

# *Jaffna College Miscellany*

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## EDITORIAL NOTES.

*(Only the Editors are to be held responsible for views expressed in these Notes.)*

### THE NEW WAY.

What is the function of a College Magazine? More answers are possible than one. Some hold that it should serve merely to ventilate the literary effusions of the students. This is a praiseworthy aim and we have no quarrel with those who think so. Others believe that it should rather aim at supplying its constituency with decent reading matter and giving to the friends of the institution a chronicle of College events. We are of this persuasion. But we recognise the educational value of having a journal where the literary aspirations of our students will find expression. To serve this purpose and to set apart the Miscellany for a different role, the College has been running now for some time a students' paper called, The 'Young Idea', to which we referred in our last issue. The task that the Miscellany has set before itself is to provide its readers with reading matter that will satisfy adult minds and at the same time keep the friends of the College informed of College activities. This does not in the least mean that we propose to be solemn, dull, and priggish. Serious indeed, we hope we will be, but not so solemnly serious that we will always frown on the pleasures of life, and adopt a humourless, fanatical, reformist policy. We trust we will smile now and again, when occasion arises.

### ADMISSION TO THE UNIVERSITY COLLEGE.

We are at a loss to understand the cry now being repeatedly raised by the powers that be in the Ceylon University College about raising the standard

for admission to the College. The London Examinations are the objective of this College; and the Matriculation standard of this University is the logical admission examination to an institution which is preparing candidates for the degree courses of this University. That the London Matriculation is an unsatisfactory School-Leaving examination is another story. But as a preliminary qualifying examination for admission to the more advanced courses of the University, it ought to suffice.

The fact is that, like the Secondary Schools in Ceylon, our University College is also a little too keen about the percentage of passes they secure year after year. Probably those to whom the College authorities themselves owe allegiance expect results and the University College tries to live up to expectations. That this is an unwholesome state of affairs is self-evident. Certainly the Professors and Lecturers ought to do their best for the students. But to have the whole educational policy of an institution dominated by the idea of the percentage of passes is unworthy of an institution like the University College. The complaint is made that not all who pass the Matriculation and enter the University College are intellectually competent to proceed further and complete the degree course. True enough. Is it not equally true of all education: that more seek it than are competent to face the ardours involved in such a process? The less fit are always left behind. But even these unfortunate ones, who do not complete the course they are eager to complete, are the better for the imperfect education they have had. The only achievement of many who seek education is the ability to affix their signature to documents. Even this is an advantage.

Likewise those unfortunate people, who leave the University College without passing even the Inter

mediate examination, cannot be said to have gained nothing during their stay there. A broader outlook in life, an intimate contact with some of the leading lights of Ceylon's cultural life, a familiarity with some great books, they don't ordinarily see, are not nothing.

Therefore, we do hope this clamour raised by the University College will go unheeded by the State Council and that as heretofore the London Matriculation will continue to serve as the entrance examination to the University College.

#### THE CEYLON UNIVERSITY.

A couple of years back Prof. Marrs in his Administration Report referred to the application made by the Batticotta Seminary (the predecessor of Jaffna College) to the Government for the grant of a Charter to establish a University in Jaffna; and, says the same authority, the Government declined to give such a Charter, for they said they were going to establish a University themselves. The centenary of the Seminary was celebrated at Vaddukoddai in 1922. Yet the University is as far being a fact as it ever was.

Is this not a truly Gilbertian situation? The Government wants a University; the people want a University. The authorities of the University College are all eager to usher in the dawn of a new era in Ceylon's educational history. The State Council too probably wants to establish a University. And some millions of Rupees have been ear-marked for the purpose. Yet there is not even a near prospect of one.

Presumptuous though it may seem, on our part, to venture to criticise the big wigs who are responsible for this mess, one thing we feel perplexed about. All the controversy about Dumbara or Colombo seems to us futile. We are not indulging in any visionary frenzy, when we say that once one University is established, others will and must follow. A good deal of the discussions about

the sites is vitiated by the tacit assumption that there should be only one University in Ceylon.

It seems to us logical that the first University to be established in Ceylon must be within easy reach of Colombo. But any effort to restrict the creation of other universities in other Provincial centres will be disastrous, and we are afraid, ineffective. Ceylon needs more than one University.

We are only too sensible of the harm that always accrues from people having all their education in their home towns, without ever so much as eating a meal from a home belonging to another race. It is truly a noble boon of education that people from different places with different cultural backgrounds, and with different prejudices, meet in the common pursuit of knowledge and realise the hollowness of their most cherished prejudices and the utter inadequacy of the conceptions of life they have been fondly clinging to; more ennobling than even this negative function of a seat of learning is the realisation of the bond of common humanity that makes us all kin.

We repeat, we are aware of the great danger of provincialism that will overwhelm the seats of learning that will spring up in the different towns of Ceylon. But we have no manner of doubt that all the evils of insularity and provincialism are to be preferred to the state of affairs where only those who can afford the luxury of an expensive education will receive education, while others will have to go with no education at all. It is a truism that a man who has worked for his degree in his home, for he was too poor to go to the College, is with all his faults a more desirable citizen than one who has not had any education at all.

Our claim briefly stated is that even the somewhat inferior education that the provincial univer-



sities give is to be preferred to no education at all. If, as we fear, on the establishment of the University, an effort be made to centralise all higher education in this institution and to stifle all attempts to establish universities elsewhere, a great national wrong will be done. That there are people, who cannot afford to keep their children even when they are given scholarships in a place like Colombo, is a fact. And the interest of such as these should not be overlooked. A strictly unitary University refusing recognition to any other institution aspiring to do university work will be compelled to unbend before long. Further we are confident that the evils of provincialism which we do not in the least underestimate can be mitigated, if not wholly obviated, by taking thought thereof. Scholarships, exchange of Professors, or affiliation of all provincial universities to the central institution are some of the devices that may be adopted to minimise the evils of provincialism.

Before we finish this note we will dwell for a brief while on the fallacy that lurks in many of the arguments advanced against the immediate establishment of a University. The bogey of unemployment is pressed into service and a very fearful picture is drawn of a state, when because of the disgruntled youths there will be turmoil and tumult in the land. By some inscrutable logic, people seem to think education—and higher education especially breeds unemployment. Unemployment is a world phenomenon today more because of industrial innovations than because of education. Education true to its purpose awakens discontent, which is an indispensable prerequisite to all progress. So what education does is not to increase unemployment but to proclaim its existence and the happy people who preside over the destinies of nations ought now and again to be stirred out of their complacency, so that they may

doubt whether after all everything is all right in this best of all possible worlds. We admit that education unhinges some people who not content with the lot of their forebears aspire to higher forms of work and find themselves at sea. This is inevitable and not always blameworthy; and such people do not constitute the majority of the unemployed in any country. Then, by this same mysterious logic people seem to argue that in a world groaning under unemployment, one's prospects of employment are better, if one remains uneducated. These are days when Matriculates and Intermediates are seeking work as office-peons, and Laboratory servants. So, it would seem that today, if you want to find some work to do, you must have more education than the other fellow, for most employers have, perhaps foolishly, a prejudice in favour of the educated applicant.

PROF. SIGMUND FREUD.

"If Paul of Tarsus were to pay us a visit today as he did to Athens, nineteen hundred years ago one can imagine him saying, 'Ye men and women of London, I perceive in all things ye are too Psychological.'" So says the author of a review in a recent number of John O' London's Weekly. Though this is true of London, we believe it is truer of Vienna today, for it is the home of Sigmund Freud, who is, without a second, the most prominent figure in the Psychological world today. This world famous Psychologist has recently completed his eightieth year and this occasion has been seized by his admirers of many nations to present him an address. Among the signatories are such names as H. G. Wells, Thomas Mann, Romain Rolland, Julian Huxley.

After the storm that raged against Darwin when he enunciated the theory of Evolution, we believe

no man has faced so much obloquy for proclaiming something that he regarded as a scientifically demonstrable truth, as has Freud. The parallelism between Freud and Darwin can be carried a little further; for though the Doctrine of Evolution as enunciated by Darwin has been modified in some important details, yet the principle remains even today one of the most vital of Philosophical and Biological notions. Nor do we see any signs that it will yield its pride of place to another soon. So, Freud's notion of the central importance of sex (signifying thereby practically all the emotional equipment of the Psyche) has, we believe, come to stay. According to Freud, practically the whole tone and timbre of human personality derive their potency from the sex instinct. Freud has himself in later years greatly modified this somewhat bold statement. But the basic assumption remains unaltered. When the world, both learned and unlearned, turned against him in fury at what they deemed a dragging in the dirt of their holiest affections, Freud simply said such reception was the strongest proof of the truth of his theory. Freud's title to fame does not rest merely on this new Psychological Theory. Psychotherapy, Psychiatry are words common enough today. Freud is the father of this new branch of medicine where mental and bodily ailments are traced to Psychological causes and cured by Psychological means. The war brought in its train many a mental and physical derangement that was the despair of the orthodox physician, who regarded the body as the seat and source of all physical ailments. This was the opportunity for the Psycho-analytic School, for through many convincing cures, they brilliantly vindicated the truth of their Doctrine. After meeting both scorn and opposition for a number of years, Psychiatry is fast ceasing to be a fad and a fashion and is on the high road to becoming a very respectable science.

## THE ANATOMY OF FRUSTRATION.

"The Stupid can co-operate loyally upon immediate objectives; the Intelligensia, it seems, cannot". This is as good an answer to the problem of Frustration, as we can find in the course of these thought provoking articles by Wells, which we referred to in our last issue. Man's endeavour to establish a new World Order has always remained a Frustrated dream, because the salt of the Earth are but a handful and even their healing virtue is too often found adulterated by meaner impulses. Wells does not go on to tell us why the Intelligensia do not co-operate loyally, while the Stupid do. Is it not because the stupidity of the stupid is an unadulterated stupidity, seeking but immediate satisfactions and remaining content therewith, while the aspirations of the Intelligensia refer to ultimate ends, which are on that account difficult of accomplishment and the intelligence of the Intelligensia is never a "*lumen siccum*"? Its fruitfulness is always hampered by the inevitable environment of stupidity, against which it is seeking to assert its power.

