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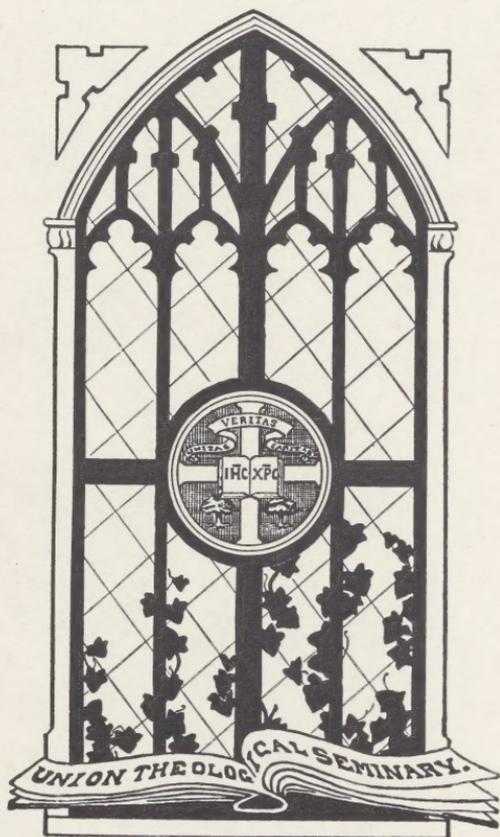


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A CENTURY OF ENGLISH EDUCATION



# A CENTURY OF ENGLISH EDUCATION

THE STORY

OF

BATTICOTTA SEMINARY

AND

JAFFNA COLLEGE

BY

J. V. CHELLIAH, M. A.

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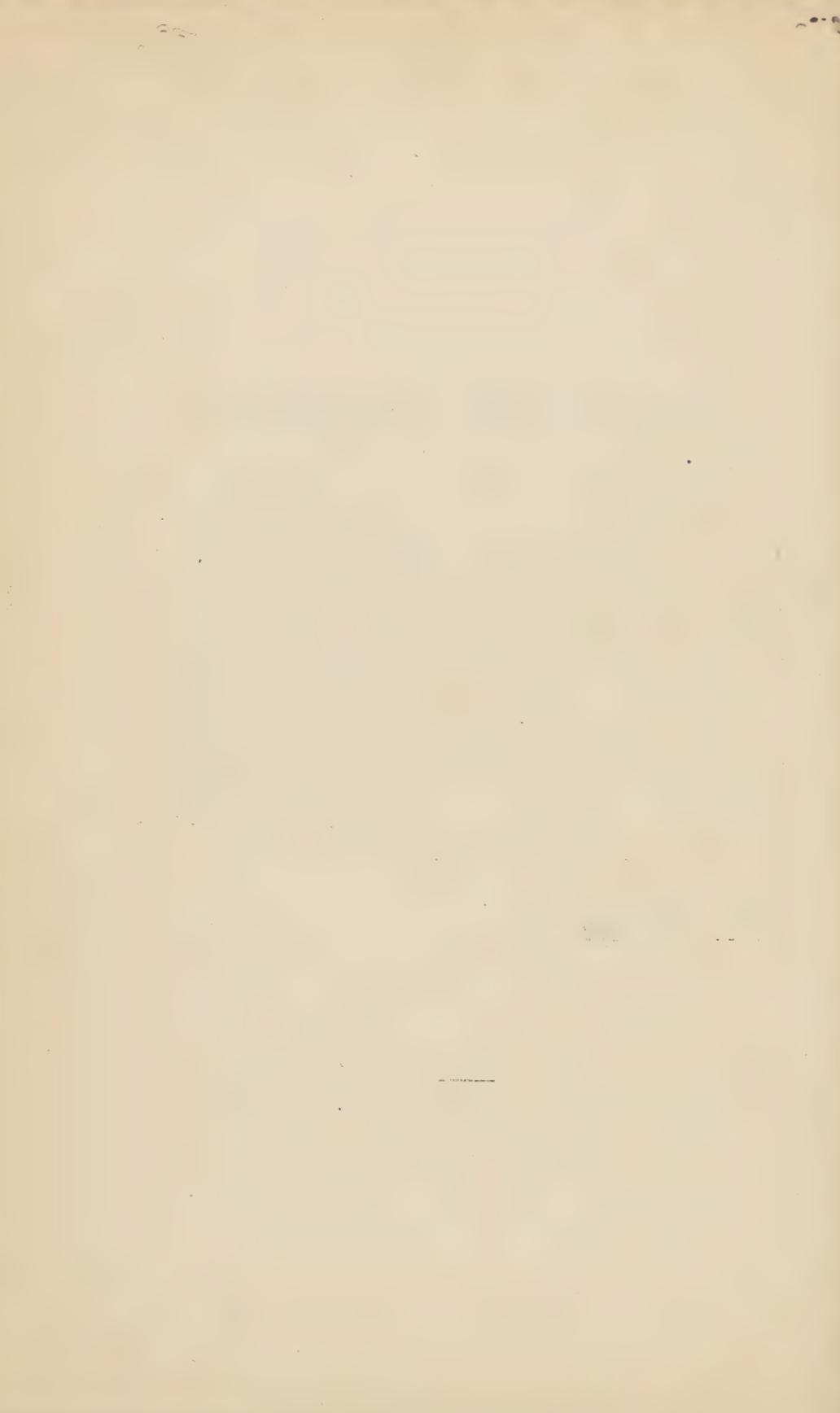
## FOREWORD

That I have been connected with Jaffna College for the last thirty-three years, as student and teacher, is my only qualification for writing this story. No one can be more sensible of the defects of this book than myself. If the readers will remember that my material, for certain periods at least, was scanty, and that I had to do the work in about two months in the midst of other pressing duties, they will overlook the shortcomings of this book. I am indebted to Rev. M. H. Harrison, and Mr. E. G. Nichols for helping me in the reading of proof. I have, for the sake of uniformity, used throughout the older and more euphonious form, *Batticotta*, instead of the more recent, *Vaddukoddai*.

Jaffna College,  
December 1922.

J. V. C.

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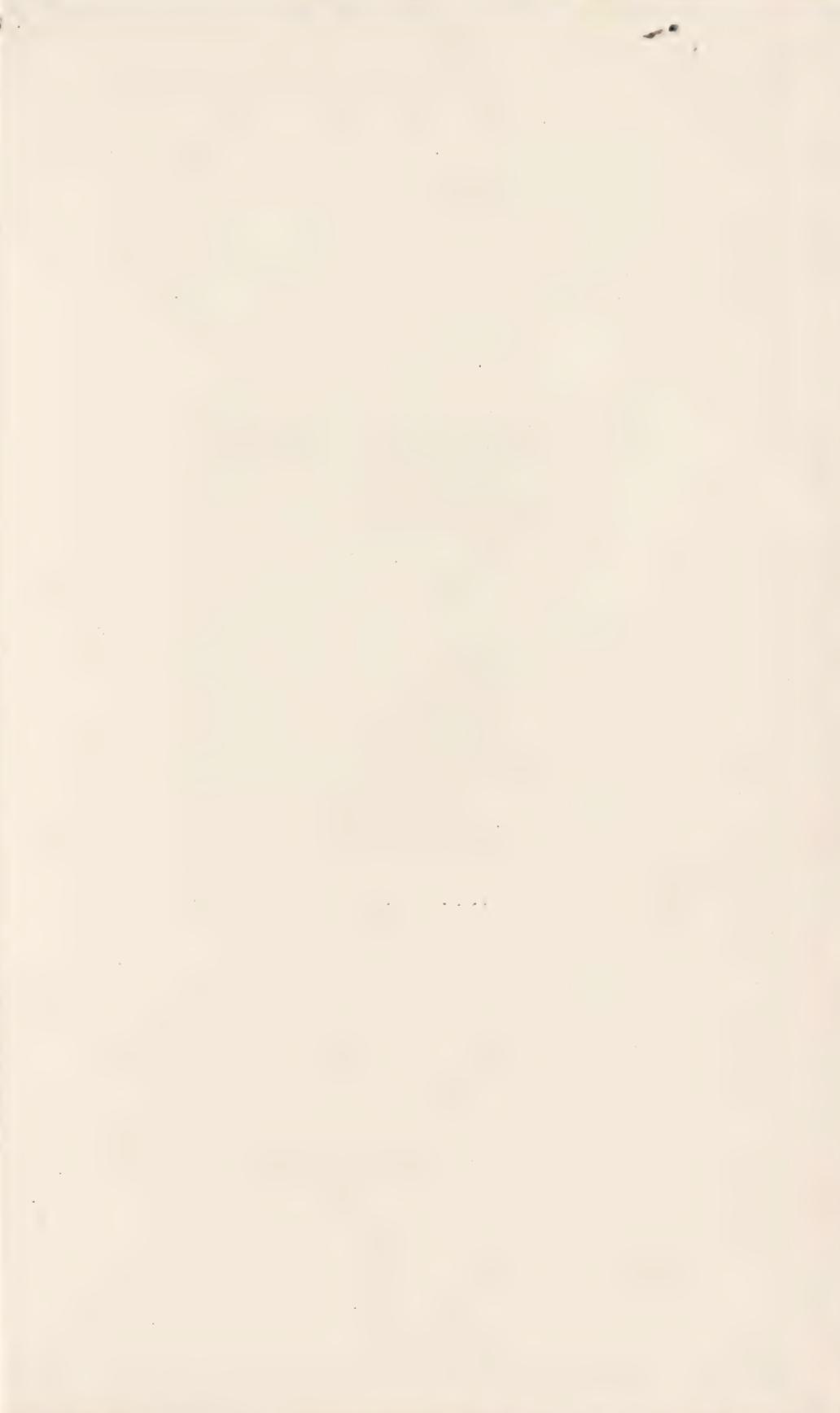
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NAMES OF GRADUATES AND INTERMEDIATES.







**Rev. D. Poor, D. D.**

# Batticotta Seminary

## CHAPTER I

### THE BEGINNINGS OF ENGLISH EDUCATION

That the small, sandy Peninsula of Jaffna situated in a remote corner of the Island of Ceylon should enjoy the privilege of having one of the pioneer institutions of higher Western learning in the East, can only be accounted for by the inscrutable ways of Providence. For the destination of the earliest missionaries was Calcutta, but as they were not allowed to remain there, they went in different directions, and one of them, after making a sojourn in Mauritius, started, as he supposed, for Bombay, but was landed in Galle. This "solitary pilgrim" found the land suitable for missionary effort, and such were his earnest representations to the American Board, that it sent out a band of missionaries, who arrived in Ceylon in 1816. For a time it seemed that Colombo was to be their permanent location, but the Government and Christian friends recommended as a most promising field the Jaffna Peninsula, to which the missionaries moved after a few months' stay in Colombo. They were: Messrs. Warren, Richards, Poor and Meigs.

When the first missionaries came to Jaffna there were only a few Tamil schools here and there, and only a few could read, and write with the style on ola, but very few could read the printed character with ease and fluency. The missionaries, therefore, strove to raise up a reading population by establishing free vernacular schools in different villages. But they found that the desire of the people for education was so small, and their prejudice against missionary work so great, that it was a difficult task at first to induce parents to send their children to these schools. The teachers were, to begin with, necessarily Hindus, and it was difficult to procure even these. The first free schools were established at Tellippalai and Mallagam with 30 boys. These were taught to read and write the Tamil Language and had instruction in small works of Tamil poetry, and Arithmetic and Geography on the European plan. They had, in addition, instruction in Scripture. Some of the pupils, who had studied under Rev. Mr. Palm, an L. M. S. Missionary, who had worked at Tellippalai before the advent of the Americans, were given assistance in the study of English.

The missionaries, however, were not satisfied with the meagre education given in these free schools, and were anxious to attempt a more thorough system of training by keeping promising pupils entirely under their influence. So they resolved to start Boarding Schools. But when parents were asked to entrust some of their children to the care of the missionaries, they formed

all sorts of conjectures about the purpose of this proposal. Some thought that the children were to be enslaved, and others, that the boys were to be sent into the interior of the Island or to some foreign country as soldiers! They simply could not understand why foreigners should offer to feed, clothe, and educate their children free. To the astonishment of many, six small boys came forward. But considerable time elapsed before the numbers increased. Boarding schools were established for both sexes first at Tellippalai and Batticotta, and then at Uduvil, Pandeterripu and Manipay. The pupils were boarded and clothed free, and their expenses were paid by individuals and associations in America. Names designated by the benefactors were given to the pupils. The missionaries had at first to contend with the prejudices of the pupils, and, in some cases, had to yield to them for a time. The following amusing incident will illustrate this. At the Batticotta school the boys objected to having their meals cooked in the mission premises, and were allowed to have their kitchen outside the mission compound. But when this concession was withdrawn, some of the boys left. The rest were confronted with the difficulty of procuring water, as they considered the mission wells too impure for their use! They decided that if the water in one of the wells was drawn out it would be sufficiently clean. But being rainy season they were unable to empty the well; however, they consoled themselves by saying that, as they had drawn out as much water as the well originally contained,

the water must be sufficiently pure ! The lads in these Boarding Schools received instruction in both English and Tamil, and their course included Scripture, Arithmetic, Grammar and Geography. Gradually the prejudice against Boarding Schools disappeared, and many were anxious to find entrance into them. These schools stimulated a great desire in the country for English education. In 1823 there were supported at the Boarding Schools of the five stations more than 105 boys and 28 girls. The number of girls is very remarkable, seeing that at first parents had strenuously objected to the instruction of girls even in the vernacular free schools. Some of the boys were so far advanced in their studies, that it was felt that fuller provision should be made for their further education. With this object in view the missionaries resolved to establish a central institution to give higher education to deserving boys, and issued an elaborate Prospectus, which they presented to the Prudential Committee of the American Board, the Ceylon Government, and to friends in England, America, and the East.

## CHAPTER II

### THE PLAN AND OBJECTS OF A COLLEGE

THE Prospectus issued by the missionaries detailing the objects, the plan, and the contemplated benefits of a "College for the literary and religious instruction of Tamul and other youth" reveals to us the large-heartedness, wide vision, and statesmanship of the promoters of the institution. No apology, therefore, is needed for giving here the following extracts from this document:—

"The American missionaries in Jaffna, Ceylon, have, in common with most missionaries in this part of the world, directed much attention to the establishment of *Native Free Schools*. They have also, in consequence of their local situation, in a country where living is cheap, and where the restraints of caste are less than in most parts of India, been able to collect under their immediate care, a considerable number of children of both sexes. Of these there are now subject to their entire control, and supported by the Mission, 105 boys and 28 girls. Of the former more than *twenty* are already able to read, and more or less imperfectly to speak, the English language. They are all, according to their age, instructed in the first principles of Christianity and in Tamul literature, and a few under-

stand something of Geography, Grammar, and Arithmetic. Such as have been longest under instruction are now so far advanced as to be able, with proper helps, to prosecute the higher branches of Tamul learning, to enter upon the Sanscrit, or to apply themselves to European literature and science, as might be found expedient, to fit them for service under Government, for Teachers of schools, for Interpreters, for Translators; or if pious, (as some are hopefully so already) for Native Preachers. But, situated as they are at the five different stations of the Mission, they cannot advantageously pursue their studies for want of the necessary instructors and other helps. Were each Missionary, under whose care their elementary knowledge has been acquired, to devote himself to the instruction of a class of these youth, it would not only be a great disadvantage for want of books, mathematical instruments, and philosophical apparatus, but would involve an unwarrantable expense of that time which should be devoted to the more appropriate work of the Missionary. They must, therefore, be dismissed when little more than a foundation is laid for subsequent useful attainments, or be collected into a central *School or College*. To do the former would be to abandon almost all the great advantages of the Free Boarding School System. To attempt the latter, therefore, appeared the only resort. It is this circumstance, mainly, which led to the present plan; and it forms the principal apology of those who propose it. They might say, indeed, that a large Tamul population on this Island, and

some millions on the continent, need the aids of a literary Seminary:—that there are many native youth of good talent who would prize its privileges and employ them for the good of their countrymen; and that there are respectable young men of Portuguese and of Dutch descent, who might, by means of such an institution, be made capable of conferring most important benefits on that large class of inhabitants in Ceylon.

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

“It was this view of things, and not any overweening confidence in their own abilities for conducting such a plan—not any desire of bringing themselves before the public—not any example of other missioneries, that influenced the projectors of the institution. Nothing less than an imperious sense of duty could have led them from the quiet pursuit of their appropriate and delightful work, 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 closed. But when the conviction that *something must be done*, led to this design, it rose upon the mind attended by all the great considerations briefly enumerated, and many others that might be mentioned,—considerations which affect the temporal and eternal interests of a large heathen people; and which are as weighty as the last command of our ascending Saviour—as pressing as the necessities of millions perishing in ignorance—solemn as death and judgment—and vast as eternity. It is therefore because necessity is laid upon them, that the American missionaries in Jaffna propose, by the help of their friends and the friends of humanity and missions in India, Great Britain, and America, to found a *College for Tamul and other youth*.

## 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 evidences of Christianity. A knowledge of the English language, especially for those designed for Native Preachers, is in this point of view, important almost beyond belief. Their minds cannot be so thoroughly enlightened by any other means. In some parts of India, where the inhabitants are more of a reading people, where they enjoy the advantages of the press, and where epitomes, if not larger works, in European science are circulated, the case is somewhat different. The treasures of the English are, to a small extent, transferred to the native languages. Owing to this, no doubt, and considering the facilities they have for further enriching the common dialects from the store of European learning, the venerable Missionaries at Serampore have seemed to disparage English studies for 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 minds of youth expand,' is readily conceded; and the importance of elementary treatises in the common dialects prepared as fast as possible, is acknowledged and felt; and it is earnestly wished that such treatises were greatly multiplied, and widely dispersed among all classes of the native inhabitants: but for students, and especially for those designed to be Preachers of the Gospel, that 'little is necessary beyond perspicuous epitomes in their own language, explained and illustrated by regular lectures,' cannot easily be granted. What abstract of geography, natural history, natural philosophy, chemistry, mineralogy, botany, and more especially of moral philosophy, of the philosophy of the mind, or of theology, could supply the place of the valuable English books on those subjects? Well conducted lectures would certainly do something towards making up the deficiency, but much less than might be supposed. The most extensive course of lectures must be limited, and the subjects examined must either be few, or be treated in a very superficial manner, and when the voice of the instructor ceases, the pupil ceases to learn. Besides, hearing without study can never make a man learned. Lectures and abridgements are principally useful to those who have read somewhat extensively.

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

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

ing Latin to enlarge his mind, or to find sufficient stores of thought. He finds these 'poured round him in his vernacular tongue.'

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

"II. *Another object will be the cultivation of Tamul literature.* To maintain any good degree of respect among the native inhabitants, it is necessary to understand their literature. The Tamul language like the Sanskrit, Hebrew, Greek, &c. is an original and perfect language, and is in itself highly worthy of cultivation. The high

or poetic Tamul is, however, very difficult of acquisition, and requires all the aids which the college is designed to furnish. The Puranas, and all the more common sacred books, are to be found translated into high Tamul, in which they are read in the 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 Tamul people men who can read correctly, who understand to some extent the poetic language, and who are able perhaps to form a kind of artificial verse, who cannot write a single page of correct prose. Indeed, with very few exceptions nothing is written in this “Iron Age.” All agree in looking to their ancestors for books, which were composed, as they imagine, under a kind of inspiration: and have a greater degree of sanctity from being quite unintelligible to the common people. One effect of this is that few books are read, and fewer still understood. Those put into the hands of boys at school, are so far above their comprehension that they learn the words

without attaching the least meaning to them whatever; and, unhappily, they seldom acquire any better habits in after life. To correct both these evils, and to prepare the way for the Sacred Scriptures by forming a *reading population* (an object of vast interest) the attention of many must be turned to writing intelligibly, and forcibly, in their own language. Original native composition, on account of the superior felicity of its style and idiom, will be read when the production of a foreigner, or a translation, will be thrown aside. To raise up, therefore, and qualify a class of *native authors* whose minds being enriched by science may be capable not only of embodying European ideas, but of putting them into a handsome native dress, must be rendering important aid to the interests of learning and Christianity.

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

“ IV. *It will also be an object to give a select number a knowledge of Hebrew to assist them in obtaining a correct acquaintance with the word*

of God, with a view both to explaining and translating it. The Hebrew being acquired with vastly more ease than 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 of the Mind, and Natural and Revealed Religion. In teaching these it is designed to provide as fast as possible elementary works in *Tamul*, for the assistance of the student. The public lectures will be delivered principally in *English* with suitable explanations in the Native language. That all the students will be able to make great advances in most of their different branches, is not supposed, but that many will thereby obtain an expansion of mind, and power of receiving and originating thought, which will not only free them from the shackles of superstition but enable them to guide others, also, is not only hoped but confidently believed.

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

“ It is with these views, and under the influence of these 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 every friend of man can meet; and standing there, under higher sanctions to be faithful to their trust than any which the world can impose, they respectfully solicit patronage in an attempt which they fully believe to be pregnant with most important benefits (benefits stretching beyond the boundaries of time) to a large class of their unhappy fellow men. In the name of learning they ask, in the name of religion they plead, for countenance and support. Shall they be denied?”

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

*Jaffna, Ceylon. March 4, 1823.*

Special attention may here be drawn to a few interesting points in the Prospectus. The institution was to serve the purpose of not only the inhabitants of Jaffna, but the millions in South India. It is interesting to note that at first it was proposed to admit into the College young men of Portuguese and of Dutch descent, but it was found later that it was inadvisable to include them.

The attention proposed to be paid to the study of Tamil Literature and to the creation of a clear and forcible Tamil prose ought to be noted by those who talk as though a great deal of the blame for the neglect of the Tamil Language and Literature should be laid at the door of Christian missionaries. How faithful the authorities of the Seminary were to this object will be seen later on.

The subject of the medium of instruction is of perennial interest, and even after a century and more of English education in India and Ceylon the problem still remains unsolved. It is interesting to note that the founders of the Serampore College, started six years before the Batticotta Seminary, were on the side of the Vernacularists, while those of the Seminary were on the side of the Anglicists. We quote from *The Story of the Serampore College* the following to enable the reader to compare the reasons of the two sets of pioneer educationalists in the East for their respective positions:—

“While giving a prominent place to English as a subject for special and advanced study, they boldly maintained the principle, to which modern opinion seems to be returning,

that the hope of imparting a sound education to the people of the country, through the medium of a language not their own, was altogether fallacious. A truly national education could be imparted only through a vernacular, and not through the medium of a foreign tongue. Hence they postponed the study of English Literature to that of Sanscrit and the vernaculars, and imparted a knowledge of Western Science through the medium of the vernacular." The writer of the above goes on to say, "As time went on they (the Serampore authorities) were compelled to modify their plans and to give much greater attention to the cultivation of English."

This, we believe, was due to the famous minute of Macaulay, according to which the Government of India resolved to make English the medium of instruction in higher education. Further, the writer says, "But the surprising thing is the way in which the revolution of a hundred years has brought the best qualified opinion round to what was practically their standpoint." This may be true as regards Bengal. But as regards Ceylon, the policy of the founders of the Batticotta Seminary stands vindicated, and it has been accepted as a settled fact that for a long time to come English will be the medium of instruction. With all the efforts made by the pioneer missionaries here and in South India to transfer the learning of the West into the vernacular, one is apt to wonder with the authors of the Prospectus "whether some ages may not elapse before the native of India will find the English language useless to him as a key to knowledge."

Undoubtedly the great benefit contemplated in the proposed institution was the propagation of Christianity. The founders believed that the light of erudition and science is always favourable to Christianity, that the study of high Tamil and

Sanscrit would reveal the fact that the Hindu systems in vogue were gross departures from the doctrines of the Vedas and of the best ancient authors, and that the teaching of the evidences of Christianity would disseminate truth among the people. The promoters of the Seminary, however, had a wider purpose in view, and spoke of other benefits that were contemplated. They said:—

“Agriculture and 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, will imbibe that spirit of improvement which has so long distinguished and blessed most European countries. 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.”

They further explain at length the direct benefits that the British Government would derive from the Seminary by the raising up of interpreters, translators, and English teachers for government service, and men for the learned professions. In short, the founders had in view not only the raising up of competent Preachers and Mission Agents, but also well educated citizens, Christian and non-Christian, who would serve government and society in the work of the uplift of the country.

## CHAPTER III

### THE FIRST YEARS OF THE SEMINARY

The Prospectus was published in March, 1823, and a Central School was started in the following July. Such was the earnest faith of the missionaries that they did not wait till the sanction of the Home authorities was received, and till the necessary funds were collected. They wished to have the internal part of the Institution in growth and progress while efforts were being made to prepare suitable buildings, to obtain a library and apparatus, to secure funds, and to provide for professorships. Thus was started one of the very first institutions of higher Western learning ever established in India and Ceylon. As far as we know, the only institution of a University grade that had been established before it in India and Ceylon was the Serampore College founded in 1818. The Universities of India were not started till the middle of the century. The oldest College in Ceylon next to the Batticotta Seminary was the Seminary at Cotta established in 1827.

At first the Institution had no local habitation or name. It was variously called Central School, Academy, College, and Seminary. As to the place, the Mission met and unanimously decided that the Jaffna Town should be the location of the 'College,' and three days afterwards they voted that the 'Academy' should be temporarily situated at Batticotta. Later on the Mission again chang-

ed its mind and decided to buy the house of Mr. Mooyart in Jaffna Town for 1500 Rix dollars, but soon after changed its mind once more. The decision to locate the Seminary at Batticotta was arrived at only two years afterwards, while a definite decision as to its name was made in 1827, when the Institution was christened The American Mission Seminary.

On July 22, 1823, the most advanced pupils were selected from the Boarding schools, and were brought together at Batticotta. Rev. Daniel Poor, M. A., was appointed Principal, and Mr. Gabriel Tissera, a well qualified Tamil, was made English and Tamil Tutor. Assistant teachers also were appointed. Rules were made for the conduct of the Institution, and the course of instruction prescribed in the Prospectus was commenced. It is interesting to note the introduction of a system of mutual instruction with the help of monitors, by which it was hoped to stimulate idle and inattentive students in their studies. There were two distinct courses of study: English and Tamil, Forty-eight boys 'of good caste and promise' were admitted the first year after passing a satisfactory admission examination in English and Tamil. The examination consisted of Reading, Spelling, Translation from the English Testament into Tamil, the first principles of Grammar, and the ground rules of Arithmetic. In Tamil, the examination was on *Negundoo*. The students were divided according to their proficiency into two classes. To the end of 1824 these perfected their knowledge of English

Grammar, Arithmetic, Translation, Reading, and Writing. Tamil poetry, *Nannool* and *Negundoo* were systematically studied. Besides these, regular instruction was given in Scripture. The number of scholars at the close of the year was reduced to 36 in consequence of some having been taken to fill situations in the Mission, and others having been, for various reasons, dismissed. The next year, advanced work was taken up in the subjects mentioned above, and the higher class took, in addition, Elements of Geography and Astronomy.

An annual examination was held during 1825 at which Sir Richard Ottley, Puisne Justice of Ceylon, Major Antill, Commandant, Jaffnapatam, and several other gentlemen, besides missionaries, were present. Sir Richard after promising a very generous donation to the school made very complimentary remarks on the work of the school.

In order to fit students to enter the Seminary, a Preparatory Boarding school was started at Tellippalai under the care of Rev. Henry Woodward, B. A., assisted by Tamil instructors. We may say here that this school was transferred to Batticotta later on. It was only a concentration into one of the Boarding schools previously existing. A hundred presented themselves for admission, and only eighty were taken. Only a few years before many respectable parents would not so much as think of giving their children a Christian education, and much less have them reside within mission premises. But

now such was their appreciation of education that they were clamorous to have them received as boarders in mission schools.

At the beginning of 1826 twenty lads from the Preparatory school were added to the Seminary having passed a good examination in the required studies. By the addition of this class the number in the three classes of the Seminary rose to 53, but was reduced to 48 at the end of the year. At a public examination in the Tamil Language in June of that year essays were produced, among others, on the following subjects: Form and dimensions of the earth; Number, distance, and size of the planets; Eclipses; Method of finding latitude at sea; and Fixed stars. Some of these subjects were illustrated by the help of instruments and coloured maps and drawings, much to the astonishment of the people assembled. The annual examination took place in September, and it was again attended by Sir Richard Ottley and other high Government officials, besides missionaries. The highest class was examined in Algebra and the Elements of Astronomy, while the other two were examined in the subjects mentioned above. Sir Richard was highly gratified with the performance of the students, and afterwards in a letter to the Principal said that his first impression was considerably strengthened as regards the value and progress of the Institution. As to the proficiency of the pupils in the use of English, a report printed at the end of the first three years said that, considering the fact that the pupils began their study of English late in life and

acquired it principally from books, the progress they made was very remarkable, especially as they prosecuted studies at the same time in the high or poetic dialect of their own very difficult language.

There was some delay in the erection of buildings, partly from want of funds, and partly from the uncertainty as to the prospects of the Seminary. The first buildings put up were six good sized rooms for students, a dining room and kitchen, a large and airy room for meetings of various kinds, several apartments for devotional purposes, and study rooms for the Principal and the native Tutor. In addition to this a Hall was in process of erection to be used for public examinations, lectures and other exercises, and for the library and apparatus. It was designed to be two stories in height, the lower story to be used for public exercises, and the upper for holding classes, for the library, etc. Out of gratitude to Sir Richard Ottley, the principal donor towards its erection, it was decided to name the building Ottley Hall. The Library consisted of 600 volumes most of which were given by the Mission. There was very little in the way of apparatus, and orders were sent to England for apparatus and classical books to the value of £150.

Funds for the Seminary were collected both in India and Ceylon. When Dr. Poor went to Colombo to collect funds, he did not find much encouragement; the Governor did not see fit to render any assistance, and most of the Civil

Servants excused themselves. The highest contributors were Sir Richard Ottley and Mr. Mooyaart. It is interesting to note among the contributions Rs. 200 given by Rev. Drs. Carey and Marshman, the founders of the Serampore College, and Rs. 25 by Baboo Ram Mohun Roy, the illustrious Indian reformer. The total amount collected during the first three years was £758, which was spent on the principal buildings. The salaries of the Principal, the Tutor, and the Teachers, and the cost of the board, clothing, stationery and books of the students were made a mission charge.

In a Report issued at the end of three years the authorities of the Seminary gave the result of their experience. They stated that in regard to using English as a medium of instruction they were "more and more convinced of the correctness of the views given on this subject in the Prospectus." They were emphatically of the opinion that this was the only way of imparting fully European knowledge to Tamil youth, and enabling them to transfer much of the learning of the West into Tamil. They, however, were fully alive to the danger of adding to the number of half educated youth who were almost deficient equally in English and Tamil and who studied enough to render them unfit for bodily labour but not enough to prepare them for any useful labour of the mind. As to the great end of the promotion of Christianity, the founders were gratified that their highest expectations had been realised. They reported a number of conversions among those who were in the

Seminary, and spoke highly of the Christian work done by some who had left the Institution. As an evidence of the predominant Christian influence in the Seminary, the Report said that a Bible Society had been formed, to which all the students belonged, and that they made their contributions to it by voluntarily denying themselves a portion of food each week.

## CHAPTER IV

### DEVELOPMENT 1827—1835

The development of the Seminary for the next nine years will be dealt with in this chapter. The year 1835 is chosen as the limit for two reasons. It was during this year that a regular organisation was formed, a Board of Trustees and a Faculty being constituted; and the end of the year marked the close of the services of its first Principal, Rev. Daniel Poor.

We noted in the last chapter that the name *American Mission Seminary* was given to the Institution in 1827. The circumstances that led to the abandonment of the name *College*—the designation originally contemplated—are noteworthy. In 1826 the Prudential Committee of the American Board opened correspondence with the British Government on the subject of opening a College in Ceylon, while the Mission in Jaffna corresponded with the local Government on the subject. The result was that no increase of the number of American missionaries in Ceylon was permitted, and that a College, if established, had to be under instructors from Great Britain. Such a College had been proposed by the Government of the Island, and was then under consideration of the authorities in England. This decision, [however, did not, we are told, defeat the main object of the undertaking: “It was still possible to sustain a school of a very high

order, which should give an education nearly or quite equal to a collegiate course." In view of this the Secretary of the American Board instructed the Mission here to call the Institution a *Seminary* and not a *College*.

Now, one may ask, what is the difference between a College and a Seminary, if the latter could give an education "quite equal" to a collegiate course? It cannot be merely the name that the Government objected to. It is quite probable that the Mission asked for a charter to confer degrees like the one granted to the Serampore College. If this conjecture is right, the Ceylon Government planned to have a University or a University College a century ago, and it has taken such a long time to make up its mind!

