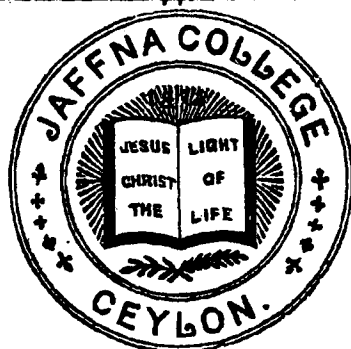




# Jaffna College MISCELLANY



Vol. XXV }  
No. 1 }

First Term, 1915

} One Rupee  
per annum

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Late Mr. J. R. ARNOLD.

# Jaffna College MISCELLANY

Editor: J. V. Chelliah, M. A.

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## *Editorial Notes*

Undoubtedly the late Mr. Gopal Krishna The Lessons of Gokhale was one of India's greatest a Great Life sons. The way in which great men of all races, classes and creeds testified to their admiration of the departed statesman will make students wonder what the characteristics that made him so great were, and what lessons we can learn from his life. We will point out three most obvious lessons from his remarkable career.

(1) *His noble self-sacrifice.* When Mr. Gokhale graduated, he became a teacher in Fergusson College and for a number of years served for a salary of not more than Rs. 75. Then he devoted his life to his country and without any pay or other income—he belonged to a poor family—has gone on working for his country's welfare living a life of self-denial. When he was offered by Lord Morley one of the very highest positions open to an Indian, he refused to accept it. When he was offered a knighthood lately he respectfully declined it. It is said that the ministers in England offered to give him a seat in Parliament and still he preferred to toil for his country by remaining in

India. One of our old boys who has seen him and conversed with him speaks with admiration of his humble manners and simple ways of living. Just before his death a physician advised him to rest, but he said that a nation's affairs could not be held up for the sake of an individual's health. He really sacrificed himself at the altar of his country.

(2) *His moderation in thought and speech.*

The moderate attitude of most of the Indian leaders at present is due to a great extent to the leadership of Mr. Gokhale. His moderation was the result of his careful examination of a question on all its sides. In his advocacy and in his criticism, he fully recognised and sympathised with his opponent's point of view. He never exaggerated anything and possessed the virtue of understatement which made his opponents respect his opinions, facts and figures. He never indulged in oratorical fireworks, so to speak, and his speeches were characterised by calmness, moderation and accuracy in thought and language.

3. *His patient and persevering study of problems.*

Mr. Gokhale had great mental ability. But there are hundreds in India who have the same mental equipment and yet Mr. Gokhale towered above them all. The reason was that first of all he was a student who devoted a great deal of time to the careful study of political problems. One of the rules which must be observed by those who enter that well-known institution founded by him, the Servants of India Society, was to abstain from writing or speaking in public for five years. As member of the Imperial Legislative Council he astonished the officials by the accurate knowledge he had of their departments, and

the facts and figures he was able to quote. These lessons from his life students ought to learn if they wish to serve their country. They may not become Gokhales; but they certainly will make their influence greatly felt if they follow these great ideals.



We feel it our duty and privilege to say a word of appreciation and farewell to the **Au Revoir** Principal and Mrs. Brown who are about to leave us for their native land on furlough at the end of this term. Mr. Brown has been connected with the College for the last seven years, having assumed the principalship in June 1908. Institutions are apt with the lapse of time to fall into narrow grooves, and it was well that Mr. Brown came to the College with new ideas and a new outlook. He came at a time of transition when the Indian Universities were being reorganised, and consequently when our College was compelled to take great forward strides to meet the new requirements imposed on affiliated Colleges. In these circumstances, the union of the Protestant forces was the inevitable course for Christian Colleges, and if the scheme failed, it certainly was not due to lack of energy or enthusiasm on the part of Mr. Brown. An important obstacle in the way of such a union was that, while the Indian authorities did not encourage us in our connection with them, the educational system of Ceylon was being cast into the melting pot, and no one knew what was coming. Mr. Brown had therefore to mark time, making the best of the situation. It was no easy job to guide the destinies of the College during such a period of transition and uncertainty. That Mr. Brown has succeeded in maintaining the prestige of the

College no one can deny. In fact, during his *regime* the financial position of the College has been greatly improved and the number of students has doubled. The improvements effected in the buildings, furniture and equipment are well-known, and we need not enumerate the many other changes introduced by him. It is sufficient to remember that he has infused a new spirit into the College. The enthusiasm and energy with which he carried out his several tasks, the liberal spirit with which he viewed and discussed College problems, his fine personality, and above all his good heart, have won the cordial esteem and respect of students and teachers alike.