The Divisive thought-categories yet holding sway over the human mind, Wells regards as another impediment to the coming of the Kingdom of Heaven, for, whatever he may call it, the end that Wells has in view is a Humanitarian Utopia, embracing in its sweep the whole planet. Therefore, he will have all of us take a planetary view of life, out-growing our parochial loyalties, and now that we are men, putting away all childish ideas, like Nationality and Race. Even our conception of Immortality must change. Wells is pleading for what he calls a "Merger Immortality", a doctrine closely reminiscent of Vedanta, which declares that the ultimate destiny of the Jivatman is to become one with the Brahman. We must literally lose ourselves and merge ourselves in Man (spelt with a capital) which

we are assured is a super-individuality and not a super-Individual. That, psychologically speaking, identification of ourselves with some great cause is a process, bearing immense possibilities of enrichment, is an undeniable fact. And we have no doubt that this implication of "Merger Immortality" is not absent from Wells' mind. One other point we will notice before we take leave of this fascinating theme. In his article on the History of Persecution, Wells says in effect, that some group of people, there always are, who are asking for persecution and getting it. He speaks of the Jews as a race dominated by a tradition of acquisitiveness. "They are more alert about property, and the power of money than the run of mankind. — He (the Jew) grips the property, he secures the appointment: the Gentile is robbed of opportunity by all this alertness. He is baffled and gives way to anger." We are sure, we have heard all this nearer home. Substantially the same charges have been made against the Indian labourers in Ceylon, of the Jaffna Tamils employed in Malaya, and the few Sinhalese settlers that are now found scattered in the Jaffna Peninsula. Many causes contribute to this phenomenon, which has aptly been called "A Minority Complex." Paucity of number tends to foster a defensive and suspicious attitude. Absence of social intercourse and obligations creates an effective barrier between the minority and the rest. Money making becomes an all absorbing pursuit, for there is nothing else to do, since your neighbours are not neighbourly. The other side says "This opulence of the strangers in our midst is a sore vexation, for we want to enjoy life and take things easy, but the inhuman industry of these strangers is so amazing that we have, willy nilly, to better ourselves and make some show of effort, if we want to live at all. But things are going too far and this nerve-wracking nuisance must be got rid of. So let us have a pogrom".

So the vicious circle works. Humanity sinks to Barbarism. So, Anti Semitism, on ultimate analysis, boils down to nothing more than the Anti-alienism, exhibited by primitive tribes and primitive individuals. In the so-called civilized communities too, Anti-alienist violence, fanned into flame, by other prejudices equally potent breaks out frequently, for our civilization is yet little more than a veneer. "If the Tiber rose to walls of the city, if the inundation of the Nile failed to give enough water, if the Heavens did not send rain, if an earth-quake occurred, if famine threatened, if pestilence raged, the cry resounded "Throw the Christians to the lions." The foregoing quotation from Tertullian needs no comment.

We must say that we are some-what sceptical of the validity of Wells'-or Steele's-view, that the persecuted almost-always deserved the persecution, for their adversaries were driven to take extreme measures, to preserve institutions and beliefs really precious to them. There is the obvious retort that those that suffered persecution also underwent all those tortures in defence of beliefs and institutions really sacred to them; and who can sit in judgement over the merits of the two parties? Moreover, without doubt, the most powerful argument against persecution is its futility. 'The blood of the martyrs' becomes the seed of the Church, for opposition always has a way of stiffening people's backs and hardening their resolve to stake their all in defence of their conviction. Not all martyrdoms of history occurred for causes that were worthwhile. Many people there are who enjoy martyrdom, though this may seem strange doctrine. Persecution often makes people ask, why all this pother to crush something they pretend to despise? And the patience of the martyrs often dumbfounds the spectators, who are led to believe that people who could suffer so patiently, must be possessors of some super-human

secret, that makes them indifferent to physical suffering. Thus new strength accrues to the persecuted cause. Therefore, we would say that the worst indictment of persecution is that it never succeeds in its objectives and too often enhances the strength of the cause it sets out to crush.

### THE BICKNELL SILVER JUBILEE.

The '*Monumentum aere perennius*' (memorial more biding than bronze) that Mr. Bicknell has built unto himself is the New Jaffna College. We personally do not believe that the greatness of a school is reflected by its architectural achievements. So, when we speak of the New Jaffna College, we do not refer to the new buildings that the Bicknell regime has piled up in the campus. The present writer's association with Jaffna College coincides almost exactly with the second and more fruitful term of Mr. Bicknell's association with Jaffna College. And hence we speak with authority when we say that the twenty years from 1916 to 1936 have been a period of intensive dynamic expansion for Jaffna College. A vital personality himself, radiating energy wherever he is, he has consistently weathered many a storm of opposition from well-meaning friends of the College, and has carried the College from triumph to triumph. We are sure we will be pardoned for referring to an episode that has now passed into history. During the early years of his Principalship, Mr. Bicknell threw the doors of Jaffna College open to those less fortunate people of Jaffna, called the depressed classes. Only those of us who were at College then, know what heroism was needed to face the situation that developed immediately. Things have changed so much since then, that, now at Jaffna College, we do not know if any of our boys are of this class. If any of our readers think that we are going into heroics over an innocent act of deferred

ustice, we would like to tell them that this act of common Humanity yet remains undone in too many schools.

It is a literal truth that every activity in Jaffna College has been enriched by Mr. Bicknell's personality and it is difficult to single out anything as particularly his achievement. '*Circumspice si monumentum quaeris*'. So we shall conclude this appreciation with the hope that the Jubilee celebrations will be for Mr. Bicknell the beginning of a new spell of richer service for Jaffna College, and that both he and Mrs. Bicknell will continue for many more years to give of their best to the College.

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## CAMBRIDGE

BY EX-RESIDENT.

Since this article appears in a magazine of an American College it is necessary perhaps to explain that Cambridge means Cambridge in Cambridgeshire, England. Everyone has heard of Cambridge in America where exists another famous educational establishment.

The main difference between Cambridge and other places is, of course, that the others provide Instruction whereas she provides Education too. Instruction can be provided everywhere—even by the Correspondence Colleges. But providing education is much more difficult and the only thing we can say about it is that there are some places like Cambridge, which have grown up and evolved through the Centuries, which seem ideal for the purpose, just as the Parliament and other Political institutions have evolved to be the ideals of Democratic Government.

One of the things insisted on at Cambridge is residence. You are not permitted to go up for a de-



gree unless you have been in residence nine terms within the University limits. Dinner at the College Hall for a specified number of days in the week is insisted on for everybody. The reason for this insistence on residence is that Cambridge believes that one cannot pursue a higher course in the study of one's own branch of learning without knowing what is being done in other branches. It is indeed impossible to do any great work unless one gets the correct perspective of the various studies in relation to one another. Education of this sort can only be provided at a Residential University where students pursuing diverse subjects are necessarily brought into close contact.

The newcomer to Cambridge is bewildered by the number of rules and regulations he is expected to live under. His tutor, if he is a kind man, will explain to him that most of them do not matter, and that even the "dons" themselves are ignorant of the existence of some of them. If the newcomer is of an inquiring tone of mind, he may even discover that he is permitted a few privileges which are not normal to one of this age in the outside world. For instance, the scholars of a certain College are permitted to play marbles on the steps of the University Church; while those of another can practice archery in Pety Cury (a busy thorough fare in the Town). I do not know whether the humble enquirers into privileges like this ever had a chance to put the result of their researches into actual practice. Even if they did, it is to be doubted whether they would have been allowed to go off scot-free. The authorities while believing entirely in a liberal form of education do not believe that the student's valuable time should be spent in such research.

Cambridge being a University town, there is practically no one resident there who has not something or

other to do with the University. Shopkeepers, landlords of lodging houses, laundresses, etc., would find themselves suddenly with no employment at all, were some unseen hand suddenly to waft away the Colleges with their dons and undergraduates. These humble people are just as interested in the happenings of the University as the students, and are as ready to take up cudgels to prove the superiority of their University.

Undergraduates form more or less the floating population of the town. They come and spend their short span of three years there, and the University knows them no more. The dons or fellows of the Colleges are more or less permanent residents in the Colleges. Ancient charters ordered them to eat and sleep in the College and to remain unmarried. The rules have however been relaxed of late and now the fellows are not expected to spend all their nights in College, nor are they expected to remain single. Numerous examples of the old don are still extant however—real moth-eaten types who spend years and years poring over their books and who only take a compulsory vacation for two weeks for the yearly cleaning of the College premises.

The Proctors are a body of people elected from among the dons of the Colleges and responsible for upholding the authority of the University. There are a few rigid rules such as wearing a cap and a gown after dusk and not being found in places declared "unlawful" by the authorities which the undergraduate has to follow. After dusk, each Proctor walks about the town accompanied by "bulldogs"—College porters in the traditional costume with top-hats and tail-coats. If the Proctor catches a delinquent he promptly demands from him his name and College. The next day he is called up and dealt with. Fines are the usual thing, but there are certain offences which might involve being "sent down" from the University. The

culprit is sometimes given a "dog's chance" to elude punishment by taking to his heels. But woe be to him if he were eventfully caught by the "bulls", for then the fine is doubled! Need it be stated that the bull dogs are chosen for their athletic prowess.

No description of Cambridge will be adequate without a mention of the "bedmakers" or "bedders" as they are usually called. Most of the time the "undergrads" are in residence in licensed lodgings in the town, but a year or so they are put in College rooms. The ogres that clean, dust and sweep these rooms are called bedmakers. Knowing the effect that the rigours of academic seclusion have on the young, these bedders are chosen out of the most ugly and repulsive creatures of the female sex—probably the only instance where ugliness is a qualification. The writer thinks that he alone of the students from Ceylon was fortunate in that he had a bedder who was beardless, and still had a tooth or two left, in her head. However, it must be stated that once you have got over the shock of their ugliness, these bedders turn out to be remarkably good creatures, and are of real service in getting breakfast, etc. and attending to your comforts.

For the normal undergraduate at the end of his three years' course the formidable time is when the "Tripos" looms near. From the care-free and easy life which he hitherto has pursued he now separates himself. He is not "at home" to any of his friends. His doors are locked and double-locked; in common parlance he "sports the oak" and in retirement he tries to wrestle with his subject. And then—unless he were to go mad in the meantime—he takes up his examination.

One boast that Cambridge makes about herself is that every student finds his own level at Cam-

bridge. Just as our undergraduate can join the gay set and spend £2000 a year, or occupy humble dwellings, have poverty stricken companions for himself and get on with £200 a year, so also can he order his mental fare likewise. For those whom the possession of a degree means livelihood, the question of a class in the Tripos is very important. Others may be satisfied with a pass degree. Similarly you can take a part in active sports with the ambition of getting a "blue" or you can thoroughly ignore that side altogether.