The number on the rolls of the Seminary at the beginning of 1827 was forty-eight, divided into three classes. In September 1827—September was the close of the Seminary year—twenty-four boys were admitted from the Preparatory School at Tellippalai, and in September 1829 another class of 29 was received into the Seminary. At first the average age was fourteen or fifteen, but the boys taken last were considerably younger, being on an average not more than 12 years old. This was considered a circumstance very favourable to their acquiring a good pronounciation of English and a thorough education. During these two years twenty-seven students graduated from the Seminary, sixteen in 1828, and the rest in 1829. It was intended that these should pursue their

Studies at least another year, but their anxiety to obtain some employment, and the demands of the Mission for efficient assistants made the authorities of the school deviate from their original plan. In 1830 the total number was 63 divided into three nearly equal classes. There were ten others who while doing teaching work prosecuted their studies higher. In September 1830 thirty boys were admitted, and in 1832, sixty-three. Of the latter fifty were from the Boarding school at Tellippalai, and the remaining were from Day English schools. Out of twenty applicants from respectable families who wished to study at their own cost as Day scholars, ten were admitted. This showed that non-Christians of property and influence had begun to appreciate the education given at the Seminary. Sixteen graduated in 1832, of whom eight continued to be connected with the Seminary as teachers or as students in Theology. At the beginning of 1833 the number of students was 114 in four classes. In the course of the year a class of 22 was formed for Tamil work, as, owing to the large demand everywhere for men with English education, it was not possible to keep the necessary number of English teachers. At the end of two years, however, this class was abandoned, and the members of it commenced English studies. Twenty-three graduated in 1834, and found profitable employments. In 1835 an additional class of forty was admitted, and at the end of the year the total number of students was 114 divided into five classes. A Report published at

the end of 12 years thus summarized the numerical results of the period:

“The whole number received into the Seminary, from its commencement, is two hundred and ninety, of whom one hundred and forty-three now remain. Of the one hundred and forty-seven who have left, fifty-seven are employed by the the American Missions of Jaffna and Madura,—twenty-two are in the service of the Government,—ten in that of other Missions in the Island,—seven, as tutors in European families—and ten have died. Of the forty-one remaining, eighteen were members of the classes now under instruction and were dismissed, as unworthy of a gratuitous support, or left from ill health or some other cause; and others—not known to be in employment as the result of their education—were, a large proportion of them, dismissed for improper conduct, or for want of a capacity to learn. Only two of the number finished their studies; they were for a time employed by the mission, but subsequently were dismissed from employment, and from the church. Those in the service of the American missions are two of them Native Preachers,—forty-four are Catechists, English and Tamil teachers, and Superintendents of schools,—two are Tamil school-masters in common village schools,—and nine are in the Printing establishment or engaged in other manual labour. Of the ten who have died, five were in Mission service at the time of their decease. Of the whole number who have left the Seminary, only twenty-two continued their studies until the classes to which they belonged finished their course, and were regularly dismissed.”

This was partly due to the Mission calling some prematurely to fill vacancies as Christian workers, and partly to the anxiety of others to get profitable situations elsewhere, which could then be easily obtained even by those partially educated.

From the commencement of the Seminary it was intended that besides the Principal there should be one or two foreign professors. But

owing to the restriction imposed by Government against additional missionaries coming into the Island, the Principal was obliged, for more than ten years, to sustain the burden almost alone, the other members of the Mission rendering only such aid as they could in the midst of their missionary duties. There were, however, two assistant teachers, and the lower classes were taught by monitors, who were students from the upper classes. Each class had a Superintendent, who had the general oversight of the conduct and studies of the boys, and was in some measure responsible for the fidelity of the teachers,

In 1830 C. H. Cameron Esq., and Col. Colebrook, His Majesty's Commissioners of Inquiry, visited the Seminary and became intimately acquainted with its work. On their return to England they made a favourable representation to the Home Government. Besides this, Rt. Hon. Sir Robert Wilmot Horton, the new Governor of the Island, also recommended the work after a personal inspection. The restrictions imposed upon reinforcements to the Mission were consequently removed. Dr. Nathan Ward M. D. joined the staff in 1833, and Rev. J. R. Eckard in 1834. When Mr. Eckard left for Madura in 1835, Rev. H. R. Hoisington took his place.

The following was the daily programme of work. Prayers in Tamil were attended in the Seminary Chapel at sunrise, and about half an hour before sunset. Classes were held in the morning, and study hours were from nine to twelve, and from two to evening prayers, and from seven to half

past eight in the evening. The Principal taught the highest class at half past six, at eleven, and at half past four o'clock. Every Tuesday, Friday, Saturday, and Sunday evening religious meetings were held. The lower classes were examined monthly by the Superintendents; the monthly allowances for stationery, etc. were settled and delinquents were warned or punished by fines, by corporal punishment (occasionally, though but seldom), by suspension or expulsion as the case might require. There were quarterly vacations of from ten to twelve days each.

The English course occupied about two-thirds of the time, and Tamil Literature the remainder. The following enumeration of the principal books in the English course in the order in which they were studied will give some idea of the course pursued in the Seminary:—

“Spelling books, with reading lessons—Dictionaries—The New Testament—Abridgment of Scripture History—English and Tamil Phrases—Lennie’s Grammar—Murray’s Introduction to the English Reader—and Blair’s Class Book, are all used in studying the language. In Mathematics, Geography, &c. Walkingame’s, Hutton’s, and Joyce’s Arithmetic have been used by successive classes—Bonycastle’s Algebra, through Quadratic Equations, and lately, Euler’s, in connection with Bonycastle’s—, the first four books of Playfair’s Euclid—Trigonometry, Mensuration, and Surveying, in Hutton’s Mathematics—Cummins’s first Lessons on Geography and Astronomy—Blair’s Grammar of History—the principal parts of Keith on the use of the Globes—Blair’s Grammar of Natural Philosophy, through Mechanics and Pneumatics—Cummins’s Questions on the New Testament, accompanied with maps—and Bishop Porteus’s Evidences of Christianity,”

Some additions were made later on, and Hydraulics, Optics, Chemistry, Mineralogy, and Hindu

Astronomy were added to the course. In the opinion of the Principal a decided partiality was generally manifested by the pupils for mathematical and astronomical studies.

*Tamil Studies.* It was thought important from the beginning that a more rational method of teaching Tamil than that pursued in the native schools should be adopted in the Seminary, and that extravagant and immoral works of fiction should be replaced by works of utility. At first, however, a compromise seemed necessary, and these objects had to be achieved gradually. The *Scanda Puranam* was for a time read mainly for the sake of convincing people that it was possible for missionaries to understand a book which was supposed to be of a mysteriously sacred nature. In course of time those best instructed in the Seminary had an increasing conviction that such books as *Naydatham*, *Bharatham*, and *Scanda Puranam*, which constituted the chief studies of Tamil scholars, were but little worthy of attention in comparison with many others, both in Tamil and English. But as these were useful for acquiring a good knowledge of poetic Tamil and for conversing with people on religious subjects, they were retained for a time. The following books were taught regularly: *Nannool*, both the whole work and an abridgment in prose accompanied by explanations and illustrations from standard authors; *Tiruvalluvar Kural*; some parts of *Scanda Puranam*; *Tatwa Kattalei* which treats of the constituent parts and functions of the body;

and a native system of Arithmetic. This system of Arithmetic was thought well worth the attention of students, and contained many useful rules both of integers and fractions, and some important formulæ in Mensuration, Geometry, and Trigonometry, expressed in a laconic, poetical manner, by which they were easily retained in memory for practical purposes. The study of *Ennal*, the standard work on Astronomy, used by almanac makers in the District, was attended to by one of the students with the purpose of his becoming a teacher in the Seminary. He was taught by two of the best informed men in the District who were liberally minded.

*Sanscrit.* A class was started during this period but owing to the want of a competent teacher it was discontinued for a time. The Brahmins, who alone knew this language, refused to teach it to the students of the Seminary, but later several Brahmins applied for positions as teachers, and the study of Sanscrit was recommenced.

*Astronomy.* Before we leave the subject of the course of study, it would be well to notice one outstanding feature of the curriculum. This was the study of Astronomy. Apart from the natural aptitude of Tamil boys for mathematical studies, the authorities of the College found in the teaching of European Astronomy a means by which students might be enabled to discover the falsity of the Puranic system of Astronomy. Instruction was given not only in the European system but also in the Hindu system. The eclipses of the sun and moon which native astronomers fore-

told from year to year were regarded by the people as ocular demonstrations, not only of their system of Astronomy, but also of their mythology. In addition to the teaching given to students, the Seminary brought out tracts in which the inaccuracy of the calculations made by Hindu astronomers were pointed out. This was a challenge that excited great interest, and the matter was put to a test when an eclipse of the moon occurred in 1829. The account of the dispute between the Principal, Dr. Poor, and a noted Hindu astronomer on the subject of this eclipse is so interesting that we quote it in full from a report:—

“It has been doubted, till very recently, whether Europeans are able accurately to calculate Eclipses, independently of the knowledge which, it is supposed, they acquired from the Hindus by bribery. The Eclipse of the moon which took place on the 20th of March 1829, afforded a favourable opportunity for correcting their error on this subject. By inspecting a Native Almanack published by Visvanadan, an aged Brahmin of Batticotta—called by way of eminence, the learned Brahmin, and who doubtless has a greater knowledge of Astronomy than any other Native in the District—it appeared that, in his calculations of the Eclipse, there were three errors sufficiently glaring to be noticed by superficial observers. According to it, the Eclipse would commence fifteen minutes later—continue twenty-four minutes longer—and cover three digits more of the moon’s disc—than the true calculation showed. As the time of the Eclipse drew near, it was intimated to the Almanack-maker, that he was incorrect in his calculations which induced him to review his work; but he came to the same result. This he did repeatedly, being assisted by others in the District, who are acquainted with the subject; but all confirmed the statement given in the Almanack. Being quite confident that they were correct, they were not a little pleased in prospect of having the comparative correctness of the two calculations

put to the test of observation. As the subject became known in the neighbourhood, it awakened the attention of many who are interested in the continuance of idolatry. A Pandarum, who has the reputation of being a man of more learning than most others in the Parish, took special precautions that the subject should be so fully understood, as to leave no room for doubt or dispute afterwards. He came several times to the Principal, that he might distinctly apprehend the three points of difference. He made himself acquainted, also, with our method of reckoning time, so as readily to determine the hour and minute, by a watch or clock, and compare it with the time, according to the Native mode of reckoning, and he determined to be himself at the Station, as a witness, at the time of the Eclipse. As it is generally believed in the country, that there is an inseparable connection between Science and Religion, and that the foretelling of Eclipse is a demonstration of the truth of their system of Astronomy, the point at issue did not merely involve a trial of skill in Astronomical calculations, but materially affected one of the most popular arguments in support of the Hindu system of idolatry. On the evening of the Eclipse, which commenced nine minutes after sunset, many persons assembled near the Seminary, to witness the result. Passing over various circumstances, some of which were sufficiently amusing, it is enough to remark, that all present, even the Pandarum, had ocular and satisfactory demonstration, that the Native calculation was wrong, in the three particulars above mentioned. No single occurrence, in connection with the Seminary, had had as obvious an effect as this, upon different classes of persons in the vicinity, in awakening their attention in the comparative merits of the two very different systems now taught in the district."

*Examinations.* In addition to the monthly examinations by the Superintendents, others were held quarterly by a visiting committee consisting of the Principal and two other missionaries. Besides these there were public examinations both in English and Tamil, generally two a year. As

noted before, many European gentlemen from the Judicial, Civil, and Military Services, besides missionaries, were present at them, and highly complimented the work done in the Institution. Sir Richard Ottley, now promoted Chief Justice, attended these examinations a number of times, and continued to encourage the Seminary. Two of the annual public examinations require special mention. In September 1830, C. H. Cameron, Esq., one of His Majesty's Commissioners of Inquiry, was present. A few days later the other Commissioner, Col. Colebrooke, held an examination. As noticed before, they highly commended the work done, and proposed to give prizes to the value of £20 to the best essays in Tamil and English on subjects given by them. At the other public examination held in 1832 the Rt. Hon. Sir Wilmot Horton, Governor of Ceylon, was present. The kind manner in which His Excellency was pleased to notice the performance of the students, and the circumstance of his selecting and appointing a member of the highest class for a scholarship in the Seminary, to be supplied by himself, produced a happy effect on the minds of the students.

Another visit also is worthy of mention. In April 1830 the Seminary was favoured with a visit from Rt. Rev. Reginald Heber, Bishop of Calcutta, with several other gentlemen. He examined the boys in mathematics and religious subjects. At the close, His Lordship expressed in gratifying terms the pleasure he had experienced in the course of the examination, and intimated his intention to bestow some benefaction upon the

Institution as a remembrance of his visit and as a testimony of his cordial appreciation of the principles on which it was conducted. The Bishop, however, died suddenly at Trichinopoly soon after, and his generous purpose was unfulfilled.

The public examinations in Tamil were intended not only to test the students, but also to give them the opportunity of bringing before their countrymen the nature and bearings of those branches of European and Oriental Science in which they were instructed, with a view to dispelling their ignorance and prejudice. There was a prevalent notion at the time among the people that their sacred books had not fallen into the hands of the Europeans, and that if they should obtain them, they had not the means of becoming acquainted with them. These examinations served the purpose of undeceiving them in regard to this, as the boys showed their proficiency in these studies on public occasions. Dissertations on such subjects as the following were read at these examinations: The Sanscrit Language; The Vedanta System of Philosophy; The *Anda Kosha*; The *Scanda Puranam*; Manu's *Institutes*; *Ramayanam*; and Hindu Astronomy. The exhibition of European scientific apparatus, maps, etc., created great interest among the people. At one of these examinations people were incredulous when the subject of Electricity was treated, but when they took hold of the chain attached to an electrical machine they received startling evidence of the truth of the statements made, and were ready to admit the truth of others.

As to buildings, the Ottley Hall was completed, and the repair of a part of the large Portuguese church was commenced, to be used as the Seminary Chapel. The church with its gigantic arches had stood for over half a century without roof, doors, or windows in a good state of preservation.

The sum collected from individuals for the Seminary was at the end of the period over £1300, which was devoted to the buildings. The support of the students, the wages of teachers, the salary of the Principal, the expense of books, apparatus, etc., were all paid from mission funds. An idea of the amount spent annually can be gathered from the fact that the sum spent from 1830-1832 was over £2558.

The experience of these nine years strengthened the belief of those in charge of the Seminary that English ought to be the medium of education. They also felt that, considering the state of the country, they had not planned the Seminary on too extensive a scale. The standard of education in the District was raised, and there was a general wish among all classes to have their children educated. Even the children of low caste people attended the schools. We have seen how by means of public examinations and by the influence of educated young men ignorance and superstition began to be undermined. The establishment of a Moral Improvement Society among the boys tended to elevate their ideals and moral character. The great object of the Institution, that of training up

Christian teachers and Christian workers, was steadily kept in view. The Theological classes in the Seminary sent out from time to time teachers, preachers, and catechists. The number of Christian converts among the students was encouraging, as many as 53 being reported as being church members out of a total of 142 pupils in a certain year, while the number of those who were desirous of becoming members of the church was much greater.

The constitution of the Seminary was adopted in February 1835. According to it the Seminary was to be under the direction of a Board of Trustees consisting of the American missionaries in Jaffna and subject to the control of the Board in America. An Executive Committee consisting of the Faculty and two of the Trustees was constituted to have immediate supervision of the Seminary, and a Faculty consisting of the Principal and Professors, to look after the government and discipline of the Seminary. Besides Professors it was resolved that there should be Tutors in various subjects. The term of study was fixed at six years. With a few exceptions, the students were required to be boarders.

With the end of 1835 the Principalship of Rev. Daniel Poor, D. D. came to an end. The formal resignation is dated January 6, 1836. The following is a part of his letter of resignation addressed to the Trustees of the Seminary:—

“Believing that the time has arrived in the Providence of God, in which it is consistent with the best interests of the Seminary for me to withdraw my services as Principal

of the Institution; and believing that there is an urgent demand for direct Mission labours in Jaffna, but more especially on the Continent; and having a decided preference for devoting the remnant of my days to this service, I beg leave to request that the Trustees will accept my resignation as Principal of the Seminary."

The following was the vote passed by the Trustees in reply to this letter:—

"Resolved, that sensible of the great services rendered the Seminary from its commencement in 1823, till the present time, by their highly esteemed associate, Rev. Daniel Poor, they accept the resignation as Principal only from the conviction that God is calling him to another service."

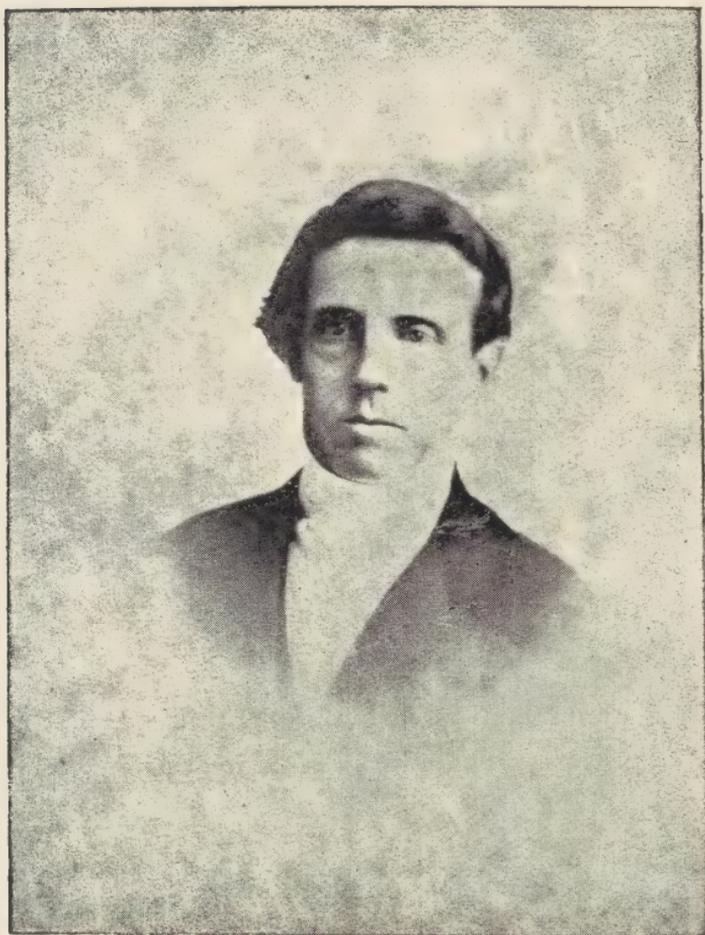
Dr. Poor's heart had always been in direct evangelistic work, and if he consented to do educational work, it was because he believed that the ground must be prepared by the demolition of false systems of philosophy and science then prevalent. How admirably he had succeeded in doing this by controversies with learned Hindus, by means of public exhibitions, and by giving his students a comparative instruction in the Western and Eastern sciences and philosophies, we have already seen. Dr. Poor had a thorough mastery of the Tamil language, and was able to impress Christian truth on the minds of his pupils in their own tongue. Now that he had succeeded in putting the Seminary on a firm footing, he felt free to do what he considered the higher work, and went to Madura to establish a mission there, taking some of his best pupils with him. He, however, returned to the Ceylon Mission a few years later. We cannot do better in summing up his work and character than

quote the words contained in the memorial tablet in the Vaddukoddai Church:—

“In him a fervent piety united with rare gifts to form an earnest and successful missionary. Of a happy temper, fertile invention, large charity, and simple aim, he readily won a strong influence over all classes of people and was widely honoured as a Father and Friend. Every great public interest secured his zealous advocacy. Deeming himself a debtor to the wise no less than to the unwise, he laboured to establish and further a broad system of thorough religious and scientific education as a means of Christianizing heathen learning. For eleven years he presided over the Batticotta Seminary with distinguished ability. The rest of his mission life was spent at Tellippalai, Manepay, and Madura, India, where he threw his whole energies into the work he most loved, preaching the Gospel. Ever looking for and hasting the coming of God, he greeted the last sudden summons with the joy of the watchful, waiting servant. His memory is blessed.”



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Rev H R Hoisington, M. A., D D.  
Principal 1836—1843

## CHAPTER V.

### FURTHER DEVELOPMENT 1836-1849

The mantle of Dr. Poor fell on very worthy shoulders. Rev. H. R. Hoisington, M. A., D. D., was a scholar of unusual ability and attainments. This period resolves itself into three divisions: the first Principalship of Dr. Hoisington (1836-1841); The acting Principalship of Dr. Ward (1841-1844); the second Principalship of Dr. Hoisington (1844-1849). Dr. Hoisington was always in delicate health, and his arduous labors for the Seminary caused a breakdown, which necessitated a furlough of three years in America, and finally his resignation in 1849.

Dr. Nathan Ward, M. D., who had joined the staff as Professor in 1833, continued to be Professor of Medicine, Chemistry, and Geology till 1846, besides acting as Principal during the absence of Dr. Hoisington. Rev. Edward Cope joined the staff in 1840 as Professor of English Literature and continued till 1847. Rev. Robert Wyman joined in 1843 and was Professor of Sacred Literature and Biblical Interpretation, and on his death in 1845 Rev. S. G. Whittlesey was appointed in his place. He served from 1846 to 1847. Rev. E. P. Hastings arrived shortly after the death of Mr. Whittlesey, and joined the staff of the Seminary. Rev. C. T. Mills was added to the staff when Dr. Hoisington was about to retire from his work.

According to the constitution Tamil instructors were classified into Tutors and Teachers. Tutors were appointed for special Departments of study, and only two Tamils attained this rank: Mr. Henry Martyn (Mathematics and Natural Philosophy), and Mr. George Dashiell (Sanskrit, Native Arithmetic, and Hindu Astronomy). The following served as teachers during this period: Messrs. E. Warren, Wiseborn Volk (Geography, Chronology, and History), P. K. Hasseltine (Tamil Literature), William Tennent, J. Gregorie (English Language, Grammar, etc.), Elisha Rockwood (Mathematics), Daniel Carroll, Jeremiah Evarts, William Nevins, Asa Lyman, D. H. Clark, B. H. Rice, R. Breckenridge, and Cathiravetpillay Wyman.

A small change in the constitution is worthy of record. According to the constitution published in 1846 the Institution was called the *Batticotta Seminary* instead of the *American Mission Seminary*.

An idea of the number of students in the Seminary may be formed from the following figures. At the beginning of the years 1836, 1839, 1841, 1843, and 1847, there were 143, 149, 161, 195, and 129 students respectively. As to admissions, although it had been decided that a new class should be taken each year, no class was taken in 1837 owing to pecuniary embarrassments occasioned by trade depression in America. Fifty boys were sent away at the beginning of 1838 for the same reason. The retrenchment affected not only the Seminary but other departments of the mission also. The native free schools

were closed, and catechists and teachers dismissed. This was a time of great depression to the missionaries and native Christians, and Hindus openly rejoiced in this setback. At the end of 1838, however, 45 new students were admitted. It must be noted that the number of candidates seeking admission was very large, and many who had the necessary attainments and were eager to gain admittance had to go away for want of accomodation. This was in a way gratifying, as it was evidence of an increasing desire for education. An important change took place during this period as regards the preparatory course of those who sought admission into the Seminary. The Boarding Schools which had been the feeders of the Seminary from the beginning were all superseded by English day schools. In addition to these there was on the Seminary premises a preparatory class which was under the same regulations as classes in the Seminary, but was not an essential part of the Institution. Those who belonged to this class were boarded at mission expense.

The students were required to be boarders and received their support and education free. There were, however, a few who were allowed to board outside, as they were not willing to board on the mission premises because of family pride or caste. The boarding establishment was under the management of a member of the Faculty, and a monitor was appointed to look after the distribution of provisions, the preparation of food, etc., and to maintain discipline in the dining

room. Till 1840 there was provision for the free supply of clothing, stationery, and books to students. Each student when he finished the course was entitled to a credit of fifteen shillings in the settlement of his book account. From 1840, however, those who were able to support themselves were required to pay for board at the rate of four shillings and six pence per month. Some were allowed to pay at half that rate, and about one-fourth of the whole number were admitted on charity. They were also required to pay a considerable part of the cost of their stationery and books.

The term of study was six years. The course of study was changed from time to time according to varying circumstances and needs. At first it was difficult to keep the boys sufficiently long to go through an advanced course. But afterwards when higher qualifications were needed in the Mission and in the Government, and when the value of higher education began to be better appreciated, more advanced studies became possible. A select class was formed at the end of 1840 composed of students selected from those who had gone through the regular course and left the Seminary in 1839 and 1840. The term of study was to be three years and the course was designed to fit these students for their future vocation in life. All who belonged to the class studied English Literature and took an advanced Bible course. A part of the class studied in addition Greek, Hindu Astronomy, and Sanscrit, and the rest studied Medicine. At the beginning of 1843 the select classes were formed into a

Theological Department studying for the Ministry. The following was the course of study for 1843 :—

## FIRST YEAR

*English Studies*—Arithmetic, New Testament, Analytical Reader, Grammar, Child's Book on the Soul, Geography of Hindustan.

*Tamil Studies*—Grammar, etc.

## SECOND YEAR

*English Studies*—Geography (Woodbridge), Grammar, Arithmetic, Analytical Reader, Good's Book of Nature.

*Tamil Studies*—Same contd., Blind Way, Evidence from Hinduism.

## THIRD YEAR

*English Studies*—Algebra, Sequel to the Analytical Reader, Selections of Poetry, History, Book-keeping, Greek.

*Tamil Studies*—Nannool.

## FOURTH YEAR

*English Studies*—History, Euclid, Watt's on the Mind, Gallaudet's Natural Theology, Greek, Young or Pope's Poetry, Mundy's Evidences.

*Tamil Studies*—Nannool.

## FIFTH YEAR

*English Studies*—Mundy's Evidences, Theological Class Book, Logarithms, Mathematics, Mensuration, Surveying, Navigation, Greek, History, Enfield's Philosophy.

*Tamil Studies*—Sanskrit, Kural.

## SIXTH YEAR

*English Studies*—Astronomy, Chemistry, Logic, Political Economy, Alexander's Evidences, Greek, Church History.

*Tamil Studies*—Sanskrit and Tamil Works, Kural, etc., Hindu Astronomy.

#### THROUGHOUT

Reading Scriptures and Tamil and English works, Penmanship and Composition.

#### THEOLOGICAL DEPARTMENT

##### FIRST YEAR

Dwight's Theology, Geology, Church History, Biblical Antiquities, Hebrew.

##### SECOND YEAR

Dwight's Theology, Abercrombie's Moral Feelings, Hebrew, Exposition of the Scriptures, Writing Sermons.

##### THIRD YEAR

Dwight's Theology, Moral Feelings, Hebrew, Writing Sermons, Exposition of the Scriptures.

There was a further modification in the course in 1845, when the Seminary was divided into Normal and Academical Departments, the work of each of these Departments extending to four years. It was expected that on the completion of the course in the Normal Department a considerable number of students would leave the Seminary, while a few would enter the higher or Academical Department for another four years' course. The course of study in the Normal Department was shaped in reference to the students finding employment as teachers on their completing the course. The following was the scheme prepared for the two Departments:—

I. THE NORMAL DEPARTMENT

*English*

The English Bible  
 Town's Analysis  
 Analytical Reader  
 Selections of Poetry  
 Geography of Hindustan  
 Grammar  
 Parley's History  
 Marshman's India  
 Gallaudet's Nat. Theology  
 Arithmetic—Joyce's  
 Algebra—Thompson's  
 Good's Book of Nature  
 Introduction to Sciences  
 Penmanship  
 Book keeping

*Tamil*

The Bible  
 The Indian Pilgrim  
 Evidences—Rhenius  
 Body of Divinity  
 Church History  
 Grammar  
 Tamil Classic Reader  
 Elements of Hindu  
 Astronomy

II. THE ACADEMICAL DEPARTMENT

*Religious and Literary*

The Bible  
 Greek N. Testament  
 Evidences of Religion  
 Paley's Natural Theology  
 Compendium of History  
 Church History  
 Hodge's Logic  
 Rhetoric  
 Classical Tamil  
 " Sanscrit  
 Mason on Self-knowledge  
 Keith on Prophecy  
 Dwight's Theology  
 Butler's Analogy

*Scientific*

Day's Algebra  
 Playfair's Euclid  
 Day's Mathematics  
 Conic Sections  
 Olmstead's Natural,  
 Philosophy  
 Chemistry  
 Natural History  
 Astronomy  
 Eclipses  
 European and Hindu  
 Astronomy Compared  
 Bacon's Novum Organum  
 Intellectual and Moral  
 Philosophy  
 Construction of Maps  
 Charts, Plans, &c.

An increasing emphasis was laid on the study of English. The standard in English required for entrance into the Seminary was raised, and proper reading and pronunciation was insisted on. No inconsiderable amount of labour was expended in teaching students the use of the English language. As the students had few opportunities to hear the colloquial use of English, their power of conversation was necessarily defective. And yet each successive class improved upon the preceding, and, all things considered, their attainments in the use of the language were very creditable to them. A perusal of the courses of study given above reveals one striking defect. English Literature, which is given such prominence in our present curriculum, seems to have had a small place. Apart from some poetical selections, and Young's *Night Thoughts*, or Pope's *Essay on Man*, we find very little else in the way of prose or poetry. If the Seminarists had objection to Shakespeare—and tradition says so—Milton must have been much more respectable, and certainly far preferable to Pope or Young. Perhaps the Professors of the Seminary did not come under the influence of the revival of Romantic poetry. As to making English the medium of instruction, experience further confirmed the opinion of the founders that no other course was open for them. They were convinced that to give them the English Bible alone was a benefit 'worth the whole cost of their English education.'

In the teaching of Tamil, thoroughness was aimed at, and one of the chief objects of the



The College House and Ottley Hall



study was that the students should hold their own with the most learned Tamil scholars of the day.

Science and Philosophy claimed a great share in the work of the Institution. The authorities of the Seminary thought that those who were preparing for the Ministry should be equipped, even more than in the West, with a sound knowledge in these subjects, as they had the work of demolishing the false systems of science and philosophy existing in the country before teaching Christian truths. This accounts for the great emphasis laid on the study of Mathematics, Astronomy, Philosophy, Chemistry, and Natural History.

The Seminary had apparatus to the value of about £250. The following list of some of the important instruments may be interesting:—

Reflecting Telescope; Refracting Telescope; Transit instrument and Astronomical Clock; Pantometer, Theodolite; Surveyor's Table, Chain etc; Orrery and an Armillary Sphere; Pair of Globes; Lenses and Models of Optical Instruments; Model of the Eye; A Sextant and Mariner's Compass; Magic Lantern with Astronomical and Natural History Slides; Maps—Geographical and Astronomical; Set of Mechanical Powers; Air Pump; Bell Glasses etc; Condensing Pump and Chamber and other Pneumatic apparatus; Electrical Machine with Jars etc; Galvanic Battery; Decomposing apparatus; Electro-Magnetic and Magneto-Electric apparatus; Chemical apparatus.

Like Dr. Poor, Dr. Hoisington took great interest in the study of Astronomy. When on furlough in America he collected funds for building an observatory for the Seminary. The idea was at first approved by the Mission, which voted

for the observatory the £200 given to it by the Legislative Council for educational purposes. Mr. Dyke, the then Government Agent, offered his services to purchase for the Mission a piece of land lying south of the Mission premises. The idea, however, was relinquished, and it was resolved instead to build a tower for observatory purposes in the middle of the Ottley Hall. This plan, too, was dropped later for some reason or other. Dr. Hoisington's interest in Astronomy was shown by his book on Hindu Astronomy, which has been a text-book prescribed by the Calcutta University for the M. A. Examination in Mathematics. Dr. Hoisington was also deeply learned in Hindu philosophical and religious works, and translated the three leading Tamil treatises on Siva Siddhanta Philosophy: *Sivagnana Botham*, *Sivapragasam* and *Tatwa Kattalei*. In speaking of scientific studies we ought not to omit mention of the great interest taken by Mr. Dyke in it. In addition to his offer to help in the building of the observatory, he presented the Seminary valuable books on Botany and apparatus necessary for teaching the subject.

Examinations were held at the end of each term, the year being divided into three terms. The Seminary year began with October. Annual public examinations were not a regular feature during this period, and it was left to the discretion of the Faculty to make any of the term examinations public. In the matter of discipline Superintendents continued to look after particular classes, and monitors were appointed to mark

cases of absence, tardiness, and irregularity, exactly as it has always been done in Jaffna College. Among other kinds of punishment it is interesting to note 'castigation' or corporal punishment, which was abolished in the early years of Jaffna College.

