and compare it with all that he is accustomed to hold sacred. He will do this too while enjoying every attainable means for being thoroughly imbued with the principles of Christianity, having constant intercourse with the best English authors and making the Bible itself his daily companion. Should he then enter into the Seminary a heathen, he would almost assuredly unless both speculation and experience mislead, leave it in judgement and conscience, if not in heart a Christian. And not he alone would by this means be benefitted. All with whom he has had intercourse during the period of his studies will have derived more or less light from him. But should he enter the Seminary a real Christian, or be converted by the grace of God while a member of it, with such advantages for understanding the true nature of Christianity, of imbibing its spirit, as breathed in the Holy Scriptures and the best human compositions, and furnishing himself to make known and defend the truth as well as to refute error, how much might such a young man, even with moderate talents, do as a schoolmaster, catechist, or native preacher, and should he possess such talents and spirit as some happily do possess, with the discipline of mind and sources of knowledge which the Seminary would afford, considering his acquaintance with the native language and customs, and his habits formed to the climate, he would united advantages for usefulness now rarely if ever combined. While he could be supported to one fourth of the expense of a foreign missionary, he would be able to perform more labor, and probably be longer on the field. Besides it should be remembered that though foreign missionaries must lead the way in the conversion of the heathen, no heathen country can to a great extent and for a length of time be supplied with Christian teachers from abroad: they must be raised up and educated among the people to whom they are to preach.

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

Thus far the outline of the plan. It now remains to show what has been done to carry it into effect. A Central School designed as a germ of the College has been established at Batticaloa, in the District of Jaffna where it is intended that institution shall be placed. Into this school the most promising and forward lads under instruction to the number of more than 40 were received ^{two} ~~40~~ years ago, under the care and instruction of a Principal, the Rev. H. Poor, assisted by a learned native ~~teacher~~ tutor and two teachers. With the exception of a few individuals, who have left the Seminary, these lads, divided into two classes, are pursuing the studies prescribed for the first and second years of the College course. A brief notice of the last annual examination, which was attended by Sir Richard Ottley, the Hon. Puisne Justice of Ceylon, Major Antill of the 1st Ceylon Regiment and several other gentlemen will serve to show the present state of the Seminary. The students has attended during the term to the study of high Tamul and various branches in English, which they all read, write, and speak with some facility.

1. Both classes were examined in English Grammar, and rendering English into Tamul.
2. The second class in arithmetic-the simple and compound rules. Reduction and the Rule of Three.
3. The first class in Vulgar and Decimal Fractions. Arithmetical and Geometrical Progression, Practice and Interest.
4. The first class in Geography.
5. Both classes in Oetervald's Abridgement of the Bible, together with a short system of Chronology.
6. The writing books, manuscripts in Arithmetic, books of phrases in Tamul, English, and outlines of maps were produced for inspection.

For want of time the students were not examined in Tamul in which they had attended to the study of Nannool—the grammar of the high language, and Negandoo the native dictionary, in connexion with reading Tamul poetry. On a former examination the students declaimed in English and exhibited dialogues in the same language. The following extract of a letter from Sir Richard Ottley will show that he was gratified with the appearance of the students at the examination. After mentioning a very generous donation to the Institution. Sir Richard says:—

" For my former opinion of your utility is not only confirmed but I entertain much more sanguine hopes of the progress of civilization among the natives than I had previously to witnessing the examination of the pupils on Tuesday. I propose to mention the compendium of Algebra to Mr. Sambrich; and I hope he may be able to assist you. I would, however, advise you to begin with two books of Euclid, at least, before the entrance into algebraical calculations; and I should much regret to be informed, that the boys who have made such advancement in learning, had stopped at the point where they might with advantage enter the region of general reasoning, and universal arithmetic."

The better to prepare the lads, who had been instructed at the different stations to enter the central school or college, and Academy or Free Boarding School, on the British system, was opened at Tellipally, more than six months since, under the superintendance of the Revd. and Mrs. Woodward, assisted by two native teachers. In this preparatory school there are more than 100 lads on the Charity Foundation with several others who are not supported. Of these lads 23 are prepared to enter the Central School and would have been received at the commencement of last term had there been proper accommodations for a large number. But though the Mission has had funds—raised principally in America — to support the lads in the Seminaries above mentioned, and also the girls in the Female Charity Boarding School and to pay the salaries of the Principal and Teachers, it has not been able to erect the necessary buildings. It presents rather an anomaly — a considerable number of students for a College, without a College edifice.

Large and elegant buildings are not wanted, because they would be unsuitable to the habits of the students; but sets of plain low rooms, sufficiently extensive for the boys to eat, sleep, and study in, with a neat College edifice, for hall, lecture rooms, library, etc. and a small chapel are needed. Through the generosity of several gentlemen in Ceylon and Madras, the Missionaries have been able to commence, and have now nearly finished, two sets of rooms for the students, containing three rooms each, and one large and handsome room for a hall and other purposes, until a College edifice may be built. These are all situated upon the church of Government

Contd: P. 7.

Government lands at Batticotta. Another set of rooms for the students must be immediately added; and it is extremely desirable to commence the other buildings. Funds only are wanting. It is for this particular object that subscriptions are now solicited - though a library and various apparatus are also needed, for which either books or instruments will be very gratefully received. The friends of literature and religion, who may be pleased to favour the object, may have opportunity by leaving address, or their subscription, with Messrs. Palmer & Co. the agents for the Mission.

Subscriptions from the following gentlemen in Ceylon have been obtained.

Sir Hardinge Giffors Chief Justice
 Sir Richard Ottley Puisne Justice
 The Hon. R. Boyd Com. Revenue
 G. Busignan Esq. Sep. Sec. to Govt.
 H.W. Hooper Esq. Prov. Judge, Colombo
 I.N. Mooyart Esq, Sitting Magistrate, Colombo.
 The Rev. J.S.M. Glenif, Archdeacon, Colombo.
 The Rev. S. Sembrich Church Missionary.
 R.M. Sneyd Esq, Collector Mannar.
 Major Andoin.
 Charles Scott Esq, Collector, Jaffna.
 Dr. Fraser.
 J.G. Forbes, Esq, Prov. Judge, Jaffna.
 P.A. Dyke Esq, Sitting Magistrate.
 J.T. Anderson Esq,

The amount of these subscriptions is in Rixdollars 2835 - The subscription at Madras is not yet complete, application having as yet been made only to a few gentlemen; among these are :

Messrs. Arbuthnot and Co.	Rs.	350
Dr. Johnson.		50
Dr. Lane.		70
Dr. Baily.		70
- Thomas, Esq.		40
Mr. Vansomeren		50
J. Hunter, Esq. (A legacy)		50

Any sum, however small, will be thankfully received, and faithfully appropriated to the abovementioned objects. All permanent funds and property will be vested in a Board of Trustees, so as to be effectually secured to the College.

H. WINSLOW, Secretary.

The following testimony of the Lord Bishop, who, with his accustomed condescension and liberality, has been pleased to examine the papers relative to the Institution, and kindly to express his intention of granting it hereafter some pecuniary aid, will be peculiarly satisfactory to all

all who are acquainted with his Lordship's excellent character.

"Reverend and Dear Sir,

Chowringhee, Dec. 6, 1825.

"I have read with much interest the Reports of your missionary establishment, and intended plan of Christian education, in the neighbourhood of Jaffna, and regret that the prior and urgent claims of Bishop's College prevent my contributing towards it in any other way than by good wishes. These good wishes are strengthened by all which I have heard and know of your labors, and those of your brethren in Ceylon; where I can say with truth that I found an unanimous ^{testimony} borne by the members both of the Church of England and other Christian sects, to the zeal, the judgement, and exemplary conduct of the American missionaries."

" I remain, Dear Sir,
With much esteem,
Your obedient servant,
REGINALD CALCUTTA "

The Rev. M. Winslow (Signed)
&c. &c.

Nellore Church Mission Press 1827

FIRST REPORT OF THE AMERICAN MISSION SEMINARY
J A F F N A

The reasons which induced an attempt to establish the Seminary, of which the first report is now respectfully presented to the public, were given at length in a Prospectus, more than three years since; and subsequently in a printed statement accompanying a subscription list, circulated in December 1825. The latter contained also a very brief view of what had then been done towards carrying the plan developed in the Prospectus into effect. It may, however, be necessary, for the information of those into whose hands these papers have not fallen, to give a connected view of the origin and incipient progress of this still infant Institution.

The way for the formation of a seminary had been, in a degree, prepared by the establishment, somewhat extensively, of native free schools, connected with the families of the mission, in which a large number of children and youth, taken from their friends and placed directly under the control of the missionaries, were early laying the foundation for such an acquaintance with the English language, as would open to them the road to European science and were acquiring such habits of study, and such knowledge of their own language, as would enable them to bring to light the fancied, or real treasures of Tamul literature. Provision had been made for the support and instruction of considerably larger number of such children and youth, than, on account of the inconvenience of carrying them forward in separate schools of the five stations of the mission, had actually been taken. The system, however, by which the children of heathen parents were brought under the influence of a christian education, in the midst of idolaters, was evidently most promising as to its results, and could not be abandoned. It seems rather to demand completion in the establishment of a higher seminary, for which it had prepared the way. This only would relieve the missionaries from the embarrassment of managing so many separate schools - this only, enable them to extend the benefits of a suitable education to so large a number as were called for by a charitable public - and this only, give these youth that thorough discipline of mind, and that compass of knowledge necessary to their deriving any very solid benefits from previous requirements.