The oldest College is Peterhouse founded in 1271. But there is reason to believe that the University dates back earlier than this, certainly to a time earlier than the reign of King John. The Colleges were founded from time to time and were each endowed for maintaining a Master and Fellows. It is interesting to note that undergraduates, whose number now looms large, were not in the original picture at all nor was their existence contemplated by the founders. The Colleges merely existed as centres of learning. Later, some students were taken in with whom in return for some services the fellows were prepared to "read" for a few hours a week. This is the origin of the word "Reader" which survives to the present day.

The popular superstition about Cambridge is that it evolved naturally out of the monasteries which in ancient times were the centres of learning. Nothing is further from the truth. Actually Cambridge was a reaction from the monastic ideals, and gave an opportunity for those who did not want to accept the forms of the Church, and the rigid code prescribed for the monks, in order that they may pursue their studies.

One hears much these days about the new Ceylon University. People talk about it as they talk

about building a house or digging a well. No University can be obtained ready-made. The best thing is to start it and trust to it that with the help of its Professors and Lecturers it will evolve into something that will help to remove the feeling of inadequacy that we have about Ceylon Education as a whole. A prominent educationist once spoke of the need for a centre of learning in Ceylon, and spoke of the hydrostatic pressure that such an Institution will exert sending the vital streams of its energy far and wide and even into the humblest homes. A University is not merely a place where graduates are produced. It is first and foremost a centre of culture.

The thing that strikes one about the University Scheme is the amount of Government control that is proposed to be exercised over it. Such a procedure will be strangling the infant University at its birth. You cannot run a University by General Orders, or found it on Financial Regulations. For instance, it is proposed that every aspirant for a Professor's post in the new University must be above a certain age and be compulsorily retired at the age of fifty-five. This would be to assume that professorial intelligence will dawn suddenly on a man say at thirty, and at fifty-five will be snuffed out of him like a candle. Niels Bohr, when he started his celebrated researches into the quantum theory, was yet an undergraduate at Cambridge; on the other hand there are 'dons' at Cambridge, who are still prosecuting research at the vigorous age of eighty. Another thing they seem to want in Ceylon seems to be administrative ability—as if the exercise of professorial functions involves the ability to control a large labour force, or to run a successful business organisation. Were such a test imposed in England, I fear that the Universities of England would

suddenly find themselves denuded of their staff, and no doubt will have to draw, from these benighted shores, officers of large administrative experience, and no doubt eminent intellectuals like Sir J. J. Thompson deprived of their living on the score of administrative ineptitude will have to beg for places left vacant by the others.

The greatness that is Cambridge is the complete freedom of expression given to the younger members of the University. It is there perhaps that they really find themselves. The tutor treats your aspiration to higher knowledge with sympathy. While you are discussing with him, perhaps you feel diffident to put your views to a man whose fame is ringing over the five continents. But he soon puts you at your ease. And under such kind and benign treatment your mind blossoms out, and you discover in yourself things "rich and strange" whose presence you have not even suspected before.

One of the most amusing things at Cambridge is to attend the terminal debate at the Union Society where the policy of the Government is discussed. The debate that "This House has no confidence in the present Government" brings at least a Cabinet Minister from Whitehall to defend the National Policy. It is worth a lifetime's fun to hear the proposer a stripling of a lad still in his teens, tackling the august Personage, "Can the honourable gentleman tell this House why so many cruisers were laid in such and such a year? Why was not the promise to such and such a Power kept?" It is still more gratifying to hear the august visitor explaining humbly to one who might have been his grandson why he did these various things.

As all articles do, this must end sometime and that too on the right note—Woman. It may seem

strange that such a progressive University should bar its gates to women. As a matter of fact, women *are* allowed into Cambridge at lectures, and permitted to sit for their examinations. They do not formally receive their degrees at a Convocation of the Senate and no doubt this also will come in due course. The main reason for this is that, as I stated before, tradition counts a lot at Cambridge, and traditionally women are not entitled to full privileges. Excepting for some women like Mme. Curie it is safe to assert that women have not so far shone very much in the intellectual sphere. This is not due to any inferiority in their mental make-up but because social life and obligations, even in the West, tied them to their homes and did not allow them freedom to prosecute their studies. But there is little doubt that when the voice of these daughters of Eve is so insistent that it can no longer be ignored, Cambridge will welcome them, and what is more important, will treat them with the same treatment that is meted out to the other members.

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## ADVENTURING IN VILLAGES ABOUT DEVAKOTTAI.

By RALPH RICHARD KEITHAHN.

"Rural Reconstruction" is "in the air" today no less in India than in other parts of the world. Our great pioneer, Mahatma Gandhi, leads private groups in giving his time, energy and resources to this fascinating work, while, on the other hand, almost every day the papers tell us of some Government interest and action in the villages. The rural leader is indeed in a challenging work.

Devakottai is almost opposite Jaffna, across the channel, in the Chettinad of South India. It is but

20 miles from the sea. 60 miles onward we come to Madura, the "capital" of the Tamilnad. As the Chettinad has been the "summer home" for "bankers", it has been naturally somewhat isolated from the streams of modern Indian life. Hence, when new thots flow in there is reaction. But recently, our Bar Association voted to have separate water-pots for Non-Brahmins. And when a Non-Brahmin drank from the Brahmin pot there was much concern. In the villages we find even greater reluctance to change with the times. The Chettinad Harijan-Nattar conflict is known throughout India by the reformers. It is such a place which provides the background of the experiences shared in this paper.

As my wife and I are of the rural communities of Central United States it is natural that our interest is with the tiller of the soil. For many years we have been interested in Indian villages. Therefore, when word came that the Mission Board could not send us back to India we started at once to seek other channels of return. We sensed that we might thus render a greater service to India. We also believe that this is a problem of the farmers of the world - that eventually the farmers must solve their problems together. Half of the people of the world, one billion, are of the country-side. When they realise their strength and importance as those who provide the food of the world, only then can they truly and successfully take their proper place in a world economy and life.

Moreover, the village-man, the toiler with nature, is fundamentally religious. His religion is very simple but nevertheless real. In it there is a profound sense of his dependence upon God. There is a feeling of brotherhood expressed in selfless hospitality. His religion, in India, is more often animistic, certainly very elementary, although it goes by many names.



Whatever the name we feel the foundations are one and that we should try to build a unified structure thereon. In other words our rural program will be fundamentally religious but never sectarian.

The genius of the Indian village of the past has been its unity. Much can be said of the oppression and injustice of that system especially when we think in terms of the outcaste or the "Cheri". Nevertheless it is a tragedy that certain modern forces, as Christian Missions, have tended to destroy this desired unity. We would try to maintain the unity of the village, and, at the same time, try to remove the injustices of the present village system. Only a united village will be able to solve its problems.

Any work that is done in the village must be truly indigenous. No hurried program brought in from the outside, pushed on with unlimited resources of others, will ever succeed in the real reconstruction of the village. The reconstruction of the villager is fundamentally a character reconstruction. That will only come when the villager feels and understands and loyally supports any changes to be made. The program must be *his* program. Decisions must be his. The work must be supported by him. Any help from the outside, whether material or personal, will be but to assist the villager who has been painfully exploited in the past and present and is woefully deprived of resources to carry on his own salvation.

But we must not bore the reader with our ideals. Enough has been written, I believe, to give an idea on which road we are travelling. There will be more interest in the work itself. Therein our ideals, purposes and methods will be further revealed. In December, at its biennial meetings, the Council of the Federation of International Fellowships of India, at our request, voted to give their support to this

rural work." An All - India Advisory Committee was appointed and the local Chettinad Fellowship was asked to form a committee to supervise our work. The latter was done at the January meeting. Thus the project is now definitely under an inter-religious organisation. Hindus and Christians in particular are co-operating on an equal and trusting basis in a very significant effort. More than that, there is co-operation with every local organisation working for the good of the villages: Government, Harijan Seva Sangh, Missions, and the All-India Village Industries Association.

In March, village work centering in a dispensary, was started at Sarguni, a Roman Catholic centre, with a hundred villages in the near vicinity. Although present co-operation is not at all what we would wish for, yet we feel that unusual results have come to pass even in the first month. Ten years ago a nearby Protestant Mission counted its converts from Hinduism, Mohammedanism, and Roman Catholicism. Today within that same Mission area Catholics, Protestants, Hindus and Mohammedans are co-operating unofficially. As the work has just begun little can be said about it. But there is a feeling it has much to offer for the future.

During the first few months after our return to India we wandered through villages getting acquainted and helping as we might, especially through agencies already working in the village. In October an accidental fire burned most of the Cheri at A ——. We offered our services in securing aid from friends and the Government. Harijans, Hindus and Christians, were helped with food for two weeks. Government, through the District Collector, gave a grant of Rupees 15 per house. It was suggested that some of this be set aside to start a Co-operative Society. This has been done and during the coming year it is hoped to use

this in promoting subsidiary Cottage Industries in that village.

At P—— much time has been spent in promoting the Harijan Schools and seeking the co-operation of caste people who oppose the work at every turn. The school was completed by the poor Harijans. A small teacher's house was built in spite of the Headman and caste people coming to the Cheri to provoke a quarrel. They furnished a thrill by threatening to carry off the "missionary". But after a few tense hours the building was completed. Then came a month of strict boycott. Shops and the "tank" were closed to the Christian Harijans. Caste leaders tried to divide the Cheri by giving orders to Hindu Harijans to boycott all Christian activities. But when only 3 or 4 children came to school the teacher turned his attention to village cleanliness and sanitation. A month ago prizes were distributed to the neatest and cleanest homes. A new pride in their own part of the village has come to the Harijans. The children have returned to the school! The teacher admits he was not over-patient. Meanwhile we await the co-operation of the caste people.

At K—— most of the time of the past months has been spent in trying to get the Harijans and Nattars and Chettiar landowners on a friendly and co-operative basis. We maintain the principle of love and humility and forbearance in this work. In September the Christians at K—— said that if such was our religion they wanted nothing of it. For two months no leadership was given but then a group came saying that they were ready to co-operate. Six weeks ago, at a morning service of worship half a dozen Nattars were present. Last week I found three Nattar children in the Cheri school although they had one of their own. Conversions disrupt the village but

methods of love may cement these differences again and village unity may result.

We have been grateful for Devakottai leaders' co-operation. Advocates - Brahmin, Non - Brahmin and Christian, have gladly given their co-operation and freely in village difficulties. A number of times Hindus have taken me to the village to help in the work. A Hindu Advocate walked with me 15 miles one Sunday to help settle village disputes where Christians were primarily involved. Another evening a leading Brahmin lawyer took a group of us to a caste - ridden village to help the lot of the Harijans and secure co-operation in the school. Another busy Brahmin lawyer has given Rs. 100 and promised Rs. 400 more for village industries this year. This is miraculous, we feel, coming within a year after we have returned to India. We believe there are unlimited resources as well as unlimited problems in this work.