The graduates of the Seminary exerted great influence in the social, educational, and religious life of the people. The following are the numbers of those who went through the regular course of the Seminary from 1836 to 1846:—

1836—19	1839—15	1840—16
1842—26	1844—13	1845— 5
1846— 9		

Not only those who regularly graduated from the Seminary, but also those who left prematurely for good reasons, easily found employment suitable to their education and ability under the various Missions in Ceylon and India, and in Government service. The number of those who were in employment in 1846 under the American Mission in Jaffna was 78; under the Madura Mission, 11; other Missions, 15; and Government service, 53. Some of the earliest graduates of the Seminary had by this time arrived at manhood, and enjoyed to a considerable degree the reputation of being men of learning and character. The influence of those who had entered into Government service, or other walks of life unconnected with the mission, tended to increase the desire for knowledge and raise the standard of education. This, however, was the

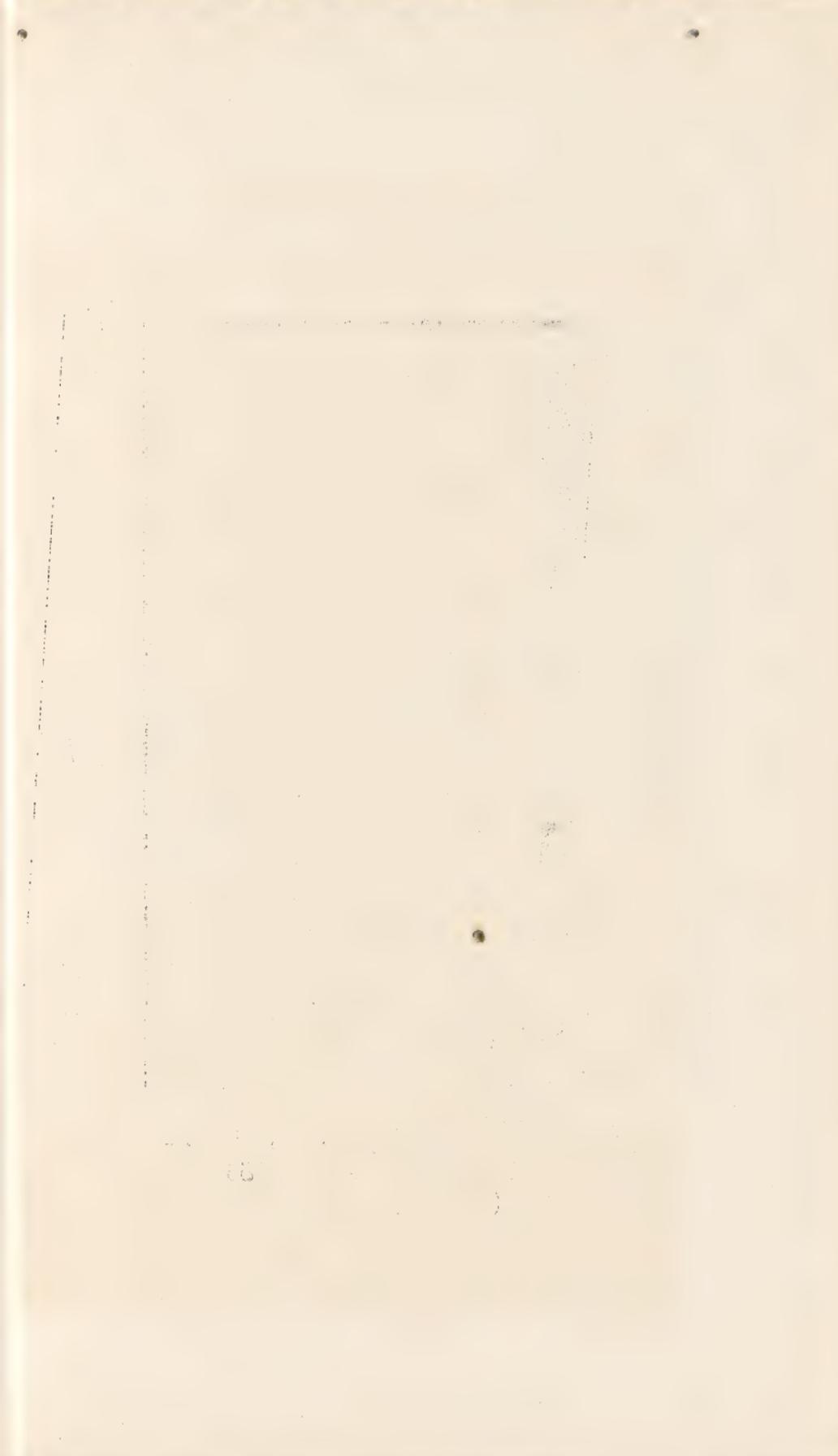
least important of the results achieved by the Seminary. As may be seen from the figures given above, a large number of graduates were employed in the service of missions as preachers, catechists, and teachers. Apart from the training of Christian workers, the Seminary did much to introduce the Gospel into the country by the tone it gave to religious education and the encouragement it afforded to Christian schools. Almost all the boys in these schools, particularly in those connected with the American Mission, looked forward to a Seminary course of study. And such was the influence of this anticipation that Hindu parents encouraged their sons to pay particular attention to the prescribed Christian lessons. Even those who came from other schools passed a good examination in Scripture on their admission to the Seminary.

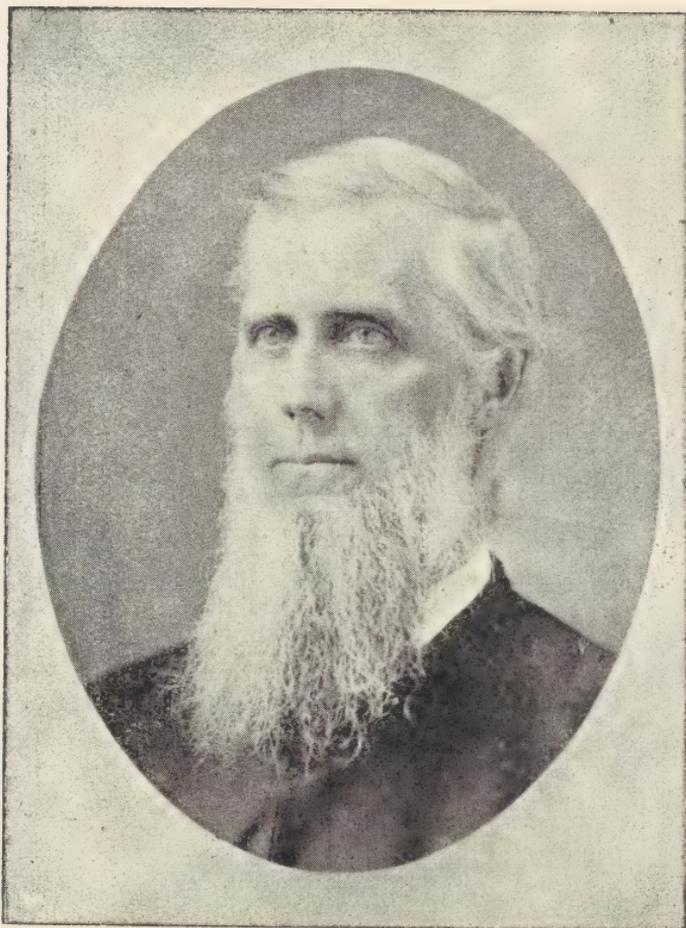
The regime of Dr. Hoisington was marked not only by an increasing emphasis on scientific knowledge but also by great efforts to give prominence to Bible instruction. The new Professors were handicapped, however, by a lack of sufficient knowledge to readily communicate with the students in the Tamil language, and teach them religious truths in their own mother tongue, as Dr. Poor had done. This was due to the fact that the study and use of the English language had become so prevalent and absorbing as to retard the acquisition of Tamil by the new missionaries. When Dr. Hoisington returned from his furlough a new impetus was given to this study by the organisation of a Biblical Depart-

ment under Rev. Mr. Whittlesey who had a good knowledge of Tamil. Mr. Whittlesey, however, was removed by death after doing this work for only six months. There were several seasons of religious revival in the Seminary during this period, and a good number of students were gathered into the Church. There was one great cause of discouragement in the moral tone of the school in 1843. A large number of students and several teachers were found guilty of having attended Hindu religious festivals where there was nautch dancing. Worse still, a large number were found to have been involved in grossly immoral practices. This resulted in the dismissal of many students from the various classes and all of a select class which was being trained for Christian work. This seemed to affect the reputation of the Seminary, and destroy the confidence reposed on the character of the students. There was this compensation, however, that the prompt dismissal of those implicated showed how careful the missionaries were in guarding Christian morality and purity.

Under Dr. Hoisington the Seminary reached its zenith in scholarship, power, and influence. In spite of his weak frame, he possessed a powerful intellect and an inspiring personality. His distinguished students, on whom he left his impress, always spoke of him with great admiration and respect. With his resignation we enter a new era—an era of doubt and misgivings—which ended in the abolition of the great Institution.

We cannot close this chapter without a reference to the visit to the Seminary in 1848 of Sir Emerson Tennent, the scholarly Colonial Secretary of Ceylon at the time. In his book on *Christianity in Ceylon* he gives an account of his visit, from which we take a few extracts. In speaking of the course pursued at the Seminary he says: "The course of education is so comprehensive as to extend over a period of eight years of study. With a special regard to the future usefulness of its alumni in the conflict with the Brahmanical system, the curriculum embraces all the ordinary branches of historical and classical learning and all the higher departments of mathematical and physical science combined with the most intimate familiarisation with the great principles and evidences of the Christian Religion." Sir Emerson attended an examination of the Seminary, and this is his tribute to the work done there: "The knowledge exhibited by the pupils was astonishing; and it is no exaggerated encomium to say that, in the course of instruction, and in the success of the system of communicating it *the Collegiate institution of Batticotta is entitled to rank with many European Universities.*" In regard to the graduates of the Seminary he says: "The majority are now filling situations of credit and responsibility throughout the various districts of Ceylon. . . . I can bear testimony to the abilities, the qualifications, and integrity of the many students of Jaffna, who have accepted employment in various offices under the Government of the colony."





**Rev. E. P. Hastings, M. A., D. D.**

Principal ( Seminary ) 1849—1855

( College ) 1872—1889.

## CHAPTER VI

### THE LAST YEARS 1849—1855

Rev. E. P. Hastings, who had been associated with Dr. Hoisington for two years as Professor became Principal in May 1849, and Rev. C. T. Mills was appointed to assist him. In February 1850, however, Mr. Hastings resigned, and Mr. Mills was appointed Principal. Mr. Mills' term of office was interrupted now and then by the illness of Mrs. Mills, and Mr. Scudder, and then Mr. Hastings were appointed to act for Mr. Mills for a short time in 1851; and during the latter part of 1852 and the first part of 1853 a committee consisting of Messrs. Smith and Howland was appointed to conduct the business of the Seminary with Mr. Sanders as Professor. Mr. Mills, however, retired in October 1853, and Mr. Sanders took charge of the Seminary till the beginning of 1854, when Mr. E. P. Hastings, who returned from America, was a second time appointed Principal. Mr. Hastings was the Principal when the Deputation from America visited Jaffna in 1855. It will be noticed that during this period the Seminary had but one American teacher. But the Tamil Assistants, most of whom had served under Dr. Hoisington, were considered to be well qualified by their attainments and experience to give instruction in all important branches. Messrs. Carroll, Nevins, Lyman, Clark, Rice, Breckenridge, and Wyman

continued to serve the Seminary, and except Messrs. Clark and Wyman, they were all in service till the abolition of the Seminary. One new teacher was added during this period: Mr. Solomon Williams.

Dr. Hoisington offered to come back in 1851, but the missionaries in Jaffna discouraged the idea, because of his precarious health and his inability to bring his family with him. Dr. Hoisington, after his resignation from the Mission, still continued to be helped by the American Board in bringing out his *Evidences of Christianity* and works on Hinduism. In 1853 there seems to have been a possibility of Dr. Hoisington's return, as we find that the Mission decided that it was inexpedient to publish in the *Morning Star* his work on *Hinduism and Christianity Compared*, and that it would be advisable to finish the work and "bring it out with him" to be then published in a volume.

One important change in the constitution seems to have been contemplated. The mission considered the question of the expediency of continuing the Board of Trustees, but no action seems to have been taken on the subject.

For lack of published reports it is not possible to give a detailed account of the Seminary during this period. As to the number of admissions, all we can find out is that 30 boys were admitted in 1852, and the same number in 1854. The conditions on which boys were admitted during the latter year will give us an idea as to the help given to those who entered

the Seminary during this period. Eight were received on charity, eight on half rate for board, and the rest on full rate at 4s-6d a month, and the initiation fee was 10s, and the charity boys had to pay 1s-6d a term for books. In giving help to students the comparative claims of Christians and non-Christians were considered, and it was decided that the former ought to have the preference, but that they should pay according to their ability. We may here refer to an interesting decision about the names given to charity students. It is a well-known fact that those who were supported by benefactors in America were given names designated by the latter. Now the children of those who had been recipients of such names had two foreign names: the names of their fathers and those given at baptism. When these children themselves became charity students, the question arose as to whether they should assume the names of their benefactors. It was decided that they should use these names as middle names. In 1855 only about one fourth of the whole number received were admitted on charity. Even then the applicants for admission were double the number of those that could be admitted. The reduction of help resulted in the introduction of a class of students from wealthy families whose main object was to get an education to fit themselves for government service. This affected the religious tone of the Institution, and proved a hindrance in Christian work. The redeeming feature, however, was that there was room for the development of an in-

dependent character, and there were fewer temptations to a servile spirit. From the beginning to 1845 the numbers varied from 150 to 160; after this the average was reduced to about 100. This was due to a policy of retrenchment adopted by the Mission. In 1852 the whole vote for education was reduced to £1000, and in 1854 the recommendation was made that the number in the upper classes in the Seminary should be reduced. When the Seminary was closed in 1855 the total number was 96.

With the material at our disposal, it is not possible to find out whether any changes were made in the curriculum of studies during this period. All we can say here is that the Seminary kept up its commanding influence in the community as a scientific and literary institution, and continued to be a stepping stone to positions of wealth and influence. The passion for the acquisition of the English language was so great that students neglected their vernacular studies, and although greater efforts were made to give special prominence to biblical instruction, it was obscured by the current in favour of English and the sciences. Although from the educational point of view the Seminary was a great success, the missionaries of the time began to think that it was not so from a missionary point of view. Of the 96 students in 1855 only 11 were members of the Church. Many of the older pupils were determined not to have anything to do with Christianity. The only hope lay in the lower classes which were partly composed of children

from Christian families. In the class admitted in 1854, fifteen were of Christian parentage. However, fear was expressed that these would be exposed to temptations by being thrown in contact with non-Christians. The opinion, therefore, began to gain ground among the missionaries that it was time to cease cultivating the excessive passion of the people for English and the sciences. They were strengthened in this opinion by the fact that there was not sufficient numerical force in the Mission to carry on the Seminary efficiently. It must be said here, however, that this view was taken by the younger missionaries, while the few veterans in the field felt differently on this retrograde step.

## CHAPTER VII

### THE CLOSING OF THE SEMINARY 1855

The pioneer American Missionaries, as we have seen, considered education as a necessary preparation for the chief object of evangelisation. They went further, and regarded the work of raising the moral, social, intellectual, and even political level of the people as coming within the legitimate sphere of their activities. But now many people in America who supported missions began to feel that a revision of the objects and methods of missionary work was necessary. Doubts began to be entertained about the wisdom of putting so much emphasis on the educational side of mission work. The statistical returns were disappointing as regards the number of converts and there was a growing feeling among some people that the work of evangelisation was being interfered with by the excessive zeal for higher educational work. The preparatory work of leavening society with Christian ideals does not seem to have appealed much to such people. In 1848 Sir Emerson Tennent, the Colonial Secretary of Ceylon, wrote to Dr. Anderson, Secretary of the American Board, pointing out in the following striking words that there was not much cause for discouragement: "The number of professing converts recorded by your people may be small," but "at Jaffna, and more especially in the vicinity of your stations, even those of your pupils and hearers who still profess to be-heathen

exhibit a far advance towards Christianity in their conduct and life. Practically their ancient superstition has been shaken to its foundation, and the whole fabric will shortly totter to the ground, and give place to the simpler structure of pure and practical Christianity." In reply to this Dr. Anderson, although he appreciated the general influence exerted by the Mission, said: "Our late doubts have arisen chiefly from the apparent failure of the Mission in raising up a trustworthy ministry, and of operating upon the masses of the people." And as regards education: "I think that the proportional expenditure of the department of education is somewhat greater than we can afford to continue."

For more than twelve years prior to 1855, the importance of sending a Deputation to visit the missions in India and Ceylon was urged upon the attention of the foreign Secretary of the Board. Matters came to a head when the Bombay Mission requested permission to establish an English High School on the model of certain Scotch and English schools existing in the large cities of India. A large sum of money was needed, and it was proposed to teach in it the English language and make that the medium of instruction. It was represented that the step was necessary to save the mission from extinction. As the Board thought that the matter should be settled on the spot, Rev. Rufus Anderson, D. D., the Secretary of the Board, who was in his fifty-eighth year, and Mr. A. C. Thompson, a member of the Prudential Committee, were sent out to visit the Board's Missions in India and Cey-

lon with full power to act whenever prompt action was necessary, and with certain instructions for their guidance. One of these instructions was, "It is the strong persuasion of the Prudential Committee, that no school can properly be sustained by the funds of the Board, in which the vernacular language is not the grand medium of instruction; and the Deputation will not feel at liberty to do anything contrary to this persuasion, without what shall seem to them very conclusive reasons." The Deputation was also "instructed to procure an answer, as far as possible, to the inquiry, whether, in general, missionary schools should not be restricted to converts and stated attendants on preaching and their children." Dr. Anderson had very definite views on the place which education should hold in the system of modern missions. In a tract published by him earlier he had laid down that "the system of education in all its parts, so far as it is supported by the funds of the mission, should have a direct reference to the training up of native teachers and preachers." And again, "It should be no part of the object of these seminaries to educate natives for the law, nor for medicine, nor for civil affairs, nor for trade."

The Deputation landed in Jaffna on Monday, April 2, 1855. On the 10th a meeting of the graduates of the Batticotta Seminary was held, to give the Deputation a public welcome. It was entirely organised by the graduates, and nearly half of the 454 graduates then living were supposed to be present. The

impression created at the meeting on the Deputation was, that "the mission had done its full share of direct labour for general education, and that the unsanctified intelligence of the Province had grown out of proportion to the controlling religious influence in the Mission and the native churches." This impression was specially due to a speech made by "a successful medical practitioner", who, in reply to an appeal made by another graduate for a system of education even more efficient than the existing one, said: "Now that the missionaries have pointed out the way, it is the bounden duty of the more civilized and wealthier part of the native community to come forward to effect this. The foundation, the imperishable foundation, has been laid; come, my beloved countrymen, let us raise the superstructure. Be thankful for what we have received from the missionaries, and lay no more claim to their labours."

The Mission assembled on the 25th of April, and the members of the Deputation gave their opinions on the situation. The Mission then appointed various committees to bring reports on the subjects submitted to them by the Deputation, and the subject of the Batticotta Seminary was assigned to Messrs. Smith, Sanders, and Hastings. This committee gave a succinct account of the history of the Seminary, reviewed the results and tendencies of the system, and outlined the changes they thought necessary. As the report sums up the work done by the Seminary,

and explains clearly the point of view of those who advocated radical changes in the system of education pursued in it, the latter portion of it is given here *in extenso*:—

“ <i>The Results</i> —The whole number who have sustained membership is	670
The whole number of students now living, who have been educated is	454
Of these there are in mission service	112
Of whom there are employed by the American Ceylon Mission	81
The number in service of Government in Ceylon and India	158
The number in different kinds of business in Ceylon and on the Continent	111
Those whose employment is unknown, or who are not known to be employed in any useful business	73
The whole number of Church members	352
Number excommunicated	92
Whole number who have died; [8 of whom after excommunication]	72
Present number connected with Protestant churches	196
The number now connected with American Mission Churches	185

The Institution has raised up a class of native assistants who have greatly aided the Mission in carrying on their work, and who will, we trust, be of still greater service as preachers and pastors in parts of the field. Many of them are the fruits of the revivals to which allusion has been made, and are indeed the most promising fruit of the Institution.

There are also some among those who are connected with us, but are engaged in Government and other service, who, we hope, are Christians, and honour their professions by a humble and consistent life.

Aside from the above results, the Seminary has exerted an influence in the land which cannot be mistaken, in waking up the native mind, in diffusing useful knowledge, and creat-

ing a power which, if directed into the right channel, will do much for the elevation of this people. There is a class in the community who have, in a measure, been freed from the bondage of superstition, whose views have been liberalized by science, and who may do much for the improvement of their countrymen. Though the Seminary has failed, in some respects, to accomplish all its friends hoped for, it has done a great work in its day, which will yet, by the blessing of God, turn to good account in the establishment of the Kingdom of Christ in Ceylon.

*Tendencies of the system*—The preceding history has, to some extent, presented the tendencies of the system which has been pursued.

(1) It has tended to give a prominence to instruction in the English language and the sciences, which has led many of the students to neglect their own language. Though great efforts have been made on the part of the missionaries in charge to give special prominence to biblical instruction in the vernacular, and bring in science to illustrate and impress the truth, the current in favour of English and the sciences has steadily advanced with little interruption.

(2) It has also tended to draw the most promising pupils from the village English schools, and unfit them in some respects to return and obtain a livelihood among their own people. By their education they are so much elevated above the mass, that they feel unable to live on the income they would receive in the ordinary occupations of the country, become discontented, and seek employments in other places. Many facts might be adduced to show that efforts to evangelize a people through a foreign tongue have not proved successful.

(3) A class of men has been raised up who, though well educated, and in some respects well qualified for service among the people, are not in the best manner fitted by their course of training for that kind of humble and persevering labour, which is most needed in making known the Gospel, and giving it a footing permanently, in the villages, on a self-sustaining basis.

(4) There is also a tendency to give prominence to other objects than the one which the missionary always kept in view, viz.,

the preaching of Christ, and him crucified, to the people in their own language.

(5) Those missionaries connected with the Institution have been hindered in the acquisition of the colloquial language of the country. They have not been compelled by circumstances to speak in Tamil, and the temptation to use their own mother tongue has too often prevailed. The same may be true to some extent of other missionaries, who have catechists under their care that can speak the English language.

*Change proposed*—Such having been the tendencies of the system, as appears from the preceding history, we are prepared for a change. It should not be a partial one. That would not cure the evil.

Our object in sustaining a Seminary is not to educate the community at large. That we do not regard as the appropriate work of missionaries. Nor is it our object to give superior education to all the children of native Christians. The village schools are to be established for the children of Christians, where they are to be instructed in their own language, and most of them must complete their education there.

But our object is to prepare a class of young men to be Christian teachers, catechists, and pastors in every village in the land, to which they can gain access—such men as can live on humble means and will be earnest in their efforts to save souls. This being our object, we think the study of English may be a hindrance, rather than a benefit and are prepared to recommend

(1) That no instruction in the English language be given in the regular course.

(2) That the number of students be reduced, as we aim to educate only for Mission service in our own field. At the close of the present Seminary year, we propose that a number not exceeding 25 be selected from the present students, taking only those who from their connections, attainments, and character give most promise of usefulness in the missionary work. The pecuniary demands of those who have paid in advance for books, should be adjusted to their satisfaction when requested to leave.

As the institution is to be solely for mission purposes, and the students eminently select, it is thought to be unadvisable to require pay for board, in order that we may keep it completely under control and avoid the temptation to admit those who can pay, when they are not such as we wish to educate.

(3) That the course of instruction be only four years. A class to be received annually. It is further recommended, that a course of preparation in the village schools be required, and that none be admitted, under the age of 14; and that they be Christians or from Christian families. Only those who bid fair to be useful in Mission service should enjoy the privileges of the institution. A committee should make the selections, avoiding as much as possible applications from the people, and should report the same to the Mission for approval.

(4) That one missionary be devoted to the Seminary, aided by two native teachers.

(5) The course of study, being wholly in the vernacular, should be eminently biblical, such as will by the blessing of God prepare the pupils to wield the sword of the spirit, which is the word of God. Sacred history, geography, and science should be brought into aid in this work, and all should centre in the Bible, and be made to explain its truths."

It must be remembered that the report was drawn up by the younger missionaries, including the Principal of the Seminary, but, although it was adopted by the mission as a whole, it did not have the full approbation of the veterans, Dr. Spaulding and Mr. Meigs. Dr. Poor, the first Principal of the Seminary, had died a few weeks before of cholera which was then raging in the District. He, too, does not seem to have fallen in with the views of the younger men. When the Deputation was in Bombay, Dr. Poor wrote a letter to the members defending the system inaugurated by the early missionaries. He stated

in it: "It became more and more evident that nothing short of a wide-spread system of elementary Christian education in the vernacular tongue, and a thoroughgoing system of scientific and theological instruction, both in Tamil and English, were the appropriate means to be used. Such a course seemed indispensably necessary for securing the desired access to all classes, male and female, for the one great object of preaching the Gospel to every creature. Both these systems of education we have been permitted to carry to an extent beyond all our thoughts, and with a degree of success not distinctly anticipated." When Dr. Poor lay dying, he dictated a message to Dr. Anderson which is very pathetic: "It may be better that I should not be here when they come. Truth may have a better hearing. This is all I would say to Dr. Anderson."

The decisions arrived at as regards the Seminary may at first sight appear to be the spontaneous action of the Mission in Jaffna. But it must be remembered that the Deputation came here with opinions already formed and plans formulated, and their "overshadowing influence" no doubt strengthened the hands of the younger missionaries, and weakened the position of the older ones. What the members of the Deputation saw for themselves confirmed their preconceived ideas. They felt convinced that "the Batticotta Seminary had been shorn of the great religious strength it possessed in former times, and under the force of circumstances beyond direct control was working mainly for the secular advantage of native youth." They said that

only a small percentage of the students were Christians, that many of the older ones were opposed to Christianity, and that a number of Christian graduates of the Seminary relapsed into Hinduism for the sake of rank and dowry. In these circumstances they felt convinced that radical changes should be made in the conduct of the Institution. They suggested that if English should be thrown out of the regular course of study, it might be expedient to have a select theological class of graduates who should be instructed in English. But the Mission deemed it unwise to make any such provision. As to the suspension of the Seminary, the Deputation did not recommend it, as it is generally supposed. In their report to the Board they said, "*The suspension of the Seminary for a time was resolved upon after we left the Island, and was not suggested by either of us.*" In ruling out English altogether, and in suspending the Seminary, the Mission went even further than the recommendations of the Deputation!

Although some of the older members of the Mission had to bow to the will of their colleagues, they expressed their dissatisfaction with some of the decisions in private letters to their friends in America. In view of this the American Board which met in September 1855 was unable to act on the recommendations of the Deputation, and postponed the consideration of the subject to a special meeting, so that the members of the Deputation might be present. At the special session of the Board held in Albany in March, 1856, a committee of

thirteen was asked to report on the whole case at the next annual meeting of the Board. This committee called upon the missionaries to state frankly their individual opinions without reference to the action of the Mission as a whole. An impression had been created in America that the members of the Deputation had been overbearing in their dealings with the older missionaries, used coercion in having their opinions and plans passed, and even threatened those who differed from them with dismissal. The committee of thirteen found from the perusal of the letters sent by the missionaries that there was no foundation for these allegations. The opinions expressed by some of the Jaffna missionaries on the subject of higher education are interesting. The opinions of Messrs. Smith, Sanders, and Hastings are embodied in the report. Rev. W. W. Howland was at first convinced of the necessity of the English language for religious workers; but afterwards he modified his opinion on this point, especially at the conferences held with the members of the Deputation. He wrote to the committee: "The results of forty years' labour in this Mission do seem to indicate that there are evils incident to our educational establishments in connection with Missions, which after a series of years so develop as greatly to exceed the advantages, and may be the means of destroying more souls than are saved by such instrumentality." The intense desire of the people for English education, Mr. Howland said, was not founded upon any estimation of knowledge; education was regarded merely as a stepping stone to

honour and wealth. In reference to the graduates of the Seminary he said, "There is probably not one in fifty who makes any use of his knowledge to drink from the rich fountain of English literature."

Dr. Spaulding, on the other hand, wrote to the committee disapproving the changes made in the Batticotta Seminary. He did not find fault with the Deputation as such. He said, "The fault lies back of all these, and grows out of the want of liberal plans and liberal contributions of money for the great work." In other words, Dr. Spaulding condemned the Prudential Committee for lack of wide vision, and the Christian public of America, for not supporting the cause liberally. He admitted that there was none in the Mission then whose heart was in the Seminary, and none who could be spared for its work. This was what he recommended: "My opinion is, that the land or field we occupy needs Batticotta Seminary worked at least by two first rate conservative men, thoroughly biblical. I would take a class now and gradually add, until I reached the aimed at 75 or 100 students. I would have central English schools to fit lads for Batticotta, as formerly, in English as well as Tamil." Mr. Meigs also was not reconciled to the closing of the Seminary altogether, and advocated that it should be reopened and made "less scientific and more biblical" with about 50 students.

The following was the resolution submitted by the Special Committee to the Board about the Seminary: "Resolved, that the committee are

glad to know that the Batticotta Seminary has been only temporarily closed, and that they trust that it may be soon reopened on such a plan as may accord with the views of the Mission." This was accepted by the Board at its next annual meeting.

As we have noticed before, although the Deputation recommended that the Seminary be remodelled on vernacular lines, the Mission resolved to suspend it for a time. The reason why the Seminary was suspended instead of being remodelled was, that there was no one in the Mission who had enthusiasm for the work, and Mr. Hastings, who was then Principal, wished to be relieved, at least for a time, that he might acquire a free use of the Tamil language in direct Mission work. The decision was arrived at in June 1855, and the suspension took place in September of the same year. The English schools of the Mission also were abolished, and all English was eliminated from the course at the Uduvil Girls' School. Although the Mission decided to close the Seminary *for a time*, the decision practically resulted in the abolition of the Seminary. The Training and Theological Institution that was held in the Seminary buildings a few years later, could in no way be called a remodelled Seminary.

Thus came to an end the Batticotta Seminary, at one time famous throughout India and Ceylon as a great seat of learning. It lasted thirty-one years, and cost the American Board over £20,000, not taking into account the money collected in India and Ceylon.

## CHAPTER VIII

### A REVIEW

In estimating the work of the Seminary, we must not forget that the founders of the College, besides aiming at the principal object of evangelization, contemplated "subordinate benefits such as always attend the introduction of light and knowledge among an ignorant people." They distinctly aimed at the intellectual progress of the people, and set out to create a "spirit of enquiry and willingness to improve." From an educational point of view the Seminary succeeded even more than its promotors had anticipated. To repeat the words of Sir Emerson Tennent, the education imparted was not inferior to that given in any European University. In one respect it was superior to that given under modern schemes in this country. An education that is not rooted in a nation's past is necessarily a defective one. The founders of the Seminary laid out a scheme of education that did not neglect the ancient culture of the Tamil race. Sufficient attention was paid to the study of Tamil classics, Hindu science and philosophy. The instructors of the Seminary aimed at producing scholars who could hold their own with the learned Hindus of the day. The mention of such names as Thamotharampillay, Carroll, Nevins, Arnold, and Wyman Cathiravelupillay, is sufficient to show

that this object was attained to a remarkable degree. It may be said that one of the greatest contributions of the Batticotta Seminary to Tamildom was Rao Bahadur C. W. Thamothersampillay, whose name will always be venerated in South India and Ceylon as one of the greatest Tamil scholars of modern times, and as one who gave great impetus to Tamil studies. He was the editor of many ancient Tamil works that lay neglected in the archives of native princes in South India, notably *Veeracholiam* and *Tholkapiam*. He was for a long time the head of Tamil studies in the Madras University, and its chief examiner in Tamil. He was also chief Tamil Translator to the Government of Madras. He was succeeded at the University by Mr. Moses Velupillay, another graduate, who is one of the very few survivors of the Seminary alumni, and who is spending the evening of his life in Madras. Mr. Carroll, whose knowledge was reputed to be encyclopaedic, was a man to be reckoned with in controversies, and his controversial booklet in Tamil, *Supratheepam*, an attack on Hinduism, is considered to be a masterpiece. Mr. Nevins was a ripe scholar, an authority on Tamil learning, and a teacher of many a Tamil Pundit. Mr. J. R. Arnold, besides being an eminent Tamil scholar, was a prolific writer, editor, and author of poems, stories, and other books in Tamil. Mr. Cathiravelupillay was a Tamil and Sanscrit scholar of eminence, and his Tamil Dictionary is on a more ambitious scale than any previously compiled. One special object aimed at by the Seminarists was the creation of a clear, flexible Tamil prose, and

in this they did a distinct service by their original works and translations. It must be admitted that, as years went by, greater emphasis was laid on the study of English, and Tamil did not claim the same attention which it had done earlier; but Tamil Literature occupied always an important place in the curriculum.

In one of the reports of the Institution we find this statement: "In the instruction given, both in English and Tamil, the primary object is to discipline the mind, to teach the pupils to think." It may be thought that there is nothing remarkable in this, as teaching the pupils to think is one of the important aims of the educator. Attention is drawn to this here, because the impression of those who are in a position to judge is, that the students of the Seminary had a much more thorough mastery of their subjects of study than students of the present day. This was due to the important fact that they did not suffer from the incubus of the examination system, and students and teachers had the time and freedom to deal with their subjects in a scholarly way. The fact that two years after the closing of the Seminary, two of its graduates easily passed the B. A. degree examination of the then newly started University of Madras (1857) without further preparation, shows the kind of education imparted in the Seminary. Messrs. Carroll and Thamothersampillay will always be remembered as the first graduates of the Madras University.

The promoters of the Seminary did not disguise the fact that one of the by-products of

their work was to raise up men for the Government service. They realised that for the progress of the community it was necessary to supply those in charge of the administration of the country with men of high principles and ideals. Two Seminary graduates were appointed Magistrates: Mr. S. Ambalavanar, and Mr. Wyman Cathiravelupillay. Mr. Cathiravelupillay was Magistrate at Kayts for a long time, and often acted as District Judge of Jaffna. Such was his ability and character, that Judges of the Supreme Court commended his work highly, and in recognition of his services he was permanently appointed a member of the Civil Service. In a report published in 1846 there are no less than 65 names of men who were in the Government Service. Mr. C. W. Thamothersampillay became High Court Judge in a Native State. Mr. Chambers Thampapillay, who was for a long time the Maniagar of Jaffna, was given many native honours, and finally made an Adigar, the highest native rank attainable by a Tamil. Mr. I. Rangunather, for a long time Chief Headman of Valligamam West, was created a Governor's Gate Mudaliyar. Messrs. Curtis Canagaratnam, McKinsty Canagaratnam, and Sheppard Ambalavanar, who was for a long time the Shroff of the Kachcheri, were among the recipients of the rank of Mudaliyar. Mr. Graves Vyramuttapillay acted as the Chief Headman of Valligamam West for a time. Messrs. J. W. Barr Kumarakulasingham and Rogers Arasaratnam were Interpreter Mudaliyars. Messrs. Elisha Rockwood (father of Dr. W. G. Rockwood), G. Hallock, and S. Supramaniam were Sub-collectors of Customs. Drs.