The materials for a higher seminary were, in some measure, at command. Students were already willing to enjoy its benefits. There were one-hundred and-five under instruction when the Prospectus was published, selected from nearly twice the number, received on trial at different times; a considerable class of whom, of good promise, were prepared to enter upon the prescribed studies. Others would follow, in course, from the charity boarding Schools

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Schools of the mission; so that the prospect was sufficiently fair for a number of students - a most important circumstance in the projection of such a seminary. Instructors and funds also, adequate to an encouraging commencement of the Institution, could be immediately provided by the mission; and calculated on, from various sources, with some confidence, for its successful prosecution. Had the missionaries relied upon themselves for the ultimate instruction and management of the seminar, they might, indeed, have well been more distrustful, but they could not doubt that were a beginning once made, men of sufficient learning, talents, and devotedness, would be found to carry forward the design. As the progress of sound learning is an object of pleasing desire to every enlightened and liberal mind, it was not too much to suppose, that the establishment of a respectable literary institution, in a district where there are some hundreds of mission and native schools, most of them badly taught, to take the lead in education - to introduce a better system - and to provide suitable teachers and books; to say nothing of aiding the introduction of real science, in place of useless and ridiculous theories, among a vast population in Jaffna, and on the adjacent continent, would be regarded with general approbation, by the friends of learning, and receive their cheerful support. Those more particularly concerned in the propagation of Christianity, and especially the well informed friends of Indian missions, would see in a seminary, "designed to be not so much literary as religious", and to operate against the slaves of caste and custom, where the principal hope of success must rest upon the young - by liberalising the mind, training it to independent thought, and giving it, unshackled, the means of investigating the comparative claims of the Braminic and Christian systems, a most powerful instrument for undermining the deep laid foundations of idolatry; especially, as by the blessing of God, it would become a school of prophets, an alma mater of native Preachers; who, in every country, must be raised up and qualified, before christianity can universally prevail. These things being considered, the obstacles in the way of the attempt seemed by no means insurmountable; on the contrary, the number of children and youth under instruction, the provision made for their support, and the strength which the missionaries, and their native help, could bring to the work seemed to insure them against failing entirely, while a partial failure would be only a smaller degree of success. The object, it was thought, must be accomplished in some good proportion to the means employed. If any apology were deemed necessary for the extent of the plan, compared with the means of the missionaries to carry it into effect, it might be sufficient to repeat, that they expected to do little more than make a beginning; trusting that the spirit of the age would not suffer the attempt to die with them, or even with their mission. But as some friends of the object have intimated that they think the plan too large, and that they would more cheerfully have aided a school strictly

strictly elementary, it may be proper to add some of the reasons which seemed to require an institution of a higher order than a mere elementary school.

1. An elementary school would not give the students sufficient advantage for acquiring a thorough knowledge even of their own language. The study of Tamul literature, on the native plan, requires the labor of a life; and no other method could be introduced without such teachers and books as a seminary is needed to produce, as well as employ.

2. Though a good knowledge of English might be obtained in an elementary school, it could not be turned to account in acquiring science, to any extent, without the aid of a library professors, and various apparatus not to be found in such a school.

3. An institution which would not enable its students to rise for above the learned natives in whatever of true science they have, and to show them their deficiency in what they have not, would do little to recommend real learning. It is to be remembered that a whole system of false philosophy, which has the authority of ages, and is indeed considered to be of divine origin, must be overthrown, and that any weak attack upon it would probably only recoil on the heads of the assailants.

4. A proper regard for the permanency of the Institution requires that it be somewhat large, especially that there be adequate and permanent funds. A small school would die with the projectors - a larger might have a principle of life in itself, and flourish, on general catholic ground, as a christian seminary, long after the first promoters of it should have finished their course. It might pass into other hands, even should their mission become extinct.

5. The influence of a respectable seminary is needed to prepare the way for the students to obtain a support by their learning. A small school would neither attract, nor deserve, sufficient notice to open to the students eligible places under Government; and more especially, it would not produce such a change in the country as to create a demand for the learned professions. A higher seminary would do much to promote that progress of Society in which teachers, authors, physicians, and Christian ministers, are called for and supported. The objection to such a seminary, that it is disproportioned to the infant growth of literature in the country, and does not grow out of the demands of the people, who are not prepared to support it, is easily answered by reference to the nature of the design, which is both to create, and to supply, the demand for learning. Though it is acknowledged that the literary institutions of a country should, in general, keep pace only with the growth of the country, and rise naturally out of its felt and acknowledged wants, in all superinduced efforts, like those connected with foreign missions, dependent on aid from abroad, and designed to raise

the character of a whole people, institutions must, of of course, go before, and not follow, in the march of improvement. The whole system supposes this; and unless it can be shown that the country does not in fact need, and will not ultimately support, a respectable seminary, then, the present want of encouragement to literature only proves the importance of an institution of sufficient influence to effect a change in the state of society. These and other considerations led to the formation of a plan which is certainly rather extensive. It is designed, however, to be entered upon gradually, and to be prosecuted as circumstances may admit. Some alterations, relating to the organization, government, and name of the Institution, will become necessary, unless a good degree of patronage is secured, but not such as to affect the accomplishment of the main design, or to endanger the fair and profitable appropriation of funds to which the missionaries consider themselves as sacredly pledged.

INSTRUCTORS AND STUDENTS

Soon after the prospectus was published, in 1823, the most forward lads were selected from the Boarding Schools and brought together; teachers were appointed; and instruction was commenced in the seminary, under the name of a Central School. This was established at Batticotta, in the district of Jaffna. The object was to have the internal part of the Institution in growth and progress, while efforts were making to secure more suitable buildings; to obtain a library and apparatus; to secure funds; and to provide for the professorships. The Reverend Daniel Poor, A.M. was constituted Principal, and Gabriel Tissera, a well qualified native, was made English and Tamul Tutor. Assistant teachers, also, were provided. A visiting committee was appointed for the school; standing regulations were made; and exercises, similar to those contemplated in the original plan, commenced. The system of mutual instruction, by monitors, which is well adapted to counteract the tendency to indolence and inattention, so common to native youth, was in part adopted, and two distinct courses of study, in Tamul and English, were commenced. The first year, 48 Tamul lads, of good caste and promise, were admitted as members of the school., having passed a satisfactory examination in English and Tamul, in the former, not only reading and spelling with propriety, but rendering, with some readiness, from the New Testament into Tamul, and manifesting more or less acquaintance with the first principles of Grammar, and the ground rules of Arithmetic; and in the latter, showing different degrees of progress in the Tamul Dictionary, called Negundoo. The students were divided into two classes, according to their proficiency; and as there was considerable dissimilarity among them, it required much time, not only to ground them more more thoroughly in the studies to which they had attended, but to produce such an equality in each class as to allow of its making much advance in new

new acquirements. To the end of 1824, the students of the first class were occupied in perfecting their acquaintance with English Grammar, and proceeding slowly but carefully, in Arithmetic through all the tables, the compound rules, and reduction; - the second, learning accurately the rules of Grammar with their application in Etymology and Syntax, connected with reading, spelling, and writing English, and also translating English into Tamil, and Tamil into English. In the prosecution of Tamil literature, one class had commenced Nannool, the grammar of the high language, on a scientific plan, while another had continued the study of Negundoo, and the reading of Tamil poetry, according to the native system. The christian scriptures were also regularly studied. The number of scholars at the close of the year was reduced to thirty-six, in consequence of some having been taken to fill situations in the mission, and others, for various reasons dismissed. The next year, the first class attended to the Elements of Geography and Astronomy, and went through all the principal rules of arithmetic - studying with much particularity Vulgar and Decimal Fractions, Progression, and the Roots. The second class finished their English Grammar, committed a vocabulary in English and Tamil, proceeded in Arithmetic as far as the single Rule of Three, and with the first class were exercised in writing and drawing maps. In Tamil literature, the two classes continued their studies as before.

The better to fit the students to enter the seminary, a Preparatory school was opened in July, at Tillipallay, on the plan, principally of Dr. Bell, under the care of the Reverend Henry Woodward, A.B. of that station - assisted by Native Teachers. This school was only a concentration into one, of the Boarding schools previously established. The number of lads taken from them was eighty; which was increased afterwards by twenty-five, not previously under instruction, selected from more than one hundred, brought on an appointed day by their parents and friends. The scene presented at this time, when many respectable natives, who, a few years before, would not listen to a proposition for having their children instructed in any way by christians, and much less to having them come upon mission ground, were clamorous for their being received upon the foundation, to eat and drink on the premises, was at once a proof how much the system of education had commended itself to the natives, and an earnest of its future more complete triumph over prejudice and caste.

At the close of the last year and the beginning of the present twenty lads from the Preparatory school entered the seminary, having passed a good examination in the required studies. By this addition of a third class, (a class of much promise) though five had been previously dismissed, or taken into employment, the number in the three classes was fifty-three at the commencement of the year - of whom five have left; two of them for places in the mission.

(Note. Their place was more than supplied, in that school, by the

the addition to it of about forty new boys.)

The following is a list of their English studies for the year, nearly half of their time having been spent in the prosecution of Tamul literature.

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|----------------------|--|
| 3rd Class
31 lads | <ol style="list-style-type: none"> 1. <u>Lennie's English Grammar</u>. - They have repeatedly reviewed Orthography and Etymology, are constructing the Exercises, and attended to Etymological Parsing. 2. <u>Arithmetic</u>. - the simple and compound Rules, through Reduction. 3. <u>Tamul and English phrases</u>, and constructing their English lessons into Tamul. |
| 2nd Class
22 lads | <ol style="list-style-type: none"> 1. <u>Review of Lennie's Grammar</u> - in all parts of which they have been much exercised. 2. <u>Construing and parsing</u> Murray's Introduction to the English Reader. 3. <u>Arithmetic</u> - through Vulgar and Decimal Fractions. 4. Geography - have studied and are reviewing a small treatise. |
| 1st Class
15 lads | <ol style="list-style-type: none"> 1. <u>Bonycastle's Algebra</u> through Simple Equations. 2. Have finished <u>Keith on the use of Globes</u>. 3. <u>Translating English into Tamul</u>. |

In addition to these studies, the two upper classes attend to writing and declaiming in English.

At a public examination in the Tamul language, in June last, Essays were produced, among others, on the following subjects - the form and dimensions of the Earth - the Atmosphere - motion of the Earth - number, distance and size of the primary planets - eclipses - method of finding the latitude at sea - and the fixed stars. Some of these subjects were illustrated by the help of instruments and by presenting coloured maps and drawings made by the students, much to the astonishment of a respectable native audience. It is not to be understood, however, that the students were by any means deeply versed in the sciences touched upon, but they evinced a very tolerable acquaintance with the particular points discussed in their Essays.