It was very fortunate for the College that it had in Mrs. Brown a lady who possessed an earnest desire and an exceptional mental equipment to serve the College by being directly associated with its activities. Off and on she has come to our rescue by taking classes in mathematics and English. She was not only an experienced teacher, but one who had an understanding of the needs and requirements of the Tamil boy that was almost unique for a foreigner. As critic of the Brotherhood, a literary association in which she took sustained interest, the members have always had the benefit of her sound judgment and accurate knowledge. Her greatest task was her management of the boarding department which under her control was characterised by economy and efficiency.

We do not know whether Mr. Brown will return to his work in the College. Probably he will go back to Mission work. We feel perfectly sure that the readers of the *Miscellany* will cordially join in our wish that a *bon voyage* home, a happy and profitable stay in their homeland, and

a safe return to the land of their adoption may be vouchsafed to Mr. and Mrs. Brown.



Our readers will notice a new feature in our Magazine. We are planning to publish **Our Articles** from time to time short sketches of well-known gentlemen who were identified with educational interests in Jaffna and particularly with Jaffna College. Our object in doing this is to keep the memory of such men green in the minds of the growing generation of students. We have applied to the relations and friends of a few such to furnish us photos of these. We begin with Mr. J. R. Arnold who was both a Director and Teacher of the College

*Ignoramus*, in view of his stipulation in the last number, is compelled to write a second instalment of his "Why"s. May we ascribe his statement in the opening paragraph that people want to poke fun at his expense, to his ignorance? Professor Abraham's account of the astronomical phenomena of the year ought certainly to raise those who are wholly absorbed in matters terrestrial to matters celestial. The article on Nainative was written by one who was born and brought up in that island. The article will come as a surprise to many who never suspected that that little island was associated with so much history, tradition and legend. One point calls for comment. If any reader is disposed to question the writer's conjecture that the island mentioned in *Manimekalar* is Nainative, let him remember the writer's pardonable partiality for his native isle. The enthusiasm with which Mr. Cooke writes of his studies at Poona must convince every one that he is the right man in the right place.

## Why ?

### II

I was in hopes that I had proved my case—my stupidity I mean—to the hilt. But it seems that the Editor of this Magazine has been asked to persuade me to write again, and the *Ceylon Patriot* not only feels sure that I have not accomplished my object but that I will never be able to do so! Well, the fact of the matter is that some people take a pleasure in gloating over the misfortunes of others. If it will give them amusement to see me wallowing in the mire of ignorance, I am at their service.

My next 'Why?' relates to matters matrimonial. I see that present-day young men are getting to be a little restive that their elders do not allow them to marry the girls of their own choice. Westerners laugh at us in their sleeves when they happen to see a couple married. "These people," they argue, "never saw each other in their lives; yet they are undertaking to live together 'till death them do part'. When you choose your servant, your horse, or your bull, you are mighty particular. But in choosing your better half, you are taking a leap in the dark." They want young people to know each other and love each other before they get married. This argument certainly sounds very fine. But I must own that my skin is so thick that I cannot sympathise with this point of view. I argue in this way. The westerner's principle is, *Marry the one whom you love*; our principle is, *Love the one whom you marry*. Which is the higher ideal, pray,—to marry according to one's selfish whims and fancies or to undertake the sacred duty of loving the wise choice of those nearest and dearest to you? Do I hear you ask, "Do you find that in actual



practice people really love those who are imposed upon them by others?" Of course they do. You certainly did not choose your parents, brothers and sisters. I will answer the question yet more conclusively, by a counter question. Do you really mean to say that husbands and wives in this country do not love one another as much as they do in western countries? I do not want to add impudence to my ignorance by any reference to the frequency of divorces in western countries. According to a favourite proverb of mine, "the proof of the pudding is in the eating." Ignorant as I am, that test is quite convincing to my simple brain.

There, again, is the related question of marrying for dowry *versus* marrying for love. I will for argument sake, concede that when a man marries for the sake of dowry, the element of love does not come in, although I have shown above to the contrary. The decision will depend upon what you mean by love. If by love you mean the feeling engendered by personal beauty and outward accomplishments, then I prefer to have the dowry. I care more for utility than for your evanescent sentiment, for cool calculation than for sudden impulse. If, however, you mean by love something higher and nobler that knits soul to soul, then—why that of course goes without saying. But the trouble is—excuse me for saying so—I have the impression that in ninety-nine cases out of a hundred the former and not the latter is meant. Of course my impressions don't count.