Danforth, Cleveland, Parker, McIntyre, Evarts, and Ira Gould were among the pioneer medical officers of Ceylon. Of these, Dr. Danforth received the honorary degree of M. D. from America, and acted as Colonial Surgeon. Messrs. F. Armstrong (created a Mudaliyar), and M. Sherman distinguished themselves as Engineers in Ceylon, and Mr. D. H. Clark and Mr. Wytialingam Ford, in India. The following graduates were among the distinguished lawyers of Jaffna: Proctors Brown Sinnatamby, P. Sinnacuddy, T. C. Changarapillay, J. P., U. P. M., and T. M. Tampoe, J. P. Mr. T. C. Changarapillay was Crown Proctor of Jaffna and often acted as Police Magistrate. Mr. Tampoe was one of the foremost lawyers of his time, and was Crown Proctor of Jaffna. In his latter days he acted as Police Magistrate of Jaffna, and often as District Judge.

After all, the foremost object of the founders of the Seminary was to train up Christian workers. How well they succeeded, may be seen from the men it supplied to the American Mission in Ceylon and India, and to other missionary bodies in Jaffna. Among the earliest Pastors to be ordained were Rev. T. P. Hunt and Rev. B. H. Rice. Mr. Hunt was a great Christian leader and was noted for his powers of initiative and organization. Rev. B. H. Rice, the Pastor of the Batticotta Church for a long time, was a man of saintly character and high intellectual attainments. Besides these, the following were ordained as Pastors: Revds. F. Asbury, D. Stickney, J. S. Christmas, A. Bryant, A. Anketell, and M. Welch (American Mission); Revds. G. Champion, John

Niles, T. P. Handy, and E. Hoole (Church Mission); and Rev. Daniel Niles (Wesleyan Mission). Messrs. Nathaniel Niles and S. Payson were Preachers. The names of the Seminary teachers have already been given. After the closing of the Seminary the following distinguished themselves as Headmasters in charge of English Schools: Messrs William Nevins, Robert Breckenridge, and J. P. Cooke. The names of J. R. Arnold and Jesse Page are associated with the Uduvil Boarding School. Among the numerous names of others who served the American Mission as Catechists, Readers, Teachers, and School Superintendents we may pick out the following names that are used now as family names: Adams, Backus, Bissell, Bartlett, Buell, Carpenter, Clough, Crossette, Dwight, Emerson, Fitch, Girdwood, Homer, Hemphill, Joshua, Kingsbury, Lovell, Lawrence, Levins, Lyman, Lee, McClelland, Mather, Moody, Morse, Miller, Nathaniel, Porter, Parsons, Snell, Scott, Sherrard, Spencer, Stockton, Storer, Strong, and Whittlesey.

Only representative names have been given above, and many more could be added of graduates who have occupied leading positions in Ceylon and India. If Jaffna has enjoyed the advantages of higher education longer than any other part of the Island, if today it is almost on a par with the metropolis of the Island as an educational centre, and if there is a larger percentage of school children in English Schools than in any other part of the Island, it is solely due to the great impetus given by the Batticotta Seminary.

By the abolition of the Seminary, the hands of the clock of educational progress, and, it may be added, of religious progress too, were put back considerably. In the light of the events that followed this step, it may be confidently asserted that the abolition of that great Institution was a blunder. The great volume of missionary opinion has swung back to the position of those missionary statesmen who founded the Seminary. Dr. Strong, one of the Secretaries of the American Board, says in his book, *The Story of the American Board*: "The judgment of the Deputation was wrong. It was a reversal to the principle which Alexander Duff had discredited twenty years before. The advantage of the broader policy for really influencing India and sowing Christian truth wide over the land is now all but unquestioned. To it, as will appear, the Board was at length compelled to return." The Serampore College, the Indian pioneer institution, underwent later the same fate owing to the narrower policy of later missionaries, but now it has recovered its ancient ideals. Under the leadership of eminent missionary statesmen like Duff and Miller the great missionary Colleges of India have vindicated education as a Christianising agency.

We have seen how all the blame for the abolition of the Seminary could not be laid at the door of the Deputation. We have also seen how want of men and money distorted somewhat the vision of the majority of the local missionaries. Allowance also must be made for the fact that

the subject of education as a Christianising agency was an open question at the time. The first argument advanced against educational work was that it was not a necessary part of evangelistic work. Our Master himself, in announcing the programme of his Mission in his first sermon, said<sup>a</sup> that he had been sent "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Who can say, then, that the breaking of the bondage of ignorance and superstition is not a necessary part of the work of Christianisation? And then, in India and Ceylon, where the people had had religions, philosophy, and literature of their own for centuries, it was no small task with which the pioneer missionaries were confronted. They had to undermine entrenched beliefs and age-long customs, before the knowledge of the Gospel could be lodged in the minds of the people. The Deputation came at a time when the walls of the fortress of superstition and ignorance were beginning to crumble, and stopped the work, because the fortress had not already fallen! If we may judge the work of the Seminary by its leavening power, we may with confidence assert that the Institution succeeded in infusing Christian ideals into society and in elevating it socially and morally. The Deputation was discouraged by the number of backsliders, and the inconsistent lives of many Christian graduates. In this they expected too much from people who had no Christian background. If the circumstances be truly taken into account, the wonder was not that so many led inconsistent lives,

but that in so short a time a few leaders of the finest Christian calibre were raised for the work of this land. The Deputation also complained that the graduates were running after wealth and position instead of Christian service. Human nature is the same all over the world, and it is surprising that the Deputation expected it to be of a superior grade in Jaffna. The founders of the Seminary looked at this tendency from a different angle. This is what they said:—

“Though the Seminary is not confined to raising up and preparing young men for Mission service only, it is yet decidedly a Mission Institution. Its influence is diverse and extensive; and if in some respects it is indirect, as to the propagation of the Gospel, it is not therefore the less beneficial. However the students who leave it may afterwards be employed, they are always, according to their means and inclination, able to promote the spread of Christianity. By being in various institutions, in different parts of the Island, and sometimes even on the Continent (as one of them now is a teacher of the Elements of Mathematics in the Seminary at Palamcottah) their influence is more extended than it would be, if all were retained in connection with the Mission; and so far as it is good, which generally it has been, it effects more in proportion than that of those employed on salaries as Christian teachers. The Natives look with great jealousy on all those who are paid, as they esteem it, for being Christian, that is, on all who receive wages for making known the Gospel. The independent testimony of one whose living does not depend on his labours to promote Christianity, they regard as more important than that of many whom they consider to be hirelings. Hence a pious native in office under Government, or otherwise in a situation to support himself, can, if he chooses, do more, in some respects, to recommend Christianity than those regularly employed as Christian teachers.”

The action of the Mission—the Deputation is not so much to blame in this matter—in con-

fining the training of Christian workers to a vernacular education was most deplorable. In this matter the Mission entirely ignored the judgment of the pioneers, who believed with their whole hearts in giving Christian workers the best possible education. What Mr. Meredith Townsend, Editor of the London *Spectator*, said of the Serampore College applies equally to the work here:

“The true defence of missionary education, beyond its unmistakable influence on civilization, is that advanced by Serampore Missionaries. The work of conversion must one day be effected by a native apostle. Such a man to succeed, as, for example, Wesley succeeded, he must unite to the subtle learning of the East the broad and accurate knowledge of the West; to the eloquence of his countrymen, the force, directness, and purpose which spring only from Western civilization. One such man, gifted with powers of eloquence, of sarcasm, of hot, burning pathos which so many of his countrymen have possessed, would do more to construct a Christian Church in India than a legion of missionaries. *It is only by the general and wide spread of Christian education that we can hope to find the man essential to the cause.* It was to the highest class of the College, the Natives learned alike in Sanscrit and in English, that the missionaries looked for the agency which was to extend their efforts, and the name of their Master through classes and in regions to themselves inaccessible.”

One may be pardoned if one indulges in a little dream of what might have happened, if the Seminary had continued its work, and if there had not been a big gap in higher education for two decades. Is it too much to imagine that the Church would have grown much stronger, and larger, that numbers of Christian leaders of the finest attainments and character would have gone forth to the different parts of India and Ceylon, not only to do

direct evangelistic work, but also to leaven society with Christian ideals? We are only speaking in a human way.

“The old order changeth yielding place to new,  
And God fulfils Himself in many ways,  
Lest one good custom should corrupt the world.”

Perhaps it was a challenge to the faith of the little Christian Church in Jaffna, and also an opportunity given to it by Providence for the development of self-help and self-reliance. How the Christian community rose to the occasion, we shall notice hereafter.



## INTER-CHAPTER

### THE INTERVENING YEARS 1856-1872

For the space of seventeen years the Seminary did not have what might be properly called a successor. Neither the Batticotta High School nor the Training School could be regarded as having taken the place of the Seminary. The one imparted English education up to the High School standard, and the other was intended to train a few Christian workers, and give an education altogether in the vernacular. They both deserve some notice here, as they filled a gap created by the abolition of the great Institution.

When the Seminary was closed, all instruction in English ceased in Mission schools. This was a great calamity to the people, but, instead of bemoaning their lot, they girded up their loins and set out to help themselves. A few of the Batticotta boys who were in the lowest class, when the Seminary was closed, feeling that they were cast adrift, applied to Rev. W. W. Howland for a private tutor, and he allowed Mr. J. P. Cooke, his assistant, to help them. Such were the numbers that flocked to this class, that Mr. Robert Breckenridge, who had been a Seminary teacher, and then in the Mission employ at Tellippalai, was induced to start a private school in the vicinity of the Mission premises. The school was started in March 1856 with fifty pupils. The numbers soon outgrew the tempo-

ary building put up for it, and Mr. Breckenridge applied to the Mission for the use of the Mission house which formed the east end of the large Batticotta Church, and for a few rooms in the Seminary buildings for boarding purposes. This was granted rather grudgingly. The school prospered, and Mr. Breckenridge had the able assistance of such teachers as Messrs. William Nevins, Daniel Niles, J. P. Cooke, T. M. Tampoe, and J. Lyman. A public examination was held a few months after the starting of the school, and the work was highly commended by those present. The school does not seem to have received at first any help either from the Government or the Mission, and was entirely supported by the fees of the students. Mr. Breckenridge, according to the testimony of his pupils, was a great teacher, scholar, and administrator, and a man of the highest Christian character. He conducted the school on strictly Christian principles, and laid great emphasis on Bible study, and induced his pupils to attend the Sunday School. He left the influence of his high character on many of his students, and was instrumental in the conversion of a number of them. Three of his pupils became Pastors: Messrs. W. P. Nathaniel, H. R. Hoisington, and John Backus; and two of his other distinguished pupils were, Mr. William Mather, and Mr. M. Vytialingam who pioneered those who went to Malaya, to which large numbers of the pupils of this school flocked, and made Jaffna economically prosperous. In all this work Mr. Breckenridge's right-hand man was Mr. J. P. Cooke, who, on the former

being appointed Sub-Inspector of Schools in 1870, succeeded him as Headmaster. Mr. Cooke was a man of more than ordinary business ability, and filled a large place in the educational world in Jaffna. He was Headmaster from 1870 to 1910, and was connected with the school for over half a century. It may be mentioned here that at one time there were two Americans who were appointed Principals, Messrs Lowe and Chapin, and it is interesting to note that they were entirely supported from the school funds. Since 1910 the school has formed a part of Jaffna College.

The Training School was established by the Mission in the Seminary premises in 1859. Rev. M. D. Sanders was appointed Principal, and Messrs. B. H. Rice, J. P. Cooke, and J. R. Arnold were appointed teachers. The object of the school was to train a select number of young men to become Christian workers and teachers. With this in view, some knowledge of higher branches of study was given through the vernacular. The Mission paid the expense of the pupils except such as was met by Government grants. When Jaffna College was established, the school was removed to Tellippalai and placed under the management of Rev. W. W. Howland. The successor of Rev. B. H. Rice was Mr. S. John, who was later ordained as Pastor. Of those who studied in the school at this period were, Rev. S. Elyatamby, the late Pastor of the Uduvil Church and Mr. S. S. Jeremiah, who became Headmaster subsequently, and was well-known for his poetic gifts. The Training School produced some men of undoubted ability, and was instrumental in

winning many to Christ. The chief work of the school was to supply teachers for vernacular schools.

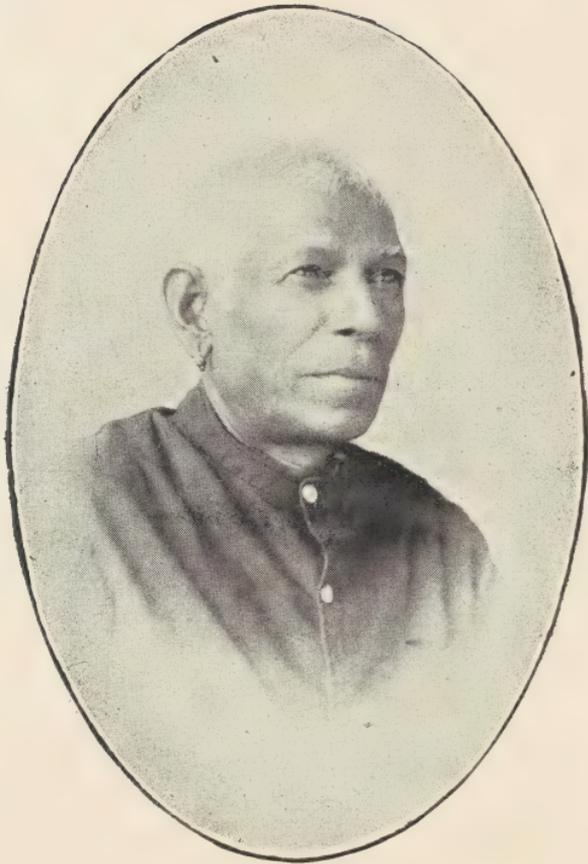
The Training School, apart from its usefulness to the Mission, was a great experiment in imparting higher education through the vernacular. The experiment failed, partly because the people were after English studies, and partly because it was not possible to secure the necessary text-books in Tamil for imparting higher Western learning. Those who advocate the use of the vernacular as a medium of instruction have something to learn from this experiment.

Besides these two institutions, there were others that carried on educational work during the interim. A number of private English Schools, some of them nominally Christian, and others Hindu, carried on English education. Thus the Mission lost the valuable opportunity of influencing a large number of young men for two decades. As years went by, the desire for higher English education increased, and the leading people of Jaffna, foremost of whom were graduates of the Seminary, resolved to help themselves by establishing a worthy successor to the Seminary.

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**Rev. T. P. Hunt**  
Instructor 1872—1880

# Jaffna College

## CHAPTER I

### THE OPENING OF THE COLLEGE 1872

The ninth of November, 1867 is a memorable day in the history of education in Jaffna, for on this date was held a meeting of educated Tamils which resulted in the establishment of Jaffna College, the first College in the Mission field started by the people themselves. Those who convened the meeting announced that it was for "considering the subject of education." The meeting was appropriately held at Batticotta, the seat of the Seminary, and was presided over by Mr. J. W. Barr, an alumnus of that Institution. The first movers in the enterprise, notably Messrs. T. P. Hunt and R. Breckenridge, and the greater proportion of those present at the meeting, were graduates of the Seminary. Rev. Levi Spaulding, D. D. and Rev. W. W. Howland were present by special invitation as visitors. There was a large attendance, and those present discussed the subject of the state and prospects of education in Ceylon thoroughly, and adopted the following resolutions unanimously :—

(1) In view of the desire that exists in Jaffna for a liberal education, the necessarily limited nature of the existing institutions of learning, and the fact that many of the Jaffna youths, for the sake of a more thorough education, go to

distant places where they are exposed to many severe temptations,—It is resolved that it is the opinion of this meeting that there should be in the Province an educational institution of a high order to be called the Jaffna College, and that it should be conducted upon the principles of Protestant Christianity under the management of Christian instructors and trustees.

Moved by Mr. W. Nevins and seconded by Rev. B. H. Rice.

(2) Resolved, that to secure this end an effort be made to raise the sum of Rs. 50,000, the interest of which shall be available to pay the salaries of four native instructors, and that the American Board through its Mission in Ceylon be solicited to supply a Principal to the Institution, furnishing the means for his support.

Moved by Rev. T. P. Hunt, and seconded by Mr. W. Volk.

(3) Resolved, that the said sum of Rs. 50,000 be divided into ten pound shares, and that the educated men of Jaffna with their friends and benefactors in Ceylon, India, and elsewhere, be requested to take as many shares as their means will allow, until the whole amount shall be raised.

Moved by Rev. J. Hensman and seconded by Rev. S. Niles.

(4) Resolved, that whoever shall contribute the sum of Rs. 1000 or more, shall have his name attached to a professorship in the Institution.

Moved by Mr. J. Christmas, and seconded by Mr. T. M. Tampoe.

(5) Resolved, that the following persons be appointed to solicit funds for the College: (Here follows numerous names of prominent men in all parts of Ceylon and India).

Moved by Mr. J. P. Cooke and seconded by Mr. R. Breckenridge.

(6) Resolved, that the following persons, namely Mr. Asa Lyman, Mr. N. G. Gould, Mr. R. Breckenridge, Mr. J. P. Cooke, and Rev. T. P. Hunt be appointed general agents to solicit funds for the College both in the Island and out of it, either in person or by communication, and as a

committee to correspond with the American Board through its Mission in Ceylon and to attend to other preliminary arrangements for the establishment of the College.

Moved by Mr. J. Page and seconded by Rev. G. Champion.

(7) Resolved, that the Treasurer of the American Ceylon Mission be requested to receive and deposit the sums that may be collected, in the Oriental Bank in behalf of the Jaffna College.

Moved by Mr. J. W. Barr, and seconded by Mr. D. Niles.

(8) Resolved, that in view of the interest the American Ceylon Mission have ever manifested in the education of the natives of the Province and the efforts they have put forth, as well as the assistance expected from its Board in America, the members of that Mission be requested to act as a Board of Trustees to the Institution with power to associate with them an equal number of native gentlemen.

Moved by Mr. N. Strong and seconded by Mr. A. Backus.

We notice in the account of the meeting that Dr. Spaulding opened the meeting with prayer, and dismissed it with benediction. How joyful the veteran should have felt that he lived to see the day of reaction against the narrow policy in regard to higher education, and that the people themselves were ready to take up the work for which he had been pleading in his old age.

As regards the second resolution, in which an appeal was made to the American Board to supply a Principal and furnish the means for his support, the Board declined to take any pecuniary responsibility in connection with the Institution. It was determined, therefore, to appeal directly to the friends of Missions and Christian education in America for a sum sufficient for the endowment of the Principalship. Two members of the Mission, Revds. Sanders and Hastings,

being obliged soon after this to visit America, consented to make efforts to raise funds towards this endowment. Rev. T. S. Burnell, although a member of another (Madura) Mission, interested himself in the enterprise and was most indefatigable in his efforts to collect funds for the endowment. It is interesting to note that Dr. Anderson and Mr. Thompson, the members of the Deputation who were a party to the closing of the Seminary, now warmly commended the undertaking, especially as it had "a direct and acknowledged bearing upon the close of the Mission in Jaffna"! A number of influential gentlemen of New York, among whom we notice the well-known name of Dr. Theodore L. Cuyler, cordially commended the scheme to the public of America, stating that the starting of the Institution by the natives of the country was "an evidence of the success and reproductive power of Christian Missions." The efforts were successful, and a sum of \$18,750 = Rs. 37,500 was collected and placed in the hands of responsible Trustees in America for investment. Encouraged by this success the committee decided in July 1871 to take the preliminary steps for commencing the Institution. Rev. M. D. Sanders, who had recently returned from America, was invited to organise the College and preside over it. Mr. Sanders expressed his willingness, and the Mission, besides consenting to release him for the purpose, appointed a committee consisting of Messrs. Spaulding, Howland and Sanders to confer with the Tamil committee, which consisted of Messrs. Hunt, Breckenridge, Lyman, Cooke and Johnpulle, and

to render such aid as might be required in forming a plan for organising the Institution. This joint committee met and decided that arrangements should be made to open the College at the beginning of 1872, provided the sum of Rs. 10,000 should be raised locally before November 1871, as an endowment for the support of one Tamil teacher. Mr. Sanders was allowed by the Mission to give the necessary time and strength for the furtherance of the object, with the understanding that he would be released from other service to take charge of the College when it should commence. The sudden death of Mr. Sanders on the 29th of August, 1871, upset this plan and delayed the opening of the College. Rev. E. P. Hastings returned from America early in 1872, and was appointed by the Mission in the place of Mr. Sanders to commence the Institution as soon as practicable. A meeting of the joint committee was held on the 15th of February at Uduvil, and a sub-committee consisting of Messrs. Hastings, Breckenridge, and Hunt was appointed to present a plan of organisation, terms of admission, and course of study. After the sub-committee's report was presented, it was resolved to organise a Board of Directors and to present to it the plan of the College for adoption. The following constituted the first Board of Directors: W. C. Twynam, Esq. (Government Agent), Rev. L. Spaulding, D. D., A. H. Rosemalcoque, Esq. (District Judge), D. Todd, Esq. (Planter), J. Toussaint, Esq. (Merchant), Rev. W. W. Howland, Rev. T. S. Smith, Rev. E. P. Hastings, Rev. B. H. Rice, Rev. T. P. Hunt, and Messrs. C. W. Catheravelupillay, Robert

Breckenridge, Asa Lyman, J. R. Arnold, and J. P. Cooke. This Board met in May and adopted the plans submitted by the joint committee.

The following points in the report of the committee are worthy of notice. The College should be conducted on non-sectarian principles, that it should be situated at Batticotta, and that its government should be entrusted to a Board of Directors not exceeding 20, half of whom may be foreign residents, and to a Faculty consisting of the instructors of the College. The following was the resolution about the American Endowment Fund: "Trustees of the Endowment Fund in America shall have the power to withhold the payment of the interest of the fund, when in their judgment there shall be a departure on the part of the Directors or Faculty from strictly evangelical Christian principles in the control or instruction of the College, or when, having become self-supporting, it shall no longer need foreign aid." The fund in America was given on the understanding that it should be invested there by a Board of Trustees, and the interest used only to provide a Principal for the College, and when there was a surplus to be used, with the consent of the Trustees, for books, apparatus, and repairs of buildings. The buildings and premises at Batticotta formerly occupied by the Seminary, including the South Mission House, and excluding the North House, were granted for the use of the College, on condition that the Training School should be provided for elsewhere without considerable expenditure, and that the Mission should not be responsible for repairs.

At the first meeting of the Board of Directors the following were appointed instructors: Rev. E. P. Hastings (Principal), Rev. T. P. Hunt, and Mr. R. O. D. Asbury. It was decided to open the College on the 3rd of July with students not exceeding 25. An admission examination was held in June, when 30 candidates presented themselves, and 20 were selected to form the first class. They began their studies on the first of July, but the formal opening took place on July 3rd, at 5. P. M., when several members of the Board of Directors and others were present.

The following account of the terms of admission and of the curriculum will show the standard of education proposed to be imparted in the College. Subjects for the Admission Examination: Arithmetic—through; Algebra—to Quadratic Equations; Geometry—the 1st and 2nd Books; Geography—Ceylon, India, Asia, Europe and America; History of England—to the reign of Henry vii; History of Ceylon; English Grammar—through Syntax; Tamil Grammar—Pope's Catechism II; Negandoo—Part xi; Minor Poets; Translation; Writing to Dictation in Tamil and English. The course of study as designed at the beginning was as follows:—

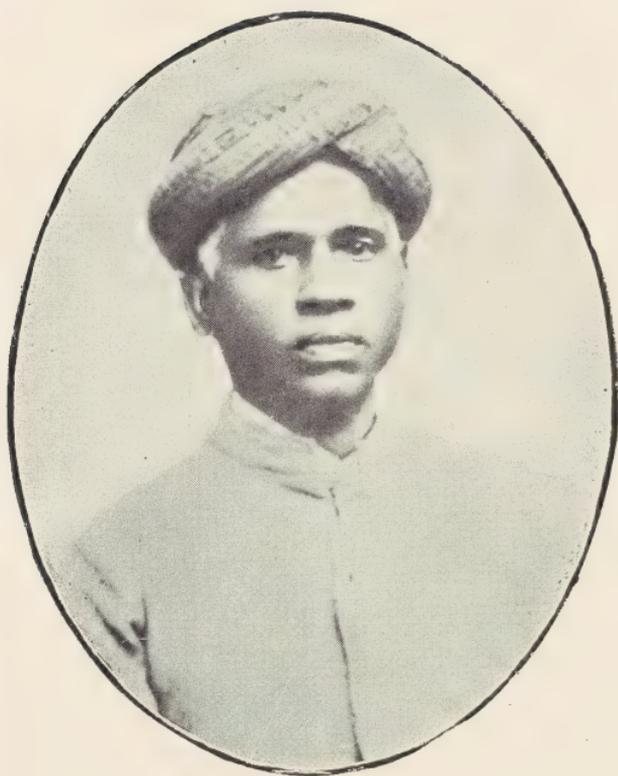
Algebra; Geometry; Trigonometry; Surveying; Conic Sections, and Calculus; History of India and England; General History; Physical Geography; Natural Philosophy; Astronomy; Rhetoric; Logic; English Literature; the Bible; Christian Evidences; Butler's Analogy; Anatomy; Physiology;

Moral Science; Intellectual Philosophy; Lectures on Botany, Geology, Chemistry, and Methods of Teaching; Exercises in Composition, Declamation, Extemporaneous Speaking; Latin and Sanscrit.

The year was divided into three terms of 14 weeks each. Students were required to pay Rs. 10 entrance fee and Rs. 10 each term tuition fee, and supply themselves with books and stationery. All were required to board upon the premises at their own expense. When the College was started, there were no scholarships for helping poor students, as there have been afterwards. It was mainly dependent for its support on those for whose benefit it was established. It had no connection except through its Principal with any Mission, and received no grant-in-aid from the Government.

It is a matter of great interest that the very men who were the foremost in advocating the suspension of the Seminary, were destined to promote most the interests of the new Institution. Mr. Sanders, who was to have been the Principal, and Dr. Hastings, the Principal, did the most in collecting funds in America. It is also a matter of interest that the last Principal of the Seminary was the first Principal of Jaffna College, and it became possible for the College to carry on the traditions of that great Institution.





**Samuel Hensman**  
Instructor 1873—1903

## CHAPTER II.

### FIRST YEARS 1872—1876

This period, July 1872 to July 1876, may in a way be called the tentative period, in which the infant Institution felt its way not without doubts, misgivings, and anxiety. In the words of the Principal, it was only in 1876 that the College may be "considered as fairly established", with its full number of classes, and with its first batch of graduates.

The College was started with twenty pupils on the first of July 1872, and we find the following entry in the first Report: "The students selected to form the class were prompt in their attendance, and entered at once upon the prescribed course of study." Truly an auspicious beginning! At the end of the first term in October there was a public examination. The second term was interrupted somewhat by an outbreak of small-pox. However, the progress made during the term was satisfactory, and at the end of it there was a second public examination. A special event of this term was that a good deal of religious interest was aroused among the students. At the end of the year, in June, a third public examination was held, when a number of the friends of the College were present and expressed themselves gratified at the progress made. The number at the end of the year was reduced to eighteen.

The finances during the first year were in an unsatisfactory state owing to the fact that the Institution mainly relied on entrance and tuition fees. At the end of the first year there was a debt of Rs. 886, most of which was incurred for repairs of buildings and furniture. A communication was sent to the Trustees of the Endowment Fund in America asking for the interest of the Fund to be expended in repairing buildings and buying furniture. The Local Endowment Fund amounted at this time to a little under Rs. 10,000. It was resolved, however, to add the interest of this sum to the Fund itself. During the first year there seems to have been some cause for discouragement owing not only to lack of funds, but also to opposition to the work of the College—we do not know from what quarter. The Principal in winding up his report for the first year said: "The great questions which constantly press upon those to whom the charge of the Institution is committed are: 1st, Is there a real demand for such an Institution? 2nd, Will the native community, for whose benefit, chiefly, it is established, take a fair share of the burden of its support?"

The numbers at the beginning of the second year (July 1873) stood at 30: 15 of the first class, and 15 newly admitted students. The third year commenced with 51 students: 11 in the first class, 12 in the second, and 28 new students. At the beginning of the fourth year the total was 64; 11 in the Senior class, 7 in the Senior Middle, 25 in the Junior Middle, and 21 in the Freshman. These names were given in 1876 to the first, second,

third, and fourth classes respectively. A few students left from time to time without finishing their course; most of these left for want of financial help, some, because they wished to prosecute professional studies, and others, because they were unable to keep up with their classes. One or two students were excluded, because they married, it being thought inadvisable to keep such in the College. In special cases, some students were admitted in the second year class.

The daily programme of work during these four years was as follows :—Rising, 5; Gymnastics, 6—6.30; Prayers, 6.45—7; Class, 7—8; Breakfast, 8—9; Class, 9—10; Study, 10—11; Class, 11—12; Leisure and Dinner, 12—1.30; Writing, 1.30—2; Study, 2—2.45; Class, 2.45—3.30; Study, 3.30—4.15; Class, 4.15—5; Prayers, 5—5.15; Leisure and Supper, 5.15—7; Study, 7—9.

Public examinations were held at the end of each term, and the public had the opportunity to watch the progress made by the students. On these occasions, besides the instructors, missionaries and other outsiders took part in examining the students.

In 1876 certificate examinations were organised. The Preliminary Examination was open to the two lowest classes; the Junior Examination was for the Senior-Middlers; and the Senior Examination was taken by the Seniors. The papers were mostly set and examined by outsiders among whom we find Messrs. Howland, Smith, Cathiravelupillay, De Reimer, Breckenridge, Arnold, and A. Lyman. Three hours were given for each subject. Those who obtained 50 per

cent of marks were declared to have passed, while those who obtained 75 per cent were regarded as having passed with distinction.

Another special feature of the programme was the Gymnastic exercises early in the morning, which have been continued to the present day. The students were expected to devote every morning from half to three fourths of an hour in those exercises, and as much time in playing games in the evening. The need of a separate Gymnasium furnished with the necessary apparatus was felt. Efforts were made to raise a fund for the purpose, and a large-sized Gymnasium, which was in existence till a year ago, was built and furnished with a trapeze, parallel bars, ladders, Indian clubs, dumb-bells, wands, etc.

Great emphasis was laid on moral and religious training. Prayers were held morning and evening each day, and special meetings on Saturdays and Sundays. Bible instruction was carried on daily, and Bible classes and religious reading circles were organised for Sundays. The students were required not only to attend Sunday services, but also to write out synopses of the sermons preached. Special care was taken to maintain a Christian atmosphere, but no improper means were used to influence the religious opinion of the students, or unnecessarily offend their religious prejudices. Attendance at religious exercises was insisted on, because it was thought to be helpful to all students in their moral training. No dissatisfaction was expressed on this score by any of the students.

The College started with two teachers besides the Principal. But as the number of students increased, it was thought desirable to employ additional teachers. Mr. Samuel Hensman, who had passed the F. A. examination of the Madras University was employed in 1873. As Mr. Asbury was often ill, it was thought desirable to engage another teacher, and out of many candidates, Mr. Edward Kingsbury, an undergraduate of the Madras University, was chosen in 1876. Mr. Asbury's illness, and the absence of Messrs. Hunt and Hensman for about three months in India collecting money for the College, made it necessary to seek outside help, and Revds. S. W. Howland and T. S. Smith gladly came to the rescue. Besides rendering this help, these two missionaries delivered valuable lectures from time to time; Mr. Howland, on Geology and Chemistry, and Mr. T. S. Smith, on Botany. In addition to this, Dr. William Paul commenced a course of lectures on Anatomy and Physiology. As a great deal of administrative work devolved upon the Principal, he had very little time to attend to class teaching, and it was felt that an additional teacher from America should be employed. With the permission of the Trustees in America it was resolved to invite as Professor, Mr. Richard C. Hastings, or, failing him, Mr. Charles Sanders, a son of the lamented Rev. M. D. Sanders.

Two questions that came up frequently for discussion during this period were affiliation to a University and a charter for the College. The question of turning aside from the regular course

to prepare students for the Matriculation Examination of an Indian University was often brought up before the Faculty. It was urged that those who wished to take a professional course and obtain a degree in India should pass this examination, that it was a ready passport for employment in the country, and that it gave a status to those who passed it. Although the Principal recognised the force of these arguments and admitted that the question was worthy of consideration, he was unwilling to interrupt the course already prescribed, and more than that, to make preparation for fixed examinations a chief end of study. He said : "While examinations are regarded as mere passports to certain offices and distinctions, they must almost of necessity fail to accomplish any very high or desirable educational results. And, while intellectual culture and moral training are almost wholly neglected, no very important moral results can be expected." Dr. Hastings continued to hold this opinion till he retired, and strenuously opposed affiliation with a University, although there was a great deal of clamour for it in the country. He proposed the following alternative as a solution to the question : "It would be much more favourable to the growth and success of the higher institutions in the Island, if those now existing could be chartered on certain conditions in respect to endowment, and a fixed course of instruction, and perhaps a Central Examining Board be formed with power to confer degrees upon such graduates of those institutions as should complete the course and pass a creditable examination upon

the studies pursued. Has not the time come to move in this matter and endeavour to secure united action on the part of those interested, with a view to making such provisions for the education of the youths of the Island, as shall remove the necessity of this resorting to India, to obtain those degrees which they consider to be desirable?" In another connection, Dr. Hastings speaks of the desirability of securing a University for the Island, and a committee was actually appointed to correspond with Government on the subject. What he objected to was not University education, but the examination system on which the Indian Universities laid such emphasis.