The annual examination in English, in September, was attended by the Honorable Puisne Justice, Sir Richard Ottley, and Major Antill - who had favoured the seminary with their attendance on a former occasion - and by Henry Wright, Esquire, Provincial Judge, as well as the Reverend Missionaries of the District, and some other gentlemen. The third class was examined in Grammar, and the ground rules of Arithmetic, - the second, in Vulgar and Decimal Fractions and Geography, - the first, in Algebra and the Elements of Astronomy and all in Scripture History and Chronology. The Gentlemen who attended, expressed themselves highly gratified with the appearance of the

the pupils. Sir Richard Ottley made an impressive address to the students, commending their progress and urging them to continued diligence. In reference to the Seminary, generally, Sir Richard also, kindly expressed himself afterwards in a letter to the Principal of the school, as follows: -

" My more intimate knowledge of the system adopted by yourself and your brethren has powerfully tended to increase the favourable sentiment, which I originally entertained, of the value of your labours in this Island. From my own personal observation, and a consideration of the means employed in your Institutions, compared with the difficulties you may expect to encounter, I feel convinced, that the improvement of the children will be most effectually secured, and the Hindoo superstitions most powerfully encountered, by a perseverance in that system of education, in which such encouraging progress has already been made. I likewise feel sincere satisfaction, in contemplating the progress of the building, and the accommodations provided for the use of the students; as these accommodations afford apartments, as well for public instruction, as for the more important purposes of retirement in study and devotion. " On another occasion, a gentleman in the civil service, after visiting the seminary, was pleased to make a handsome donation, and to declare himself much in favour of the institution. " I cannot," says he, "express the pleasure I have derived in my visit to your mission; and, I cannot but confess, it has been a means of eradicating an opinion I had formed, that the native youth of Ceylon, and India in general, were not capable of receiving knowledge in its more scientific branches. Indeed I was astonished to hear your three classes of scholars go through their examination in the Elements of Grammar, Arithmetic, and Astronomy, with such clearness and precision."

Such as are not acquainted with the extreme difficulty of making any progress in teaching these youth, through the medium of a language so entirely different from their own that no two can scarcely be more dissimilar, may consider the attainments made as very small, and by no means worthy of so respectable commendation. But, to those who are aware that it is a matter of surprise to hear a native Tamulian even speak English with anything like an English accent; and, that not one in a hundred, of those who have studied it, can apply business, it is no small thing to hear a large number of lads making use of English with a pretty correct pronunciation and idiom, as a vehicle both of obtaining and conveying scientific knowledge, though not of the most recondite kind. Things are great or small by comparison, and that progress in English, which, in lads who have not only spoken the language from infancy, but have had all the advantages of early instruction and sound discipline, would justly be considered as little, may, in the case of those who commence learning the language in late childhood or in youth, and principally from books, be well considered very honourable; especially as they prosecute

prosecute education at the same time in the high, or poetic, dialect of their own very difficult language.

BUILDINGS

" Some delay has occurred in the erection of the contemplated buildings, not only from want of funds, but from a degree of uncertainty as to the plan required by a proper regard to the prospects of the seminary, which have sometimes less flattering. Not that there has been a hesitancy as to the general outline. Considering the habits of native youth, who usually study better in classes under a monitor, than in different rooms alone, and who do not need separate and well finished rooms for sleeping, but often prefer a verandah, or even the open air, a large and elegant edifice, for the accommodation of the students had not been thought necessary or even desirable - small buildings with only a single floor, seem more appropriate. But, for the public examinations, the lecturers, and other exercises, and for the library, maps, and various apparatus, as well as for the sake of convenience, and respectability of appearance, a neat edifice, larger or smaller, according to the extent of the Institution, has ever been thought necessary. A small building, to answer these purposes, at least during the first years of the Seminary, is in progress. It will be two stories in height, with upper and lower verandahs; and, including them, eighty-eight feet in length and fifty-two in breadth. Each story will be a single hall - the lower for public exercises, and the upper for private recitations, and for the library, maps, and apparatus. Out of gratitude to Sir Richard Ottley, as principal donor towards its erection, this building is to be named Ottley Hall. Its situation, on the mission premises at Batticotta, is on the whole, pleasant. It has in front, and on one side, extensive rice fields, skirted by native villagers, and gardens of palmyra, cocoanut and other fruit trees; and in the rear, will command from the upper verandahs, a partial view of an arm of the Sea, with the Islands beyond it. On the other side are the mission house and garden. The Hall stands on one end of an oblong square enclosed by a high stone wall, embracing a considerable area of ground covered with cocoanut trees, which make a handsome grove. Along one side, and at the opposite end of this square, are rows of small buildings for the students - to be increased as rooms may be needed. There are now six good sized rooms for students, a dining-room and cook-house; a large and airy room for meetings of various kinds, and several small apartments for devotional purposes. There are also study rooms for the Principal and the native Tutor. Accommodations for the family of the Principal have been made at considerable expense, in connexion with the mission house. The money expended in these buildings and repairs, including what is advanced for completing Ottley Hall, in something more than 10,000 Rix dollars, or 750 pounds Sterling. Arrangements have not as yet been made for erecting a chapel

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chapel, as the mission-bungalow-church has hitherto answered the purpose; but it is becoming inconvenient."

LIBRARY AND APPARATUS

The books belonging to the mission, with leave of the Board, will be transferred to the Seminary. With this addition, the Library will consist of 600 volumes. Classical books, to the value of 50 Pounds, have also been ordered from England, and a further commission will soon be forwarded to America. In procuring necessary apparatus but little has been done. An air pump, a microscope, an orrery, a sextant, and sets of globes have been obtained; and a telescope, mechanical powers, optical models, etc. to the amount of nearly 100 Pounds have been sent for. The telescope, to cost 25 Pounds, has been generously ordered by J.N. Mooyaart, Esquire, of the civil service, to whose liberal and friendly aid in the mission has been often much indebted.

CONCLUDING REMARKS

Having thus briefly noticed the commencement, progress, and present state of the seminary, it only remains for the Conductors, to give the result of their experience concerning it thus far. Respecting one of its principal objects, - that of teaching the sciences, and in a great measure christianity, through the medium of English - they do very freely state, that they are more and more convinced of the correctness of the views given on this subject, in the Prospectus. They see no other way of opening to the mind of native youth channels of knowledge so pure and so full, as are opened by communicating in early youth, beginning even in childhood, a thorough acquaintance with the English language. They see no other way of so much enriching the minds of the youth themselves, or of so fully preparing them to benefit others. With a good knowledge of English, they may transfer much of the learning of the West into the languages of the East. But unless a large class of good English scholars are raised up, from among the natives, from what quarter are teachers, translators, and native authors to be produced; and if not produced how is European science to be taught - as some would contend it must be - in the native languages? which exists against attempts to teach native lads English, arises from the fact that, these attempts have been made under such disadvantages as to render anything more than superficial attainments almost impossible. The teachers have not been able to devote themselves sufficiently to the object (being generally missionaries with a multiplicity of cares) or they have not begun with the lads sufficiently early, or have not had such command of them as to keep them steadily under instruction for a sufficient length of time, to ground them thoroughly in the language; and to enable them to make free use of it in acquiring knowledge. Indeed this has not been the object. To become qualified for some situation, in which more or less knowledge of English is necessary, has been almost the only inducement

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inducement on the part of the learner, and but little beyond this has as yet been expected by the teacher. While, therefore, some have qualified themselves for respectable situations, in which the knowledge of English is useful to them, as a means of subsistence, the number is very small of those who have had any opportunity to employ it in scientific research. Books and leisure have been wanting, if a sufficient knowledge of the language has not. Besides, the greatest part of those who have pressed forward in the hope of a situation, have acquired only such a smattering of English as has made them important in their own eyes, while their use of it - perhaps in forwarding petty schemes of knavery - has made them contemptible in the eyes of others. The Projectors of this seminary would deprecate the thought of adding to the number of half-educated native youth, almost equally deficient in English and Tamil, who have studied enough to render them nearly unfit for bodily labour, but not enough to prepare them for any useful labour of the mind. Such youth, if not an absolute nuisance to society, are qualified to do little to promote its salutary progress. The friends of native improvement may, however, congratulate themselves on the beneficial results to be confidently expected from the operation of a more thorough system.

In reference to the great end for which the seminary was established, the promotion of christianity, the Conductors would add, with devout gratitude, that their highest expectations are thus far realized. Though nearly all the students were born of heathen parents, and were themselves heathens, very few, if any, remain attached to idolatry; and, of the present number, it is hoped that twenty one "have been born again". They have consequently been received to Christian communion. Some also who have left the school, are in regular standing in the church, and actively employed in disseminating a knowledge of christianity. As evidence of the predominating christian influence of the seminary, it may be added, that a Bible society has been formed, to which all the students belong; and they make their contributions by voluntarily denying themselves of a portion of food each week. - If then, the direct influence of such a system of christian instruction, on the pupils themselves, and the more important and extended indirect influence, through them, upon the thousands of heathen around, among whom they may "become burning and shining lights" is considered, the prospect cannot but be regarded as full of hope and promise, and such as may well inspire not only continued but greatly increased exertions. While, therefore, the friends of the Institution are requested kindly to receive the best thanks of its Conductors for their generous aid - which has in some instances been as perspicuous as it was timely - they are respectfully but earnestly, solicited to remember it still, both in their prayers and their benefactions. In the confidence that, among the numerous charities of this day of Christian action and effort, it will find a place in the hearts, and share in the benevolence of the

humbly commended to Him who never disregards the least sincere attempt to do good.

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

Jaffna, Ceylon,
January 1, 1827.