Another question that has sorely tried me is the contention that an ideal couple should be similar in tastes, acquirements and even temperament. I beg to disagree rather violently. I have always thought that in the building up of a home, harmony is the essential. Now, harmony is the agreement of diverse elements. I prefer to have

the book-worm married to the clever practical wife. Two book-worms—why, that makes me laugh. I prefer to see the spendthrift coupled with the skinflint, the impulsive man with the woman the wheels of whose brain move slowly but steadily. Let the strong arm of the husband protect the frail frame of the wife. I am anxious to see the law of compensation in full operation in married life. I see people holding up their hands in holy horror at the wicked Bernhardian doctrine that the weakest nation should go to the wall. But they would without a qualm of conscience apply the same principle in advising the mentally, physically and spiritually strong to marry their likes, thus driving the weakest to the wall. The principle of give and take is much better for the progress of the human race than that of similarity. I have very often heard it said that a man engaged in intellectual pursuits should have a highly educated wife. I disagree. First, it is all the more necessary that the homes of such men should be provided with exceptionally good housewives. Your highly educated lady is apt to turn up her nose at household duties. Secondly, your intellectual woman is a pest to her husband. *Her* intellectual life and thought is acquired through books and the seclusion of the schools. *His* in addition, is acquired in the full stream of life or, to change the metaphor, in the thick of the fight by hard and bitter experience. Her help will often be pedantic impertinence and she will more often be a bore than a helper. Please do not misunderstand me. I am for giving a good education to women; but let her education be such as to make her sympathise in a *general* way with her husband's pursuits, and, more important than that, to fit her to be the queen of her home, the teacher of her children and the

counsellor of her husband. What I object to is the pedantic woman who thinks it below her dignity to mind the petty details of the home. Outrageously heretical opinions? I take refuge behind my plea of ignorance.

One thing more and I will be done for the present. Why do people say that the position of the woman in this country is not on a par with that of the man? I have always tried to understand the justice of the statement, but I could not, to save my life. To my mind, if any woman in the world possesses any rights and privileges it is the Jaffna woman. It is true that in matters pertaining to wider interests she allows the man to have his own sweet way. But in the home, she is the absolute ruler. The man may have his own advanced ideas about the ordering of his home and even try to enforce them, but he must ultimately yield to the gentle and firm pressure of his wife and let her have her own ways. I will illustrate. The husband may have absolute faith in European medical science and very strong views against quackery, and yet when the children fall ill there is nothing to prevent the wife from calling in the quack to drug them with his pills. The man may have only the previous week stormed from the public platform against superstition. But when it comes to the fixing of his daughter's wedding on an unlucky day, we will see who wins in the tug of war. The new bridegroom may have sane ideas about jewellery, but wait and see who gives the final orders to the goldsmith about the number of sovereigns that must go into the *thali*. The husband may form an up-to-date plan for his new house having regard to ventilation, light and such other modern ideas of

sanitation. But you should see how the plans are altered and re-altered to suit the notions of his wife. How, you ask, does a frail woman have so much power? She is in possession of a powerful weapon—passive resistance, the same that was used by Mr. Gandhi and his followers in South Africa. You will scarcely find a wife openly defying her husband; in fact, she pretends to leave everything to her lord. But she knows how to wear out his firmness and strength of will and ultimately rule the roost. If you want to find fault, speak rather of the Jaffna husband as being uxorious and wife-ridden. By the way, this accounts for the charge that is brought against some men living a double life, one on the public platform and another in home life. I hope I have made my point clear. In her own sphere, the home, she is the queen; but outside that she will even object to being consulted. Why then do people prate about the inferior position of the woman in this country? Foreigners, I suspect, come to this conclusion by misunderstanding the significance of certain customs and habits. For instance, the fact that a wife does not sit down to her meals with her husband and children may give a foreigner the impression that she is the servant of the home. But really it is the index of her loving unselfish service, the spirit that regards herself as the host and the rest of the family as guests. A European allows the ladies to walk ahead; the man of this country precedes the ladies. The idea of protection underlies both the customs; one is intended to guard the rear and the other to clear the way in front. My point is not that one custom is better than the other; I only want to show how easy it is to interpret such customs

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as the foregoing as showing the inferiority of women.

Excuse me if I depart from my characteristic modesty and from my policy of being on the defensive, and carry the war into the enemy's—pardon me for the word, I only mean the man on the other side—territory. It seems to my unsophisticated self that it is in Western countries that the woman holds an inferior position. How do you account for the large majority of the old maids there? There certainly are noble-minded women who have dedicated themselves to noble service. But in a majority of cases it is due to the heartless selfishness of men. There in England the suffragettes—by the way, where, oh! where are they now?—want votes. But I have a shrewd suspicion that what most of them want is not votes but—husbands. I can imagine you saying, What a combination of ignorance and impertinence! Very well, I will stop. I am a gentle creature and will not hurt anybody.

I think I have sufficiently aired my crude, conservative and, as you would say, old womanish views. I suppose I will have to give a third instalment.

*Ignoramus*



## *Astronomical Phenomena, 1915*

*By Allen Abraham B. A., F. R. A. S.*

### *1. Comets.*

(1) Delavan's comet. This was, as predicted before, a conspicuous object during the latter half of the year 1914. Though not equal to Halley's comet in splendour and in the amount of sensation created, it was so prominent that in some places people mistook its tail for the search light of an airship. Photographs of the comet show a nucleus and a double tail consisting of a long and

straight streamer about 10 degrees long and a broader, shorter and slightly curved one 5 degrees long making an angle of about 30 degrees with the first. Visually the shorter tail appeared brighter whereas on photographs the reverse is the case. The comet is now in the constellation Scorpio and is moving southward. During the year 1915 it will be an easy telescopic object. It will be within the range of large telescopes for several years. Its period has not been definitely determined through some astronomers have found a period of 64,000 years.