As to the question of obtaining a charter, the matter was at first deferred, because the College had not fully developed. Later on, the matter was laid before the Governor, but no action was taken. In view of this, when H. R. H. the Prince of Wales (later King Edward VII) was in the Island in 1875, the matter was submitted to His Royal Highness. In acknowledging the petition, Sir Bartle Frere wrote, "His Royal Highness makes it an invariable rule in such matters not to interfere with, or anticipate, the action of the local authorities or of Her Majesty's Secretary of State."

The financial condition of the College began to improve only slowly, and the period closed with a debt of about Rs. 150, even though the interest of the Local and American funds was used towards the expenses. The Local Endowment Fund was, at the end of the period, Rs. 10,715. The collection tour of Messrs. Hunt and

Hensman in India was not successful, as the Jaffnese who were in receipt of large salaries in India evinced very little interest in the enterprise. The expense of the tour was large, and the net gain was only Rs. 550. The fund in America amounted to Rs. 28,000, and Rs. 3,730 was received in 1875 as the interest, which was credited towards the expenses. Nothing was paid towards the salary of the Principal during the first year, and only a part was credited the following three years.

The question of aid to poor students became a pressing problem. A number of students had to give up their studies, because they were unable to find the money for their support, and many more were prevented from entering for lack of funds. Some help, however, was rendered with the money sent by an American lady and with sums received from people in Jaffna for the purpose. The whole sum amounted to Rs. 619. Besides this, the friends and students of Dr. Green started a 'Green Scholarship Fund' which amounted to Rs. 680, and the students of Mr. Breckenridge started another which so far amounted to Rs. 46. At the end of this period twenty one students were recipients of help: six received the full amount, five, half, and the rest, a smaller portion.

The foundation for a library was laid with 300 volumes, some of which were donated by Dr. Green. The Laboratory consisted of a considerable collection of physical and chemical apparatus.

On June 8th, 1876 the first Graduation Exercises were held. Seven graduated after going through a four years' course. Edward G. Adams, Frank Anketell, Jacob Appachipillay, S. F. G. Carpenter, and R. Kunaratnam delivered original orations, and E. Welch read an essay. H. R. McLelland was excused on grounds of ill-health. A copy of Webster's Dictionary was presented to E. G. Adams for having held the first place in the class throughout the whole course. An address was delivered by the Principal to the graduating students. Addresses were also delivered by a few gentlemen present. There was a large attendance, and the occasion was enlivened with native music. Rev. Frank Anketell is the only survivor of this class.

## CHAPTER III

GROWTH 1876—1889

This chapter will deal with the remaining years of the Hastings regime, in which the College developed independently of Government and University connection. The period of experiment was passed, the first graduates were sent out into the world, and the Principal set out to do the work of consolidation with hope and courage.

Dr. Hastings continued to preside over the College for the next thirteen years, and was absent from his post only for eighteen months, when he went home on furlough. At the close of the fourth year, Mr. R. O. D. Asbury, who was connected with the College from the beginning, was compelled to resign owing to continued ill-health which had interrupted his work for some time. His resignation was accepted with sincere regret. Mr. Asbury was a very efficient teacher and took great interest in the progress of his pupils. After retirement he was appointed Secretary of the Board of Education, which was a work more favourable to his health. He continued to take a warm interest in the College till his death. Messrs. E. G. Adams, and S. F. G. Carpenter were appointed assistant teachers on the retirement of Mr. Asbury. When Mr. Carpenter resigned at the beginning of 1878 to study Law, he was replaced by Mr. Samuel M. Tambyah, who resigned his work in 1879. Mr. Adams re





**E. A. Kingsbury,**  
1875—1901

signed about the middle of 1878, and Mr. V. M. Stevenson was appointed in his place. Messrs C. H. Cooke and S. G. Lee, two graduates of the College, were added to the staff in July 1879. Mr. William E. Hitchcock, a graduate of the Amherst College, arrived at the end of 1879. He was the first foreign Professor sent out by the Trustees in America, who were able at this time to increase the Endowment Fund there.

In June 1880, Rev. T. P. Hunt, who had been Headmaster ever since the College was opened, resigned his work to take up pastoral duties at Chavagacherri. The following resolution was passed by the Board of Directors in accepting his resignation: "Resolved, that while the Board of Directors regret the apparent necessity of Mr. Hunt's resignation of his position as teacher in the College, they would assure him of their appreciation of the interest he has shown in its welfare and of the valuable services he has rendered as Instructor, and in collecting funds for its endowment, and would also express the hope that, wherever his lot may be cast, he will not cease to feel an interest in its prosperity and render it such aid as he is able." Mr. Hunt continued to take a warm and active interest in the work of the College, and was connected with it as a Director for the rest of his days. Dr. Hastings went on furlough in April 1881, and Rev. Richard C. Hastings, his son, who had been for some time helping in the teaching work of the College in the midst of his other duties, was appointed to act for him. As Mr.

Stevenson resigned his connection with the College at this time, Mr. J. R. Arnold was employed to teach the Tamil classes. Rev. B. H. Rice also was employed to assist the Acting Principal in teaching Bible classes. Dr. Hastings received a hearty send-off on the eve of his departure on furlough. A large delegation of the leading residents of the District met at Ottley Hall to pay their respects to him. Proctor T. C. Changarapillai read an address and presented on behalf of the people a purse of Rs. 420 to be used for establishing a 'Hastings Scholarship'. A special meeting of the Alumni Association also was held, in which another address was read. A third address was read by the pupils, who with a large concourse of people accompanied Dr. Hastings and family to Kayts, where they set sail to Colombo to take the steamer there. These receptions showed how much Dr. Hastings was loved by his pupils and the general public, and how well his services in developing the College were appreciated. Dr. and Mrs. Hastings returned in October, 1882, with Miss Kate Hastings, Miss M. B. Truax, the bride of Rev. R. C. Hastings, and Mr. Frank K. Sanders. Mr. Sanders was a graduate of Ripon College, Wisconsin, and a son of Rev. M. D. Sanders. It was a matter of rejoicing that the son was enabled to serve the College which his father had been prevented from serving owing to his unexpected death. Miss Kate Hastings took a few classes in the College. Mr. Richard Hastings married in August, 1883, and went to Udupidy to take charge of that station. Mr. W. E. Hitchcock

resigned his connection with the College in 1886, after serving six years faithfully and efficiently, and Mr. F. K. Sanders left the same year after an active and useful service of about four years. It may be said here that Mr. Sanders had afterwards a distinguished career in America. He received the degrees of Ph. D. and D. D., and was appointed Dean of the Yale Divinity School, besides being later President of well-known institutions. Mr. Irving Wood came in October 1885, and left in June 1889. He received the Ph. D. degree at the Chicago University and has been Professor in Smith College. He married Miss Kate Hastings. Mr. Silver was in the College from 1886 to 1888, and was succeeded by Mr. W. D. Marsh, B. A. Mr. S. G. Lee severed his connection at the close of 1886 and became a successful teacher of Mathematics in North India, and subsequently, the Principal of City College, Colombo. He was succeeded by Mr. T. P. Hudson in 1887.

The number on the roll varied from 50 to 60 from 1876 to 1880, and after this it varied from 70 to 75, partly owing to the addition of one year to the course. The number of students admitted each year as Freshmen were 20 on an average. During the 17 years that Dr. Hastings was Principal, 350 were received as students. Eighty six were enrolled as graduates, and eleven others completed their course, and twenty-four left during their their last year. Of those who left at one time or another, 31 went to institutions affiliated with the Indian Universities. Of the 350 admitted into the College, 164 were Christians. Of the others 46 non-Christians and 59 children of Christian

parents were received into the Church while at College. So only 81 out of the whole number went out as non-Christians. Of the 86 graduates, 24 became Teachers; 7 were ordained Pastors, four were Preachers; 5 were Proctors; 28 were Government Servants, including 3 Maniagars, 1 District Engineer and 6 Surveyors; 7 were Business men; and 2 were Mission Clerks. At one time there were as many as seven who served as teachers in India. Statistics are not available about the professions of the other Old Boys who left the College without going through the full course. We know, however, that a number of them became lawyers, doctors, teachers, business men, etc.

An important change was made in 1881, when the course which extended to four years was increased to five. There was, therefore, no graduation that year. From the following summary of the subjects taught in the College, an idea may be gained of the all-round nature of the education imparted. The figure against each of the subjects indicates the number of terms devoted to it out of the whole course of 15 terms.

Geography	— 1	Arithmetic	—1	Chemistry	—2
Physical Geography	— 2	Algebra	—4	Physics	—2
History of India	— 3	Euclid	—4	Logic	—2
British History	— 7	Trigonometry	—3		
English Grammar	— 1	Mechanics	—3	Paley's Evidences	—2
Translation	— 3				
English Literature	—14	Surveying	—2	Rhetoric	—2
English Composition	—12				
Latin	—11	Astronomy	—2	Psychology	—3
Tamil	— 5	Book-keeping	— 3	Moral Science	—2
Scripture History	—5				

Besides class lessons in the above subjects, lectures were occasionally delivered on the following : Geology, Botany, Anatomy, Physiology, Art of Teaching, etc.

In addition to exercises in translation and composition in the class rooms, weekly Rhetoricals were held, when the whole College came together, and members of the three lower classes were required to deliver selected declamations in Tamil or English, and the members of the two higher classes, to deliver original speeches in English.

The Certificate Examinations mentioned in the previous chapter were continued through this period, and so also the public examination, which was held once a year. A record was kept of the attainments and deportment of every student. The average of the marks obtained in the daily classes and written term examinations with those for deportment, determined the student's general standing and relative position in the class. Students who were unable to go on with their class were either dropped or put back in a lower class. The average term marks were taken into account in determining the results of the various Certificate Examinations. The scheme of study hours, religious instruction, and physical culture that was adopted during the first four years was continued during this period.

The method of maintaining discipline deserves notice. No corporal punishment was allowed, and delinquencies were punished by marks, fines, suspension, or dismissal. Monitors were appointed for the various classes, and they were expected

to mark boys who were 'tardy' (late), absent, or irregular. The first boy in the Senior Class was called the Senior Monitor. He acted for the teachers in keeping order when they were absent. The students of each class went up to the Principal at a fixed time once a week for what was called 'marks excuse,' to explain their conduct to him. Unexcused marks were counted against the 'deportment' of the student, and these were counted towards his standing in the class. The cases of those accused of graver offences were brought up before the weekly meeting of the Faculty, and the culprit was punished by one of the methods mentioned above. Each class was under a Superintendent, to whom matters of discipline, leave etc. were referred.

We have seen in the previous chapter how the Principal was opposed to introducing any Indian University examination in the course. In 1884, however, it was decided to substitute the Cambridge Local Examinations in the place of the College Junior Certificate Examination. From 1884 to 1886, 17 students were sent up for these examinations, some for the Junior, and others for the Senior, and 15 passed. Two of them were under age, and one of them passed the Junior with three distinctions. A new regulation was made in 1887, shutting out those who were above the age of 17, and so students were not presented for a time for these examinations. The Principal felt that on the whole these examinations did not interfere materially with the usual course of study. But his prejudice against affiliation with an

Indian University still continued. The matter, however, was seriously considered, but Dr. Hastings was very anxious that the Christian character of the College should not be impaired.

The College year began in July, and there were three terms of fourteen weeks each, and three vacations. The boys were allowed to go home every alternate Saturday. The Preliminary Certificate Examination was held during the 2nd term, the Junior Examination during the 1st term, and the Senior Examination during the 3rd term. Each student had to pay, besides his initial fee of Rs. 10, Rs. 10 for tuition and Rs. 15 to 16 for board a term. All students without exception were required to be boarders.

An Alumni Association was started in 1878 with the Principal as President, Rev. R. C. Hastings and Mr. W. E. Hitchcock as Vice-Presidents, and Mr. S. F. G. Carpenter as Secretary. Meetings were held periodically in which subjects of educational and public interest were discussed.

The *Miscellany* was started in October 1879 and was published by the students. It contained Alumni and College notes, and articles taken from the papers, *The Student*, and *The Banner*, edited by the students and read at the fortnightly Improvement Society meetings. This Society was conducted by the students themselves, and was presided over by a member of the Faculty. Besides the reading of the papers, there were discussions on various topics, and other interesting exercises.

Another very important institution was the Y. M. C. A., the first regularly organised College

Association ever established in the East, started in 1884 by Professors Sanders and Hitchcock. Dr. J. R. Mott wrote about it after a visit some years later: "Not only is this the oldest of the foreign College Associations, but also one of the very best. Few, if any, associations in America or Britain are doing a broader and deeper work." Almost all the students belonged to the Association, the church members being Active members and others being Associate members. Different committees were established to look after the various departments of the work. One of these was the Sunday School Committee which looked after eight Sunday Schools containing about 500 children. Another interesting Committee was the Gospel Band Committee, which looked after a garden cultivated by students for the support of a school in the small Island of Eluvaitive. The school was entirely supported by the students, who paid an annual visit to the Island. Apart from the strong religious influence of the Association, it proved an admirable training ground for developing powers of organization, and a desire for social service.

The Library was gradually increased to a thousand volumes, and the students had access to the larger Library of the American Mission containing over 4000 volumes, which was in the upper story of the Ottley Hall. The Laboratory had apparatus of over 300 pieces to illustrate the subject of Physics, and a supply of chemicals for teaching Chemistry. There was a Museum containing a collection of Ceylon and South Indian minerals and crystals, and corals and shells.

There were also astronomical instruments including a Transit instrument and two Telescopes, and surveying instruments including a very fine Theodolite.

The Green Scholarship was increased during this period to over Rs. 1,000, and the Breckenridge Scholarship, to Rs. 435. The following scholarships were started newly: the Birch Scholarship amounting to Rs. 1430, started by Messrs. M. Vytialingam and M. Chinnappa in memory of J. Birch Esq.; the Marquand Scholarship amounting to Rs. 1280 obtained by Rev. S. W. Howland from the Marquand Estate in America; the Twynam Scholarship, towards which Rs. 302 had been paid; and the Hastings Scholarship, for which a nucleus of Rs. 420 was provided by friends and pupils. Further, a sum of Rs. 44,000 was collected by the Misses Leitch chiefly in Scotland for Bursaries to Christian students. Of this sum over Rs. 15,000 was lost by the failure of the Oriental Bank. There were a number of prizes awarded by individuals: Hunt Prize, Sherman Prize, Doctor's Prize, Drieberg Prize, Vytialinga Mudaliyar Prize, M. Vytialingam Prize, and E. Welch Prize. There were also a number of College Prizes for which provision was made.

The American Endowment Fund was increased by \$10,000 or Rs. 20,000 by a gift of the American Board, which further generously assumed the entire support of the Principal in order to allow the increase of this Fund.

The College had a surprise visit from Sir John Phear, Chief Justice of Ceylon, in January 1878. A few days later there was another visit

from his Excellency the Governor, Sir James Longden, accompanied by the Colonial Secretary, Mr. Birch, the Government Agent, and Dr. Kynsey. Rev. T. P. Hunt read an address to the Governor, to which he responded pleasantly.

Jaffna College went on in its own way for nineteen years, including the two years under Dr. Hastings' successor, without affiliation to any University, without outside control, and without Government aid. It was no easy task to maintain an institution in these circumstances, especially as the people were clamouring for university examinations, and as there were at least three institutions in Jaffna, and many more in the South of the Island, that were preparing students for such examinations. That the College did its work with a fair measure of success, no one can deny. A few of the special features that distinguished the education given in it may be noted here. First, the course was broad in its range and varied in its subjects. Such subjects as Book-keeping, Surveying, and Astronomy were learnt by all the students, and both Latin and Tamil were compulsory. The idea underlying the scheme was that the pupils should know something of everything in order to become useful wherever they may be placed. Another feature was the study hour system according to which definite periods of study were assigned to particular lessons, and the study hours alternated with class periods. Great emphasis was laid on students forming the habit of helping or teaching themselves, instead of relying on the teachers for everything, as is the custom in most schools.

Some Old Boys who took university degrees in after life have said that the habit of study acquired in Jaffna College was of the greatest value in enabling them to study without help for their degree examinations. In teaching, the catechetical method, and not the lecture method, was followed. Class work was called 'recitation,' in which the pupils had to be constantly on their feet answering questions put by the teacher. The direct contact of the minds of the teacher and the taught stimulated thinking, and prevented pupils from learning mere words instead of acquiring ideas. This method, further, ensured preparation of lessons by the student and cultivated in him the free and ready expression of his ideas. As in the Seminary days, teachers and students, freed from the nightmare of examinations, had the freedom to adapt studies to practical purposes in life. We have seen how such institutions as the Y. M. C. A. and the Improvement Society developed in the students powers of initiative and organization. All this was possible because of another unique feature of the Institution. The College was wholly residential, and even those living near the College premises were compelled to be boarders. The teachers had their residences either in the College compound or very near it. The studies of the boys, their meals, and their play were constantly supervised by some teacher or other. The Principal and staff paid particular attention to the moral and religious life of the students.

The graduates on leaving College were able almost at once to take their places in life readily

and efficiently. Their services were very much in demand in Christian institutions in India. Of one it was said by a Missionary, "He is today the favourite teacher in the school as well as the best." Of another, "We are more than satisfied with him as a scholar, teacher, and, above all, as a Christian." Some of the graduates of the College were appointed Headmasters of schools with a number of university graduates under them. There is at the present moment in Bombay one of these, who is not only the head of a large school, but a leading citizen, and a prominent Christian leader.

Dr. Hastings resigned his position as Principal in July 1889 after serving the College for seventeen years. If we count the period he worked in the Seminary, he was connected with higher education in Jaffna for over quarter of a century. Dr. Hastings was a great administrator. He was a prince among men and born to rule. He possessed a dignified presence which commanded the respect of students and teachers alike, who were afraid to incur his displeasure. But there was also another side to his character. He was very kind and patient with his students, and listened to all their little difficulties and troubles. His former pupils speak of him as an excellent teacher who insisted on thoroughness in their work. Punctuality, system, and hard work were some of his characteristics, and he expected his colleagues and pupils to come up to his standard. With him character was everything, and he insisted on his students living above suspicion. His private talks to individual students on reli

gious subjects and his words of encouragement to them, had great effect in shaping their lives. The best testimony to his life and work was his students, on whom he left the impress of his high Christian character. Dr. Hastings spent the last days of his life at Manipay and passed to his eternal rest in 1890.

## CHAPTER IV

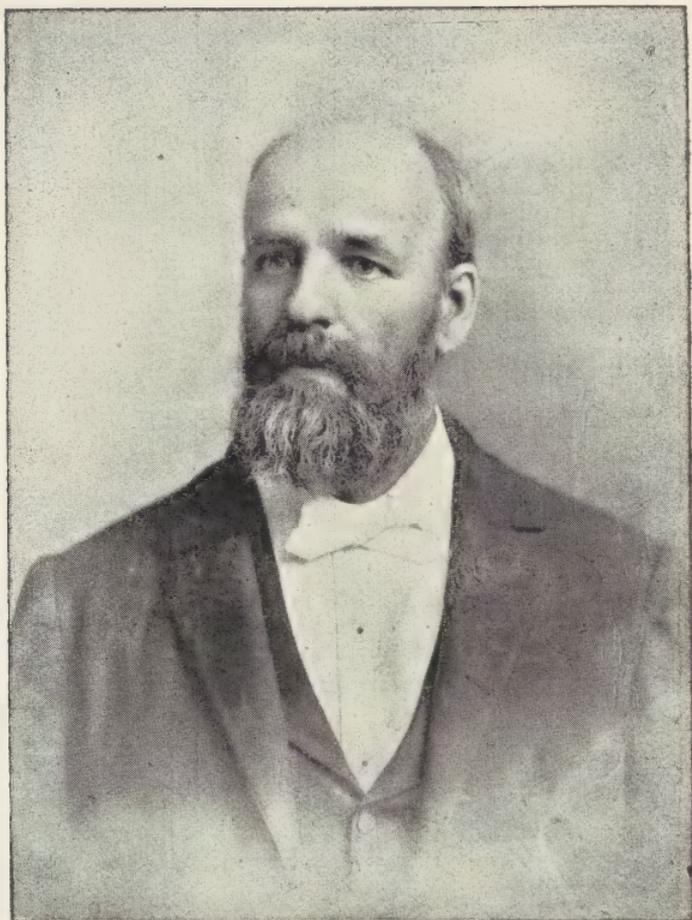
### UNIVERSITY AFFILIATION ( I ) 1891-1897

History repeats itself. Dr. Poor found a worthy successor in Dr. Hoisington; so did Dr. Hastings in Dr. Howland. Dr. Howland's reputation as a scholar of exceptional versatility was well-known, and his appointment was cordially welcomed by all, and especially by those who looked forward to the affiliation of the College to a University.

Dr. Howland became Principal in July 1889 and continued to preside over the College till its Quarter Centennial year, 1897, when he was compelled to leave Jaffna owing to Mrs. Howland's ill-health. There was during the first term only one American Professor, Mr. William D. Marsh. Mr. William Wallace, B. A. joined the staff in October 1889. Mr. Marsh had to leave in 1890 owing to ill-health. To the great joy of all, Mr. W. E. Hitchcock, M. A., who had served the College for six years with great acceptance, consented to come back, and arrived at the beginning of 1891 to serve the College for another seventeen years. Mr. Wallace was considered a good teacher of English, and he did very useful work outside the class-room in training boys to sing and in developing the athletic side of the College. He returned to America in 1893, and after a course of theology, was appointed to the Madura Mission, in which he has done worthy educational work.



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Rev S. W Howland, M. A., D. D.  
Principal 1889-1897.

Mr. Wallace was succeeded in 1894 by Mr. I. L. Best, who returned home after a period of efficient service in March 1897. Rev. Theodore Elmer, M. A. of Princeton came in June 1897 and served as Professor of Philosophy with great ability. All the members of the Tamil staff who worked with Dr. Hastings remained with Dr. Howland throughout, except Mr. J. R. Arnold, Professor of Tamil Literature, who retired in 1891 after giving to the students the benefit of his wide scholarship for twelve years. He was succeeded by Mr. Allen Abraham, who was to serve the College for a long period. Rev. William Joseph was appointed College Pastor in 1895 and was in charge of Scripture classes. Mr. William Bartlett was appointed teacher in 1894, and left after a short but useful service in 1896. Messrs. J. V. Chelliah and J. K. Sinnatamby were appointed at the end of 1895, and the former is the only one now left in the College out of Dr. Howland's colleagues—and, it may be added, of his pupils.

When Dr. Howland took up the Principalship, he had no intention of changing the policy of his predecessor. For one year and a half the old course was pursued, and the well-tried methods and programme of work adopted up to that time remained unchanged. The Senior Class completed their course and eight of its members graduated. The graduation exercises were conducted with the same pomp and eclat as in former days. The Senior, Junior, and Preliminary Certificate examinations were held as usual, and of the candidates who sat for the Senior Local

Examinations in 1889-1891 four were successful.

As regards affiliation to an Indian University, Dr. Howland, while recognising the defects of the Indian University system, was impressed with the growing demand in the country for university degrees. Like Dr. Hastings he thought that the solution was a Ceylon University, for which, he understood from the Director of Public Instruction, there was some prospect. He, therefore, at first decided to wait for such a time. When Sir Arthur Havelock, Governor of Ceylon, visited the College in 1890, a request for a Ceylon University was made in an address presented to him. The Governor replied that it would give him great satisfaction, if such an undertaking could be inaugurated during his stay in Ceylon. Some weeks after, the following message was received by the Principal from the Colonial Secretary: "With regard to the hope expressed by you that a Ceylon University may be created, His Excellency desires me to state that he trusts that the standard of excellence is being raised in the institutions of higher education in Ceylon in such a manner, as will soon justify the Government in taking such an important step." His Excellency also added that a Ceylon University ought to aim higher than the Universities in the neighbouring Continent. After a while, however, Dr. Howland saw that the University was only a tantalizing vision, and began to seriously consider the step of affiliating the College to an Indian University. He was satisfied with the course of study that had been pursued in the College for nineteen years, and yet the failure of the Ceylon Govern-

ment to regulate and stimulate higher education by a local University, and the growing demand for degrees, made him decide to seek affiliation with an Indian University. Madras, being in a Tamil country, was naturally thought of first. "But the metropolitan University," in the words of Dr. Howland, "seemed to be guided by wiser counsels, and to present a better course." He was confirmed in his opinion by the advice given by Mr. Cull, the then Director of Public Instruction, who preferred Calcutta to Madras. Further, a number of other Colleges in Ceylon were affiliated to Calcutta. The College was therefore affiliated to the Calcutta University up to the F. A. or Intermediate standard in 1891, and up to the B. A. grade in 1893. It was a singular coincidence that the Institution became a First Grade College exactly twenty one years after its opening—when it became a major!

The classes were reorganised on a University basis in the middle of 1891. All the students of the four upper classes were brought into two grades, the Entrance and F. A. Classes. Four Seniors, and four others of the upper Classes left the College, as they were not willing to go back so far. Their number was made up, however, by eight new students, two of whom, being matriculates, joined the F. A. Class. There were 42 in the two divisions of the Entrance Class, and four in the F. A. Class, besides the Freshmen, who numbered 24. This brought up the total strength of the College to seventy students. Sixteen students were presented for the Entrance Examination which was held in the first week

of February. The candidates had barely six months in which to prepare for the examination, and still fourteen out of sixteen came out successful, four being placed in the first division. This examination was taken up by the Colleges in the South also, and the total number of passes in the Island was 34. That Jaffna College should have secured such a large proportion of passes with four in the first division, as against three in all other Colleges, was a great encouragement to the Faculty. Of the fourteen who passed, two left, and were replaced by two matriculates in the Junior F. A. Class. The new year opened at the end of April 1892 with 87 students: Senior F. A.—3; Junior F. A.—14; Entrance A—18; Entrance B—21; Preparatory—31. Twenty eight candidates took up the next Entrance Examination, and three, the F. A. Examination. Of these, twenty six passed the Entrance Examination, so many as eleven being placed in the first division. Two out of the three candidates passed the F. A., one being placed in the second division. In addition, one of the younger teachers of the College passed the F. A. Examination. The next College year began in April 1893 with a total of 141 students. This sudden jump in numbers was due to a large number of admissions, 61 having been admitted out of over 100 applicants. The number was distributed as follows:—Senior F. A.—11; Junior F. A.—23; Entrance A.—29; Entrance B.—22; Preparatory B.—32. The success at the '94 Entrance Examination was unexpectedly poor, chiefly owing to many boys coming down with illness near the

examination time. Only sixteen out of forty passed, but the results were cheering in the F. A. Examination, in which eight out of ten passed, three in the second division, one of these gaining the Saradaprasad Prize for the best paper in History in the whole University. The total strength in May '94 was 184, and was divided as follows: Junior B. A.—5; Senior F. A.—23; Junior F. A.—11; Entrance A.—37; Entrance B.—43; Preparatory A.—29; and Preparatory B.—36.

The College had by this time become so popular that on the admission day, May '94, 123 applied for admission, but only 59 were taken. Later on, 11 more were admitted. The chief event of the year was the formation of the first B. A. class of 5 students. The following subjects were taught: English Language and Literature, Philosophy, Physics and Chemistry, Mathematics, and Latin. Dr. Howland was in charge of the first three subjects, and Mr. Hitchcock of the other two. Owing to the large increase in the number of students, a spacious dormitory was newly built, and other extensions were made for the accommodation of students. During the year Jaffna was made a B. A. centre, and the Charter of the College was finally sanctioned by the Legislative Council. At the close of the year, March 1895, the Principal went on furlough to America. This was rather unfortunate, as the B. A. Class was deprived of its chief teacher. Out of six in the class four went to Calcutta, and two remained partly studying and partly teaching. The results of the '95 Entrance Examination was again dis-

appointing, only about 40 per cent having passed. But the F. A. results were good, and two thirds, or 14 out of 21, passed, 5 in the second division. There were in '95—'96 173 students, 5 being in the Junior B. A. Class, and 30 in the F. A. Classes. There were 15 passes in the Entrance Examination this year, and 6 in the F. A. The total strength next year was 137, of whom 7 were in the B. A. Classes, and 24 in the F. A. Classes. At the close of 1896 Dr. and Mrs. Howland returned, and a grand reception was accorded to them in the Ottley Hall, when a number of missionaries and leading residents of Jaffna were present. Dr. Howland's absence told heavily on the success of the B. A. Class, and only one of his students, who was then on the staff, passed the B. A. Degree Examination of '97. Four others who had studied one year under Dr. Howland took their degree the same year in Calcutta. The passes in the F. A. and Entrance Examinations were about 50 and 60 per cent respectively in '97. The number of students in the University classes in '97—'98 was 45:10 in the B. A. Classes, and 35 in the F. A. Classes.

The great event of 1897 was the celebration of the Quarter Centennial of the College on August 4th. In the forenoon a meeting of the Alumni Association was held in the Ottley Hall, and the alumni were seated by classes. Professor Elmer, who had just arrived, gave an address on Higher Education in America. This was followed by a debate on the question of a Ceylon University. At 1-30 p. m. there was an Alumni Dinner, the first ever held in the College. After the

dinner a number of toasts were proposed and drunk. In the afternoon there were prize contests in speaking and in athletics. In the evening the Prize-giving took place. Representative men were called upon to speak : Rev. T. S. Smith represented the Missionaries, Rev. T. P. Hunt, the Founders, Proctor S. F. G. Carpenter, the Lawyers, Pastor Ankete'l, the Ministers, Dr. A. Curtis, the Doctors, and Mr. T. M. Tampoe, the Directors. The following figures are culled from the Report of the Principal presented on the occasion in reference to the work of the first 25 years. Students admitted totalled 710, of whom 71 had died. The non-Christian students who entered the Batticotta Church during their College course were 84, and Christian students, 73; others who became members of other churches, were 121 making a total of 330. As for employment, 43 were employed in India, and 70 in the Straits Settlements; there were 8 Ministers; 8 Catechists; 52 Teachers, 20 of them being Headmasters or Instructors in Colleges; 22 Doctors, four of them being Sub-Assistant Colonial Surgeons; 10 Lawyers; 87 Clerks; 12 Railway men; 9 Postmasters; 21 Overseers; 8 Conductors; 12 Surveyors; 2 Maniagars, and 2 Vidhans; 3 Interpreters; 2 Brokers; and 32 Farmers.

There is nothing noteworthy as to the general routine of work, as no striking changes were made in the almost perfect arrangements made by Dr. Hastings. The striking success of the College in the Gymkhana competition with other Colleges deserves mention. For two years in succession the College stood first in these contests and won

the cup given by a Committee in Jaffna. The introduction of foot-ball and tennis in addition to cricket may also be mentioned. The Library had an increase of books, a Reading Room was established, and the Laboratory was considerably developed. As to scholarships, the Hastings Scholarship, the Green Scholarship, and the Scotch Bursaries were increased during this period. The Scotch Bursaries were collected by the Misses Leitch for helping poor Christian students. The condition was imposed that they should repay the money later, or serve the Mission. Both Dr. Hastings and Dr. Howland refused to bind the boys to serve the Mission, as they thought that they were too young to make any such decision when they entered the College. The condition was imposed only later.

When the College was affiliated, some feared that such connection would lower the Christian tone of the College and lead to superficial study or cramming. In the opinion of the Principal these evils did not appear in a marked degree, and, as the system of teaching, study, and religious exercises were preserved intact, there was not much cause for such fears. The increase, however, of the number of students, and especially non-Christian students, naturally had some influence, but this could not have been avoided.

*The Miscellany*, which had been stopped in 1885, was resumed in 1890, and, instead of being published by the students, came under the control of the authorities, with the Principal as Editor.

The death of Dr. Hastings in 1890, of Father Howland, who was connected with the College

as a Director from the beginning, and of Mr. R. O. D. Asbury in 1891, are events that ought to be noted here. The visits of Mr. Wishard and Dr. Mott in connection with the Y. M. C. A. deserve special mention because of the increase of religious interest aroused among students in the conventions held by them.

The sudden news that Dr. Howland had to go back to America because of Mrs. Howland's ill-health caused great grief among the friends of the College. Dr. Howland had, however, the satisfaction of being present at the Quarter Centennial celebrations. He left for America in September 1897.