SUBSCRIPTIONS TO THE SEMINARY

I. IN CEYLON.

The Hon. Sir Hardinge Giffors, Chief Justice,	Rds.	50.
The Hon. R. Boyd. Com. Revenue		100.
The Hon. Sir Richard Ottley, Puisne Justice		1500.
G. Lusignan Esq. late Dep. Sec. to Govt.		25.
The Rev. J.S.M. Gleni, Acting Archdeacon,		1100.
W. H. Hooper Esq. former Prov. Judge, Colombo,		50.
Charles Scott Esq. Prov. Judge, Galle,		100.
Major Antill, Commandant, Jaffnapatam,		100.
H. Wright Esq. Prov. Judge, Jaffnapatam,		25.
I. G. Forbes Esq.		20.
R. M. Sneyd Esq. Collector, Mannar,		25.
J.N. Meeyaart Esq. Sitting Magistrate, Colombo,		333. 4
P. A. Dyke Esq. Mannar,		10.
R. Brook Esq. Mas. Att. Trincomale, den		25.
Ditto.	ann. Sub.	20.
Archibald Fraser Esq. Surgeon,		30.
The Rev. S. Lambrick, Church Missionary,		25.
The Rev. H. Woodward, Am. Missionary,		200.
Major Audain,		50.
J. T. Anderson Esq. Jaffnapatam,		50.
A Friend,		50.
Ditto,		26. 6

2. MADRAS PRESIDENCY.

The Hon. Sir Ralph Palmer, Chief Justice,	M. Rs.	50.
John Babington Esq. Collector, Cannanore,		50.
James A. Dazzell, Esq. Post Master General,		100.
J. Thomas Esq.		40.
W. Bannister Esq. Mint Assayer,		50.
Captain W. T. Brett, Madras Establishment,		50.
H. M. Blair Esq. Calicut,		25.
George Bailey Esq. late Surgeon,		70.
Alexander Johnson Esq. late Surgeon,		50.
T. M. Lane Esq. Sup. Eye Infirmary,		70.
Mess. E. Griffiths & Co. Merchants,		35.
Mess. Arbuthnot & Co. Agents,		350.
J. M. Strachan Esq.		150.
John Hall Esq. Agent,		50.
W. Bainbridge Esq. Agent,		20.
J. Hunter Esq.	a legacy	50.

(2) Contd:

MADRAS PRESIDENCY

The Rev. C. Traveller,	..	35.
Mr. Vansomeren,	..	50.
Unknown, Palamcottah,	..	100.

(3. B O M B A Y

The Hon. J.P. Sparrow, former Mem, Coun,	..	50.
The Rev. Henry Davies, Sen. Chaplain,	..	100.
The Rev. J. Clow, Chaplain,	..	30.
Lieutenant Sandwith, Bom. Establishment,	..	50.
Lieutenant G. and T. Candy, do.	..	200.

4. C A L C U T T A.

The Hon. Sir Charles Grey, Chief Justice	..	Sa. Rs. 100.
The Hon. John Herbert Harington Esq. Mem. Sup. Coun..	..	427.
The Hon. Sir Anthony Buller, Puisne Justice,	..	100.
The Hon. W. Butterworth Bayley Esq. Mes. Sup. Coun..	..	100.
Col. Charles Mouat, Bengal Establishment,	..	100.
Col John Mc Innes, do. do.	..	50.
Holt Mackenzie Esq. Sec. to Govt.	..	100.
James Money Esq. Senior Merchant,	..	50.
James Pattle Esq. do. do.	..	32.
James Pascal Larkins Esq. Senior Merchant,	..	50.
John Walter Sherer Esq. do. do.	..	50.
Wigram Money Esq. do. do.	..	50.
The Ven. Archdeacon Corrie,	..	32.
Augustus Frederick Hamilton Esq. Counsellor,	..	100.
George Money Esq. do.	..	50.
Aaron Crosseley Seymour Esq. Barrister,	..	32.
Charles George Strettell Esq. do.	..	50.
Jonathan Carey Esq. do.	..	50.
The Rev. Deocar and Mrs. Schmid,	..	50.
The Rev. Drs. Carey, Marshman, and John Marshman Esq..	..	200.
The Netherland Missionary Society, by Dr. Vos.	..	100.
Messrs Mackintosh & Co. Agents,	..	100.
Messrs Alexander & Co. do.	..	100.
Messrs. Palmer & Co. do.	..	100.
Messrs. Colvin & Co. do.	..	100.
Messrs. Ferguson & Co. do.	..	100.
Messrs. Joseph Barretto & Co. Agents	..	100.
Messrs. Cruttendon Mackillop & Co. Agents,	..	100.
Henry M. Pigou Esq. Benares,	..	82.
Matthew Gisborne Esq.	..	50.
William Tate Esq.	..	50.
I. B. Swincoe Esq.	..	30.
William T. Beeby Esq. Agent,	..	32.
George W. Blaikie Esq., Sup. Am. Ship Asia,	..	50.
H. Roger Kendall Esq. Sup. Am. Ship,	..	50.
Captain King, Am. Ship Coral,	..	20.
C.W. Brietzche Esq.	..	30.
John Gordon Esq,	..	30.
Jas. U. Sheriff Esq.	..	10.
Mr. David Hare,	..	32.

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Contd. 4 - CALCUTTA.

Mr. Charles Piffard,	Rs. 25.
Doctor Vos,	10.
John Anhanass Esq.	25.
A Friend	10.
Mr. I. N. Van Hart	32.
A. Friend,	20.
George Chisholme Esq.	32.
Thomas Clarke Esq. Branch Pilot,	20.
David Jones Esq. do.	25.
Thomas Tomlin Esq.	32.
Thomas de Souza Esq.	16.
D. Thompson Esq.	16.
The Rev. J. C. Proby	16.
Capt. W. George Mackenzie, Resident, Malacca,	25.
Capt. George Hutchinson, Fort William,	16.
Mr. John Jahans,	25.
Mr. Matthew Johnston,	10.
Mr. John Teil.	32.
Mr. J. Gilbert,	20.
Mr. Thomas Wilson,	25.
Mr. Alexander Walker,	16.
Mr. John Urquhart,	10.
Mr. A. Stephen,	25.
Mr. W. Wallis	10.
The Rev. I. Statham,	10.
Thomas Davis Esq.	16.
M. Haynes Esq.	5.
Mr. D. Clarke,	8.
Mr. James Thompson,	8.
A Friend	10.
Mr. R. Kerr,	8.
Mr. J. Murray,	10.
Baboo Ram Mohun Roy,	25.

The whole amount of subscription and donations, as above, is in Rix dollars 10,109. 6. 0, or in Pounds Sterline 758. 4, 3; and the sum already expended on the buildings connected with the seminary, Rds. 10,000, or Pound Sterling, 750; though the principal building is still in an unfinished state. The salaries of the Principal, the Tutor and the teachers, with the Board, Clothing, Stationary, Furniture, Books, &c. of the students, have been made a Mission charge, to the American Board; and Books with Philosophical and other apparatus, to some amount, have been ordered from England on the credit of the Board; but in the hopes that friends of the Institution in India will still generously assist in meeting these expenses as well as in completing the buildings.

Colombo

10th November 1879

Sir,

We do ourselves the honor of requesting that you will afford us the benefit of your observations and opinions regarding the present state of moral and religious education in Ceylon and the adequacy of the present establishments whether supported by public or private contributions, as a means of promoting the general instruction of the people and of enabling them to require a knowledge of the English Language.

We have the honour to be

Sir,

(Sgd) W.M.G. Colebrooke

" C. J. Riddell

Revd. B. C. Meigs

D. Poor

M. Winslow

L. Spaulding

H. Woodward

and I. Scudder

} American Missionaries, Jaffna.

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Jaffna, December 2 - 1879

Honorable Sirs,

To your letter of Inquiry regarding our "Observations & Opinions regarding the present state of moral and religious educations in Ceylon, and the adequacy of the present establishments whether supported by public or private contributions as a means of promoting the general instruction of the people and of enabling them to acquire a knowledge of the English language " ; which you have done us the honour of addressing to us as individuals, we beg leave to reply in a joint communication as a mission and in so replying we hope to be excused if we refer to printed documents

The Honorable His Majestys
Emmissoners for Inquiry
&c &c &c

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for an explanation of our views on some parts of the general subject, rather than to attempt giving them at length in a letter.

The present state of education on the Island, whether we look at what is done by " public or by private contributions " undoubtedly affords cause of congratulation, if we consider it as introductory to a more general dissimination of knowledge, by the increase of present establishments, or the formation of others which may grow out of them, and by the natural progress of learning where teachers are provided encouragements to exertion offered and a spirit of enquiry awakened. But as a means of speedily communicating" a moral and religious education " to any large portion of the ignorant population of the Island; or of promoting except indirectly, " the general instruction of the people and of enabling them to acquire a knowledge of the English language," they must we suppose be regarded as altogether inadequate. -

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It may be more proper for us however to confine our remarks on the subject to the District in which we live; and principally to the establishments with which we are connected and to show in what respects we consider them inadequate to the wants of the numerous inhabitants in this part of the Island.

For the purpose of elementary instructions there are in this District 115 Native Free Schools, containing probably not far from 4000 boys and about 800 girls; the expense of which is defrayed by the Church, the Wesleyan and the American Missions, the greater part by the latter. In these schools reading and writing the Tamul language, with various Christian lessons are taught and something have been done by means of them towards raising up a reading population which can now be adopted and instructed through the Press - In connection with our own mission there are also three central day schools into which the most forward lads from other schools are received, and

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in which they are taught Tamul Grammar, Arithmetic & Geography under competent instructors and prepared to become teachers of others. These branches of education have not heretofore been introduced to any extent into the Village schools for want of well qualified masters.

As to the number of private schools to which natives who are able to bear the expense send there boys, we have no certain knowledge among the Catholic and Moormen they are rather more numerous, but among the Tamulians only here and there one is found where mission schools are established, they are almost unknown, and where they are not that is in about one half of the District - not more probably, those one in ten of the boys is taught so much as to read on the Ola while the girls are entirely neglected: These elementary schools are, therefore, deficient in number and in the qualifications of the teachers.

In regard to higher schools there is in connescion with our Missionary

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Female Central School, in which girls taken from their friends and supported by the mission are instructed in reading writing Arithmetic Geography etc and practised explain sewing, the number in the schools is usually about thirty but except the teaching of reading etc in the common schools attended as mentioned above by about 800 girls the small establishment is the only provision made in the District for the instruction of the female population, which of a suitable age etc to attend schools cannot be less than twelve thousand, For instruction in the English language & the elements of European Science there are three charitable establishments - a Free Boarding School at Vellore in which are 30 lads - a Preparatory School at Tellipally containing 85 Boys - and a Seminary at Batticotta with 70 lads - and young men - The first is under the Church Missionaries , and the two latter are in connection with one mission and supported by it. The course of instruction at Nellore embraces the English language Grammar

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Arithmetic & Geography &c that at Tellipally is introductory to the studies at Batticotta where English & Tamul literature Arithmetic Geography Mathematics, the Elements of Astronomy and Natural Philosophy, and history with Chronology and the evidences of christianity are attended to more or less extensive by in a six years course of study - For information on these points, however we beg leave to refer to the first triennial Report of the Seminary (the Second being about to be published and to the Plan of a College for Tamul and other youth," both of which we take the liberty to enclose.