And what of our hopes! Within another year we hope to have at least one Hindu and Mohammedan co-worker with us in this village work so that the effort may be fully on an inter-religious basis. We believe that religious education is fundamental and that a follower of a particular religion should teach his own religion although some teaching may be given in other religions also. It is hoped that there may be some central home for the workers where we may live in happy and close fellowship and friends may come for a Retreat.

An attempt will be made to promote Village Industries to the utmost. Already weaving looms, rice - hulling machines, etc. have been bought to secure home industry in leisure moments and the use of healthier foods as unpolished rice and green vegetables. Finally, some are interested in a Consumers' Co-operative at Devakottai and such must be started

not only to supply our needs but also to co-operate with the villager in supplying him with a steady and reliable market.

Thus has begun another humble adventure in village pioneering in one of the most needy centres of India. We trust its leaders may give their all to its success and many friends may co-operate as they can. Our prayer is but this: May the coming years be as fruitful as the first year has been!

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### **ECONOMICS—A SCIENCE OR A CHAOS?—**

By PROF. K. S. SRIKANTAN, M. A., F. R. E. S.

An article like this from the pen of a confirmed Economist would naturally be symptomatic of a bolt from the blue. It is, however, to be admitted that the votaries of the science have not yet satisfactorily justified the need of the subject. In fact there is hardly any economic doctor who has rightly diagnosed the present disease and much less suggested a suitable remedy. "Economics" says Span, "aware of its own poverty and perplexity, is degenerating into jurisprudence, or even mere book-keeping, having little more to offer than useful description of Economic fact. H.G.Wells is therefore right when he writes 'the Economists have produced a literature ten thousand times as bulky, dreary, and foolish as all the outpourings of the medieval school men.' The world is so full of his uncertain conclusions that nobody considers an Expert Economist's prophecy as anything better than the prognostication of a quack astrologer." Says Mr. T. S. Elliot; "I am not convinced that the accomplished Economic specialists of the Harley Street of Finance always know what they are about, themselves. I have served my own apprenticeship in the city; endeavoured to master the 'classics' of the subject; have written or compiled articles on foreign Exchange, which occasion-

ally met with approval from my superiors; and I was never convinced that the authorities upon whom I drew or the expert public which I addressed understood the matter any better than I did myself—which is not at all." The shrewd Economist therefore has begun to speak in riddles. No less a Professor than Irwin Fisher announced on an October-day in the year 1929 that the market was not inflated; stock-prices were not too high. But on the very next day following, the stock-market broke and financial values to the extent of 5 million dollars were wiped away. Several economists have also been responsible for unhealthy speculation in business. In the words of Mr. Flynn, "From all these it may be seen, first that the experts denied that a slump was coming; second, that a slump came; and third, that all first aid methods were unavailing." One need not be surprised therefore when the public look upon the economists as men who are determined to deceive the public with a plethora of unbaked theories. For some reason or other, we have slowly been conducted into such a state of affairs that in the lap of plenty we have agreed to starve. "And the science of Economics, as usually practised, does certainly seem to be there merely in order to confuse us and to throw dust in our eyes."

Economics almost appears to be a chaos when one takes into consideration the almost diametrically opposite opinions given by experts on the same topic. *Inflation* and *deflation* are terms very often used in economic circles. In spite of their constant use it is to be admitted that these terms are responsible for more uncertainties than any other term in that Science. There are as many economists who look upon a policy of inflation as the cause of the present economic crisis, as there are those who look upon deflation as the very source of the present economic malady. When we take up the History of Economic thought, we find during all periods of depression, either the economist has been

wisely silent or has thrust upon the world a bundle of inconsistencies. Let us consider for a moment, the opinions and recommendations concerning the Gold basis. A time there was when Gold was looked upon practically as an autocratic monarch in the currency realm. It was looked upon as the bed-rock of credit. The present opinion that Gold is merely a relic of barbaric civilisation would have appeared a rude shock to many of those mediaeval economists. Nevertheless it is a fact that few amongst the foremost economists believe to-day in the virtues of Gold. Gold, which was once upon a time the pet child of the currency expert, is treated with step motherly affection today and is likely to be dethroned outright. Such constant changes in the opinions of economists have naturally caused people to doubt the very legitimacy of the epithet 'science' to this subject.

It is this constant reshuffling of fundamental notions that is responsible for the colossal fall of the economist in the eyes of the public. Dr. Spann, one of the leading experts of economic thought, doubts the assumption underlying the theory of Marginal Utility. Says he: "Since the theory of Marginal Utility sets out from premises which are unsound both methodologically and in respect of their content, we are not surprised to find that it leads to an erroneous conclusion."

In his brilliant book "World Chaos", Mr. MacDougal attacks the politicians and the economists for the almost indifferent way in which they are delivering the goods. At the present moment, when the whole world is on an economic furnace, it is but natural for the people to expect the economist to come forward with his pills. Unfortunately, the pills are grudgingly administered and the majority of them are of doubtful value, while some have even proved harmful. If anything spectacular has been done by the economist, it is in the region of

statistics. Some of the reports of these experts are overcharged with unnecessary and unwanted figures.

It is however unfortunate that this antipathy against the economist should have been transferred to the Science itself. To attack the Economist is certainly not to attack Economics. It would be foolish to deny that economics has a legitimate place in the galaxy of sciences. What a proper study of Economics can do for social amelioration cannot easily be exaggerated.

The failure of a doctor to diagnose a disease does not take away the need for the Science of Medicine. So also, the failure of an economist to diagnose the present disease does not, in any way, discount the importance of the Science of Economics. It, however, has to be pointed out that the economists are driving the car of economics on a false track with perhaps a minimum of petrol. The economist can no longer afford to be theoretical. The hypothetical Economic man who formed the subject matter of economics till recently has ceased to exist, if ever he existed.

Scholarship without common sense is of little or no use in Economics. In fact the man in the street knows more Economics than an armchair writer.

Mr. MacDougal points out that there is in America a factory worker who has much to teach an economist and who has even had hearing in some of the leading Colleges. The scope of the Economist therefore rests on his taking into confidence the average man and his views.

One word more. In spite of the remarkable advance in the science of psychology, few have realised the close proximity between economics and psychology; to say that all economic laws are ultimately psychological is to say the obvious. Many of the economic schemes, adumbrated in India, have failed because they have no psychological background. It is



unfortunate that our universities should still be maintaining an artificial gulf between psychology and economics. Until this gulf is bridged by our Universities I am afraid, Economics is bound to be a chaos rather than a Science.

## THAMIL POETRY

BY S. R. MUTTUKUMARU.

The Poetry of the ancient Tamils dates back to a hoary antiquity. Its origin and history are entirely shrouded in impenetrable mystery. All that we can now assert with any authority is that very early in the history of Tamil literature, probably during the middle period of the last Madura Sangam (Academy) about the date of the Christian era, the learned men of Madura, and perhaps too of other places, set themselves to gather and arrange

### THE SCATTERED FRAGMENTS OF VERSES

that had come down the stream of time. They produced a series of books which profess to be collections, compendiums or anthologies of poetry of different kinds. For some reason or other, these poems were for the most part arranged into groups of four hundred compositions. They represent the most valuable remnants of ancient Tamil literature and are not unlike the gnomic poetry of Greece and the canzoni of Italian poetry. Some of them contain very important passages of a didactic character, which have been made the foundation of a great deal of the more recent poetry.

It is sometimes contended that these gnomic verses are not real poetry. Dr. G. U. Pope therefore says that "if the faculty of taking the thoughts

that most occupy minds, the ideas that all men acknowledge, the feelings that inspire all hearts, and of giving them such perfect expression, that they shall be recalled by all the people everywhere and become the favourite commonplaces of all who speak the language, if this faculty be not the poetic faculty, it is something so closely allied to it that, for the gnostic bards of South India, some of whom not unfrequently take a flight into higher regions, on the wings of imagination, intense feeling and profound thought, we feel inclined to vindicate the title of genuine poets."

Dr. Pope further remarks that "the metre of all these gnostic bards is the Venba. We have only to say here that this metre is absolutely unique. The Tamil poets have not imitated the Sanskrit, as those of the other dialects of India have. They have elaborated a species of verse more nearly resembling the Alcaic than any other, but affording greater scope for variety than that charming measure. The originality of the Tamil poets is signally shown in their metres, which are melodious, infinitely varied and thoroughly original. The rhyme in the beginning of the line, with the constant use of alliteration and assonance are matters that render it akin to old Keltic and Saxon poetry."

The Rev. Father D. J. Beschi states that "the Tamil poets use the genuine language of poetry; for (1) they rarely mention any object to which they do not couple some ornamental epithet, (2) they are exceedingly fond of metaphorical expressions, (3) the Tamils make use of allegories (and in their application their extreme passion for hyperbole often leads them into extravagance) (4) they delight in similes (which are not unfrequently strained and such as the better judgment of Europeans would not approve, though they often make them a vehicle for moral instruction which is esteemed a peculiar

excellence) and (5) we find many good instances of the figure hypotyposis or vision, in which the subject is placed before the eyes in minute and faithful description."

It may also be observed that every poet of the classic age was an ardent lover of nature, and his poem was

#### FULL OF NATURAL OBSERVATION.

It is on account of such intrinsic merits in the old time poetry that the late Mr. Sundarampillai of Trivandram in his masterly drama, *Manonmaniam*, has said:-

“பத்திப்பாட்டு டாஹிமனம் பத்தினுர் பத்துவரோ  
 எத்தினையும் பொருட் சைசுமிலக் கணமில் கற்பனையே.”

Meaning:- “Will those who have had a taste of *Pattuppadu* and other Tamil classics ever condescend to turn their attention towards imagines and descriptions which do not tally with truth”.

However, one of the peculiarities about these ancient poems is that they present special difficulties not only to the foreign but even to the Tamil student. They are written in language quite different from that in ordinary use. This is specially so in the case of the Tamil Idylls. Every one of them is one highly wrought complex sentence in blank verse with one central idea in each. Encumbrance of a number of clauses and sub-clauses, many words and phrases now out of use, stranger grammatical endings and forms, and the difficulty of finding the connecting links, render the mastering of these Idylls a very difficult task.