Dr. Howland was a Principal of whom any College may well be proud. It is very rarely that we come across a man who possessed, as Dr. Howland did, the various qualities that combine to make a man great. Endowed with a splendid constitution, he worked untiringly, and took a number of classes in addition to his administrative and missionary work. His intellectual versatility was the wonder of every one. He could handle any subject in the College curriculum, and handle it in a masterly manner. As a teacher, he was most inspiring, and infected his students with his own enthusiasm. The originality with which he discussed scientific and philosophical problems was most stimulating. He was never known to be angry, and still teachers and students obeyed him implicitly. After all, it was his moral and spiritual greatness that made the greatest impression on those who came in contact with him. He seemed to live in a different plane altogether. His face was always

lighted up with a smile. Nothing could excite or worry him. His religious discourses and talks had a great effect on the minds of his pupils. His departure from the land of his birth and adoption was considered to be a great blow to the Peninsula. It was especially so to Jaffna College, which he had raised to a very great height.

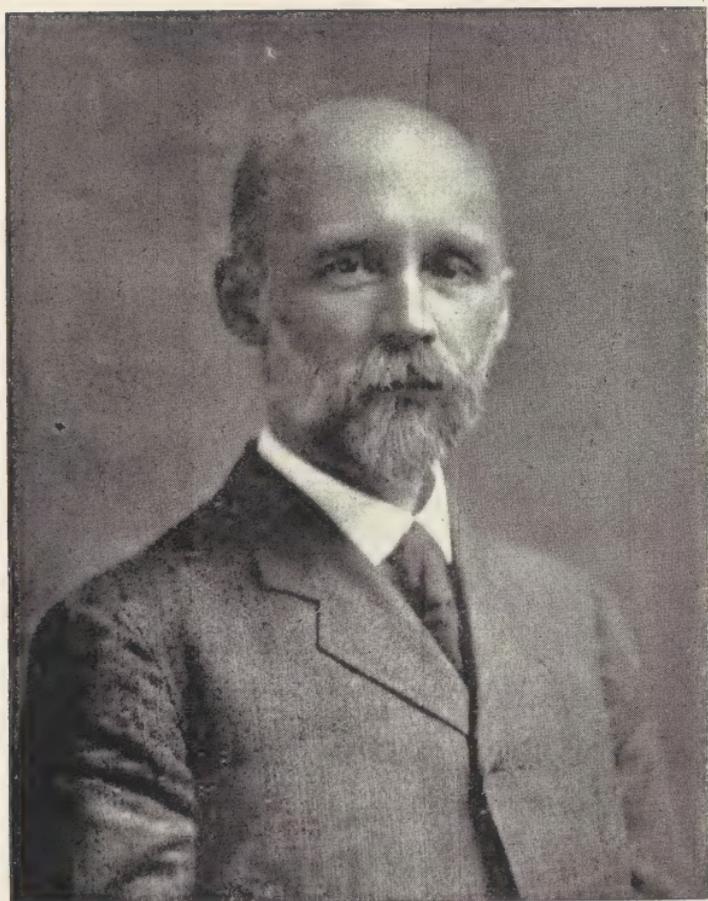
## CHAPTER IV

### UNIVERSITY AFFILIATION (II) 1897-1908

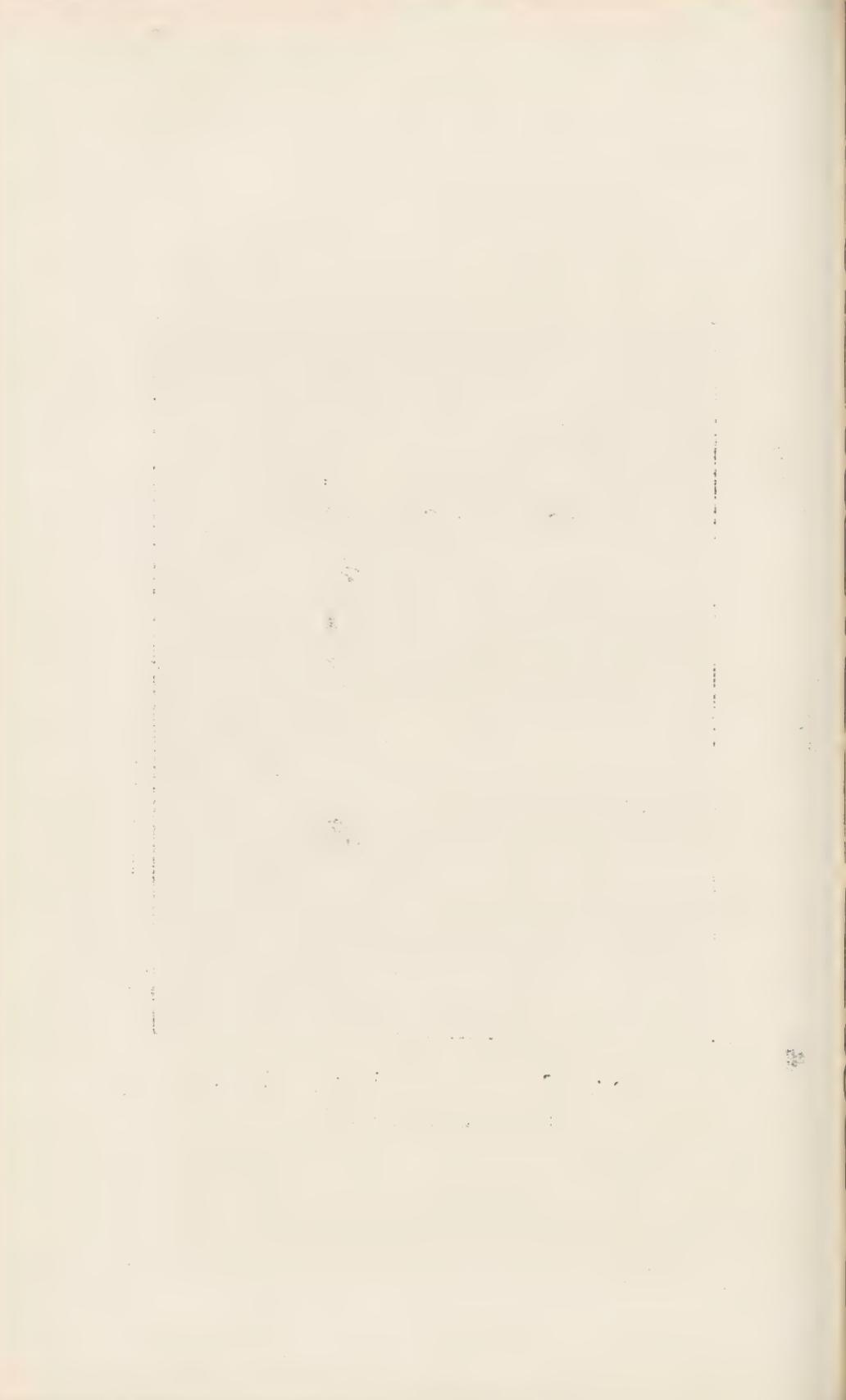
This period may be called the Hastings—Hitchcock regime. When Dr. Howland left, Mr. W. E. Hitchcock, M. A., his able lieutenant, was called upon to act as Principal, till a permanent man was appointed. Rev. R. C. Hastings, who was no stranger to the College, was appointed Principal in 1899. Mr. Hastings, however, did not reside in the College, and continued to live at Udupiddy, till he was relieved by Mr. G. G. Brown in 1900. His Principalship lasted till 1904, when he went on furlough expecting to return, but was prevented by circumstances from doing so. Mr. Hitchcock had gone on furlough in 1903, and in the intervening months Mr. J. Bicknell, one of the Professors, acted. Mr. Hitchcock was Acting Principal a third time from 1905 to 1908, when he retired from the College, and went into Mission service. Rev. T. Elmer, M. A., who came out in 1897, remained until March 1902, when he left for America, having accepted a position as Professor of Philosophy in an American College. Mr. Bicknell, B. A., B. D. and Mrs. Bicknell came out in September 1902, and Mr. A. A. Ward, B. A., the next year. Both of them were graduates of the Yale University. Mr. Bicknell taught English and Philosophy, and also had the charge of a Theological class for a time. Mr. Ward's subjects were English and Science. Owing to Mrs. Bicknell's

ill-health, Mr. Bicknell had to leave in 1905. Mr. Ward left at the end of the same year, after serving two years and a half. Mr. Louis Fritts, M. A. and Mrs. Fritts came out at the end of 1905. During this period two of the older teachers dropped out. Mr. Kingsbury retired in 1901, and Mr. Samuel Hensman died in harness in 1903. Mr. Hensman served the College for nearly 30 years. He was a good disciplinarian and an excellent teacher of History, Logic, and English. Mr. Kingsbury's subject was Mathematics, which he taught with great ability. He served the College for over 25 years faithfully. Mr. J. K. Sinnatamby, B. A. resigned his position in 1900 in order to go to Tondi in South India as a missionary in connection with the Students' Mission. This Mission was started by the Alumni of Jaffna College and carried on for a few years. Mr. Sinnatamby had to give up the Mission work owing to reasons of health, and was reappointed to the College in 1903. Mr. William Joseph severed his connection with the College in 1906 to become Pastor of the Batticotta Church.

The numbers on the roll began to decline gradually after 1898. There were 147 on the roll in 1898, May, but the number dropped down to 101 the next year. One reason for this sudden drop was that the Faculty felt that, unless the standard of admission was raised, the passes in the Entrance Examination would be poor, as it had been for some years before. So only 26 boys were admitted in 1899. From 1899 to 1902 the numbers varied from 100 to 110, and from 1903 to 1905, from 110 to 120. The lowest total was



**Rev. R. C. Hastings, M. A.**  
Principal 1899—1904.



reached in 1906, when there were only 82 students, not much greater than the number in the pre-affiliation period. The most important causes for the decline were the growth of other institutions, and the greater popularity of Cambridge examinations. Whereas Jaffna College practically monopolised the field in Dr. Howland's time, now there were five good Colleges, three of them preparing students for the Indian examinations up to the F. A. standard, and all of them teaching for the Cambridge examinations. The Government did not consider the Indian F. A. to be any better than the Senior Local, and made the latter Examination the qualifying test for some of the professions and Government offices. As the people were more concerned with the 'main chance' than with learning, naturally the Indian University examinations began to be less and less popular. Alarmed by the fall of numbers, the Faculty invited the Managers and Headmasters of the various English schools in the American Mission field for a conference on the subject. Besides the reasons mentioned above, it was pointed out that the rule about all students being boarders made a number of students go elsewhere for their education. It was suggested that another serious disadvantage was the want of proper connection between the College and the lower schools. Certain resolutions passed at the meeting were sent up to the Directors for their consideration, but no definite action was taken concerning them at that time. The Faculty resolved to send students for the Cambridge Ex-

aminations in 1907, and, as expected, the numbers began to go up, but slowly.

It must be remembered that the above figures are for the whole College including the Preparatory classes, which corresponded with Standard VII in other schools. If we take apart the University section, viz., the B. A. and F. A. Classes, the numbers were not so disappointing. May, 1898, began with 19 students in the University classes; it was 21 next year, 35 in 1901, 39 in 1902, 33 in 1903, 34 in 1904, and 39 in 1905; it dropped down to 24 in 1906. This sudden drop in 1906 was chiefly occasioned by the change from the Calcutta University to the Madras University, as a result of the Curzon Commission on Education, which assigned colleges to universities according to territorial limits. Ceylon was naturally assigned to Madras, its nearest neighbour.

The College sent candidates for the Entrance Examination from 1892 to 1906. During these fifteen years 413 candidates were presented, of whom 201 passed, 22 coming out in the first division. For the F. A. Examination (1893—1906) 165 were sent up, of whom 103 passed, one being placed in the first division, and 21 in the second division. It may be explained here that a second division in the F. A. was a high standard, nearly 50 per cent of marks being required to attain it, while for a first division 60 per cent of marks was required. The candidate who obtained the first division was one of the very first to obtain it from Ceylon Colleges. Forty-eight candidates were sent in for the B. A., of whom only

fourteen passed. To this number must be added the four teachers who passed the B. A. Examination while teaching in the College. One point may be borne in mind: the percentage of passes indicated above surpassed those for the whole University, and the F. A. results were especially remarkable.

Among the changes introduced during this period, the change of affiliation from Calcutta to Madras in 1907, and the introduction of the Cambridge Examinations, have been noted. Another important change proposed was the registration of the Institution as a Grant-in-aid school. The College had gone on for 35 years relying on its own resources, and it was decided at last to seek for state aid. Successive Directors of Public Instruction on visiting the College expressed surprise that there was an institution in Ceylon which could do without the aid of the Government, and some of them urged the Principals to have the College registered. The authorities of the College felt in 1906, when its numbers and resources reached its lowest ebb, that they should no more stand in their splendid isolation, and consented to come under the scheme of Aided Schools to receive a lump sum grant. This meant that the College that was started as an entirely independent institution came now under the double control of the University and the Department of Education. There are those who regret the registration of the College for grant, but it must be remembered that the College ought not to lose the aid from the revenue of the Colony which it is entitled to receive. As to the Cambridge Examinations, as a beginning, seven candidates were

sent up for the Junior in 1907, of whom five passed. The next year six Seniors appeared, of whom three passed, and all the twelve Juniors sent up were successful. There was a scare when it was announced that the College was affiliated to Madras, as it was the general impression that Madras examinations were difficult to pass. The fears came true the first year as regards the Matriculation and F. A. Examinations, as no one passed in 1906, but this was offset by one obtaining the B. A. Degree, and two others securing a pass in Latin. The next year four passed the F. A., and three B. A. students passed in one subject each. They appeared for the other subjects later. In 1908 two passed the F. A., and two, the Matriculation Examination.

✓ The visitors to the College during this period deserve mention. The foremost of these was the Deputation from the American Board in June, 1904, consisting of Rev. J. L. Barton, D. D., Secretary of the American Board, Rev. J. F. Loba, D. D., Pastor of a large Church in Chicago, and W. Whittemore, Esq., a business man of Boston. One of the objects of this Deputation was to look into the workings of Jaffna College. An address was presented to them on June 19th on behalf of the teachers and students. The Deputation in their reply spoke of the good words they had heard of the College, in South Ceylon, and urged the boys to be loyal to their College. Later in the day the Deputation met the Faculty and discussed with them the needs of the College. It was evident at this conference that the De-

putation was not in favour of the Union College scheme that had been discussed for some time past, and that it was opposed to the removal of the College to another site, as suggested by some of the warmest friends of the College. A week later the Deputation met the members of the Mission in conference on higher education, and on the same day was present at the meeting of the Board of Directors. On the 10th of July the members met the Old Boys of the College and of the Batticotta Seminary. The following Seminary men were present and spoke on the occasion: Rev. B. H. Rice, Rev. G. Champion, Rev. T. P. Hunt, Messrs. T. M. Tampoe, T. C. Changarapillai, and S. Merwin. It is interesting to note that Mr. Merwin was present at the meeting held by the Seminarists to welcome the Anderson--Thompson Deputation. The question of a Union College was brought up at the meeting of the Directors referred to above. After a full discussion, the following resolution was passed: "Resolved, that while we consider a Union Protestant College in Jaffna exceedingly desirable, the practical difficulties at present appear to us insurmountable, and we, as the Board of Directors of Jaffna College, are not prepared to take steps looking towards that end." The question of removing the College to a more central site was discussed, and it was thought that at least two lakhs of rupees would be required for the purpose. The Deputation thought it inadvisable to apply for this sum to America, especially as such a change would not be approved by the friends of the College there. Dr. Barton

then generously promised Rs. 50,000 for buildings and equipment, if Rs. 10,000 was collected locally. It may be added here that the question of Union came up again three years later. Mr. Hastings wrote the following, which was also the opinion of Dr. Howland. "A Union College that would result in practically destroying Jaffna College and in largely ignoring the Tamil element on the Board of Directors, would not be favourably looked upon by the many friends of this Institution both here, and in Scotland and America." Mr. Hastings, however, was for "a union that would allow of the present College being taken as a basis."

Sir Henry Blake, Governor of Ceylon, visited the College in 1905, presided at the prize distribution, and addressed the gathering. Lady Blake distributed the prizes. Another interesting visitor was that cultured Director of Public Instruction, Mr. J. Burrows, who was presented with an address, in which the need of a Ceylon University was urged. In reply to the address, Mr. Burrows said that he was surprised to find such an endowed institution in Jaffna independent of Government aid, and that the College was unique in having no class below the Pre-entrance on its roll. As to the Ceylon University, he said he would do all in his power to promote some scheme by which the higher education of Ceylon might be encouraged. Mr. Harward, his successor, visited the College more than once, before it was registered for grant, and on one occasion delivered a historical lecture.

The story of the collection of Rs. 10,000 as an addition to the Local Endowment Fund proposed

by Dr. Barton, is an interesting one. At the end of 1903 the collection stood at only Rs. 1,500, and everybody felt discouraged. Repeated efforts were made, and the figures crept up to only Rs. 2,700 in 1906, when Dr. Barton wrote a letter threatening, that, if the sum was not collected, he would call the five-to-one bargain off, and give the Rs. 50,000 elsewhere. Another effort was made with the enthusiastic and energetic leadership of Dr. T. B. Scott, who worked hard amidst discouragements and even insults, and even then only half the sum was collected, with only three months of the allotted time remaining. Then the happy idea of sending one of the senior teachers to Malaya occurred to Dr. Scott, and Mr. T. P. Hudson was sent. He found in Mr. V. Kandiah, an Old Boy, a valuable assistant. In the meanwhile efforts were redoubled in collecting in Ceylon, and, before the appointed time, the proposed sum was exceeded, and Rs. 13,098 secured. Deducting for expenses of the campaign, the net result was Rs. 11,826. A cable was sent to Dr. Barton at once informing him of this. Dr. Scott wrote a letter to Dr. Barton and asked him not to stop with Rs. 50,000, but to extend the five-to-one bargain to the surplus collected. Dr. Barton wrote in reply that the faith of the people in the College was contagious, and that the American Trustees even went further than the request of Dr. Scott, and proposed not to deduct from the promised amount the sum of over Rs. 10,000, advanced already for repairing Ottley Hall and other buildings. This meant that the gift of the

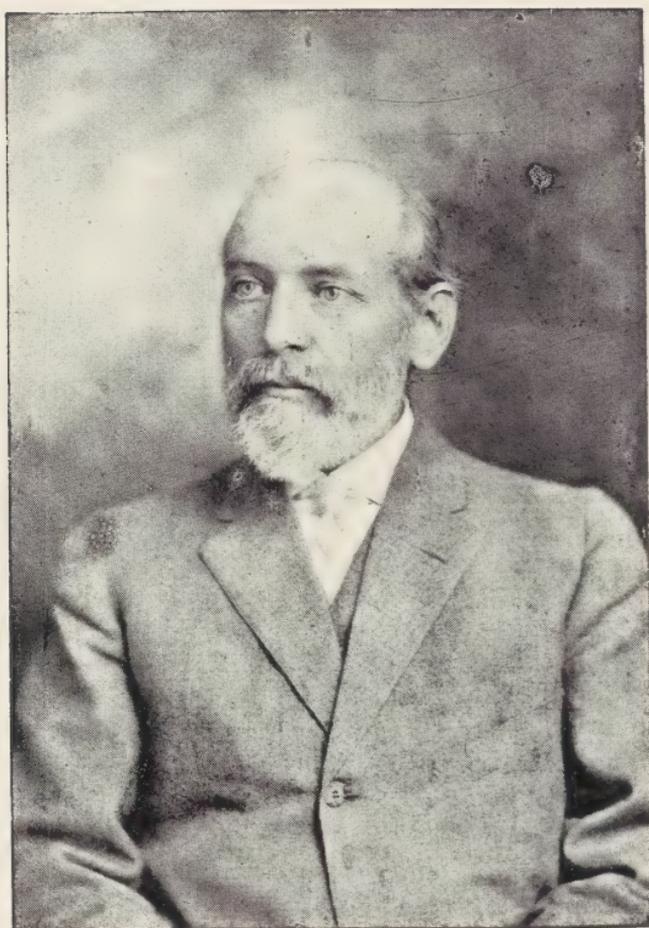
Trustees amounted to over Rs. 60,000. Another and larger donation given in 1898 ought to be recorded. A donor, who made a condition that his or her name should not be revealed, gave \$35,000 = Rs. 105,000 to the American Endowment Fund. This provided for the support of another American Professor for the College staff, making three in all. The money, however, was given on the condition that, when it was not needed by Jaffna College, it should go to the American Board.

The foundation of a new scholarship must be noted here. Dr. Rockwood, whose father was teacher of Mathematics in the Seminary, and who, if our information is correct, was born at Batticotta, gave Rs. 1,000 to found a scholarship known as the Rockwood Scholarship.

Ottley hall was thoroughly repaired, and a new roof was put upon it in 1906. The Library was considerably enlarged by the addition of valuable volumes to the Reference Section. A number of volumes of the Century Dictionary costing about Rs. 750 was a gift of Mr. John Wanamaker of America. Two other valuable sets were added: International Encyclopaedia, and Library of Literary Criticism. A number of valuable and up-to-date books on philosophy and science also were added.

A word of appreciation about the two men who were at the head of the College during this period is necessary in bringing this chapter to a close. Rev. R. C. Hastings was a chip of the old block in some ways. The son had the business methods of his father, and had his dignified bearing too. If he was not so masterful





**W. E. Hitchcock M. A**  
Professor & Vice Principal 1879-1886  
1891-1908

as his father, he was just as kind and sympathetic. He loved those who worked with him, and was loved in return. He was a hard worker and never spared himself, when it was a matter of serving the College. It must have been a source of grief to him that circumstances prevented his returning to the land and work he most loved. He died in January this year in his home land.

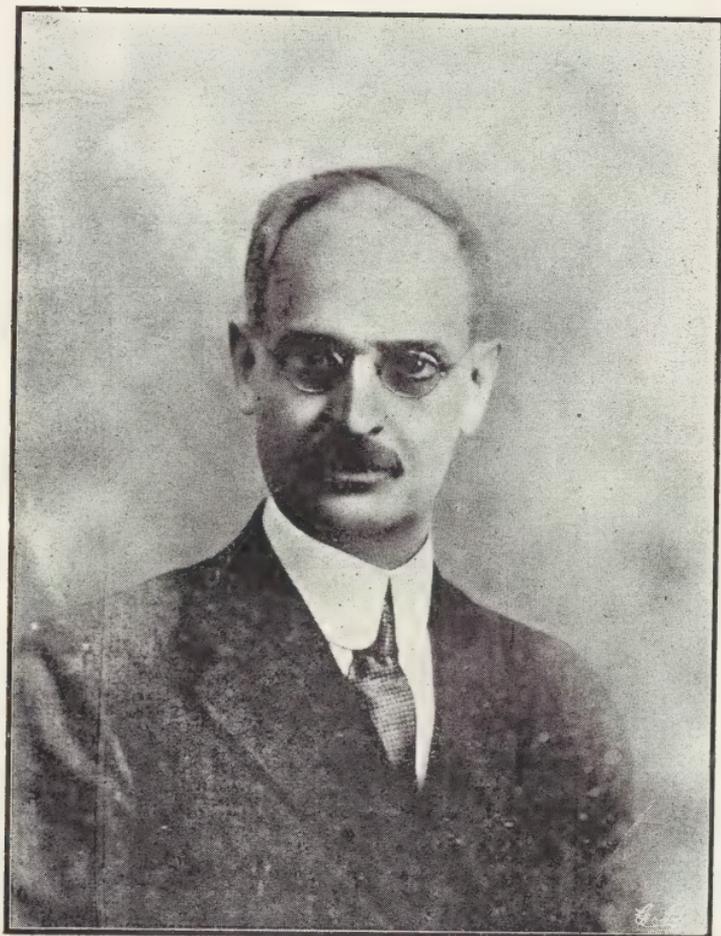
The name of Mr. W. E. Hitchcock is enshrined in the hearts of hundreds of students who passed through his hands during his 23 years connection with the College. He was versatile as a teacher, and taught English, Mathematics, Latin, and Science with great ability. The success of the administration of Dr. Howland and of Mr. Hastings was due in no small measure to the valuable help rendered by Mr. Hitchcock in the details of College work. Faithfulness to duty, accuracy, and transparent honesty were some of the things that he specially stood for, and students and teachers alike saw in him the embodiment of these traits. His humble, unostentatious life was an example to those who had the privilege to come in contact with him. He might have rounded off his career in the College by becoming its Principal, but his modesty and conscientiousness prompted him to give room to a younger man. When he left, every one felt that a great gap was created in the College. His boys and friends rejoice that he is still in their midst serving this country in another capacity.

## CHAPTER V

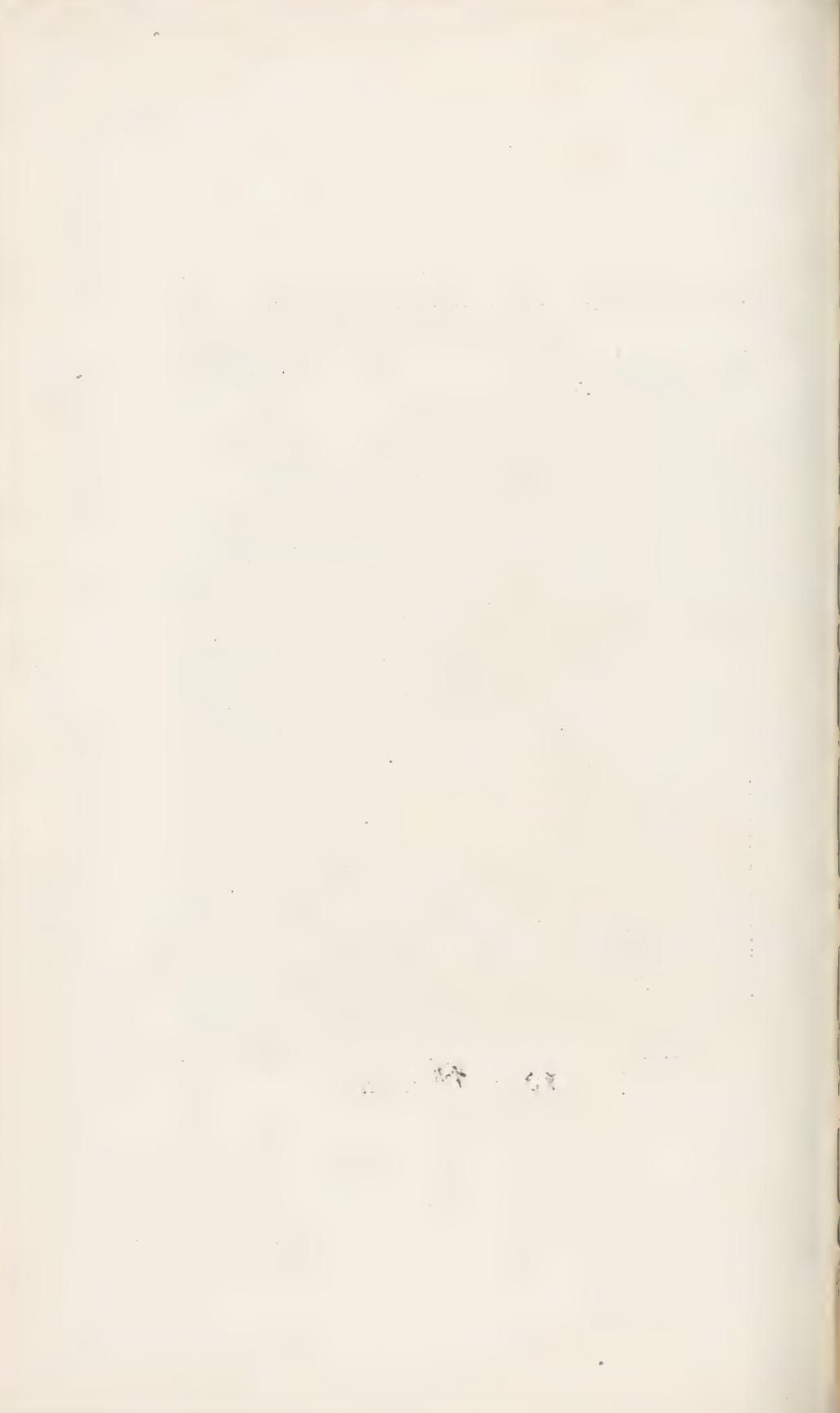
### AN ERA OF CHANGES 1908—1915

Rev. G. G. Brown, B. A., B. D. was appointed Principal in 1908, and he entered on his duties in June of that year. Mr. Brown's heart was always in direct missionary work, but as no other choice was possible at that time, he consented to take charge of the College. The period in which he was Principal, 1908—1915, may be appropriately called an era of changes, not only because changes were made in the educational policy of the College, but also because the whole educational system of Ceylon was cast into the melting pot and re-shaped. It was a very difficult situation to handle, and Mr. Brown had no easy task before him.

When Mr. Brown consented to become Principal, he did so with the distinct understanding that he was to be allowed to work for a Union College for Jaffna. Opinion was divided on the desirability of such an enterprise, and, when he arrived in Jaffna after his furlough, he saw that a section of the Board of Directors, headed by the venerable President, Sir William Twynam, was opposed to the project. It was with some difficulty that Mr. Brown succeeded in persuading a majority of his colleagues of the necessity of such a step. The Indian Universities themselves had been re-shaped, and the Madras University imposed stringent conditions as regards



**Rev. G. G. Brown**



equipment and staff in all its affiliated Colleges. It was quite evident that Jaffna College could not fulfil these conditions without the union of forces of the three Protestant Missions in Jaffna. The Directors of the College had to yield, and after a number of conferences with the other Missions, an agreement was arrived at, which was communicated to the various Home Boards. Definite plans were formulated, Directors were chosen, and a site was agreed upon. At the last moment the scheme fell through. How this happened, need not be explained here. However, in justice to Mr. Brown, it must be said that it was not through any fault of his that the union could not be consummated. The result of this failure has been that, for the last twelve years or so, there has not been a single College in Ceylon teaching students for the B. A. Examination.

Jaffna College had been able to boast of several special features up to this time. Most of these began to disappear under the stress of unavoidable circumstances. It had to forego the unique honour of being the only College in Ceylon teaching for the B.A., when connection with Madras was formally severed in 1911. The second special feature of the College was, that it stood almost alone in being independent of Government aid. The College was registered as a Grant-in-aid school in 1908, and was first inspected by the Department in 1909. A third distinguishing feature of the College was its residential system. The new Principal saw that, in order to bring a large

number of boys under Christian influence the doors of the College should be opened wider, and the restriction about residence should be removed. Day boys and weekly boarders began to be admitted in 1909. A fourth feature in which the College had stood alone, was that it had no classes below the grade of the Seventh Standard. This was noticed by Mr. Burrows, D. P. I., and Mr. Bridge, the Education expert who came from England to overhaul the educational system in Ceylon, and was commented on by both favourably. The Batticotta English School, which had at one time been called the High School, was amalgamated with the College in 1915, and its classes were housed within the College premises.

As a consequence of the alterations noted above, many other changes had to be made. Classes preparing for the Madras University examinations were stopped in 1909, and these were replaced by the Cambridge Senior and Junior Local Examinations, which now became the highest classes in the College. The Improvement Society had to be discontinued, because most of the students went home on Saturdays and Sundays. The Rhetorical Exercises, which had latterly been held on Saturday mornings, and the weekly Saturday night Y. M. C. A. meetings had to be dropped, and the scope of the Association's work was considerably reduced. Another change was in the scheme of alternating study hours and class periods. Owing to a number of boys being day scholars, the study hours were crowded together in the night and

the morning, and classes began at 9 A. M. and went on till 4 P. M. without study hours intervening. The year was divided into four Quarters instead of three Terms. ✓

As time went by, Mr. Brown realised that by the admission of day boys some of the valuable features that had existed in the College previously were unfortunately done away with. So he set out to devise a scheme by which boys might be encouraged to stay on Saturdays and Sundays in the College. He used his personal influence to induce as many of the higher class boys as possible to become seven day boarders. One of the most valuable institutions he started was the Brotherhood, a voluntary association formed and conducted by the Cambridge Classes, in which they discussed literary, social, and political questions. This institution continues to be in a flourishing condition. A good number of boys of the upper classes were induced to stay, and the activities of the Y. M. C. A. were to some extent restored. Junior Literary Associations also were started by the boys, and they were amalgamated into a Literary Society called the Lyceum, presided over by a member of the Faculty.