These establishments containing as they do more than 180 lads & youth who are supported as well as educated certainly afford some advantages for the cultivation of English; and by giving an impulse to learning and raising up suitable teachers they are gradually preparing the way for the more general instructions of the people - But if we consider that in this

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District according to the common allowance of one in eighth of the whole population - these are not far from 25,000 Children of a suitable age leisure etc to attend constantly at school, these establishments, together with the village schools, afford instruction only to one fifth of the number who ought to receive it nor is a very large statement of this deficiency to be found in private effort though as already intimated there are private schools for the study of Tamul in perhaps most of the larger villages where free schools are not established and there are two or three small schools in which English is taught by young men who have been educated at the mission establishments.

We have not noticed in this view a small school for the children of seapoys kept up by Government at Jaffnapatam, nor an English School at the same place under the direction of the Wesleyan Missionaries as the former is inconsiderable, and the latter is a day

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school for the education principally of Children of Europeans descent . There was an establishment supported by Government under the care of the Revd. C. David native chaplain for the instruction of Tamul youth in English to fit them to act as Interpreters & Clerks, but since the formation of the Mission Schools, which prepare young men for this service also, the establishment has been abandoned.

Without asking indulgence for further details we beg to make reference to the " Plan for College " for our "opinions and observations" or the importance of encouraging the study of the English language and the desirability of forming a respectable establishment for the introduction among the nations of European Science and Christian knowledge this Plan was formed after several years experience in the business of education and contains of course our matured view unforeseen circumstances - arising from the restrictions of Government - have obliged us to modify

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the plan, in some particulars but we are not the less convinced of its desirableness, because able to enter upon it only in fact Lt Halevan view be taken as to the relative importance of English or whatever course of disseminate real and valuable learning among the people a large number of interpreters translators writers teachers etc must be raised up to convey Europeans Science through the medium of English or transfer it from the English into the vernacular language - This is a work which cannot be done by foreigners to any great extent and for which natives will not be properly qualified but by the aid of more respectable and literally endowed Institutions.

Should further information with regard to any facts within our knowledge on this - to us interesting Subject = or anything connected with our residence and proceedings on the Island we shall be most happy to communicate it."

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permission.

In the meantime we have the honor to be with
great respect

Honorable Sirs

Your most obedient servants

(Signed) B. E. Meigs
" D. Poor
" M. Winslow
" S. Spaulding
" H. Woosward

P.S. - One of our number Mrs Scudder is now absent
on a vist to the Neilghemy till for his health -
M W.
Secy.

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12.

Colombo - 14th December 1829.

Gentlemen,

We have been favored with your letter of the 2nd Instant in answer to our Inquiries in which you have communicated to us your opinion of the inadequacy of the present schools for the general instructions of the people of the Island and the advantages that would attend the Establishment of a College and we have not failed to notice with satisfaction the importance you very justly attach to the cultivation of the English Language as the medium for the acquirements of the most useful knowledge by the Natives.

As you have been so good as to express your readings to afford us any further explanation

Revd.	B. C. Meigs)	
"	D. Poor)	
"	M. Winslow)	American Missionaries - Jaffna.
"	L. Spaulding)	
"	H. Woodward)	
	etc. etc.)	

that we may acquire on this very interesting subject we should feel obliged to you to state to us your opinion whether in forming an Institution for the moral and religious instruction of the people, and the cultivation of literature and Science, it would be advantageous to combine with it the practical pursuits of agriculture as a means of promoting industry, and of directing the attention of the people to the advantages to be desired from a more intelligent application of their exertions unrestricted by the prejudices of Caste or Custom and it would be desirable to know how far such an Establishment might be made to contribute to its own support.

We have etc

(Signed) W.M.G. Colebrook

" C.D. Riddell.

14.

Jaffnapatam, Jany: 27. 1830.

Honorable Sirs,

In consequence of the absence of one of our number for some weeks and of other hindrances, we have been unable to give an early answer to the inquiries which you did us the honor to propose in your lastm as to our " opinion whether in forming an Institution for the moral and religious instructions of the people and the cultivation of literature and Science it would be advantageous to combine with it the particular pursuit of agriculture and how far such an Establishment might be made to contribute to its own support ".

It would give us much pleasure were we able to offer any thing more than an opinion on a subject of so much practical importance but such is the state of things in this District that we have never attempted to make any experiment calculated to throw much light upon it - To promote habits of industry among the lads of our Institutions we have at times encouraged gardening to an small extent but so contrary as it to the customs of the country for

for those who study to labour with their hands that it requires much effort with them to accomplish any thing while the benefit as it regards health and activity, is small and the pecuniary profit so trifling and on account of thieves and other deprecators so uncertain as to be little or nothing in the account more favourable circumstances such as having larger fields better enclosures sufficient water and opportunity for cultivating other productions than are common here would no doubt render the experiment more encouraging. But in the ~~District~~ District agriculture is carried to such an extent already and - though doubtless capable of much improvement - is conducted in a manner so well adapted to the poverty of the people the hardness of the soil, and the products congenial to it that there is less room and less cause for experimenting in it here than in some other parts of the Island.

Perhaps at the South or more probably in the Interior, where there is unoccupied a well watered soil favourable to the production of Coffee Cotten Arrowroot Potatoes Maize and various vegetables and fruits of easy and profitable cultivation an

16.

establishment might be formed in such a manner as in past to support itself and at the same time aid in introducing a better system of gardening and agriculture and to some extent probably better grains vegetables & fruits. In such places the English plough harrow mallock spade etc might perhaps profitably be introduced and the people taught by example to make " a more intelligent " application of their exertions unrestricted by the prejudices of caste or custom " though it should be anticipated that the apathy and extreme aversion to change found every where among the natives of this country would throw many obstacles in the way and make the progress of improvement, in this respect as in others extremely slow.

We cannot therefore as the result of experience say any thing decisive on the subject; and our opinion would not be greatly in favour of attempting such an Establishment - at least we should be by no means sanguine that it could be made to contribute much to its own support - in the District of Jaffna. As to other parts of the Island being alike ignorant probably of many obstacles and many facilities which would be obvious to those better acquainted with local circumstances we can

expect ourselves only in general terms with regard to the probability of some success aware that our knowledge of the subject is too imperfect to render our opinion of any value we shall however most sincerely rejoice in all judicious attempts to extend to the natives the benefits contemplated and be ready to aid them if by any means it may be in our power.

We remain and have the honor to subscribe ourselves.

Honorable Sirs,

Your most obedient humble servants.

Signed - B. C. Meigs
" D. Poor
" M. Winslow
" L. Spaulding
" H. Wordward

To The Honorable His Majestys }
Commissioners of Inquiry }

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18.

Honourable Sirs,

Encouraged by your findings to us, and being firmly persuaded that you wish to make inquiries, and other all the information likely to promote the best interests of this Island, we take the liberty of calling your attention to a subject that is very intimately connected with the prosperity of our mission in this District. We attach to the restriction laid upon our Mission by the English Government, prohibiting any addition to the present number of American Missionaries in this Island.

Our present number is five, and we occupy five stations, viz. Tellipally, Batticotta, Pandateripo, Oodeeville and Manipay. One Missionary as Principal of the Seminary.

The Honorable His Majesty's
Commissioners of Inquiry etc - Colombo.

at Batticotta, is not only fully occupied with that, but to give competent instruction to the present number of Students, the labors of at least two are needed - We have of course only one Missionary for each Station, and find it impossible, without without relinquishing a Station, to devote more than one to the Seminary. It is obvious therefore, not only that the Seminary suffers, but in case of the removal of any one of our present number by death or otherwise, either the Seminary or one of our station must be left destitute. Our lives and health have been mercifully preserved for many years, but we cannot reasonably expect that this will much longer be the case.

The idea of abandoning a flourishing Missionary station, with which many Schools and Native Christians are connected is very painful to our minds, and more especially the thought that our Seminary may be left to languish or die for want of

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20.

Instructors, and the young men who are pursuing their studies with fair prospects of future usefulness, be sent away from it half educated, and thus the fond expectations of many who are earnestly seeking to promote the temporal and Spiritual good of the inhabitants of the Island, be blasted.

We beg leave to state distinctly, that it is not our wish, nor that of the Society which sent us to this Island, to increase the present number of missionary stations, or the number of ordained Missionaries here, But in case of the removal of any of our present number by sickness or death, we wish that the vacancies may be supplied by others from our native land; and as the best interests of our Seminary require the labors of another Instructor, we also earnestly desire permission for one to be sent out.

Should the requests that we have now made, commend themselves to your minds as reasonable and proper, we beg that

you will have the goodness to represent our case to His Majesty's Secretary of State for the Colonies, and to recommend that the present restrictions upon our mission, may be so far modified, that the present number of Missionaries may be kept up, and an instructor for the Seminary be allowed to join us.

As the Hon. Sir Richard Ottley has frequently visited our stations, and particularly observed the progress of our Seminary, we beg leave to refer to him as abundantly qualified to satisfy your minds on many points respecting ourselves and our operations in this District.

We also take the liberty of enclosing the Twelfth Annual Report of the American Board of Commissioners for Foreign Missions, in the appendix to which you will find our correspondence with His Excellency Governor Barnes, on the subject of permitting an addition to our Mission in the

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the person of Mr. Gerrell de Prinlene -

With great respect, we remain
Honorable Sirs
Your most obedient
Humble Servants.

(Signed)	B. C. Incig
"	M. Winslow
"	D. Poor
"	L. Spaulding
"	H. Woodward

See reply to the above next page.