(2) Enke's Comet. This, as predicted before, reached perihelion on the 6th of Dec. 1914. This is its thirty-ninth return since it was first seen in 1786. The computed period of revolution is 3.3 years subject to a suggested progressive quickening of the speed and shortening of the period. As the perihelion occurred in winter, the comet was a fairly conspicuous object reaching the 6th magnitude in November 1914. A photograph showed a small tail one degree long. The comet is in Scorpio having traversed almost the same regions of the sky as Delavan's comet. It is very remarkable that the comets of the longest and the shortest known periods should make their appearance at the same time and in the same part of the heavens.

(3) Lunt's Comet. This was discovered by Dr. Lunt of the Cape Observatory in September last. It is known as Campbell's comet in America because it was discovered simultaneously by Mr. Campbell of Arequipa. It was also found independently by Mr. Westland of New Zealand and by Mr. Sola of Barcelona. It passed perihelion on the 5th of August 1914. It is now in Pegasus and can be seen by telescope only. This is the 5th comet newly discovered during the year 1914

(4) *Winnecke's comet* This takes its name from astronomer Winnecke of Strasburg who after finding it at its return in 1858, proved its identity with the one discovered by Pons in 1819. Its period of revolution is 5.8 years. It was observed at every return except at those of 1863, 1880 and 1903. In 1909 it passed through perihelion in October. Its return is due in the summer of this year.

(5) *Tempel's Comet*. This was discovered by Tempel at Milan on the 3rd of July 1873. It was observed again in 1878, 1894, 1899 and 1904. Since the period is 5.2 years, a return is due in the spring of this year.

(6) *Swift's Comet*. This was discovered by astronomer Swift on the 19th Nov. 1889. Though it has not been seen since discovery, its third return according to computation should take place during this year.

## 2. *Eclipses*

In the year 1915, only two eclipses occur, both of the Sun. Neither of them will be visible in Ceylon.

(1) An annular eclipse of the Sun, February 14. The annular phase will be visible in the northern part of Australia and in New Guinea. A partial eclipse will be visible in the southern part of Australia, in Java, Sumatra, Malay Peninsula, Mauritius, Madagascar and south-east coast of Africa.

(2) The annular eclipse of the Sun, August 11. The central line lies wholly in the Pacific Ocean. A partial eclipse will be visible in China, Siberia, Japan, the Philippine Islands and New Guinea.

## 3. *Planets*

(1) Mercury is a morning star until January 5, then an evening star until February 21, then a morning

star until May 1, then an evening star until June 27, then a morning star until August 14, then an evening star until October 22, then a morning star until December 16, then an evening star. Greatest eastern elongation from the Sun, February 6, June 1, September 28. Greatest western elongation March 20, July 19, November 7.

(2) Venus is a morning star until September 12, then an evening star. Greatest western elongation from the Sun, February 6. Greatest brilliancy January 2.

(3) Mars is a morning star throughout the year.

(4) Jupiter is an evening star until February 24, then a morning star until September 17, then an evening star. It will be in the constellation Aquarius throughout the year.

(5) Saturn is an evening star until June 28, then a morning star. It will be in the constellation Gemini throughout the year.

During the last week of March and first week of April, Mercury, Mars and Jupiter will be close to each other and during the latter half of April Venus, Mars and Jupiter will form a conspicuous triangle in the morning sky. In the middle of July, Venus will appear close to Saturn and in the first part of September, Mars will appear close to Saturn in the morning sky.

#### 4. *Meteoric Showers*

The following are the dates of the important showers of meteors or shooting stars with the constellation containing the radiant point of each shower.

Date		Radiant point	
January	2—3	-	Draco
April	20—23	-	Lyra
May	1—6	-	Aquarius
July	28—30	-	Aquarius



August	9—13	-	-	Perseus
October	16—22	-	-	Orion
November	14—16	-	-	Leo
November	17—20	-	-	Andromeda
December	10—12	-	-	Gemini



## *The Agricultural College at Poona.*

*By W. P. A. Cooke.*

[Three years ago the Government of Ceylon gave scholarships to four young men to go to Poona, India, to take a full course of training in the Agricultural College there with a view to promoting agricultural interest in Ceylon when they are fully prepared. One of the four scholars was William P. Amirtham Cooke who passed the Senior Local in Jaffna College in 1910. The following is from a recent letter written by him. Ed.]

The College is situated next to the Government House reserve area, north of the famous Fergusson College, just in the open facing the historic battle field of Kirkee, two and a half miles from the city proper.