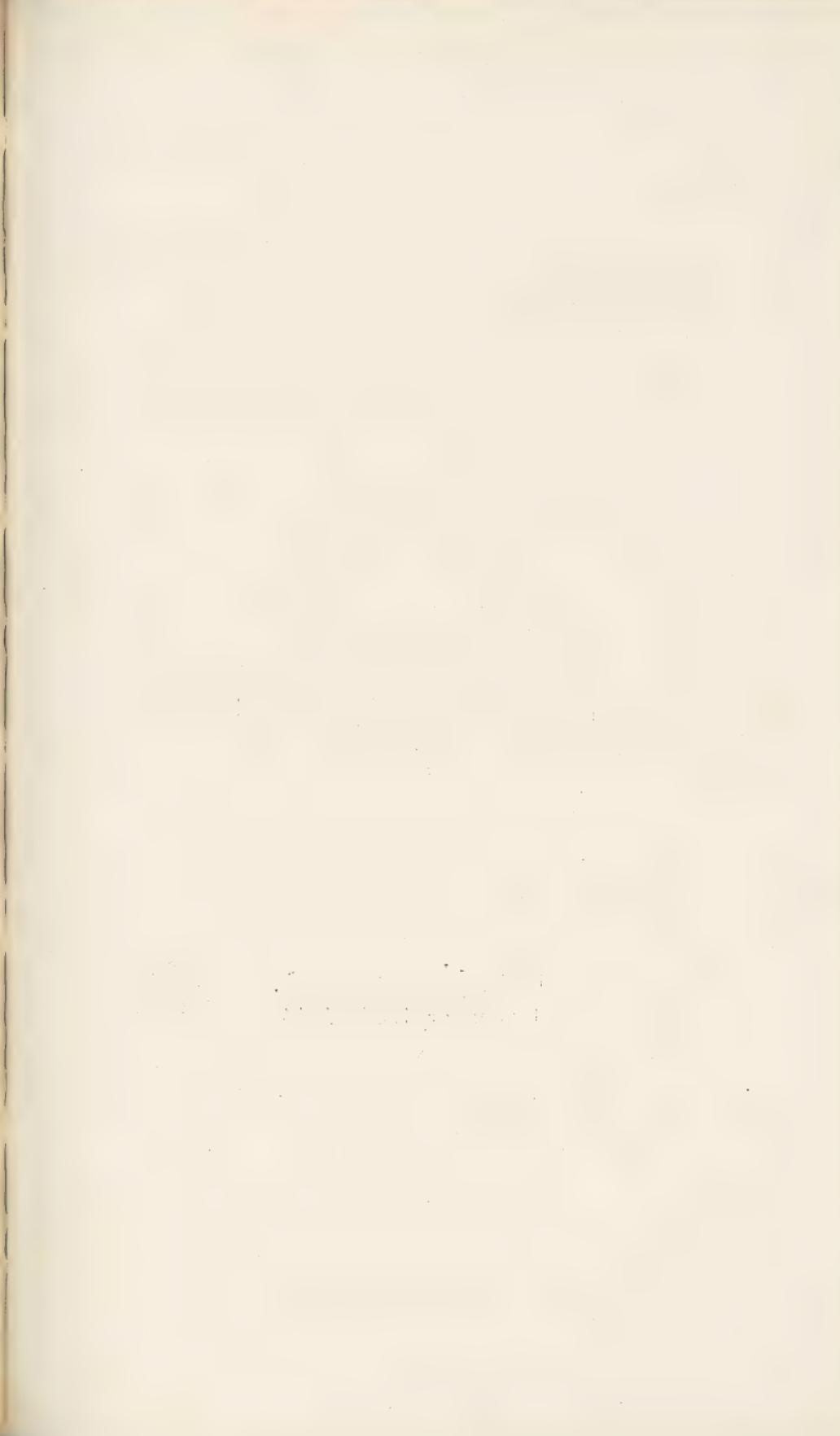
An experiment was made in 1911 in conducting a commercial class, and Mr. Stephen Ignatius, a well-qualified teacher, was brought from India to teach the subject. The class had to be abandoned in 1914, because it was felt that the resources of the College ought to be concentrated on the general course.

When the Madras examinations were discontinued, and those of Cambridge were taken up,

there was no place for Tamil in the curriculum. Mr. Brown was one of those who believed that every educated man should be well grounded in his mother tongue, and he arranged for the study of Tamil in the upper classes, although no other College had it in its curriculum, and no grant was then paid for that subject in the upper school.

An excellent institution that was started in 1910 was the Teacher's Institute for the discussion of teaching methods and educational ideals, in which the teachers of the American Mission Schools, besides those of the College, took part. Dr. H. C. York, one of the American Professors, was largely responsible for this organization. A good number of books on teaching and education was added to the College Library, to which all the teachers had access. In 1915, the Institute gave way to the Round Table, started by Mr. C. W. Miller, another Professor, for the Jaffna College staff, for discussing educational problems and other subjects of interest. Mr. and Mrs. Brown were interested in training teachers, and a class was conducted for a short time to train those who passed the Senior Local Examination.

The College was very fortunate in securing the services of Dr. H. C. York, M. A., Ph. D., a graduate of Yale University, who with Mrs. York arrived in August 1908. He was an able scholar, and assisted the Principal in the reorganization of the curriculum of the College, and, as noted above, did a great deal in stimulating the study and practice of good teaching methods. Mr. and Mrs. Fritts returned home after the completion of their term in 1909. Mr. Fritts taught English and did





**T. P. Hudson B. A.**  
Instructor 1887—1914

good work in editing the *Miscellany*. Dr. York and family returned home in 1913. Mr. Charles W. Miller, M. A., a graduate of Columbia who took a course in Pedagogy, arrived in 1914. It may be noted here that he was appointed as an educational missionary, the first time that a Professor of the College was so designated. Mr. Brown's plan was that he was not only to teach in the College, but also to supervise the English schools of the American Mission, which had been loosely affiliated with the College, so that their connection might be strengthened, and the work in all the schools, might be co-ordinated.

Of the members of the Tamil staff who were in the College at the end of the last period, two left, after being associated with Mr. Brown for a time. Mr. J. K. Sinnatamby who had done excellent work as a teacher and as a leader in the Y. M. C. A. resigned at the end of 1908, to take up the ministry, to which he felt called. Mr. T. P. Hudson, B. A., whose memory is cherished by all Old Boys, left the College to go to another institution in 1914. He had served the College for thirty years faithfully and efficiently. He died in 1916 suddenly. Two of the new teachers of this period were, Mr. S. M. Thavathasan, M. A., and Mr. L. S. Ponniah, B. A., who were appointed in 1908 and 1909 respectively. Mr. G. D. Thomas was appointed in 1909, and Mr. S. R. Rasaratnam, B. A. was appointed the same year, but he left the next year to study Law. He was succeeded by Mr. J. K. Kanapathipillai in 1910. Mr. Kanapathipillai received a training for two years at the Training College in Colombo subsequently. Besides

these a number of assistant teachers were employed especially to man the lower school. Mr. Allen Abraham was elected a Fellow of the Royal Astronomical Society in 1912. Mr. J. V. Chelliah, took his M. A. Degree at Calcutta in 1908, and Mr. Thavathasan also obtained his M. A. at Madras in 1911.

The following figures giving the number of students on the roll in the middle of each year will show how the school developed in numbers year after year : 1908—81 ; 1908—102 ; 1909—181 ; 1910—167 ; 1911—137 ; 1912—191 ; 1914—200 ; 1914—199 ; 1915—273. It may be explained that the sudden increase in 1915 was due to the addition of the Batticotta English School to form a part of the College.

As regards the results of examinations, 50 per cent of passes were secured in the F. A. and Matriculation Examinations in 1908, two having passed in each of these. In the Cambridge Examinations from 1908 to 1915, the average percentage of passes was nearly 54 for the Senior, and more than 54 for the Junior.

A revision of the Constitution of the College took place in 1913. Early that year a movement was made towards drawing the College and the Mission into more organic union. The Standing Committee recommended certain changes which gave the Mission a more definite relation to the College, and these recommendations were embodied in certain amendments to the Constitution, and were submitted to His Excellency the Governor for approval. The Attorney-General, on his own initiative, introduced a Bill into the

Legislative Council providing that in future the assent of the Governor need not be sought for any change in the Constitution. The Trustees in America approved the amendments, and the policy of drawing the two bodies together. Mr. C. W. Miller's appointment as Professor and Missionary, was in line with this policy. According to the amended Constitution, out of the fourteen Members of the Board of Directors, besides the Principal, the American Ceylon Mission has the right to elect five members, and the provision is made that another five must be members of the churches of the Jaffna Council of the South India United Church, or of the American Ceylon Mission.

For a few years at the beginning, the Principal was the President of the Board, but when a Constitution was drawn up, Sir William Twynam became President, and continued to hold the office till 1910, when he resigned, because he could not approve the Union College scheme. He was associated with five Principals, and took a very lively interest in the welfare of the College. Proctor T. C. Changarapillai, J. P., U. P. M., who had been a Director of the College from the very beginning, succeeded Sir William Twynam as the President of the Board of Directors.

A scholarship named the Supramaniam-Valliammai Scholarship of the value of Rs. 1,000 was established by Mr. M. Supramaniam of Batticotta for the benefit of needy students of this place. A prize called the Pendleton Prize of the value of Rs. 125 was established by Mrs. G. G. Brown to be awarded to the student who stood highest in a test, pro-

vided he had gained exemption from the London Matriculation Examination.

A Theological Class was started in 1909 in which there were four students. The Principal and Dr. York taught the class.

The Library was re-arranged according to the Dewey system by Dr. York. A complete set of the Encyclopaedia Britannica, and a set of the Historians' History of the World was added to the Library.

A sum of Rs. 2,000 was secured for the Y. M. C. A. as a Building Fund to be used for building a hall for the Association. The College was visited by Messrs. Harte, Eddy, and Larsen in 1909, and the boys were benefitted spiritually by their addresses. At the suggestion of Mr. Harte, a bronze tablet costing over Rs. 150 was placed in the Ottley Hall by the alumni of the College to commemorate the fact, that in this Hall was started the first Student Y. M. C. A. ever established in the East. Although only Rs. 150 was required, the alumni hearing of the proposal sent in about Rs. 260 for the purpose.

An Old Boys' Association of Jaffna College was started in Colombo in 1913, and the Principal was present at the inaugural meeting. The Association has done good work in bringing together from time to time the alumni of the College who reside in the Metropolis.

Two of the Governors of Ceylon visited the College during the period. Sir Henry McCallum's visit was in 1908, soon after Mr. Brown assumed the Principalship of the College. The

Governor was pleased with what he saw, and gave a brief address to the students. Sir Robert Chalmers visited the College in 1915 and was much interested in the educational work done by the American Mission at Batticotta for nearly a hundred years. He was pleased to see the new Class Room Row that was being built at the time. A third distinguished visitor was Dr. H. C. King, the President of Oberlin College, U. S. A., well-known in England and America as a scholar and thinker. He was the teacher of both Mr. and Mrs. Brown, and stayed with them for a few days. His addresses to the students and to the public were very much appreciated. The College students and teachers organised a reception in his honour, and presented an address to him. Mr. R. R. Bridge, one of His Majesty's Inspectors of Schools in England, was sent out in 1911 by the Board of Education to advise the Ceylon Government about the reconstruction of the educational system in Ceylon. He visited Jaffna College and spent some time in examining and teaching the classes. Mr. (now Hon.) James Peiris presided at the Prize Distribution in 1913, and delivered an address on the Political Situation in Ceylon.

Two deaths that occurred during this period have to be recorded here. Mr. Edward Kingsbury, who was connected with the College for 26 years, died in April 1908, and Mr. J. P. Cooke, who was one of those who helped in starting the College, and who had been a Director of the College ever since its establishment, died in 1912 at the ripe age of 82.

Mr. Brown resigned his connection with the College at the end of the first term of 1915. He wished to do evangelistic work, and was unwilling to come back to the College on his return. Mr. C. W. Miller, was entrusted with the work of the College till Mr. J. Bicknell, the new Principal, arrived. Mr. Miller carried on the work of the College very efficiently till December of this year.

Mr. Brown accepted the Principalship of the College with some reluctance, and always regarded himself a layman in matters educational. In spite of his estimate of himself, it must be said that he was the square man in the square hole at the time. The College had reached its lowest ebb in numbers and resources just before he came, and some enthusiastic individual was needed to put fresh vigour and life into discouraged hearts. The College had been running in one groove for a long time, and some outsider was needed to lift it out of the ruts, and send it speeding along a new path. And Mr. Brown was just such a man. It cannot be said that at first people were pleased with his innovations and hustling methods, but every one came to see finally that he was doing the right thing for the College. Numbers increased, and the College whose financial condition had been shaky when he took charge, was considerably strengthened when he left. Mr. Brown was a broad man, broad in his views, broad in his outlook, and broad in his sympathy. His love for the boys, and the heart-to-heart talks he had with some of them, made him very dear to them. We should not forget Mrs. Brown in

all this work. An experienced teacher herself, she was serviceable to the College by taking classes at times, by helping students in their outside activities, and by managing the Boarding department with success.

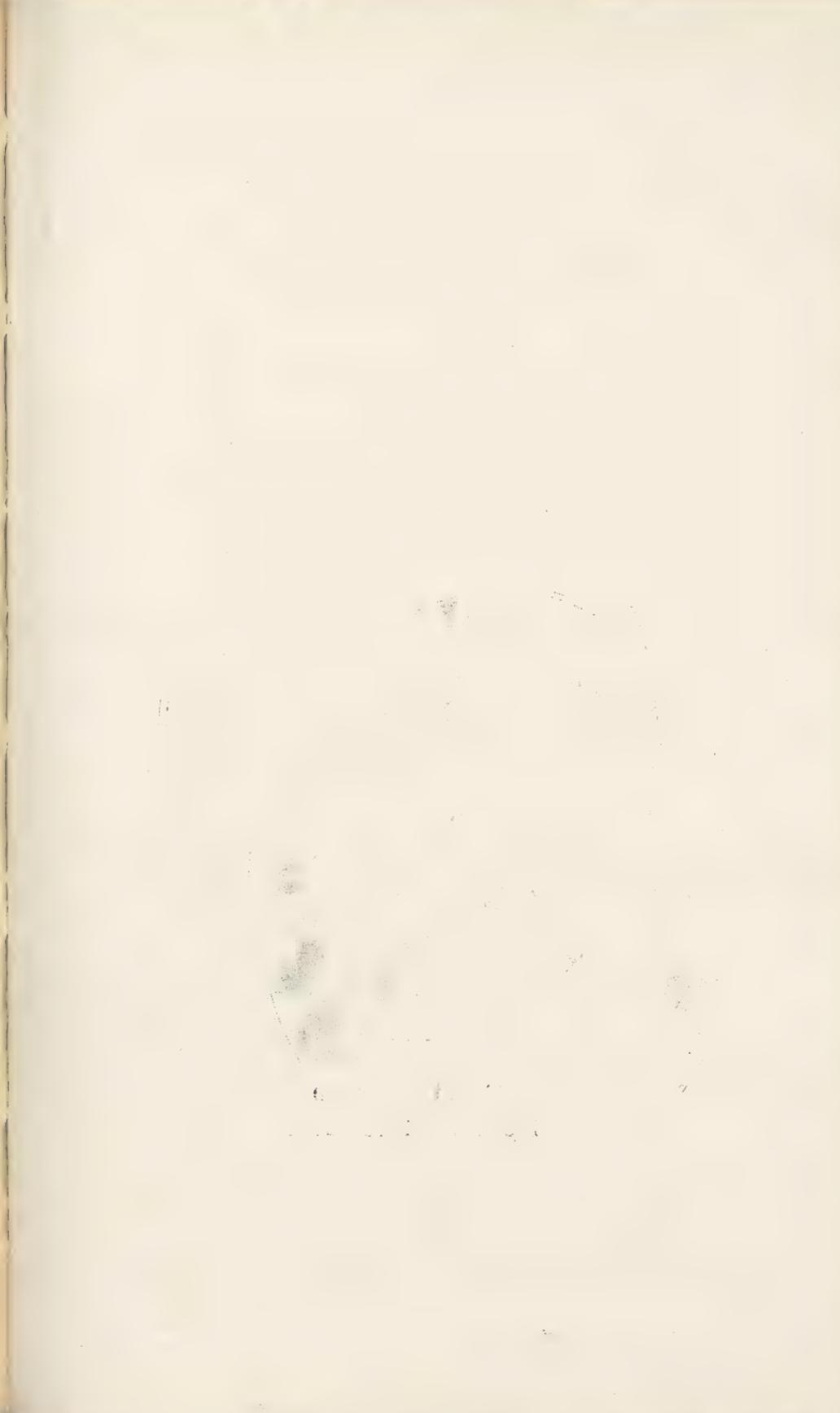
Mr. Brown was struck down in the midst of his loving labours for the people in 1920. It is sad to think that Mr. Brown is no more with us. But his work was done, and the path was made easier for his successor.

## CHAPTER VI

### THE LAST SEVEN YEARS 1916—1922

Mr. John Bicknell, B. A., B. D., accompanied by Mrs. Bicknell, arrived at the end of 1915, and took charge of the College in January 1916. He was glad to come back to the scene of his labours in the early nineties. In a way Mr. Bicknell was more fortunate than Mr. Brown, as, like the latter, it was no more necessary for him to mark time, and "wait for something to turn up." The era of changes was nearly over, and the new Principal settled down to build up on the foundations laid by his predecessor.

The Education Commission appointed by the Ceylon Government had done its work, and a new order of things had been inaugurated. The Cambridge Local Examinations had been abolished, and the Cambridge School Certificate Examinations, which were only modifications of the former to suit local conditions, took their place. The friends of the College now made up their mind that at least for a time the College must be satisfied with being, what was called in the new phraseology, a Secondary school. The English schools of the Island had been divided according to the recommendation of the Commission into Secondary and Elementary schools. There was provision also for a Secondary Department in Elementary Schools and an Elementary Department in Secondary Schools. The





**C. H. Cooke**  
Instructor 1879—1919.

College at first decided not to have anything to do with any permutation and combination, and wished to be purely Secondary. But the Inspectors of the Education Department urged that provision must be made for an Elementary section, and a trial was made for a few years to keep up the Standard system culminating in the Elementary School Leaving Examination. This proved an utter failure, as it did in all higher grade schools. The reason for this was, that only the dregs of the school congregated in these classes, and the work was dispiriting to both teachers and pupils. This department was abandoned in 1920. The first School Certificate Examinations ended in a fiasco. A very small percent of the candidates throughout the Island passed the Examinations, the Colleges in Jaffna coming in for a share of one or two each. The reason for this was that a standard higher than that set for Certificate Examinations in England was required in these new examinations. On representation to the authorities in England, the standard was lowered to suit the capacity of Ceylon students. The following figures of examination results of the College will be interesting. From 1917 to 1921, 66 candidates were sent up for the Senior Examination, and 41, or over 62 per cent, passed. Of these, one gained first class Honours, one, second class, and three, third class; one gained a Distinction in English, and one in Mathematics. For the same period, 99 Juniors were presented, of whom 53, or nearly 54 per cent, passed. Of these, two gained first class Honours, two, second class, three, third class; one gained a Distinction in

English, one, in Mathematics, three, in Arithmetic, and one, in Chemistry. One encouraging fact has been that the percentage of passes has been on the increase, and last year the College stood in this respect, second in Ceylon in the Senior, and high in the Junior, and secured seven Honours and four Distinctions. A word of explanation is necessary why the College has failed to secure more of these prizes. Till a year ago, there were very few boys who were under age, as boys coming from the country begin their education later than town boys. It is an encouraging fact that most of the under age boys during the last two years have gained Honours. Another reason is that the Faculty has always discouraged boys from taking up an examination more than once for the sake of gaining glory for their school, as is done in many schools. A third reason is that the baneful practice of private 'coaching' is not encouraged in the College. Now that the College is training most of its pupils from the Lower School upward, and boys start their English studies younger, there is every probability that the College will come in for a respectable share of these prizes, on which the public sets so much value.

The London Matriculation Examination was first taken up in 1916, and out of the 40 candidates sent in up to date, 27, or  $67\frac{1}{2}$  per cent, have passed, and three of these have been placed in the first division. Besides these a number of those who took up the Senior Certificate Examination have been exempted from the Matriculation Examination, those exempted in

1921 being three. An Intermediate Class of three was started in 1919. For various reasons this class did not get through. But the College was more successful with the class of two, who began their studies in September 1921, and took their examination in July this year. They have both been successful. There are at present five students in the Inter-Arts Class, and six in the Inter-Science Class.

An important direction in which the College has developed during these years has been in the study of Science. The equipment of the Laboratory has been considerably increased, and competent teachers have been provided for the teaching of Chemistry to the Cambridge Certificate Classes, and Physics, in addition, to the London Classes. The science results in these examinations have been satisfactory. The Laboratory is now housed in the lower story of the Hunt Building, and has sufficient equipment for teaching students for the London Intermediate Examination in Science. There are two Science graduates in charge of the Department, one of whom is an American.

Jaffna College does not share the general prejudice against the teaching of Manual training in schools. We believe that this requirement is made for an excellent educational purpose, and not for making the people of this country "hewers of wood and drawers of water." According to the requirement of the Department of Education, that there should be provision for Manual training in fully equipped Secondary

schools, Manual training classes are at present carried on under the supervision of a competent instructor.

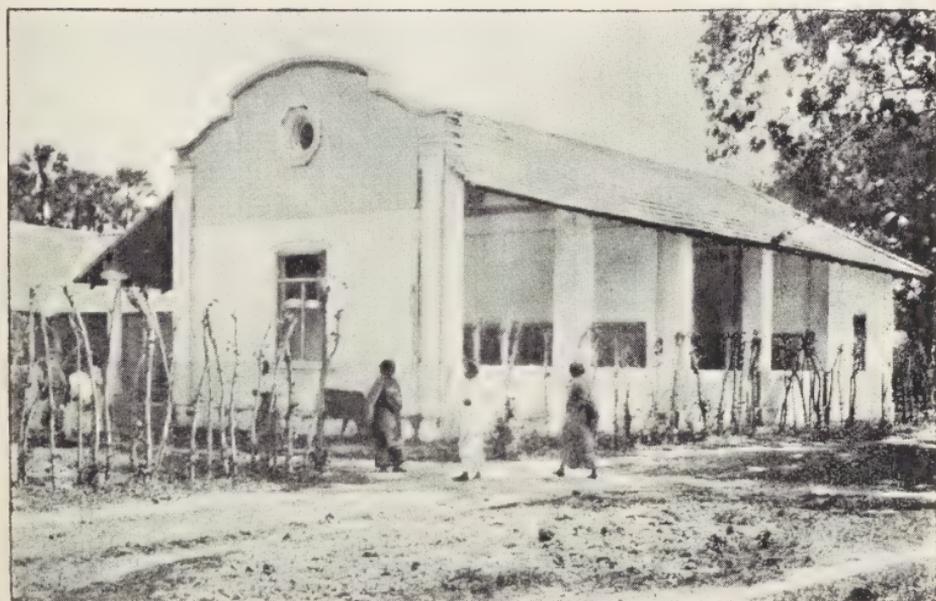
The Lower School has become a source of strength to the College. It was at first housed in the College compound, but it was removed in 1919 to a fine building newly erected on the other side of the road next to the Church. Lady teachers have generally been in charge of the beginners, and the school is staffed by nine qualified men, and is efficiently supervised. A Kindergarten Class was started in 1920, but it was dropped, because it was thought that the system was unsuitable to the children whose mother tongue is not English, and prevented them from acquiring a good grounding in the rudiments of Tamil.

The strengthening of the nominal bond existing between the College and the American Mission English schools, is an important development in these years. Karadive and Manipay came definitely under the management of the College in 1916, Pandeterripu was added the next year, and Tellippallai, Atchuvaly, Kangasanturai, Udupiddi, and Chavagacherri, in 1921. There are over 1,200 pupils in these schools, and the Principal is their manager. For a time Mr. Miller, assisted by some members of the Faculty, supervised the work of these schools and a special man was appointed for a time in 1920. It is expected that there will be closer supervision in the future.

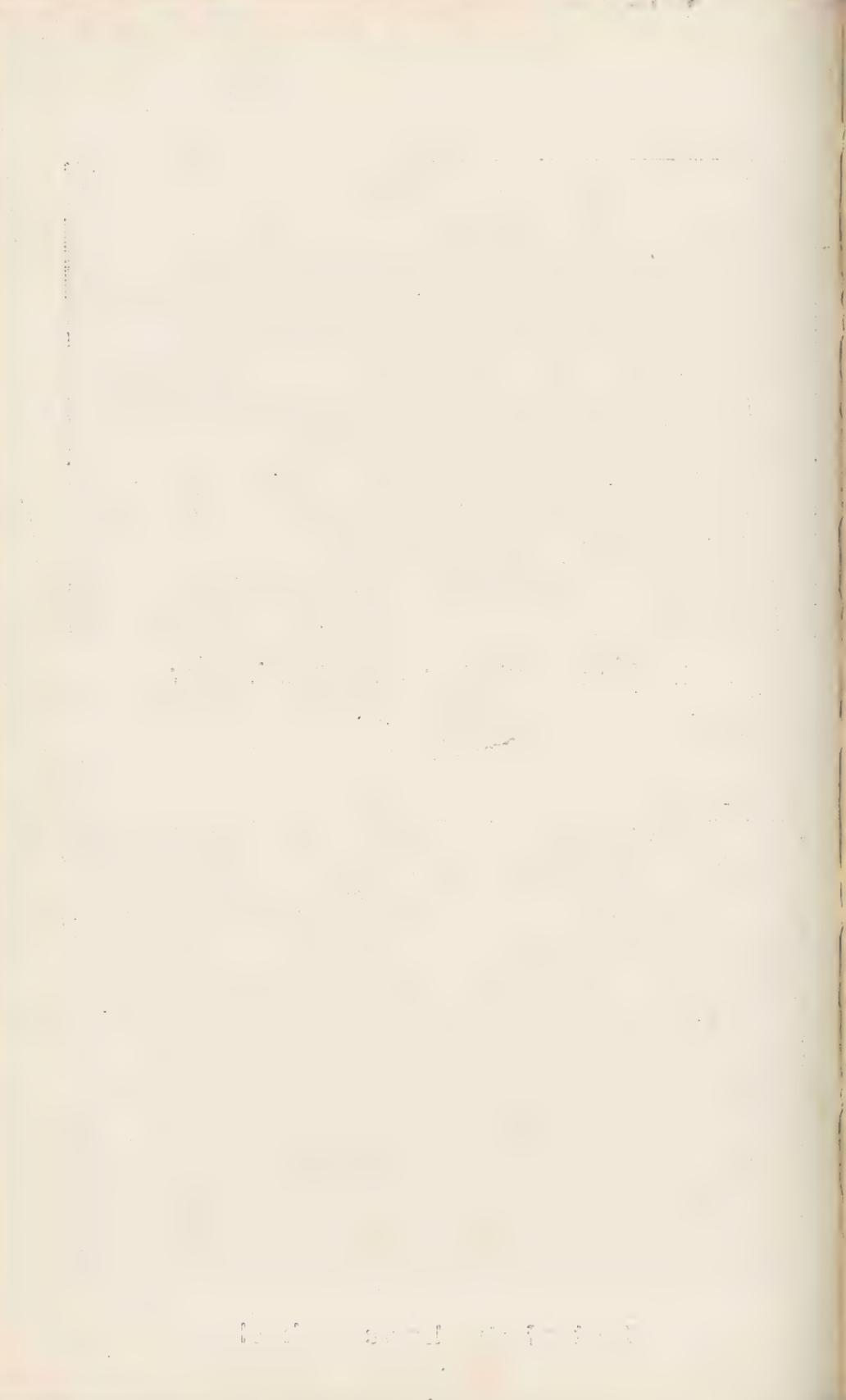
When Mr. Bicknell arrived, there was only one American Professor, Mr. C. W. Miller. Mr. Miller married Miss Gates of Ahmednagar in the



The Hunt Building and South Row



Part of the Lower School

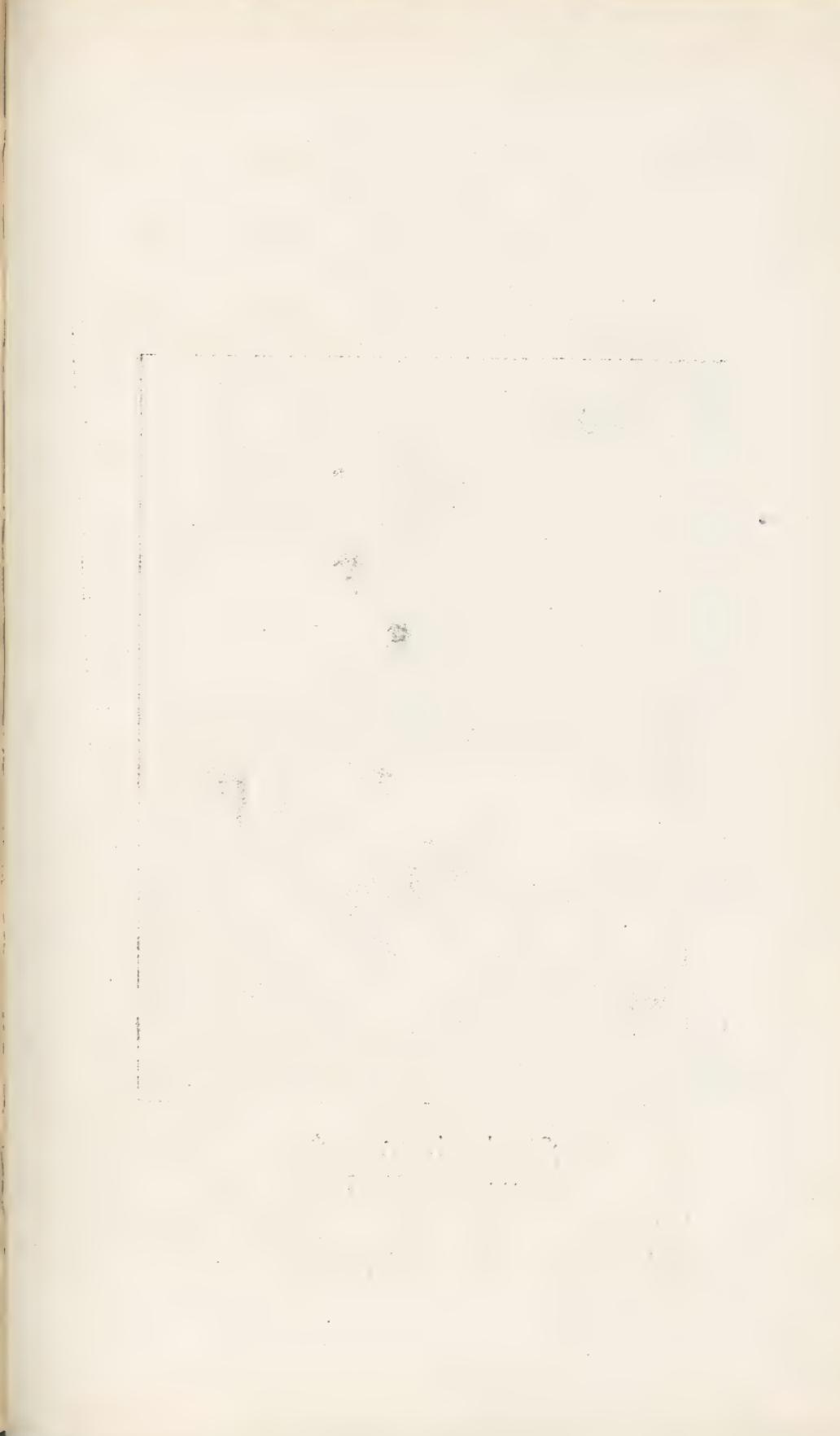


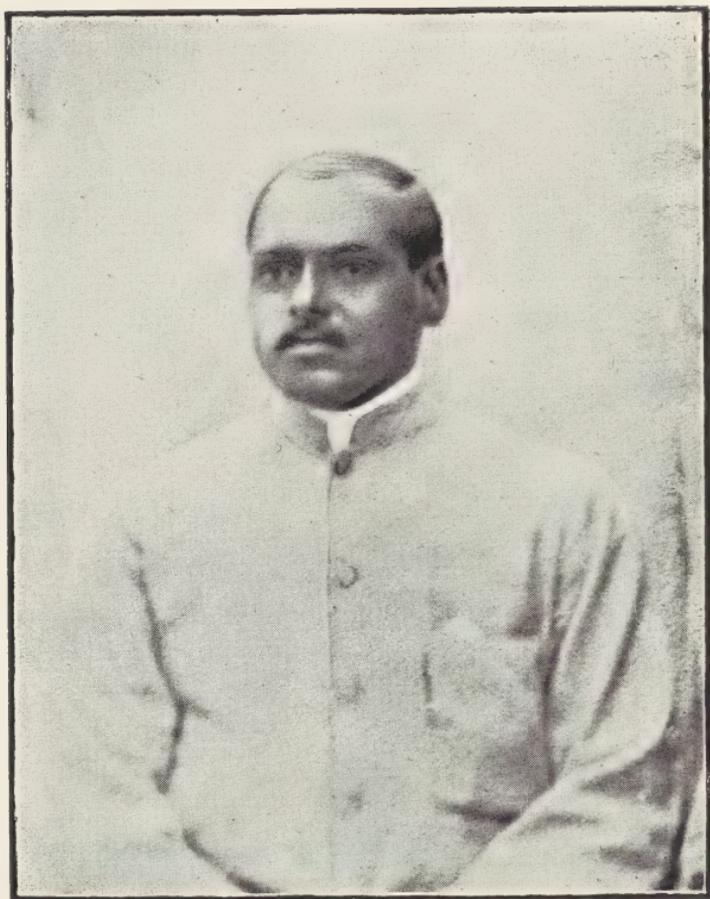
first months of 1916. Besides acting as Principal for a good part of 1915, he did admirable work in the supervision of the Lower school and the affiliated schools. He resigned his work in 1918 to take up Mission work. Mr. Max Hunter Harrison, B. A., S. T. M., a graduate of Harvard University, arrived in 1919, and has been engaged in teaching chiefly Latin and English. He was expecting to go away at the end of the year, but his marriage to Miss Minnie Hastings, daughter of Mr. Richard Hastings, in August of this year, has made Mr. Harrison a permanent asset of the College. Mrs. Harrison has already begun to take a part in the teaching work, and it is a matter of great rejoicing that the Hastings family connection with the College will thus be kept up. Mr. E. G. Nichols, B. A., a graduate of Columbia University, and Mr. C. W. Phelps, B. sc. of Massachusetts Technological Institute of Science, with Mrs. Phelps, whom he married in Sholapur just before his arrival in Jaffna, joined the staff at the end of 1921. There are thus four American men in the Faculty.