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Colombe - 23rd June 1830

Gentlemen,

We beg to acknowledge the receipt of your letter of the 17th instant in which you call our attention to the restrictions laid upon your Mission by the English Government prohibiting any addition to the " present number of American Missionaries in this Island, and in reply we have to assure you, that we will not fail to give the Subject of your communication our most attentive consideration.

When we can proceed to Jaffna we shall be glad to avail ourselves of the opportunity that will be afforded us of inviting your Establishments which

Sgd. Rev. B. C. Mergs
" " M. Winslow
" " D. Poor
" " L. Spaulding
" " H. Woodward

American Missionaries - Jaffna

have been mentioned to us in terms of great
commendation by Sir Richard Ottley -

We have the honor to be Gentlemen
Your most obedient humble servants

(Signed) Wm G. Colebrooke

" C. H. Cameron

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Jaffna, June 17th 1830

Honorable Sirs,

Encouraged by your kindness to us, and being firmly persuaded that you wish to make inquiries, and obtain all the information likely to promote the best interests of this Island, we take the liberty of calling your attention to a subject that is very intimately connected with the prosperity of our mission in this District. We allude to the restrictions laid upon our Mission by the English Government, prohibiting any addition to the present number of American Missionaries in this Island.

Our present number is six, and we occupy five stations, Viz. Tillipalloy, Batticotta, Panditeripe, Codeoville and Manipay. One Missionary as Principal of the Seminary at Batticotta, is not only fully occupied with that, but to give competent instruction to the present number of students, the labors of at least two are needed.

To the Hon'ble His Majesty's
Commissioners of Inquiry &c.&c.
Colombo.

We have ofcourse only one Missionary for each station, and find it impossible, without relinquishing a station, to devote more than one to the Seminary. It is obvious therefore, not only that the Seminary suffers, but in case of the removal of any one of our present number by death or otherwise, within the Seminary, or one of our Stations must be left destitute. Our lives and health have been mercifully preserved for many years, but we cannot reasonably expect that this will much longer be the case.

The idea of abandoning a flourishing Missionary Station, with which many schools and Native Christians are committed, is very painful to our minds, and more especially the thought that our Missionary may be left to languish or die for want of Instructions, and the young men who are pursuing their studies with fair prospects of future usefulness, be sent away from it half education, and thus the fond expectations of many who are earnestly seeking to promote the temporal and spiritual good of the inhabitants of this Island, be blasted.

We beg leave to state distinctly, that it is not our wish, nor that of the Society which send us to this Island, to increase the present number of missionary stations, or the

number of ordained Missionaries here. But in case of the removal of any of our present number by sickness or death, we wish that the vacancies may be supplied by others from our native land; and as the best interests of our Seminary require the labors of another Instructor, we also earnestly desire permission for one to be sent out.

that

Should the requests/we have now made, commend themselves to your minds as reasonable and proper, we beg that you will have the goodness to represent our case to His Majesty's Secretary of State for the Colonies, and to recommend that the present restricting upon our Mission, may be so far modified, that the present number of Missionaries may be kept up, and an instructor for the Seminary be allowed to join us.

As the Hon'ble Sir Richard Cottley has frequently visited our stations, and particularly observed the progress of our Seminary we beg leave to refer to him as abundantly qualified to satisfy your minds on many points respecting ourselves, and our operations in this District.

We also take the liberty of enclosing the Twelfth Annual Report of the American Board of Commissioners for Foreign Missions, in the

Appendix to which you will find our correspondence with His Excellency Governor Barnes, on the subject of permitting an addition to our Mission in the person of Mr. Garrett a Printer.

With great respect

We remain

Honorable Sirs,

Your Most Obedient
Humble Servants.

B. C. Migs

M. Winslow

D. Poor

L. Spandwing

H. Woodward.

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Gentlemen,

In the letter which you addressed to Major Colebrooke & Mr. on the 23rd December last, you stated that unforeseen circumstances arising from the instructions of Government had obliged you to modify the Plan for a college, which you had formed; we shall be obliged to you to inform us, whether supposing those restrictions were removed, you propose the means on what expectation you have of obtaining the means, of Establishing and supporting such a College as is described in the Plan,

We have etc

Signed - W.M.G. Colebrooke

" - C.H. Cameron

The Revd. B. C. Meigs
" D. Peor
" M. Winslow
" L. Spaulding
" H. Woodward
" D. Sandder

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Jaffna. 17 September 1830.

Honourable Sirs,

In answer to your kind enquiries,
" whether supposing the restrictions upon our Mission were removed we possess the means, on what expectation we have of obtaining the means, of ~~shixixing~~ establishing and supporting such a College as is described in the Plan ", we beg leave to say in general, that we think were the obstacles alluded to remove , though the most favourable opportunity is passed, means might still be commanded for prosecuting for prosecuting the original plase, to some considerable extent.

This may perhaps be understood, and also some reasons why we cannot be sanguine in the expectation of seeing soon accomplished, all that we once anticipated by a short history of the undertaking.

When the Plan was laid it was in the hope (considering one of the leading objects proposed) that the local Government would afford

The Honorable the Commissioners
of Inquiry &c.&c.

afford such a degree of patronage as would considerably facilitate its accomplishment and such as to require a broader foundation than would otherwise have been thought necessary - We soon learnt it is true (See the accompanying paper No.1) that this hope would not probably be realized ; but the possibility that an application to the Supreme Government might be more successful, and the prospect of effective aid from the Parent Society, induced us to proceed in publishing the Prospectus, and attempting to carry the plan gradually into effect. That our expectations from the Parent Society were well founded the accompanying document (No.2.) from the Secretary, will serve to shew - The Board not only authorised the undertakings but opened a fund to meet the expenses of the proposed College; and received some considerable sums towards it of still larger sums they had the conditional promise - But on application to Lord Ruthurst for liberty to establish a college (See No.3.) it was not granted, and consequently the Board at a Mutiny in 1826 passed the following resolution.

" Whereas it appears to this Board that obstacles exist to the establishment of a Mission College in Ceylon, which cannot be at present removed - Resolved - that the Prudential Committee be authorised to suspend their exertions for the

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" the contemplated Institution, which they endeavour to make the Central School at Batticotta as extremely useful to the Natives as possible " -

With this resolution, the fund which had been opened was closed, and the monies, conditionally appropriated, were ~~were~~ resumed by the donors; and we were obliged to satisfy ourselves with a modification of the original design, and to postpone, at least, the plan of a College.

Whether the removing of the restrictions now would enable us with a prospect of success, to resume the entire "Plan", may admit of doubt, but if His Majesty's Government should be pleased to remove the restrictions, or cover to modify them so as to allow the present number of Missionaries to be kept up, and a Professor added to the Seminary, such is the disposition of the friends of our Mission to grant us aid - such the help that other members of the Mission could give to those engaged in instruction such the number of pupils already in the course of education; and generally such the state of preparation, that though we cannot speak with confidence concerning our means " of establishing" and supporting such a College as is described in the Place", we think we could, of the means of accomplishing the principal objects contemplated in the "Plan"; and with the Divine blessing of conveying very important benefits to

to the inhabitants of this District

We have the honour to remain
Honourable Sirs,

Your Obedient Servant

B. C. Wigs

L. Poor

M. Winslow

L. Spaulding

H. Woodward

I. Scudder

No. 1.

34

Chief Secretary's Office
Colombo March 26. 1823

Gentlemen,

NORB

I am directed by the Lieutenant Governor to acknowledge the receipt of your Letter to him of the 4th instant, accompanied by a Plan for a College to be established at Jaffna for the purposes therein specified.

His Excellency fully approves the natives which have induced you to suggest the erection of an Establishments which holds forth such considerable advantages to the Native Population of the Northern parts of the Island; but He apprehends them on much greater difficulties in the way of such a measure than you appear either to be aware of or to consider them as more easy, to be overcome than the Lieutenant Governor imagines.

In the first place much inclined as the Government of this Island is to adopt and patronise any measure tending to the religions & moral improvement of its subjects, its pecuniary resources are really too limited at the present moment to admit of its entering largely as a principal subscriber to an undertaking the Expenses of which appear likely to be of very considerable amount, and more particularly does it be have this Government to

abstain from any such undertaking in the Island from the circumstance of the Establishment of the Bishops College at Calcutta, to the benefits of which, the Natives and the Descendants of Europeans in this Island, duly recommend as prescribed by the States, are admissible in any number the Government, or Parents, or any benefactor of the Children furnishing the cost of their maintenance and other College expenses: and you will doubtless admit, that any funds which this Government may find disposable to such an object, must preferably be applied to the augmentation an Establishment which holds such strong claims on us ? as that about to be opened in Calcutta, and which sums more fully to embrace the course of education projected at the College you have planned.

From the Government, therefore, I am directed to state to you, any expectation of pecuniary aid towards the Establishment you have in view must be abandoned and your residence in Ceylon, will have sufficiently think convinced you, that if the resources of the Government are limited, so are those of every individual in the Island and not at all calculated to lead any well founded hopes of sufficiently large collections from private subscriptions.

There is another topic which it appears to the Lieutenant Governor also important to bring to your consideration, as affecting the probable permanency of your College whould it be established. The instructions of His Majesty's Secretary of State you are aware limit the number of your mission to the Gentlemen now composing it, and

here appears no reason to suppose that the restriction will be relaxed.

Having thus stated to you the objections which occur to the Lieutenant Governor against an Establishment of the expensive nature of that you contemplate, and the reasons which must prevent the Government from affording any pecuniary aid; I am directed to add that no impediment will be thrown in the way of your exertions, should you think it right, to persevere, and that on the contrary any extention of your present course of Education in the school you have established will be considered by the Lieutenant Governor as a material benefit afforded to the Population of the Northern Districts of the Island.

I have the honor to be Gentlemen

Your most obedient Servant

(Sgd) P: Leesignam

Dep. Sec. to Governor.

To the Reverend,

The Members of the American
Mission in the District of Jaffnapatam.

Missionary Rooms
Boston, Feb. 18, 1820.

Extract of a Letter from the
Cor. Secy. of Am. Board of
Missions.