During the three years that I have been here each day has brought me a new message, new ideas and new hopes. Perhaps agriculture more than any other profession makes its adherent a hopeful being. As our course of study is not well understood by many in Jaffna perhaps you would like to know what we are doing here. The final year is strictly professional, unlike the scientific first and second years. The only agricultural study we had in the first year was a study of the proper practical use of most of the foreign agricultural implements and all indigenous implements with a comparative theoretic study of their mechanism. In addition, we had a course of lectures in Geology which was supplemented by a tour around the southern Mahratta country.

The second year's work was again a course of

study in pure science. This year's study included in its curriculum a course in surveying and levelling (both theoretical and practical) and in addition engineering such as construction of roads and buildings, the working of oil engines, pumps, and water lifts. Here the first year's study of mensuration, trigonometry, mechanics and heat was of special help to us. We had also a detailed study of the indigenous crops and the various methods of their cultivation. The most interesting part of the second year's work was the cultivation of a one-tenth acre plot with our own hands, no outside help being given. The final year, as I said before, is given strictly to agricultural studies. Whatever scientific subject we take, deals directly with agriculture in one form or another. For instance, Botany is no longer a study of plant physiology, histology, anatomy and classification, but of plant breeding, plant diseases and horticultural practice. Chemistry is no longer a study of metals and non-metals nor of the thousand and one forms of the carbon compounds, but a study of soil chemistry, fertilizers, plant and animal chemistry and dairy chemistry. Entomology is no longer a study of the classification of insects, but a study of insect pests, their prevention and treatment. Veterinary science is no longer a study of the physiology and anatomy of ruminants and other domestic animals, but a study of the treatment and prevention of animal diseases, castration and simple obstetrics. We study climatology, specially the relation of climate to the nature of crops and the kind of agriculture, and weather forecasting. In agriculture proper, we study the principles of agricultural practice, animal husbandry, farm management and experimental methods; also agricultural economics, land tenure and so on. This

year's work is supplemented by one month's tour around the Presidency.

Several of my friends have asked me on more than one occasion, "What is there in agriculture to require any study?" I too had the same question in my mind before I came here. But now I find that a study of scientific agriculture enables one to produce the largest out-turn with the minimum energy and expense. The article in the *Star* about Mr. Scherffius' experimental work illustrates what I mean. Our cultivators think they have to water their plants frequently to grow their crops, and also their nurseries are subject to insect attacks; whereas Mr. Scherffius waters his plants once in four or five days and he has found out how he can prevent insects attacking his nurseries in future. Here on our college farm we are growing tobacco without any irrigation whatever and with no rain during its growing period. This is the advantage I think that science gives us.



## *Some Friends of Jaffna College* *I, Mr. J. R. Arnold*

Mr. J. R. Arnold, *alias* A. Sathasivampillay, author, editor, poet, and Tamil scholar was born in the parish of Manipay on Oct. 11th 1820. He received his early education in the English school at Manipay and later joined the Batticotta seminary from which he graduated in 1840. Among his teachers were the famous missionaries, Dr. Poor and Hoisington. Among his class-mates were Messrs. Nevins, Carroll, Evarts, Rogers and Stickney. Mr. Arnold began life as teacher of English in schools at Manipay, Uduville and Chavagachcherri. Later, he became the Headmaster of the

Uduville Boarding school. His thorough knowledge of Tamil made him sought after as a munshi, and for a great many years, in addition to his other duties, he taught various missionaries among whom may be mentioned Dr. Samuel Howland, who was himself considered an eminent Tamil scholar. Mr. Arnold's name is most closely associated in the popular mind with the *Morning Star*. He succeeded Mr. Carroll as the Tamil Editor of the *Star* in 1857 and continued in that capacity till the close of his life in 1896. He had a sparkling and humorous style all his own, and delighted readers with his bright comments on current topics. Mr. Arnold was the author of many works in Tamil, in prose and poetry, which were read eagerly by all people. Among his works may be noticed the following: *Tiruchatakam*, *Meyvethasaram*, *Tamil Universal History*, *Compend of Astronomy* in Tamil, *Nanneri Kathasangiragam*, *Pavalar Charitira Teepakam*, *Keertana Sangrakam*, *Vellai Anthathi and Kudumpa Tarpanam*.

Mr. Arnold took a prominent part in the establishment of Jaffna College as the successor of the Batticotta seminary and served for a number of years as a member of the Directorate. Subsequently, in 1881 he was appointed professor of Tamil Literature in the College and continued to serve in that capacity till 1892. The many students who have passed through his hands cannot but testify to his ripe scholarship, prodigious industry and interesting personality. The power of his memory was marvellous even in advanced life, and his estimate of men and things was accurate and deep. He had an exceptionally musical voice and it was a pleasure to listen to him in the class-room as well as in public meetings. The present writer had the privilege of sitting at his feet and found

him, as undoubtedly others did, quite a walking encyclopaedia of Tamil Literature and always ready with extensive quotations anecdotes etc to illustrate and explain his points. His enthusiasm for Tamil Literature was great and he drilled into the ears of his students in season and out of season the necessity of their cultivating their own great literature.