The reasons for the exceeding difficulty of these poems are partly the fact that almost the whole of them are very old (two thousand years and more) and partly the fact that the ancient South

Indian bards regarded all that was simple as superficial and composed nothing which was not intended to have, at least, three commentaries in explanation and what is still more strange is that very often the complexity of these poems is rendered still more complex by the commentators, whose linking at random of the various co-ordinate and sub-ordinate clauses puzzles even scholars of the highest type. Even advanced students have to pore over them as school boys over their lessons. It must however be said to the credit of these commentators that were it not for them, many of these valuable works would have been long ago forgotten, and would never have been rescued from oblivion.

Though these poems are certainly difficult to be understood at first sight, yet the patience and labour spent on mastering them are not wasted. One can then only understand the inherent beauties of the ancient Tamil classics, and appreciate the descriptions given there, which are simple and life-like. It may also be affirmed that one can never really understand a people till one has made oneself familiar with the verse in which the soul of that nation gives expression to its deepest convictions, its most cherished feelings and most earnest aspirations.

Another peculiarity is that several of the best Tamil poets have left

#### NO INDICATION OF THEIR NAMES.

They never cared to be known to posterity as the composers of their beautiful poems. As it was the chief desire of the sages to merge their individual existence in the Universal Existence, so it has been the wish of these minstrels from the days of Agaddiyar down to very recent times to lose their individuality in the School or cycle of literature to

which they belonged. The names of these poets are in the majority of cases after their birth places or after their family names. Curious to say, some names denote only the distinguishing features or the idiosyncrasies of the authors, such as "Owner of the Elephant that chews the Sugar Cane", and others of a similar grotesque nature. Not one out of a hundred is known by the name by which he was called by those near and dear to him.

I shall now come to the

### SUBJECT MATTER DEALT WITH

in the poetical works of the ancient Thamils. That great Grammarian, Tholkappiyanar, analyses the mechanism of Tamil poetry thus:-

“எழுத்து முதலா விண்டிய வடியீந்  
குறிக்க பொருளை முடிய நாட்டல்  
யாப்பென மொழிப யாப்பறி புலவர்”

Pavananthy, another Grammarian of logical accuracy, explains that poetry must be an embellished composition of words embodying matter (*Porul*). He thus hints that unless there is life in a poem, it rarely deserves the name. On this account, even that excellent poetical work *Naidatham*, by Athivirarama Pandyan was rejected, as not coming within the scope of Tamil poetry. The old bards of the Madura Sangam, therefore, sang for the most part on *Porul*, which is a sub-division both of Grammar and of Treatises in general. It means "substance", "reality", "subject"; and is divided into *Agam* (inner) and *Puram* (outer). *Agam*, the *subjective*, treats of Love, its various emotions, incidents and accidents; and *Puram*, the *Objective*, relates to all "other things"-life in general, and especially war and the affairs of kingdoms. The special feature of the former was Love, and that of the latter was Heroism. Love and Heroism had each its own special poets and professors, who composed

love songs and heroic panegyrics in the most refined and polished language in honour of kings and nobles, heroes and commanders, who showered their riches and valuables on their pet family poets.

During the closing period of the last Madura Sangam the

#### ADMIXTURE OF THAMILIAN AND ARYAN

thoughts became very marked. It was chiefly the Jain and the Buddhist scholars who first intermingled Tamil and Sanskrit thoughts in their Tamil works. The first Tamil poet, who imitated the Sanskrit models, and who subsequently divided the Tamils from their Idylls and moral treatises was the famous author of *Chintamani*. Thus was laid the foundation of the more recent Tamil epics of which *Ramayana* by Kamban, *Bharatham* by Viliputturar and *Naidatham* by Athivirarama Pandyan deserve special mention.

This novel departure has not been an unmixed blessing. While the old school of poetry paid more attention to the goodness of the matter than to the form, the modern school has subjected matter to metre. The subject matter is only a thing of secondary importance. While the ancients sought morality and heroism, the modern is full of conceits and fancies. However, it is pleasing to note that there is still some beauty left in the recent poems. The late Rev. Bower of Madras who has had much acquaintance with the modern school of Tamil poetry. says:—  
“Pathos and sweetness rather than vigour are the characteristics of Indian poetry. They are not thoughts that breathe and words that burn, so much as thoughts that please and words that charm.”

In conclusion, I may mention

#### ONE OF THE VERY PLEASING FEATURES

in the history of Tamil poetry. Kings and nobles, heroes and commanders, showered their wealth and

their valuables on really deserving bards and minstrels. It should not however be supposed that this happy state of affairs was universal. Some of the petty hill-chieftains and their retainers were not always models of courtesy and refinement and occasionally kept their suppliant bards long-waiting, even though they later sent the poets away with costly presents. On the other hand, it may also be said that these ancient chieftains must very often have been severely tried by their numerous, arrogant and pertinacious suitors.

However, no really deserving poet was ever left unrewarded. We read in the *Kalingattupparanai* that Cholan Karikalan (55-95 A. D). gave a present of 1,600,000 gold pieces to Kadiyalur Urittiran Kananar for the composition of the poem, *Pattinappalai*, the ninth of the Thamir Idylls. In *Purananuru* we read that *Pari* one of the reputed seven donors of the Thamir land, who had his fortress on a hill called Parambu, held 300 villages around it; but so great was his generosity that he gave away the villages upon which his revenue depended and gradually became the lord of only the hill which was surrounded by a forest where scanty cultivation alone was possible. In a song, poet Kapilar, *Pari's* particular friend, says:—

“O ye that would grow rich by *Pari's* spoils,  
Away with swords and spears! Tune your sweet lutes.”

Another of these greatest donors and benefactors of the generally poverty stricken Thamir bards was Kumanan, the hill-chieftain of Naviram. This Ever Generous Noble was at one time dispossessed of his Kingdom by his younger brother, who set a high price on the head of the deposed chief. Kumanan was rather glad to be relieved of the burden of sovereignty, and lived in the jungle surrounded by his faithful ministers and attendants. To him a cer-

tain Tamil poet by the name of Perumthalai Chathanar, who was quite unable to keep the wolf from the door, found his way and sought a gift from the impoverished King with the following pathetic song expressing his dire necessity:

“ஆடுதனி மறந்த கோடுய ரடுப்பின்  
 ஆடுயி பூப்பத் தேம்புபடு யுழுவாப்  
 பாது லின்மையிற் றேலொடு திரக்கி  
 யில்வி தூர்ந்த பொல்லா வறுமுலை  
 சுவைத்தொற ழூஉத்தன் மகத்துமு நோக்கி  
 நீரொடு க்றைந்த வீரிதழ் மழைக்கணென்  
 மனையோ வெவ்வ நோக்கி க்னைது  
 நிற்படர்க் திசினே நற்போர்க் குயண  
 வென்னிலை யறித்தனை யாயி னிந்திலைத்  
 தொடுத்தா கொள்ளா தமையவெ ணடுக்கிய  
 பண்ணமை நரம்பின் பச்சை நல்யாழ்  
 மண்ணை முழலின் வயிரிய  
 \* நின்மை தீர்க்குவ் குடிப்பிறக் தோயே.”

*Purananuru.*

meaning:—Oh! Kumanan, great in war! I come to thee, the fittest person to relieve my stress. The oven in my hearth is as new as when it was made, and is now overgrown with ripe mushroom. It grieves my heart to see my wife weeping over her famished son, when he, owing to extreme pangs of hunger, tries to suck at her breast now shrunk from absence of milk. If you realize my miserable state, you cannot but offer me a gift; for, you are the scion of a line of ancestors, who never failed to help a deserving bard.

The chieftain, who had nothing to give, thought of the high price set on his head by his brother, drew his sword and presented it to the poet, saying: “I have nothing to give thee but my head. Cut it off and bear it away to my brother, and get the promised reward.” The poet received the sword



but made his way back to the court of the usurping brother whom he addressed in anger thus:-

“மண்டு வலகத்து மண்ணுதல் குறித்தோர்  
 தம்புகழ் நீதி இக் காமாய்க் தனரே  
 துன்னருஞ் சிறப்பி னுயர்ந்த செல்வ  
 சின்மையி னிரப்போர்க் கீஇ யாணையிற்  
 ஞானமை மாக்கனிற் றொட்பறி யலரே  
 சாடாழ் பரிமணி யிரட்டும் பூதுந  
 லாமயல் யானை பாகொர்க் கருகாக்  
 கேடக னல்லிசை வயமாண் ஞானநிலைப்  
 பாடி நின்றனெ னாகக் கொண்ணே  
 பாக்பெறு பரிசிலன் வாடினன் பெயர்தலென்  
 னொழிந் ததனினு கனியின் னொசென  
 வாடக நனனே தலைமெனக் கீயந்  
 தன்னிற் சிறந்தது பிறிதெனன் தின்மையி  
 னாடமலி யுலகையொடு வருவ  
 லோடாப் பூட்டையின் கிழமைமொற் கண்டே”

—Purananuru

In this fleeting earth some wish to live by fame's  
 report,  
 And so have striven to make their glory last; and  
 they  
 Who still in utmost poverty retain the will to  
 give  
 To those that ask, are glorious in their woe.  
 I went to him who all has lost but deathless  
 fame, He said;—  
 “I've lost my lands; to bid thee empty go were  
 greater loss.  
 Here is my sword. Take thou my head. Thus  
 come I,  
 From thy kinsman's presence glad, bearing his sword  
 sign of his love.”

The result of this was that the usurper was sorely touched with compunction, went to the jungle and implored the king to resume the reins of government. The bard, needless to say, was amply rewarded for his disinterested service.

Another poet sings the unparalleled

BOUNTY OF KUMANAN,

in the following beautiful stanza addressed to his wife:-

“கின்னயக் துறையர்க்கு நீயயர் துறையர்க்கும்.  
பன்மான் சற்பினின் கிளைமுத லோர்க்கும்  
சீம்பின் சரிம்பதி தீர யாழின்  
னெடுகுறி யெதிர்ப்பை கக்கி யோர்க்கு  
யிண்டினர்க் கென்ற தென்றெடுந் குழாது  
யல்லாங்கு வாழ்து மென்றது நீயு  
மெல்லோர்க்கும் கொடுமதி யினகிழ யோயே  
பழந்தாங்கு முகிர்த்தக் கிழவன்  
றிருத்துயேற் குமண னல்கிய வளவே.”

*Puranaanuru.*

meaning:-

“All those who loved thee, — all whom thou dost love,—

Thy kindred all, with seemly virtues crowned,  
All who in times gone by thy wants relieved,—  
Call them together now; bid all the world!”

Nor counsel nor direction ask of me!

Thus will we live, ponder no more,  
Give thou to all, my housewife dear!

The Lord of Muithiran's fruitfull hill,

Kumanan, Lord of the mighty spear,

Hath given this wealth, which

ALL SHALL SHARE!