The Board, at their late meeting in Northampton, passed the following resolutions,

1. " That the Board fully approve of the proposed establishment of a Mission College in the Island of Ceylon; as soon as the Prudential Committee shall be able to raise funds sufficient for the purpose, and make the requisite and satisfactory arrangements. "

2. " that the Corresponding Secretary present the thanks of the Board to the gentleman, who has offered to pay five thousand dollars for the purpose of establishing a College in the Island of Ceylon, whenever ten thousand dollars shall have been provided from other sources for the same object. "

Subsequently, to the annual meeting of the Board the Prudential Committee had passed the following resolution:

1. " That the Corresponding Secretary writes to Mrs Bastiane, Majesty's Secretary of State for the Colonies, to ascertain whether in case a College should be instituted by this Board in Ceylon, the buildings, Library, apparatus, and other property, with the necessary appandages, would be secured to the American Mission, at all times hereafter, and under what instructions, if any, such a privilege could be obtained . "

2. " That the American Missionaries in Ceylon be directed to communicate the intention of the Board, in this respect to the Government of the Island of Ceylon, and that Missionaries make a respectful application for such

fostering care as that Government may be able to render.

3. That the American Missionaries be informed that as soon as permission can be gained from the British Government to institute a College in Ceylon, and fifteen thousand dollars shall have been received for that purpose, the Board will authorise the erection of buildings; and will endeavour to send out a Superintendent to take the charge of the secular concerns of the establishment."

4. " That whenever the permission of the British Government, to erect a College in Ceylon, shall have been obtained, an application from this Board be made in writing to a number of select individuals, soliciting donations to found this important Seminary."

About one thousand dollars have been contributed for the College, and within a few days an individual has promised a thousand dollars whenever fourteen thousand dollars shall have been received; so that 7,000 dollars may be regarded as pledged.

The above resolutions will show you the principal ground of embarasment at the present time. If the Committee had no fears that the British Government would act an unfriendly part at any stage of the business, they might make such appeals as ~~as~~ would easily obtain the 15,000 dollars.

Two good men for Professors might also be secured, indeed one or two men already have the subject in serious contemplation. The object, chiefly in consequence of God's blessing on your labours, would be one of singular popularity.

Doubtless it is expedient for the Committee to proceed with caution in this, as well as every other measure,

lest they forfeit the public confidence.

From Mr Newtons representations, I have some fear that an application to the British Gvernment may not have all the success we could desire. But to God will commend the matter.

(Signed) R. Anderson

As Secy. to A.B.C.F.M.

No. 3

To The Right Honourable Lord Bathurst, His
British Majesty's Principal Secretary of State for
the Colonies.

My Lord,

As the organ of a Missionary Institution in the United States denominated the American Board of Commissioners for Foreign Missions, it is made my duty to add your Lordship on a subject which will be found I am persuaded not unworthy of your Lordships attention in your official capacity. This subject will be sufficiently explained by the following brief recital

In the year 1816 a Mission was instituted in the the Island of Ceylon, under the auspices of the above mentioned Board. The Missionaries after remaining some months at Colombo entered upon then permanent residence in the District of Jaffna with the approbation of Governor Brownrigg who was then at the head of the Ceylon Government as well as the approbation of the Chaplains the Rev. Mr. Biweti.

and the Hon. & Rev. Dr. Tursleton, subsequently Archdecan and of Sir Alexander Johnstone, Chief Justice. The Governor kindly permitted the Missionaries to occupy several old churches, which had fallen into decay and become dilapidated, but which have since been partially repaired, and now afford valuable facilities for carrying on the various works of the Mission.

For this countenance & patronage of the Colonial Government the Missionaries have repeatedly expressed their grateful acknowledgments.

I need not inform your your Lordship, that the grand object of the Missionary exertions of the present day in the introduction of Christianity among all the nations & tribes of men who are now living in ignorance & heathenism. So great a work we are well aware must be accomplished gradually & by a variety of means & instruments. Among the most obvious and important of these means, is the imparting of a Christian education to children in heathen countries. Accordingly five schools were established in the district of Jaffna at the very commencement of Missionary exertions then and a considerable number of boys were received into the families of the Missionaries for the purpose of becoming the subjects of a more thorough ~~educati~~ education than could otherwise have been given them. This branch of labour has been continued & increased till the present time & at the date of the last advices more than twentyfive hundred children were taught in the free schools; and nearly two hundred in the families of the Missionaries. Of the latter Clan some individuals had made such proficiency, that they were able to write, either in English or Tamil, with a degree of intelligence propriety, which would well become young gentlemen

who had enjoyed the benefits of a liberal education in a Christian Country. A considerable number of these Youths have embraced Christianity; & by a consistent & exemplary department, have given satisfactory evidence of

The Missionaries having thus experienced the favour of Divine Providence, are desirous of advancing still further in their work, and establishing a higher Seminary in which young natives may receive a literary & scientific education which shall prepare them to be competent teachers of their Countrymen and to fill any of those stations in Society which require greater attainments in knowledge than can be made by the use of any advantages which are now accessable. In short, they, wish to found a Seminary ~~whi~~ which may deserve the application of a Mission College.

From the favour, with which this proposal has been received among us it is concluded that funds may be easily obtained from the supporters of Missions adequate to the establishments of the contemplated Seminary, provided an effectual assurance shall have been first received from the British Government that no impediment will exist, so as to the public Authorities are concerned, to the erection of such a large buildings, & the prosecution of a course of academical institution, so long as the Missionaries shall faithfully adhere to their professed and only design of teaching the doctrines and duties of Christianity and imparting the elements of useful knowledge to the rising generation.

The object of the present applications, to solicit from His Britanic Majesty's Government a permission to proceed in this great and good work of enlightening the native population of Ceylon by means of such an institution as has been

described. It will doubtless appear to your Lordship reasonable that a permission of this kind should be granted when it is considered that the whole process of Christian education tends not only to elevate the subjects of it, in the scale of intelligence, but to make them better subjects of civil government and capable of rendering the state higher services. The foundation of a Mission College would probably involve an expense of six thousand pounds Sterling at the outset. The annual expense of the Mission is now about £.3,000 and will be not a little increased as a permanent thing by the measure now proposed.

Should your Lordship give a favourable answer to this application, as I trust will be the case the Board would wish to be informed, whether His Majesty's Government would think proper to prescribe any conditions to the Missionaries with reference to the contemplated institution. Neither the Board nor the Missionaries would feel the slightest repugnance to its being at all times liable to the fullest inspection of the Colonial Government as to the studies pursued the discipline adopted and the moral influenced exerted. As they have no other object in view than the improvement of the people in knowledge & virtue. On the contrary they would consider the regular visitation of their Seminary, by persons whom the Government might appoint to that service as extremely desirable on account of the confidence which such a measure would inspire.

As the whole support of the Institution will be derived from America, and as the Missionaries are men of established character, it would seem but reasonable that no interference with their proceedings should take place from slight causes and that they would be permitted to proceed

according to their own sense of propriety, unless in cases where an interposition of Government should be clearly necessary.

I would beg leave to refer Your Lordship for information on on this subject to Governor Brownrigg who I think is in England and to William I. Money Esqr. M.P. who has been personally acquainted with some of the American Missionaries in the East.

It is believed that the character of these Missionaries collectively & individually stands altogether above suspicious and that their benevolent exertions are regarded with respect & kindness by the local Governments and by all intelligent and liberal minded Europeans who have the opportunity of knowing ~~the~~ them.

A permission to erect buildings for the purpose above described, will be understood as involving a stipulation that the missionaries may retain possession so long as their labours shall be directed to the improvement of the people and for the various purposes for which Christian Missions are instituted. The society on whose behalf I write will need and expect the privilege of sending out suitable men to superintend the erection of buildings, and to discharge the duty of teachers in the infant Seminary for without this privilege the design of the Institution must be in a great measure at least, if not entirely defeated.

The Board would probably wished to send three persons to perform these services and it is almost superfluous say that they would be persons of proper qualifications for these employments and of unquestionable character.

Your Lordship will easily perceived, that as late delay should be suffered to intervene as possible. Youths are collected in the families of the Missionaries and are desirous

of receiving intellectual & moral cultivation. They are capable of it; they need it; and their countrymen would be essentially benefited by it. Individuals among us from the most generous benevolent motives are willin to bear the expense and missionaries on the spot who have given the amplest evidence of devotion to the work and competence to apply the means put into their hands. To prevent loss of time I therefore send send herewith a letter to Mr. Wilberforce & another to Mr. Money. each containing a copy of this letter, and soliciting of these eminent individuals a letter to your Lordship on the subject of the present application." I know not the residence of these gentlemen but it can doubtless be ascertained at your office.

The circumstances of the case will plead my apology in asking an early attention to the subject. Any communication addressed to me at the Missionary Rooms Boston will come to hand.

In behalf of the American Board of Commissioners for Foreign Missions.

I am my Lord

Your Lordships Most Humble & Most
obedient Servant,

(Signed) J. Evarts

Corresponding Secretary

Boston

Feb 3rd. 1826

Mr Winslow on behalf of the American Missionaries applied to Government by letter dated 13th May 1829, for the exemption of the young men in their Seminary (about ten in number) from the payment of the captured tax - meaning the commutation tax.

Mr. Eden replied 6 June 1829 that H.E. The Governor regretted that he could not meet their wishes as it would form an inconvenient precedent.

Sly.
at the Sec. Office Colombo
9 Oct. 1830

Reference :-

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6th February 1969

Miss Mary A. Walker,
Librarian,
American Board of Commissioners
for Foreign Missions,
14, Beacon Street,
Boston.

Dear Miss Walker,

On page 427 of Dr. Fred Goedsell's book They Lived Their Faith, there is a reference to yourself as one likely to help in an undertaking such as mine, and I hasten to write to you.

I have been very interested in the early history of the American Mission and of their activities in Ceylon, and have done some work among the archives of the Mission at Vaddukkodai and also at the British Museum where I had access to the Panoplist and Missionary Herald.

I am a great-grand-son of one of the earliest fruits of the American Mission by the name John Sinnakuddiar Tappan who, I find from the Memorial Tablet erected at the Church at Pandaterruppu, was a graduate of the Batticotta Seminary. There were two Tappans in Ceylon coming from different families at the time. I am descended from John Tappan and not from Benjamin Tappan whose descendants are nowhere to be seen now. I am also a great-grand-son of Neelainar Murugesar Dwight. The Gardiners, Pages, Homers and Niles of Ceylon are some of my relations. John Tappan (and his wife ?) accompanied the first American Missionaries to Madura in 1835.