The young men of our land have many lessons to learn from his career. But we wish to emphasise the most outstanding of them. Mr. Arnold constantly strove to give to the masses in their vernacular the benefit of the knowledge and culture he received in the Seminary. His prolific writings are a proof of this. It is a deplorable fact that at present the goal of young men is to capture the best positions in the Government service and the professions, unmindful of the great debt they owe to their less fortunate brethren. How useful one can make himself to the masses and how much one can enrich one's own literature, may be learnt from this great man's life.



## *The Serpent Island*

### NAINATIVOE AND ITS TRADITIONS

*By K. Murugappah*

Southwest of Jaffna, guarded by the Islands of Leyden (Velanai), Pungudutivoe, Delft, Analaitivoe and Eluvaitivoe, with their several islets, lies the Island of Nainativoe famous in story and in song, and popular as a noted Hindu shrine. It is partly rocky and partly coral in formation. In size, it is not large, its area being only about two square miles. Its greatest length from north to south is about two miles, and its greatest breadth is one mile only. The island was appropriately called Haarlem by the Dutch, after their beautiful city of flower-gardens.

In ages long gone by—how long none can tell—this island was known as Nagadwipa, the Isle of Serpents. It was

fabled at this time to have been inhabited by Nagas who were supposed to be partly human and partly serpentine, living underground. They, being almost naked, had curved red lips, large bright teeth and a voice like thunder and were armed with the nose, and delighted in doing mischief. Athishisa, king of Nagaloka (settlements of Nagas), so the story goes, founded a shrine in the island in honour of Nagaraja-shvari, his favourite goddess. The following is a beautiful tradition handed down as to the origin of the temple of Nagammal which is the famous resort for pilgrimage of many thousands of Hindus.

An Indian merchant prince named Manaykan Chetty, on his way to Lanka, was brought to the northern shore of Nagadwipa by unfavourable winds. He met there a garuda (hawk) seated on a rock and a Naga coiled round another rock in front of the former. As he was able to speak with them, a conversation brought out that the garuda was waiting to seize and swallow the Naga, as he had fasted forty days and was very hungry. The merchant's prayer for mercy persuaded the garuda to release the cobra on condition that he should deposit in the island what he brought for merchandise as a recompense. Two rocks and a sand hillock in the northern shore of the island are even now pointed out as places connected with this story. Manaykan seeing a natural temple (underground passage of the ancient Nagas?) in the island, performed his ceremonies and worshipped the deity of Nagas. As he had no child then, he prayed for offspring and this prayer was granted for his meritorious act. On his return his wife was disappointed on finding out the failure of her husband's venture. But when at night-fall she entered into the house to bring lights, behold! she saw a bright star in the midst of the room. It was the gem of the cobra (people suppose that cobras have a gem in their crest) set free by Manaykan Chetty in the island of Nainativoe.

His only daughter was Kannaki, the chief character of *Chilappathikaram*. She was warmly praised by all who knew her for the charms of her person and the purity of her mind. Manaykan intending to prepare for his daughter a pair of anklets studded with cobra gems, wanted to get more gems through Meekaman, a brave general of the Chola King. Accordingly Meekaman with ships full of warriors came towards Nainativoe. Vedarasan, a Tamil chief, coastman in caste, residing at Delft (where is even now a ruined fort called Vedarasankoddoi) was the ruler of the forests of

Jaffna and the islands. A sharp engagement between Meekaman and Vedarasan took place lasting for days together. Veerananarayanan, Vilanguthevan, Porveerakandan and Erilanguvan, brothers of Vedarasan with their armies from various parts of Jaffna took part in this horrible battle. Both lancers and archers armed with swords discharged their duties faithfully. The spirit of devotion among the Indian troops was a powerful influence for increasing their fighting value. The waves of the sea on all sides were stained red with the blood of the slain. At last, the deity of the Nagas appeared to the queen of Vedarasan in a vision and said, "Be not afraid, I am your goddess of Nagadwipa. Cease your strife, for the Indians are my chosen people." Next day, therefore, Vedarasan proposed a treaty and allowed Meekaman to land in Nagadwipa. Performing ceremonies to the deity of the Island, they received cobra gems and returned to India.