It was indeed glorious to have been a poet in the happy old times.

This is best illustrated by the following incident connected with poet Mosukeerananar, which is highly

amusing as well as interesting. One day the bard had wandered into the courtyard of the palace of the famous Sera King Perumseralirumporai. Perhaps the palm wine or the richer juice brought from over the sea by the Bactrian Greeks had proved too strong for him. At any rate he saw the richly ornamented and cushioned couch on which the royal drums were usually placed. These drums had now been removed to be cleaned and annointed, and the poet threw himself on the unoccupied bed, and was fast asleep, in which state he was discovered by the King. The courtiers, who were jealous of the royal favour enjoyed by the minstrel, gathered round anticipating a condign punishment for the rude intruder. But the King, standing over the sleeper, took up a fan with which he with smiling face cooled the sleeper's brow and watched over him till he awoke. This is commemorated by the poet himself in the following lyric in *Purananuru*.

பாசற லீசிந்த வார்புந வன்நீன்  
 மைபரி மருங்குல் பெலிய மஞ்சை  
 யொலிகெடும் பீலி யென்பொறி டணிந்தார்  
 பொலங்குழை யுழினையொலி பெலியக் குட்டிக்  
 குருளி வேட்கை யுருகெழு முரசர்  
 மண்ணி வார வறவை யெண்ணெய்  
 துரைமுசக் தன்ன மென்பூந் தேக்கை  
 யறிவாதேறிய வெண்ணைச நெறுவர  
 லிருபாற் படுக்குவின் வான்வா யொழிந்ததை  
 யதாடஞ் சாலுந் தமிழ்முழு தறிச  
 வதனெடு மமையா தணுக வந்தலின்  
 மசனுடை முழவுக்கீதா னோசரித் தன்னென  
 வீசி போயே வியலிடல் சமழ  
 லிவணிசை யுடையோர்க் கல்ல தவண  
 தயர்நிலை யுலகத் துறையு ளின்மை  
 வினக்கக் கேட்ட மாறகொல்  
 உலம்படு குரிசினீ யீங்கிது செயலே.

meaning ;

"They took the drum to wash, and I meanwhile  
Resigned myself to slumber on the couch,  
With peacock feathers and with gems adorned,  
And with the glorious wreath men set on brow  
Who go to storm the strongholds of a foe,  
The couch was softer than the sea-foam pure,—  
On which unwitting I had cast myself.

slept, and when I awoke above me stood  
An awful form before whom foemen flee.  
I trembled, but he gently waved the fan  
Above me—bade me sweetly slumber on.  
Surely 'twas not to win applause from earthly bards,  
But that the deed might echo loud in higher world?"

## பீரம்பரைக் குணம்

ஆக்கமொன்: மகா மகோபாத்திராய தாக்ஷிணூய கலாநிதி

உ. வே. சாமீதாநையர்.

மிதிலைப்பட்டி என்னும் ஊரை நான் எந்தக் காலத்தும்  
மறக்கமுடியாது. மணிமேகலைபின் முகவுரையில் ... ..  
இவற்றுள் மிகப் பழமையானதும் பரிசேரதனைக்கு இன்றி  
யமையாகதாக இருந்ததும் மற்றபடி பிரதிகளிற் குறைந்தும்  
பிறழ்ந்தும் திரிந்தும் போகிய பாகங்களைபெல்லாம் ஒழுங்கு  
படச் செய்ததும் கோப்புச் சிதைந்த அழகு கெட்டு மாசு  
பொதிந்துகிடந்த செந்தமிழ்ச் செல்லியின் மணிமேகலையை  
அவள் அணிந்துகொள்ளும் வண்ணம் செப்பஞ் செய்து  
கொடுத்ததும் மிதிலைப்பட்டிப் பிரதியே என்று எழுதியுள்  
ளேன். தமிழ்காட்டில் எவ்வளவோ புண்ணிய ஸ்தலங்கள்  
நீருக்கின்றன; சிவ ஸ்தலங்களும், விஷ்ணு ஸ்தலங்களும்,  
சுப்பிரமணிய ஸ்தலங்களும் பல உள்ளன. அவற்றைப்  
போல் தமிழ்த் தெய்வம் கோயில் கொண்டுள்ள ஸ்தலங்க  
ளுள் ஒன்றுசுவே மிதிலைப்பட்டியை நான் கருதியிருக்கிறேன்.  
அது சிவகங்கை ஸமஸ்தானத்தைச் சார்ந்தது. புதுக்கோட்  
டையைச் சார்ந்த திருமெய்யம் என்னும் இடத்திலிருந்து

சில மைல் தூரத்தில் உள்ளது. அங்கிருந்து நான் பெற்ற வட்டுச் சுவடிகள் சில. அவற்றை எனக்கு உதவிபவர் அழகிய சிற்றம்பலக் கவிராயர் என்னும் ஓர் அன்பர்.

அவருடைய பரம்பரையானது தமிழ் வித்தவாண்களுடைய பரம்பரையாதலின், பல அரிய தமிழ்ச் சுவடிகள் பல நூற்றாண்டுகளாகச் சேகரித்து அவர் வீட்டிலே பாதுகாக்கப்பெற்றிருந்தன. அவருடைய முன்னோர்கள் பல ஸமஸ்தானங்களில் யானை முதலிய பரிசுகளும் மானியங்களும் பெற்றவர்கள். அவர் வீட்டின் பக்கத்தில் பழைய காலத்தில் யானை கட்டிய கல்லைப்பூர், பழைய சிவிகையையும் பார்த்திருக்கிறேன். அங்கே கலைகளும் திருமகளும் ஒருங்கே களிகடம் புரிந்தனர்.

அழகிய சிற்றம்பலக் கவிராயர் நல்ல செல்வர். அவரோடு நான் பழகிய காலத்தில் அவருடைய முன்னோர்களைப் பற்றிய பல வரலாறுகளை எனக்குச் சொல்லியிருக்கிறார். தம்முடைய சொந்த அனுபவங்கள் பலவற்றையும் சொன்னார்கள். அவற்றுள் ஒன்று வருமாறு:—

ஒரு நாள் எங்கேயோ செலுந்துமூன்றை ஒருருக்கு ஒரு கலிபாணத்திற்கு அவர் போயிருந்தார். மீண்டும் ஊருக்குத் திரும்ப எண்ணி, ஒரு வண்டிக்காரனிடம் வண்டி பேசி அமர்க்கிக்கொண்டார். இரவு முழுவதும் பிரயாணஞ் செய்வேண்டியிருந்தது. வண்டிக்காரன் மூன்று ரூபாய் வாடகை கேட்டான்; அன்றிரவும், “ஊருக்குப் போகையிற் பொழுது விடிந்துவிடுமாய்கையால், எனக்கு நானேக் காலையில் சாப்பாடு போட்டு அனுப்பவேண்டியும்” என்றும் தெரிவித்துக்கொண்டான். அவ்வாறே செய்கப்பட்டதாக அவர் உடன்பட்டார்.

இரத்திரியில் வண்டி புறப்பட்டது. கவிராயர் அதிர் படுத்திக்கொண்டார். நல்ல நிலா வெளிச்சம் இருந்தது. வண்டிக்காரன் ஆனந்தமாகத் தெம்மாங்கு முதலியவற்றைப் பாயக்கொண்டே வண்டியை ஓட்டினான். காலைகள் வேகமாகச் சென்றன. பாட்டுக்களைக் கவிராயர் கேட்டுப் பார்த்திக்கொண்டே வந்தார். பின்பு வண்டிக்காரன் மெல்ல அவருடைய குடும்ப நிலையைப்பற்றி விசாரித்தான். அவர் தம்முடைய குடும்ப வரலாற்றைச் சொல்ல ஆரம்பித்தார்:—

“நான் இருப்பது மீதிவைப்பட்டதான். எங்கள் முன்னோர்களுடைய பெரிய வித்தவாண்கள். அவர்கள் எவ்வளவு வேலையைச் செய்திருக்கிறார்கள்; பல இடங்களில் பரிசு

கள் பெற்றிருக்கிறார்கள். முதலில் அவர்கள் சேலத்தைச் சார்ந்த ஓரூரில் இருந்தனர். அக்காலத்தில் தார மங்கலம் கோயில் திருப்பணிகள் செய்த கட்டியப்ப முகலியார் என்பவரால் ஆதரிக்கப்பெற்றுவந்தனர். அவர்களில் ஒருவராகிய அழகிய சிற்றம்பலக் கவிராயருக்கு இந்த மிதிலைப்பட்டி என்றும் கிராமமானது அக்காலத்தில் இந்தப் பக்கத்தில் ஜமீன் தாராக இருந்த வெங்களப்ப நாயக்கரென்பவரால் கொடுக்கப்பட்டது. அது சம்பந்தமான சாஸனம் எங்கள்ஸ்டீடி விருக்கிறது. இராமநாதபுரம் சேதுபதிகளிடமிருந்து பல வகையான பரிசுகளை எங்கள் முன்னோர்கள் பெற்றிருக்கிறார்கள். மருங்காபுரி ஜமீன்தாரிடமிருந்தும் பலவற்றை அடைந்திருக்கிறார்கள். சிவகங்கையிலிருந்தும் அப்படியே கௌரவம் பெற்றிருக்கிறார்கள். அக்காலத்தில் தமிழருமை அறிந்த அரசர்களும் ஜமீன்தாரர்களும் இருந்தார்கள். அவர்கள் வித்துவான்களும் பிரபுக்களெப்போலவே கவலையில்லாமல் வாழ்ந்துவந்தார்கள். எங்களுக்கு இப்பொழுது ஜீவனாதாரமாக இருப்பதும் எங்கள் குடும்பத்தில் லக்ஷ்மி கடாசுகும் குறையாமல் இருக்கும்படி செய்வதும் அந்த வெங்களப்ப நாயக்கர் கொடுத்த கிராமமே. அவருடைய அன்னத்தைத்தான் இப்பொழுதும் நான்கள் சாட்சிட்டுவருகிறோம். என்ன கேட்கிறாய்?