My great-grandfathers, both Sinnakuddiar Tappan and Murugesar Dwight were received into the Church at the Second Revival Meeting in 1831. This is referred to in Rev. C. D. Velupillai's History of the American Mission written in Tamil. But I do not know the correct date and details of that memorable event.

I suppose the name Tappan was given after the abolitionist Arthur or Lewis Tappan (sons of Benjamin and Sarah Tappan) who seem to have supported the Mission in the early days, and the name Dwight after Timothy Dwight, President of Yale and one of the most distinguished patrons of the movement at the beginning.

(2)

6.2.69

I have now done some preliminary research into the History of the Batticotta Seminary, and for this purpose I would like to consult some more sources. I have discovered that Rev. Daniel Peer has not still received the special recognition he greatly deserves in the form a well-studied biography. Perhaps one day I shall be able to do something in this connection.

Meantime I have established the above Institute in Colombo in memory of my deceased wife. We are presently busy with historical research especially on the Dravidian associations with Ceylon. For this Institute and for our further research I would like to have some books and papers, and I trust you will be able to help us. We would like to have for our Reference Library Goodsell's two books and also a microfilm of the Panopolist and Missionary Herald from 1810 to say 1860. I understand that microfilms are available from an institution at Ann Arbor, Michigan.

If you have a spare reprint of your article in the Harvard Library Bulletin vol. VI No. 1 Winter 1952 pp 52.68 regarding the Archives of the Mission please be so good as to send it to us. I shall be writing to you again soon and also sending you a draft of my brief study of the Batticotta Seminary.

Thanking you,

I remain,
Yours sincerely,

James T. Rutnam
Director.

R/mp.

A CENTURY IN THE
MADURA MISSION

SOUTH INDIA 1834-1934

by
HARRIET WILDER

VANTAGE PRESS, Inc., 120 West 31st Street,
New York 1, N. Y.

.....

SEVENTY-FIVE YEARS IN THE
MADURA MISSION.

A HISTORY OF THE MISSION IN SOUTH INDIA
UNDER THE
AMERICAN BOARD OF COMMISSIONERS FOR
FOR FOREIGN MISSIONS, BOSTON,
MASSACHUSETTS, U. S. A.

By
JOHN S. CHANDLER.

Published By The
AMERICAN MADURA MISSION.

Page VI.

PREFACE

The sources of the history, aside from a personal experience of 30 years, are to be found in the Minutes of the Mission for 75 years, its official correspondence for the same length of time, much private correspondence lying in its archives, the accounts in its treasury, various newspaper articles, diaries of individuals, and the following publications:

Mission Reports, 1836-1909.

Missionary Herald, 1834-1909.

History of the Missions of the A. B. C. F. M. in India,
by Rufus Anderson, D. D., LL. D.

India and the Hindoos, by F. De W. Ward, D. D.

Memoir of the Rev. John Scudder, M. D., 36 years
Missionary in India, by J. B. Waterbury, D. D.

India, ancient and modern, by David O. Allen, D. D.

Madura, by W. Francis, I. C. S.

A Gazetteer of Southern India, by Pharaoh & Co.

A Gazetteer of the World, Messrs. A. Fullarton & Co.

History of Indian and Eastern Architecture,
by James Fergusson, D.C.L., F.R.S., M.R.A.S.

Census of India, Madras, 1901, by W. Francis, I.C.S.

Castes and Tribes of Southern India, by Edgar
Thurston, C.I.E.

Reise in Ostindien, by R. Graul, D. TH.

The Famine Campaign in Southern India, by William
Digby.

The Wakefield Colony by W. J. Chapman, PH. D.

The author is also greatly indebted to the
Hon'ble Sir Harold Stuart, K.C.V.O., C.S.I., and to H.
Dodwell, Esq., M.A., Curator, Madras Record Office, for
access to the correspondence between Collector Blackburne
and the Board of Revenue about the changes effected in
Madura before 1846.

PAGE 60. - AT LAST, IN APRIL 1859, THE
Committee came out of the candle light and passed the
following resolution:

The Committee regard with favour the proposal
made by the Madura Mission that a seminary be established
in connection with that Mission: but before any decisive
steps are taken the Mission (shall) report to the Committee
what annual increase, for several years to come, it might
be expected to make in the expenses of the Mission; stating,
among other things, whether it would be necessary to erect
any buildings on account of the seminary, and if so at what
cost; the desirable number and probable average cost of each
scholar; the desirable number and probable cost of the
boarding scholars in connection with the stations, etc. etc.

While the Committee were thus cautiously feeling
their way, the Mission came out flat-footed and requested
a grant for establishing it forthwith, saying :

We cannot by any possible means from any existing
known source obtain either the number of native assistants
necessary for us, or those possessing such character and
qualifications as the interests of the Mission require. We
supposed that we were warranted in expecting such aid from
the Batticotta Seminary, and our hopes have rested there
as the only source. But the result has been often-repeated
disappointment, both in relation to the qualifications of
the young men who have come, and to the number which have
been sent, until we are constrained to relinquish all hope.

In 1840 one of them wrote:

Our Seminary is yet in embryo, existing now
only in the boarding schools at our different stations.
We hope that its existence will have become visible in the
course of a few years. We have before us plans which it
will require generations of missionaries to carry out.

One of their plans was for a good library.
In 1844 Tracy wrote :

Donations of books from the Tract and Sunday
School Societies are not enough. Little Henry and his
Bearer, Alleine's Alarm, Edwards, and Baxter are excellent

in their places; but they are not the principal materials for the education of young men.

Donations of old and superseded books from private libraries will not do; we have no spare room for storage.

To this day the Jaffna Seminary has nothing which deserves the name of a decent library; only something reminding one of a heap of driftwood from a New England freshet.

Having secured recognition of the need, it remained for them to establish the seminary; and they did not tarry in moving towards the accomplishment of that purpose. In looking for a site they were attracted by the Tamakam, or Johnstone House, the summer castle of Queen Mangammal and, perhaps, King Tirumala; and Poor and Dwight were appointed to see if that could be secured. They waited upon Collector Blackburne and learned that it was claimed by Sir Alexander Johnstone, Chief Justice of Ceylon, a great friend of the American Mission in that island. Poor wrote him a long letter in 1840 and asked him the pointed inquiry:

Can your Honour make a more appropriate and satisfactory use of the building in question than by using your influence to place it at the disposal, either temporarily or permanently, of the American Mission at Madura, for the purpose of a Scientific and Christian Institution ?

These negotiations did not result in anything definite perhaps because the Tamakam was in a somewhat dilapidated condition.

They then sought to get 18 acres west of the Tamakam and north of the road leading to it, including the site of the present Union Club; and again land beyond the Dindigul toll gate was considered. After two or three years the mission committee suddenly gave up all idea of the sites north of the river, partly because of their liability to isolation by floods in the Vaigai, and partly because they were considered to be too near the town. It was not until July 1844 that the Pasumalai site was chosen. Sixty-five years after the Mission came into possession of 15 acres near that very Tamakam site for the use of the College.

continued 4.

APPENDIX B.
ROLL OF MISSIONARIES

N.B. - Italics indicate those who died in mission service:
SMALL CAPITALS those in mission service in 1912.

No.	Names.	Entered the Mission.	Left the Mission.	Personals.
1	Rev. William Todd ..	July 30, 1834	Jan. 21, 1839	Married Mrs. Woodward, Dec. 22, 1836; died in Wakefield, Kansas Aug. 10, 1874 Aged 73.
2	Mrs. Lucy Brownell Todd ..	July 30, 1834	Sep. 11, 1835	Died in Devipatnam Sep. 11, 1835 aged 35.
(14)	Mrs. Clarissa E. Todd ..	Dec. 22, 1836	June 1, 1837	Died in Madura June 1, 1837 aged 39.
3	Rev. Henry R. Moisington ..	July 30, 1834	Sept. 1834	Deceased.
4	Rev. James Read Eckard ..	Feb. 16, 1835	July, 1836	Deceased.
5	Mrs. Margaret E. Bayard Eckard ..	Feb. 16, 1835	July 28, 1836	Deceased.
6	Rev. Alanson C. Hall ..	Oct. 18, 1835	July 28, 1836	Deceased.
7	Mrs. Frances A. Willard Hall ..	Oct. 18, 1835	Jan. 2, 1836	Died in Madura Jan. 2, 1836.
8	Rev. John Jay Lawrence ..	Oct. 18, 1835	Dec. 20, 1846	Died in Tranquebar Dec. 20, 1846 aged 39.
9	Mrs. Mary Hulin Lawrence ..	Oct. 18, 1835	Dec. 1846	Deceased.
10	Rev. Daniel Poor, D.D. ..	Oct. 18, 1835	Oct. 1841	Died in Manepay, Ceylon Feb. 3, 1855 aged 66.
11	Mrs Ann Knight Poor ..	Oct. 18, 1835	Oct. 1841	Died in England.
12	Rev. Robert O. Dwight ..	April 22, 1836	Jan. 8, 1844	Died in Madura Jan. 8, 1844 aged 43.
13	Mrs. Mary Billings Dwight ..	April 22, 1836	March 12, 1845.	Married Dr. Winslow; died in Madras April 20, 1852.
14	Mrs. Clarissa Todd (See No. 1)			

No.	Names.	Entered the Mission.	Left the Mission.	Personals.
15	Rev. Edward Cope ..	May 10, 1837	Jan. 1840	Deceased. 7
16	Mrs. Emily Kilbourn Cope ..	May 10, 1837	Jan. 1840	Deceased.
17	Rev. Nathaniel M. Crane ..	May, 10, 1837	June 1844	Died in Iowa Sep. 21, 1859 aged 53.
18	Mrs. Julia A.J. Ostrander Crane ..	May 10, 1837	June 1844	Deceased.
19	Rev. Clarendon F. Muzzy ..	May 10, 1837	Nov. 1856	Married Miss Capell Feb. 1, 1848; died in Amherst Mass. Jan. 4, 1878 aged 73.