The two Chetties Manaykan, Kannaki's father, and Machtuvan her father-in-law, were to build a big temple with seven court-yards at Nagadwipa. They invited a Brahmin-priest from India and dedicated the temple to Nagarajashvary. They prepared two beautiful cars, one of red coral and the other of copper. They seem to have left inscriptions on stones which are supposed to be accounts of the great Temple. The inhabitants of the island believe that they are descendants of Naina Paddar (Naina, a Singhalese word equal to Naga) the first Brahmin-priest of Nagammal temple. There is also a family with the designation of Rama Krishna Chundra Mudally, claiming to be relations of Thaninayaga Mudally of Delft. The Portugese, noted for their religious fanaticism destroyed the great temple and compelled all the Brahmins to join Christianity. Though there is evidence that they outwardly embraced the new religion yet they kept the idol of Nagammal within an old banyan tree and the two cars were cast into the sea. The present temple was reconstructed after the commencement of British rule.

All the great religions of the world are represented in the island. Besides the famous Hindu shrine, there is a mosque built by the Moors who come yearly to dive for chanks. The Christians have established a centre of worship. But where is the place for Buddhists? Has the island failed to offer Shri Sakyamuni a shrine? When the historical researches come to our support, we may glean, from other accounts the following facts about the connection of the is-

land with Buddha and Buddhism. It is said in the Buddhist writings that Gautama Buddha paid a visit to Napwdagia, preached his religion to the Nagas and settled a dispute concerning the sacred gem-throne. The profound Buddhist scholar, Cheetalaichathanar, in his interesting epic poem relates that Manimakali was removed to an island called Manipallavam, close by Ratnadwipa (Ceylon) and thirty yojanas south of Kavirippaddinam, where she saw the sacred seat of Buddha and that the Island was frequented by Indian merchant ships whenever they met bad weather. The term Padakuturai, the name of the ancient anchorage situated on the western coast of the island, suggests that it was in contact with Indian vessels which even today anchor at Nainativoe and set sail when they get a favourable breeze. I am not aware of the existence of Manipallavam anywhere else between Ceylon and India, as it is given in the poem, and it is so peculiar in matters of the boat route of Indian passengers and the interesting accounts given above, that the island is much more likely to have been Nainativoe than any other island we know of. Again, Manaykan and Machattuvan, characters of Chilappathikaram, were Buddhist converts of Kavirippaddinam, an ancient seat of the Nagas. The idol they set apart for worship in the great temple has at its back the hood of a five-headed cobra. The following is a quotation from "*Tamils 1800 years ago*":—"In the ancient sculptures of Ameravati and elsewhere which were executed more than eighteen hundred years ago, the human figures with serpent hoods spread wide at the back of them. Some fragments of the sculptures which were removed from the ruins at Ameravati may now be seen at the Government museum, Madras. In these sculptures, the Naga kings are distinguished by the hood of a five or seven headed serpent at their back, Naga princesses by a three-headed serpent and ordinary Nagas by a single headed serpent." A comparison of the *lingam* in Nagammal temple with the above statement induces us to believe that the idol denotes the King of Nagas, supporting the name generally used i. e. Nagathambirankoil. The name Nagathambiran is applicable to the Prince Siddhartha also as he was supremely revered by the Naga race. Besides, there is a piece of land called Buththarkoil (Buddhist shrine) near Nagammal temple, and the ruins of the shrine are now all cleared up. Anyhow we see a striking similarity between the Buddhist writings and the time honoured traditions of the land. The Buddhist influence in the island was once great but



afterwards was extinguished; but the old belief in the goddess Nagabooshani is unshakenly retained by all Hindu minds.

The greatest fame of Nagammal comes especially through a religious rite called Nagapirathisdai. It is celebrated for ten to forty days. People bring five-headed cobras made of stone or metal as an offering in order to expiate the sin that prevents them from having offspring. During the time of the annual festival, the island is so crowded that it presents the appearance of a very busy city.



## *The Expedition to Eluvaitive*

Our annual expedition to the island of Eluvaitive was made this time on the 27th of Feb. It was a clear morning and forty-five of us started with the purpose of preaching and visiting our school in the island. The members of the Missionary committee reached Kayts the previous day to make the necessary arrangements and send a telegram to the rest to start by early morning. We drove to Kayts from the College and reached there at 6 A. M. And after taking our morning tea we stepped into the boat at 7.30 A. M. The wind was favourable, the sky pleasant and the sea calm and within half an hour we landed at the fort. After spending a few minutes we again set sail and disembarked at 10.30 A. M. The children of our school who had come to meet us there gave us a hearty welcome. Then after a short prayer invoking God's blessing on the work we had to do, we marched to our school house, where Mr. J. V. Chelliah M. A., President of the Society, amused us by his witty and humorous remarks. After a while the children were examined in various subjects for awarding prizes. The satisfactory answers given by them showed how faithfully their teacher had laboured with them. Soon after that the children were fed by us and following that we had our breakfast. At about 3. P. M. we had sports for the boys and assigned prizes. Then at 3.30 P. M. we assembled together and after a short address which was delivered by Mr. J. V. Chelliah each of the students were given a cloth. Prizes for various subjects, singing, and sports were distributed while plantain fruits and handfuls of kadalay and sweets were distributed to all present. Then in the evening at 4.30 we divided ourselves into four groups and visited all the houses, in the island where we were received very kindly in almost every instance. The Gospel was received gladly and in many houses people had a better knowledge of God and Bible than before and several