Two of the older members of the Faculty still remain: Mr. J. V. Chelliah, M. A., who has put in 27 years service, and Mr. L. S. Ponniah, B. A., who has served the College for 13 years. The additions to the Faculty during this period are Mr. J. C. Amarasingham, B. A., who joined the staff in 1917, and took a course of training in Colombo; and Messrs. A. C. Sundrampillay, B. sc., and D. S. Sanders, B. A., who were appointed teachers in 1919 after their graduation in Cal-

cutta. Mr. Sanders was trained in 1921 at the University College, Colombo.

There have been a number of losses in the Faculty during these years. Mr. C. H. Cooke resigned from active service in 1916, and finally retired in 1919. Mr. Cooke was connected with the College as a teacher for a period of forty years, the highest years of service any one has so far given to the College. He taught History, Geography, and Logic with great acceptance. In passing a resolution of appreciation, the Board of Directors said, "Always a gentleman, he has taught his students to have that grace, and, by his careful performance of duty in and out of the class room, has piled up a vast amount of good service. Hundreds of Old Boys of the College hold his name in reverence." Mr. Cooke is still in close touch with the College, being the Acting Pastor of the Batticotta Church, and one of the Directors of the College. Mr. J. K. Kanapathipillay's death in 1917 was a great loss. He took a course in the Training College in Colombo, and did useful work, especially in connection with the supervision of the Lower School. He was an enthusiastic and capable worker. The departure of Mr. Thavathasan, M. A., L. T. to Singapore was a distinct loss to the College. He taught English, Mathematics, and Latin very acceptably. Mr. Edwin Hensman who was a member of the Faculty for a year resigned in 1919. Mr. J. S. Navaratnam, B. A., our able History teacher, after a course of Training in Colombo, was appointed Headmaster of the Manipay Memorial School. The College received a great blow in the death of Mr. Allen Abraham, B. A., F. R. A. S.





**A. Abraham B. A.**  
Instructor 1891—1922

in June last, after a short illness. He served the College as Professor of Mathematics and Tamil Literature for 31 years. Mr. Abraham was a very devoted teacher, an able scholar, and a prominent Christian leader. He will be remembered with respect and affection by the hundreds of students that have sat at his feet. Jaffna College may well be proud of him as one of its most distinguished sons. It is a sad fact that he has so narrowly missed partaking in the Jubilee celebrations.

The following figures for January each year show how the number of students have increased from year to year : 1916—268 ; 1917—346 ; 1918—303 ; 1919—336 ; 1920—403 ; 1921—434 ; 1922—487. It may be seen that there has always been an increase from year to year except in 1918. And thereby hangs a tale. There was an exodus of 125 students at the end of 1917 owing to, in the euphemistic phrase of the Principal, uncongenial company. When the Seminary was started, we are told that the students were "all of good caste." The tradition was more or less kept up for nearly a hundred years. And now the spell was broken. Much feeling was aroused against the innovation, but in a few months things calmed down, a good number returned, and the incident is now ancient history.

There have not been many striking changes introduced in this period. In 1918 a rule was made, that the students in the Cambridge and London Classes should be whole time boarders, and this arrangement has been observed up to the present. This was very helpful for the literary,

social, and religious life of the boys. The Brotherhood and the Lyceum are in a flourishing condition, and the Y. M. C. A. activities have been considerably revived. The acting of scenes from Shakespeare's plays has often taken place at public functions. Kalidasa's play of *Sakuntala* was acted in English to a crowded audience, and was pronounced a great success. The teachers are continuing the excellent institution of the Round Table, and discuss social, literary, and educational problems three or four times a term. The Library has had considerable additions, and now the number of volumes is over 4,000; up-to-date books, and books for the young are being added year by year. The Library is now situated in a pleasant room, with a Reading Room attached to it, and is open at all hours of the day.

The Athletic side of the College has been considerably developed, and besides drill, tennis, cricket or foot-ball, volley-ball, and basket-ball are played in the evenings. In the Inter-Collegiate matches, the Football Championship was won by the College team in 1921, and a second place has been secured this year. The College Cricket team has done good work during the past three years, and a second place was secured in the matches for the last two years.

The Class Room Row (South) was started by Mr. Brown in 1915, and was occupied in 1916. It consists of seven large airy rooms used by the Forms. The Hunt Building, named after one of the founders of the College, was started in 1916, and was finished for occupation in 1920. The

building is a grand pile of two stories ; the upper story is one long stretch of dormitory for the younger boys, and the lower consists of three rooms ; two long rooms for the Physics and Chemistry Laboratory, and a small store room. The Class Room Row (North) was begun in 1921, and is now finished. It is of the same length and pattern as the North Row, but is for the present divided into five rooms : one long room for the Library and Reading Room, another long room for the Manual Training Department, and the other rooms for the London Intermediate Classes. The new building across the road for the Lower School has already been mentioned. The latest addition to the buildings is the magnificent east end of the Batticotta Church, which has been repaired and re-roofed, forming an admirable dining hall for the present. An extension to the Hunt Building is in process of construction, and the old Dining Hall will be used for Manual Training classes. The destruction of the large Gymnasium has left the College without a much needed building, but it is hoped that provision will be made for it in the near future.

The College Alumni Association is still in a flourishing condition, and, although more Old Boys might be gathered together at its annual functions, there has been good attendance of prominent alumni on these occasions. For some years annual dinners were held, but for the last two years they have been replaced by Garden Parties. A special feature of some of these gatherings has lately been the unveiling ceremony of a number of portraits of ex-members of the Faculty. The

portraits of Rev. R. C. Hastings, Mr. W. E. Hitchcock, Mr. T. P. Hudson, Mr. Samuel Hensman, Rev. G. G. Brown, and Mr. Allen Abraham, now adorn the walls of the Ottley Hall. There are two Branch Associations at present. Mention has been already made of the Colombo Association. A Malayan Branch was started in 1920, and annual meetings and dinners have been held yearly at Kuala Lumpur.

Jaffna College had a share in the Centenary Celebrations of the American Mission. The foundation of the Hunt Building was laid by Dr. E. L. Smith, a member of the Deputation, and Mr. F. H. Warner, the other member, delivered an address at the prize-giving function which formed a part of the celebrations. A portrait of Dr. Howland was unveiled on the occasion. Mr. Denham, the Director of Education, presided, and gave an address in which he referred in eulogistic terms to the great educational work done by the American Mission in Jaffna. Dr. Smith, who was also one of the Secretaries of the American Board, visited Jaffna a second time after his tour in India and Ceylon, and spoke enthusiastically of the Old Boys he had met in various places. Dr. Smith was a great believer in higher education as a missionary agency, and his visit to the College was very encouraging. The College had during this period two other distinguished visitors. Sir William Manning, Governor of Ceylon, visited the College in 1919, and made a brief address to the boys. He enjoyed the feats displayed by the boys in the Gymnasium and went through a stunt or two himself. Sir Anton Bertram, Chief Justice of



**A Corner of the Quadrangle**



**The Principal's House**



Ceylon, presided at the prize-distribution in February, 1920, and in the course of his address spoke on the question, whether Jaffna should have an institution of the standard of the University College. He admitted that Jaffna had special claims and qualifications for such an institution, and spoke of special arrangements for lectures and examinations that might be made. He, however, urged the necessity of the best boys going to an intellectual centre for their higher education. An interesting visitor in 1919 was Mr. Elmer, the ex-Professor, who was returning to his work in Turkey at the close of the war, after enduring hardships in making his escape through Siberia.

Proctor T. C. Changarapillay, the President of the Board of Directors, died in 1916, and was succeeded by Mr. James Hensman, B. A. Mr. Hensman was succeeded in 1919 by the Hon. K. Balasingham, who is the present President.

The death of Mr. T. P. Hudson took place in 1916, and that of Rev. Veeragatty, a Director of the College and Pastor of the Batticotta Church, in 1919. Rev. R. C. Hastings died in America in January 1922. Sir William Twynam died last April at the age of 95.

It is a matter of pride to the College that two of its alumni were appointed Members of the Legislative Council. Hon. K. Balasingham was nominated by the Governor to represent the Tamil people in 1915, and Hon. W. Duraiswamy, B. A. was elected by the people of the Northern Province in 1921, to represent them, and was re-elected a month ago.

1922 is the Jubilee year of the College, and its fifty years of existence will be fitly celebrated during the last day of the year and the first two days of 1923. The Centenary year of the Seminary happens to be 1923, and according to the happy suggestion of the College alumni the two celebrations will be combined.



THE PRESENT FACULTY



## CHAPTER VII

### RETROSPECT AND PROSPECT

As we stand at the threshold of another half century, we naturally indulge in a few reflections regarding the past. We have seen how from small beginnings the College has grown so large as to be able to send forth from its portals hundreds of young men to take their places in life. We have seen how the College has been evolved through many vicissitudes, successes and failures: how the people's College has gradually strengthened itself by becoming a co-partner with its foster-mother, the American Mission; how the Institution restricted to the training of Christian workers has enlarged its scope by including the work of producing Christian citizens; how the wholly residential College has opened its doors wider to welcome those who have been unwilling to reside within its walls; how the self-reliant, self-contained Institution has availed of state aid, and sought for outside co-operation; and how, giving up its own curriculum, it has cast its lot with the Universities of Calcutta, Madras, Cambridge, and London in succession.

The number of students that have gone out from its walls is over 3,000. Their number is so large and their grade so varied, that it is not an easy task to compile statistics as regards their work in life. A large number of them are in the learned professions, in Government service, in mercantile offices, in schools and churches, and

in independent business. Two have had the honour of representing the Tamil people in the Legislative Council. After the first four years, the Tamil members of the Faculty, almost without exception have been the College alumni. It has provided numerous teachers to sister institutions and its own affiliated schools. Two of the foremost educationalists of Jaffna serving other Missions are its sons. Almost every ordained Pastor of the American Mission is a graduate of the College.

We are standing also at the threshold of another century of English education. A note of sadness mingles with our joy, when we contemplate the fact that one hundred years ago those pioneers saw a vision which has not yet been fully realised. Partly owing to a temporary missionary policy, and partly to the apathy of the powers-that-be, higher education has remained stunted. But it is cheering to think that missionary opinion is on the side of higher education, and the authorities are on the eve of establishing a University for Ceylon. The people of Jaffna are grateful to the American Board for the education given to them for a century, and rejoice that the Mission is identifying itself more and more with the work of Jaffna College.

From Retrospect we pass to Prospect. From our watch-tower we can but vaguely see what the morrow will bring forth. But we know that the foundations of the College have been securely laid, and it can go on fulfilling its ideal. This can only be done by the hearty co-operation of its sons. When the College was started, it was

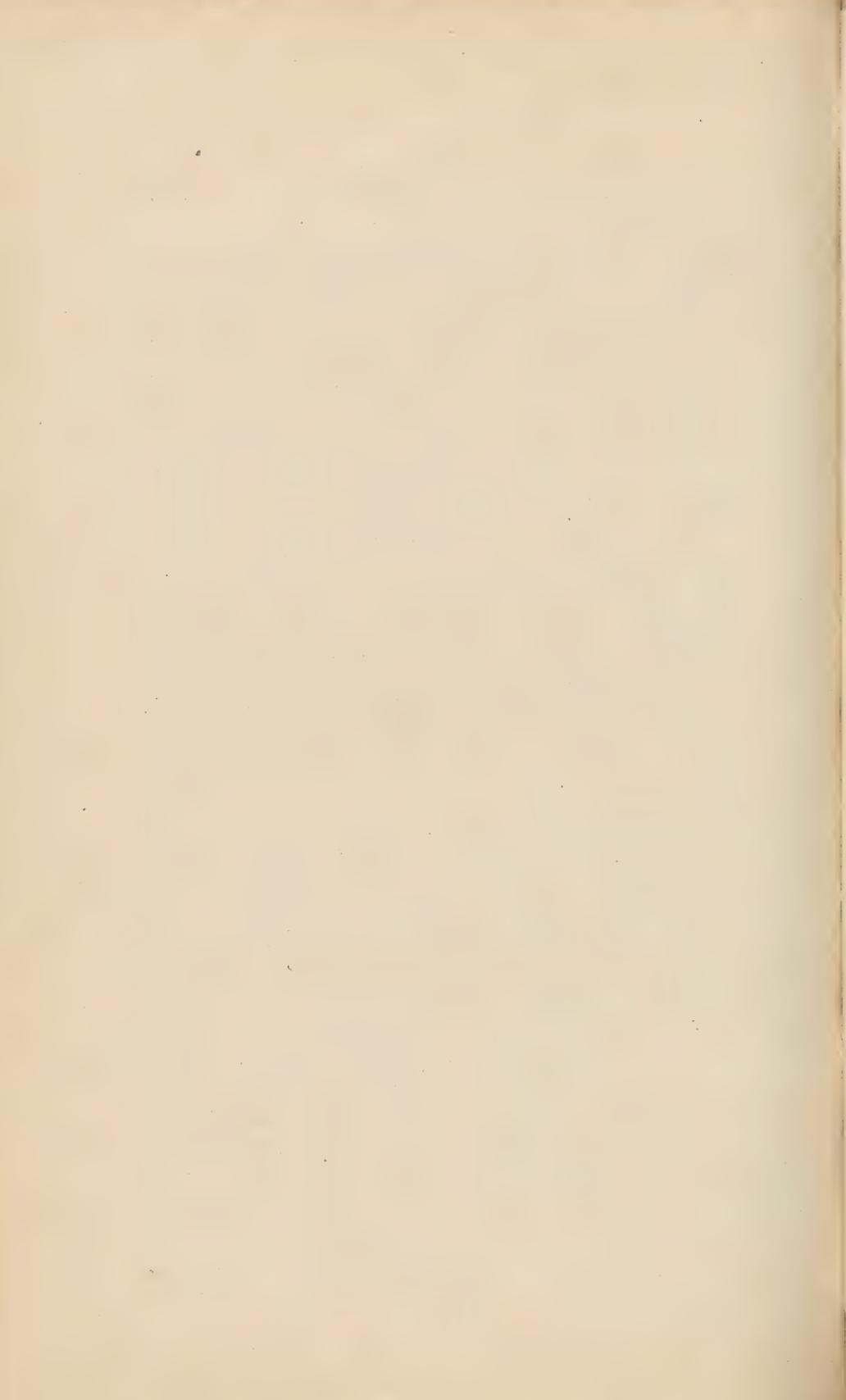
proposed to collect Rs. 50,000. Only half of that amount has been so far collected. Money is needed for coping with the requirements of an expanding institution. An Assembly Hall, a Library Building, a Gymnasium, play-grounds: all these require money. Is it too much to ask for Rs. 50,000?

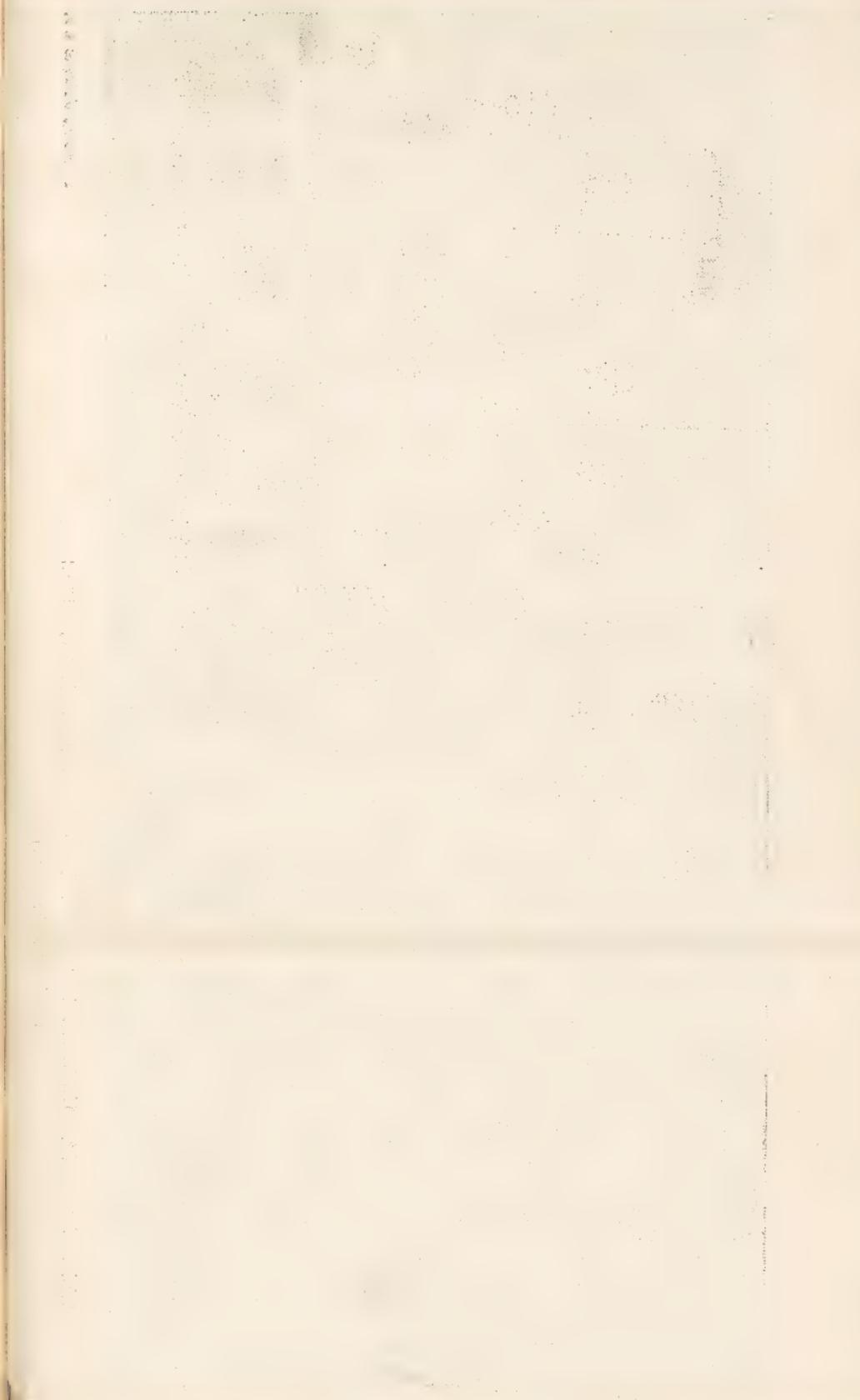
We do not know what is in store for us in the way of higher education. But the College must have a large part in it. Whether this object will be achieved alone, or in union with the sister Missions, it is hard to foresee.

One thing is certain. Jaffna College will ever continue to set before it its great ideal. Perfection of human nature is the ultimate goal of education; and for a Christian educational institution the ideal of human perfection is Jesus Christ. To send forth men who are imbued with Christian ideals of life and service, will ever be the aim of Jaffna College. In the words of the College Song:—

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







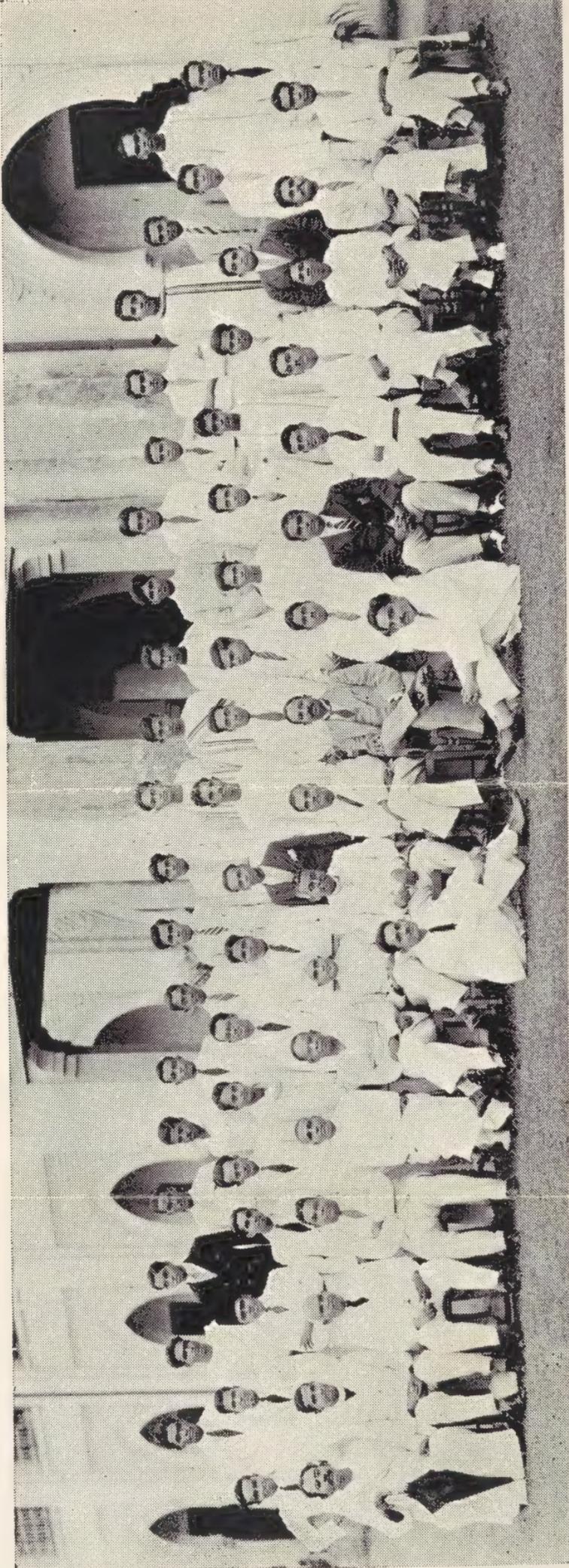


Photo by John & Co.

THE JAFFNA COLLEGE OLD BOYS' ASSOCIATION, 1932  
(Colombo Branch.)

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## APPENDIX

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## APPENDIX

### I

## FACULTY

Rev. John Bicknell, B. A., B. D., (Yale)—Principal.

### ENGLISH

John V. Chelliah, M. A. (Calcutta)

Rev. Max Hunter Harrison, B. A., S. T. M. (Harvard)

E. G. Nichols, B. A. (Columbia)

### LATIN

Rev. Max Hunter Harrison, B. A., S. T. M.

John V. Chelliah, M. A.

Louis S. Ponniah, B. A. (Calcutta)

### MATHEMATICS

A. C. Sundrampillai, B. sc. (Calcutta)

D. S. Sanders, B. A., (Calcutta.)

### SCIENCE

C. W. Phelps, B. sc. (Mass. Inst. of Technology)

A. C. Sundrampillai, B. sc.

### BRITISH CONSTITUTION

Rev. John Bicknell, B. A., B. D.

### HISTORY

J. C. Amarasingham, B. A., (Madras)

E. G. Nichols, B. A.

### LOGIC

Rev. John Bicknell,, B. A., B. D.

D. S. Sanders, B. A.

### TAMIL

L. S. Ponniah, B. A.

J. C. Amarasingham, B. A.

## II

## GRADUATES (OLD COURSE)

1876

Adams, Edward G.	Carpenter, Samuel F. G.
Anketell, Frank M.	Gunaratnam, R.
Appachipillai, Jacob S.	McClelland, Henry R.
Welch, Elijah N.	

1877

Somasundram, V.	Strong, S. N.
Strong, Edward P.	Thambyah, Samuel M.

1878

Buell, Muttappah	Murugesu, James R.
John, Samuel G.	Sanders, Charles M.
Joseph, William	Sanders, Joseph M.
Stevenson, William V.	

1879

Cooke, Chelliah H.	Emerson, Thomas
Crossette, Samuel A.	Lee Samuel S. G. M. A.
Lyman, Charles S.	Muttukumaru, Henry M.
Thambyah, David	

1880

Bonney, Vytilingam	Paramasamy, Hudson, B.A.
Chelliah, Albert H.	Sinnatamby, J.
Dutton, George	Sivasithamparam, V.
Kalingarayar, Richard	Tilliampalam, James P.
Naganathan, A.	Whittelsey, Samuel G.

1882

Abraham, Henry	Charles, Thomas S.
Chanmugam, Joseph K, B. A., L. T.	Fitch, Edwin R.

1883

Armstrong, Alfred A.	Christmas, John I., B. A.
Chellappah, Hamilton	Cooke, Thambyah S.
Christian, Paul L.	Hemphill, Charles A.
Velupillai P.	

## APPENDIX

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1884

*Arulampalam, Alwin*  
*Kandiah, Jonathan L.*

*Lee, George C.*  
*Paul, Issac M.*

1885

Coomarasamy, C.  
Hemphill, Thampu

Thambyah, James K.  
Thuraisamy, S.

1886

Bryant, Richard W.  
*Buell, Tampu*

*Clough, W. A.*  
Levi, V.

Thuraiappah S.

1887

Arnold, S. T.  
Charles, E. N.  
Chittampalam, A.

Daniel, Aseervatham  
*Page, V. R.*  
*Paramu, Robert*

Sivasambo, K.

1888

Abraham, A. S., B. A.  
Ambalavaner, V.  
Aseervatham, R. P.

Appiah, S. Richards  
Arumugam, V.  
*John, William S., M. A.*

Murugesu, Joseph S.

1889

Appudurai, S.  
Daniel, A. V.  
Ponnampalam, M.

*Crosette, T. H., M. A.*  
Kudditamby, V. M.  
Tillainather, S.

*Vathanayagam, J. R.*

1890

*Arnold, S. C.*  
*Hitchcock, W. R.*  
*Namasivayam, V.*  
*Nicholas, R.*

*Chellappah, A.*  
*McLelland, D. S.*  
*Nathaniel, A. M., B. A.*  
Suppiah, Albert K.

[The names in italics are those of persons living.]

## III

## GRADUATES, B. A.

1896

\* A. Abraham (Teacher)

1897

Chelliah, J. V. ; Duraiswamy, W. ; Sangarapillay, V.; Russel, S.

[These had only a part of the course in the College.  
The first one finished the course as a Teacher; the other  
three in Colleges in Calcutta]

1898

\*Hunt, J. S.

\* Thampapillay, S,

\* Kanagasabai, M. T.

1899

Nicholas, D. S.

1900

\*Hudson, T. P. (Teacher)

Sinnatamby, J. K.

[Finished the course as  
a Teacher]

1901

Ponniah, L. S.

1902

Bissel, A. C.

[Finished the course as a  
Teacher]

Somasundram, Samuel

[Finished the course in  
Calcutta]

Ponniah, S. K.

1903

\*Buell Eliathamby  
Supramaniam, A. R.

Thurai Ratnam, Nalliah.

1904

Gunaratnam, R. R.

1905

Vytialingam, P.

## APPENDIX

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1906

Arulpragasam, J. W.

Rasaratnam, R. S.

Samuel, N. S.

1907 (Madras)

Thavathasan, S. M.

Seevaratnam, D. S.; Chinnadurai, S.; Daniel, R. H. V.; Alala-sundram, S.; and Sabaratnam, S. V. went through the B.A. course in the College, and passed in some subjects. They passed the other subjects and took their degree after they left College.

[\*Names marked with asterisks are those of persons who are not living]

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## IV

## INTERMEDIATE IN ARTS (F. A.)

1893

Vijjaratnam, J. C., B. A.

Bartlett, W. H., B. A.

1894

Chelliah, J. V., M. A.  
 Duraiswamy, W., B. A.  
 Chinnatamby, J. K., B. A.  
 Sangarapillai, V., M. A.

Comaraswamy, V., B. A.  
 Charles, S. R., B. A.  
 Russell, Chellaturai, B. A.  
 Sittampalam, S.

1895

Bissell, A. C., B. A.  
 Gunaratnam, R.  
 Kanagasabai, M. T., B. A.  
 Sinnathamby, K.  
 Tambyah, K.  
 Velupillai, A.  
 Vytilingapillai, S.

Coomaraswamy, T. T.  
 John, J. B., B. A.  
 Ponniah, K.  
 Sinnaturai, V. [A. K. C.  
 Thuraisingham, J. R.,  
 Vethavanam, C. N.  
 Williams, S. R., L. R. C. P. & S.

1896

Hunt, J. S., B. A.  
 Kanagaratnam, V., M. A., B. E.  
 Thampapillai, S., B. A.

Joseph E. T.  
 Saravanamuttu, S. (L.M.S)

1897

Abraham, E. S., B. A.  
 Kanagasabai, S.  
 Nicholas, D. S., B. A.

Joseph, J. H. R.  
 Navaratnam, J. S., B. A.  
 Ratnasingam, E. T.

1898

Alagaratnam, A. N.  
 Dharmalingam, R.  
 Manikkam, S.  
 Marsh, W. M.  
 Samuel, R. J.  
 Somasundaram, S., B. A.

Culanthaiwaloo, K.  
 John, D., M. B., C. M.  
 Mann, J. R.  
 Ratnasamy, E. T., B. A.  
 Sangarapillai, V.  
 Velupillai, D. S.

## APPENDIX

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1899

Kanagasundram, R.  
Ponniah, L. S., B. A.  
Somasundram, A.

Kandiah, K.  
Richard, A. M.  
Warren, V.

1900

Chinniah, S. V.  
Mathiaparanam, N.  
Ponniah, S. K., B. A.

Kanapathipillai, N.  
Ponniah, A.  
Supramaniam, A. R., B. A.

1901

Buell, E., B. A.  
Rajah, K. (L. M. S.)  
Rasaratnam, T.

John, I. S. L. M. S.  
Ramaswamy, V.  
Sanders, W. R.

Storer, J. S.

1902

Gunaratnam, R. R., B. A.  
Ponniah, H. V.

Kanaganayagam, J. M.  
Supramaniam, K.

Tharmalingam, J. C.,

1903

Appucuddy, T. K.  
Chinniah, S. K.  
Rajakary,  
Sanders, N. W.  
Sinnathamby, T.

Chelvadurai, N.  
Hensman, E. D.  
Samuel, N. S., B. A.  
Sangarapillai, V. [C. P. & S.  
Somasundram, M., L. R.

Vytilingam, R.

1904

Ethirnayagam, K.  
Rajaratnam, S. R., B. A.  
Arumugam, K., B. A.  
Kartigasu, R.

James, N. J.  
Apputurai, A.  
Kanapathipillai, J. K.  
Samuel, T. S.

Thambiah, P.

1905

Hensman, W. N., B. A. (First division F. A., and Duff Scholar)  
Thevathasan, S. M., M. A.  
Seevaratnam, D. S., B. A.

Chinnadurai, S., B. A.  
Ponniah, S. L. R. C. P. & S.

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1906

Chelliah, P.  
 Daniel, R. H. V., B. A.  
 Mather, G. S., L. R. C. P. & S.

Suppiah, A. L. M. S.  
 Kudditamby, A.  
 Paramanather, T.

1907 (Madras)

Thevathasan, R. M. B. A.  
 Ramupillai, E.

Kulanayagam, L. M. S.  
 Sabaratnam, S. V., B. A.

1908

Alalasundram, B. A.

Kasupillai, A.

1922 (London)

Handy Parinpanapagam,

Lyman Kulatungam

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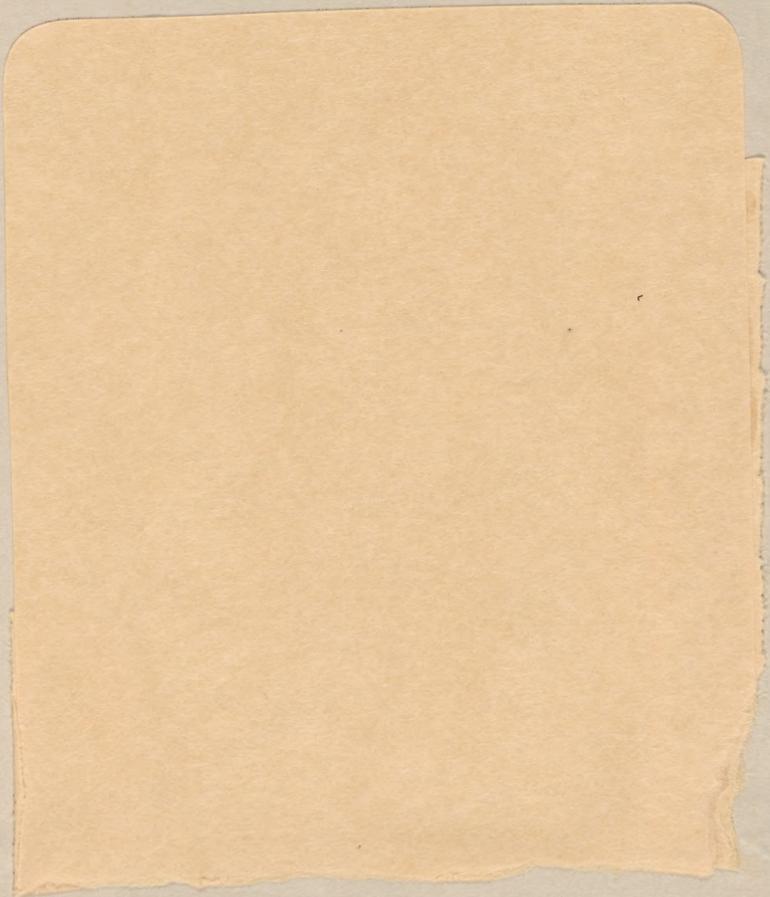




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