“ஆமாம், சொல்லுங்கள்” என்றான் அவன். “வெங்களப்ப நாயக்கர் செய்த பல தர்மங்களும் அவருடைய புகழும் இன்றும் நிலைத்திருக்கின்றன. அவரால் ஆதரிக்கப்பெற்ற பரம்பரையினராகிய நான்களும் பிறரும் கல்ல நிலையில் இருக்கிறோம். அவருடைய பரம்பரையோ இருந்த இடம் தெரியாமற் போய்விட்டது. எங்கள் முன்னோர்களைப் போன்ற எவ்வளவோ பேர்களுக்கு அவர் அளவற்ற செல்வத்தைக் கொடுத்திருக்கிறார். அவர் பரம்பரையினர் கொடுத்துக் கொடுத்தபுகழைச் சம்பந்தித்தனர். ஆனாலும் பிற்காலத்தில் அக்குடும்பத்திற் பல பிரிவுகள் உண்டாயின; செல்வமும் குறைந்து விட்டது. வெங்களப்ப நாயக்கருடைய பரம்பரையினர் யாரோனும் இப்போது எங்கேயாவது இருக்கிறார்களோ இல்லையோ தெரியவில்லை. அவர்களுடைய சிலை எப்படி இருக்கின்றதோ! கால சக்கரமானது இப்படி மாறிக்கொண்டே வருகிறது” என்று சொல்லிக்கொண்டே வந்த அவர் அயர்ச்சி மிகுதியால் தாங்கிவிட்டார்.

விடியற்காலையில் வண்டி மிதிலைப்பட்டி வந்துசேர்ந்தது. வீட்டை - அடைந்த கவிராயர் காலேக்கடல்களை முடித்துக்

கொண்டார். தம்முடைய வேலைக்காரனை அழைத்து: வண்டிக்காரனுக்குப் பழையது போடும்படி சொன்னார். அப்பொழுது வண்டிக்காரன்: “எனக்குச் சாப்பாடு வேண்டாம், நான் போய்வருகிறேன். உத்தரவுகொடுங்கள்” என்று சொன்னான். அவர், “நீ ஊர் போய்ச் சேர்வதற்கு அதிக காழிதக யாகுமே. சாப்பிட்டுவிட்டுப்போ” என்று வற்புறுத்தினார். வண்டிக்காரன்:—இல்லை; இப்பொழுது எனக்குப் பசி இல்லை. போகும் வழியில் தெரிந்தவர்கள் விட்டில் சாப்பிடுவேன்.

கவிராயர்:—“சரி; இதோ வாடகை ரூபாயை வாங்கிக்கொண்டு போ” என்று சொல்லி ரூபாயைக் கொடுக்க ஆரம்பித்தார்.

ரூபாய் தக்கனிடமே இருக்கட்டும். நான் போய்வருகிறேன்” என்று பணிவேடு அவன் சொன்னான்.

கவிராயர் திகைத்துவிட்டார்; அவன் அதிக வாடகை விரும்பக்கூடுமோயென்று எண்ணினார்.

“நான் பேசினது முன்று ரூபாய்தானே” என்று அவர் கேட்டார்.

“இது சிடக்கட்டும் ஐயா! நான் போய்வருகிறேன். தங்கள் வேறு ஒன்றும் நினைத்துக்கொள்ளக்கூடாது” என்று கெம்பிரமாக வண்டிக்காரன் சொன்னான்.

“எனப்பா? இவ்வாறு சொல்லுவதற்குக் காரணம் ஒன்றும் விளக்கவில்லையே!” என்று ஊர்க்கத்தொடு அவர் கேட்டார்.

“ஐயா! நேற்று இராத்திரி உங்கள் முன்னோர்கள் கதைையைச் சொல்லி வந்தீர்களே! அவர்களை ஆதரித்த வெக்களப்ப நாயக்கர் பாபபரையிற் பிறந்தவன் அடிபென். ஏதோ தலையிதி இப்படி ஏன்னை வண்டியோட்டச் செய்தது. ‘என்னை செய்தாலும் கொடுத்ததைமட்டும் வாங்கக்கூடாது’ என்று பெரியவர்கள் சொல்லார்கள். எங்கள் முன்னோர்களால் கொடுக்கப்பட்டவைகளில் ஒரு துரும்பையாவது உங்களிடமிருந்து வாங்கிக்கொள்ள என்மனம் துணியவில்லை. மன்னிக்க வேண்டுகிறேன். இவ்வளவாவது தங்களுக்கு நான் உபயோகப்படுமபடி கடவுள் கூட்டினவைத்தது என் பாக்கியந்தான்” என்று சொல்லிவிட்டுக் கவிராயர் மேலே பேசாத கொடங்குவதற்குள் வண்டியை அவன் ஓட்டிக்கொண்டே போய்விட்டான்.

கனிராயருடைய மனம் அவனுடைய கெம்பிரத்தையும் வெங்களப்ப நாயக்கர் பரம்பரையின் பெருமையையும் அவனுடைய நிலையையும் நினைந்து இரங்கியது. அவர் கண்களில் நீர் ததும்பியது.

இந்த வாலாற்றைப் பிற்காலத்தில் எனக்குக் கூறும் பொழுதுகூட இந்தக் கடைசிச் சந்தர்ப்பத்தைச் சொல்லுகையில் அவர் கண்களில் நீர்த்துளிகள் புறப்பட்டன; நாத்தழுதழுத்தது.

உயர்ந்த பரம்பரையில் பிறந்தவர்களுடைய கம்பிரமும் உதார குணமும் எக்காலத்தும் அழியாதவை. “கெட்டாலும் மேன்மக்கள் மேன்மக்களே” என்ற அருமையான வாக்கியத்திற்கு இந்த வாலாற்றைவிட வேறு சிறந்த உதாரணம் கிடைக்குமோ?

(இக் கட்டுரை மகாமகோபாத்தியாய உ. வே. சாயி நாதையர் அவர்கள் எழுதிய “நான் கண்டதும் கேட்டதும்” என்னும் சிறு நூலினின்றும் எடுக்கப்பெற்றது. பண்டைத் தமிழ் மக்கள்பாற் றோன்றிய பெருந்தன்மை, கெம்பிரம், ஆறகெறி பேணல் ஆகியாம் நற்குணங்கள் இன்றும் முற்றுந் திதைந்தபோகாது ஓளவிலாயினும் நம்மவர் பா ளீருக்கின்றன வென்பது இரகட்டுரையினின்றுந் சொல்லாமலே புலப்படும். ஆசிரியர்.)

## OUR CONTRIBUTORS

Ex-Resident, who writes on “Cambridge”, remains anonymous because he is diffident about the reception his contribution is likely to receive from our readers. We do not share his diffidence; our readers too, we are sure, will hold our opinion.

Rev. R. R. Keithahn was, not many years ago, a missionary of the American Board in Madura. While he was there, he was outspokenly sympathetic with India's Political Aspirations, and on one occasion played the host to Reginald Reynolds, the young Englishman, who served as envoy between Mahatma Gandhi and Lord Irwin. Because of these activities,



Mr. Keithahn had to sever his official connection with the A. B. C. F. M. He has come back to India as a private friend and with the assistance of his wife, a medical missionary, is now serving India's poor in rural reconstruction work. From his article it will be evident that he is eager to place not merely the rural economies of India, but English spelling too, on a rational basis.

Mr. K. S. Srikantan is Professor of Economics in Madura College and, though not personally known to us, has been gracious enough to respond to our request for an article. It does one's heart good to see a Professor of Economics setting about with obvious relish to prick the bubble of Economic orthodoxy.

Mr. S. R. Muttukumar, who writes on "Thamil Poetry" is a retired Government servant, who is devoting his leisure to the study of Tamil. He has served as an honorary research worker for the Tamil Lexicon Committee of the Madras University and has been publicly thanked by that body for his scholarly services in the preparation of their monumental work.

Dr. V. Saminatha Iyer, from whose book "சான்ற கண்டதும் கேட்டது." we have taken the liberty of lifting our Tamil article, is the wellknown Tamil Scholar, to whom the Tamils can never be too thankful. It will be an impertinence for us to seek to assess his scholarship. But we are sure, a word about his prose style from our pen will not be out of place. Dr. Iyer is master of a narrative style, possessing virtues exclusively its own. Its simplicity, its even flow, its humour, its artistic artlessness have come upon us as a revelation of the possibilities awaiting fulfillment in the Tamil Literature of this Century.

## PRINCIPAL'S NOTES

Mr. Edson Lockwood, M. A., and Mrs. Lockwood, are expected to come from America to join the staff of Jaffna College some time later in this year, probably in October. Mr. Lockwood was for a number of years Professor of Mathematics in the American College, Madura. He is qualified to teach Physics as well as Mathematics. He was a very popular man in Madura and left there only because the College was not able to pay his salary. He has for the past year been teaching in Massachusetts after having had a year on furlough. Mr. Lockwood plays a good game of Tennis and should be a real help in our sports.

The Y. M. C. A building is about completed and a start made on the metamorphosis of the rest of the so-called American Teachers' house into a two storey building which will provide for the Inters and for office room. A tower, similar to those of Ottley Hall, has been built at the North-West corner. The lower part of this is on the same spot as the room where so many boys have interviewed Mr. Hitchcock. From this the veranda will stretch to another tower just at the corner by the Principal's office. When completed the structure will resemble Ottley Hall.

We are sending in a large number of candidates for the London Matriculation class, more than we ever sent for the Senior. It may be there will be a considerable reduction in this number at the time of the withdrawal test.

On the 28th and 29th of May, at Trinity College, Kandy, was formed a Headmasters' Conference for Ceylon. Twenty Headmasters, or Principals, were made charter members of this organization which has for its purpose, in general, to promote the cause of secondary education in the island of Ceylon. More

specifically it is to consider educational questions which affect schools in close connection with the University College or any approved university.

The first act of this organization was to pass the following resolution:—

“That this Conference is of opinion that it would be in the best interests of education if the age for entering the University College be raised from 17 years to 18 years provided that adequate assistance is given to schools to provide suitable courses”.

This may lead to some rather marked change in the attitude towards Post-Matriculation classes, by the University College and the Education Department, in Secondary Schools.

A Committee is at work framing some resolutions regarding the implications of this step.

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### OLD BOYS' NEWS.

*(Gathered by Alumnus)*

#### GENERAL.

—Mr. T. H. Crossette, M. A., F. R. H. S., was awarded the title of J. P. for the Northern Province on the King's Birthday.

—Mr. A. Vaidialingam, B. Sc., Government Scholarship winner of 1935, is proceeding to England early in September.

—Mr. V. Sangaralingam, B. sc., has joined the Staff of Zahira College, Colombo.

—Mr. S. Ramalingam, B. A., has joined the Staff of Royal College, Colombo.

—Mr. A. Perumainar has been appointed to the Audit Branch of the General Post Office, Colombo.

—Mr. A. Balasundrampillai has been taken into the Customs Clerical service.

—Mr. V. S. Chelliah has been appointed to the Surveyor General's Office.

—Mr. T. Thalayasingham has been appointed Sub-Inspector of Police and is at present undergoing training at the Police Training School, Bambalapitya.