promised to pray regularly. At about 6.30 P. M. all the band returned to the school and spent about an hour in singing, after which we had a Gospel meeting. Addresses were delivered by Mr. David Chelliah, the Mission munshi who accompanied us, and by Mr. J. V. Chelliah, which were listened to with much pleasure and earnestness by men, women and children. After dismissing the people we had our dinner and went to bed at about 11 P. M. Next morning the wind was unfavourable but fortunately enough we had a sudden change at about 11 A. M. and so we took our breakfast in a hurry and took boat at about 12 o'clock. The expedition was pronounced to be the most successful within our recollection. We arrived at Araly at 4 P. M.

J. THAMBYIAH AMARASINGHAM

SECY. Y. M. C. A.



## *The Governor's Visit*

When it was announced that we were going to have the pleasure of a visit from his Excellency Sir Robert Chalmers on Wednesday the 3rd of March. we were full of joy. We decorated Ottley Hall tastefully with flags, evergreens, palm leaves etc. We also decorated the path from the Principal's house to the gymnasium hall with paper flags, palm-leaves and plantains. At about 2.30 in the afternoon we were all gathered in Ottley hall awaiting the arrival of the Governor. He arrived at about 3 o'clock. First he visited the old Vaddukoddai Church, which perhaps is the oldest Church in the Island and was built by the Dutch. Having looked at the Church, he went to the College. He first went to see the Library with which he was very much pleased. In Ottley hall, he spoke to us at the request of the Principal. He spoke about the College saying that it was an old and famous institution and that its great traditions have to be kept up. He also wanted us to remember three things: (1) Be grateful to your teachers who have come from a distance to help you. (2) Be discontented until you get the best out of the opportunity given to you. (3) Help one another and do not be tell-tales. After the speech we all stood up and sang the National Anthem. Then the Principal showed the Y. M. C. A. tablet to His Excellency who after that visited the new buildings of the College. Then he went to the Gymnasium where the gymnasts showed their performances on the parallel bars, trapezium, the

ladder, the rings etc, while other boys went through their drill with dumb-bells and clubs. His Excellency was very much pleased with the performances and congratulated the College on its having such an excellent gymnasium and fine gymnasts. He also requested Mr. Brown to give us a holiday on Thursday. Then His Excellency went to his motor car, where three cheers were given as he left the College for Kayts.

C. Thurairatnam Chelliah.



## *Alumni Notes*

**Mr. D. R. Sanders**, who was pursuing his studies in Science at Trinity College has joined our College as a teacher temporarily.

**Mr. S. N. Nelson**, has proceeded to Calcutta to complete his B. A., work in Bishop's College.

**Mr. J. K. Kanapathipillai**, having completed the course at the Training College has taken up work again in the College.

**Mr. J. S. Navaratnam. B. A.**, Head master of Chavakachchery English School, has been added to our College staff.

**Mr. E. V. Nathanael**. has been appointed Station Master at Talaimannar.

**Mr. A. Ponniah**, Assistant Inspector of Schools, has been transferred to Jaffna from Batticaloa.

**Mr. A. M. Nathanael B. A.** of St. John's College, Jaffna, has been appointed Head Master of the Copay English School.

**Mr. Hitchcock** has been transferred from Colombo to the Jaffna Land Registrar's office as Head Clerk.

**Mr. E. S. Abraham, B. A.**, Head Master of Point Pedro English School, has been appointed Head Master of Chavakachchery English School.

**Mr. A. Appadurai**, who recently qualified himself as a Proctor of the Supreme Court and a Tamil and English Notary is practising his profession in Jaffna.

**Mr. Hudson Thambirajah**, has been appointed to be a Notary Public at Hatton and throughout the judicial division of Nuwara Eliya—Hatton. and to practise as such in the English language.

**Mr. P. Vytialingam, B. A.**, was appointed to act as Commissioner of Requests and Police Magistrate Point Pedro and Chavakachchery from February 20th to March 7th.

Mr. W. Duraisamy B. A., was appointed to act as District Judge. Additional Commissioner of Requests and Additional Police Magistrate, Jaffna, from February 20th to 28th and a few days in January.

**Obituary.** We regret to record the death of Mr. Advocate Sangarapillai B. A., which took place at his residence at Tellipalai on the 19th January 1915.

We are sorry to record the death of Dr. S. F. G. Danforth at Uduville on the 3rd March. He belonged to the very first class admitted into the College and graduated in 1879.

It is with deep regret we record the sad death of Mr. K. Ponniah on the 3rd March. He served the American Mission as confidential clerk to the Treasurer for a period of twelve years.