—Dr. J. M. Somasundram, Inspecting Medical Officer, Western Province, has been made Provincial Surgeon of the same Province.

—Mr. S. J. C. Hensman has been selected as an Excise Learner and is now going through a course of training.

—Dr. A. W. Rasiah, Medical Officer at Mandapam Camp, is proceeding to England in September to obtain British qualifications.

—Mr. M. Rajasundram has joined the Staff of Jaffna College for two years in the place of Mr. K. A. Selliah.

—Mr. A. Mathiaparanam, B. Sc., has joined the Staff of Victoria College, Chulipuram.

—Mr. A. R. B. Rajaratnam has entered the Theological College at Serampore for a four years' course of study.

—Mr. K. S. Jeyasingham has entered the Theological College at Bangalore for a four years' course of study.

—Mr. S. Gunaratnam has been appointed Sub-Inspector of Police and is now undergoing training at the Police Training School at Bambalapitya.

—Mr. E. Arian Williams, F. R. S. A., who was Private Secretary to Dr. Rabindranath Tagore for several years and was lately in charge of the Montessori School at Benares, is now acting as Principal of the Marwaria Vidyalaya at Wardha.

—Dr. C. Ponnampalam, Medical Officer at Batticaloa, is also proceeding in September to England to obtain British qualifications.

—Mr. K. A. Selliah, B. Sc., of Jaffna College, is leaving for England on study leave for two years.

—Miss Sathianathan has joined the Staff of the Chundikuli Girls' College.

—Miss Marjorie Appadurai has joined the Staff of Jaffna College.

#### EXAMINATION SUCCESS.

Our congratulations to the following on their successes in their examinations.

—Mr. Thomas Selvarajah, the Final of the L. M. S. Ceylon in the first division. He has also been awarded the Gold Medal for Surgery in the March Examination.

—Mr. K. V. George, the Intermediate in Arts of the Calcutta University.

—Mr. K. Nadarajah, the Final of the I. M. S. Ceylon.

—Messrs. N. Chelliah, C. W. K. Niles, Winslow Rajakone, and S. Sivarajah, Clerical Class III.

—Mr. R. Vijayaratnam, Apothecary's Final of the Ceylon Medical College.

#### DEATH.

—Mr. Benjamin Rice of Colombo died on the 10th April.

—Mr. C. H. Kadiravetpillai of Araly died on the 8th August.

சம்பந்திகள் கீழேயே வாழ்க

—Mr. K. H. Jeyaratnam and Miss Rose Arulampalam.

—Mr. L. C. Williams and Miss Mary Lawton.

—Mr. K. Sabanathan and Miss Annapooran Kandiah.

—Mr. N. Kandiah and Miss PooranaAmmal Arumugam.

—Mr. A. W. Nadarajah and Miss Sivanantham Kandiah.

—Mr. T. K. K. Curtis and Miss Mary Atputhamalar Somasundram.

—Mr. S. Sivagurunathan and Miss Selvaratnammal Chelliah.

—Mr. T. Kanagasabai and Miss Sinnatangam Ramalingam.

—Mr. John Walter Bicknell and Miss Evangeline Foster.

—Mr. P. Nagalingam and Miss Sabapathy.

#### ENGAGEMENT.

Our congratulations to Mr. K. E. Mathiaparanam of the Staff of Jaffna College on his engagement to Miss Rosabelle Pakiamalarmani Nathaniel.

### BICKNELL SILVER JUBILEE

#### AN APPEAL

To all the Friends and Old Boys of Jaffna College for co-operation and help to celebrate the Silver Jubilee of Rev. and Mrs. John Bicknell's active association with the College for the last twenty-five years.

We believe that Rev. and Mrs. John Bicknell need no introduction to the public of Jaffna and still less to the Old Boys and friends of Jaffna College. The Bicknells have lived and moved amongst us, in and out of the College, well-nigh over twenty-five years now.

Jaffna College has, within the last few years, grown tremendously, in structure, numbers and efficiency and behind this welcome growth, quietly and modestly stands Rev. John Bicknell. Just go to Vaddukodai any day when the College is in session; spend a day there and you will see the visible results of the admirable role which Rev. John Bicknell plays as

Principal of the College. Mr. Bicknell has given full scope to that rare gift of pioneering enterprise in him, a natural trait in his countrymen, that within a decade he has developed the College into a splendid institution.

Unconsciously while at College, all students of Jaffna College acquire a valuable asset to themselves and take it with them as they leave the College. Rev. and Mrs. Bicknell are the two best friends a student has at College and they continue to be so to every Old Boy of the College. Delightfully simple in their habits and easily accessible to everyone, they are two genial companions to all, in and out of the College.

Rev. and Mrs. John Bicknell have during the past twenty-five years at Vaddukodai worked hard and they did so with untiring energy, with love and patience and thus have cheerfully laboured through these years to rear an institution. Jaffna College as it stands to-day a magnificent establishment and it is the best tribute to Rev. and Mrs. Bicknell.

And so this appeal is to all the friends and Old Boys of the College for their help and active co-operation to celebrate the Silver Jubilee of Rev. and Mrs. John Bicknell's association with Jaffna College.

The Jaffna College Old Boys' Association, Colombo Branch, has resolved to celebrate the Bicknell Silver Jubilee in a fitting manner and to perpetuate the memory of their association with the College by founding a suitable Scholarship in their name.

We hopefully expect all the friends and Old Boys of Jaffna College to extend their warm sympathy and hearty co-operation to this movement. It has been resolved that the Jubilee Celebrations should take place sometime during the month of \*July 1936. Please send your suggestions and contri-

Contributions to the Hon'y. Secretary of the Old Boys' Association, Colombo. The Secretary of the Association will only be too happy to furnish any further information concerning this appeal. Kindly communicate early and directly with him.

Income Tax Office,  
Colombo.

**M. Ramalingam,**  
*Hony. Secretary.*

\*The Jubilee Celebrations have now been postponed to November. *Ed.*

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## THE V. M. C. A. EXPEDITION TO ELUVAITIVE.

The expedition left the College campus on Friday, 10th July, afternoon and reached Eluvaitive at dusk, after an hour's break at Kayts, where Messrs Ponnudurai, Selvadurai, Alagaratnam, and Rev. Selvaratnam joined the party. A short time after arrival a night meeting was held for the children and parents. Messrs. Niles and Ponnudurai spoke.

On Saturday morning Rev. S. Selvaratnam conducted a devotional meeting for the members of the expedition. Soon after morning tea, three bands of students under the leadership of Messrs Niles, Ponnudurai, and Rev. Selvaratnam went house-visiting. Those who stayed behind helped Messrs. Thurairajah and Selvadurai in holding attainment tests and sports-meet for the children. The meeting before-lunch fell into three parts: the children's songs and recitations, the giving away of presents and awards, and the devotional meeting at which Mas. Sebaratnam, Mr. Alagaratnam, and Rev. Selvaratnam spoke. After the



meeting a good number of Eluvaitive folk joined us at lunch.

*E. N. in 'The Young Idea'*

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## PRINCIPAL'S SON AND HIS BRIDE AT COLLEGE.

### THE STUDENT'S RECEPTION TO THE NEW COUPLE

Rousing indeed was the reception given by the students to Mr. and Mrs. John Walter Bicknell on Wednesday the 22nd of July. At 5.30 P.M. the students and teachers met Mr. and Mrs. Bicknell at the Moolai junction. They were ushered into a gloriously decorated car and garlanded. Then under a pandal at the Moolai junction the members of the Moolai Youths' United Club garlanded them. The procession then moved on led by native music and escorted by Scouts and some students on bicycles. At various places on the route, the couple were garlanded and cheered. On arrival at the College gate the car was stopped and Mr. and Mrs. Bicknell, led by the flower girls, walked into the bungalow through an alley of well decorated and illuminated pillars. Here the couple was received by the Bicknells (senior), the teachers and some distinguished visitors. Then the couple were taken to the Cricket ground from where they witnessed an amazing display of fireworks. The sky-rockets shot forth into the sky and illuminated the sky with multi-coloured bulbs. Once in a while there rose a silvery spray of twinkling lights from the ground. The fireworks display lasted for about half an hour. Then Mr. J. W. Bicknell acknowledged thanks in a short and apt speech. Three hearty cheers called for Mr. and Mrs. John Walter Bicknell terminated the happy function.

## PARENTS' AT HOME.

At about 5.15 P. M. on Friday 24th July, cars without number rushed into the College compound and the visitors in those cars got down at the Principal's Bungalow, while the Scouts and two teachers saw that their cars were well parked. The visitors were received by two teachers and others ushered the visitors into a well decorated and gorgeously illuminated lawn behind the Principal's Bungalow. Here all the visitors were sumptuously served with bounteous refreshments. This was an At Home to their friends by Rev. and Mrs. Bicknell in honour of their son's and daughter-in-law's Home-coming. The visitors were well served with choice refreshments and then they left for their different homes. At 6.30 P. M. the students of the College found their way into this same decorated lawn where they were served with refreshments to their fill. An enjoyable time was spent.

*Extracts from the 'Young Idea.'*

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## THE BROTHERHOOD

Our meetings have been held with the usual regularity and order. Though we were handicapped a little by the absence of those with a richer experience than ourselves, nevertheless we conducted our debates with very keen enthusiasm. The debates at times reached such a high standard that one felt one was in the midst of State Councillors or Parliamentarians. This term our Association saw a welcome innovation in the introduction of the Inter-Collegiate Debate. This marks a new era in the history of the Brotherhood. Our first encounter was with the Senior Literary Association of St. John's

College. The subject set for discussion was, "No man is good enough to be a master of another" which was proposed by Jaffna College. — Masters V. Balasubramaniam, Ernest Appadurai, and T. Wijeyanathan representing us — and opposed by St. John's College. Both the Colleges put up a good show tackling the subject well. The method of approach, the orderly presentation of arguments and the absence of any unpleasant or personal remarks were admirable features of this battle of words. Mas. Marnickasingham Sanders presided. At the close of this function the members of the Brotherhood entertained the Johnnians to tea in the dining hall.

M. NADARAJAH,  
Secretary.

# THE BROTHERHOOD'S PROGRAMME FOR THE SECOND TERM

DATE	CHAIRMAN	DEBATE	AFFIRMATIVE	NEGATIVE	RESULT
6-6.	S. S. Rasiiah (President).	The system of Education in Ceylon should be remodelled.	Sebaratnam M. Thawfeek Sinnadurai P.	C. Velayuthan Danforth D.	—
13-6.	K. Sivapragasam V. President	"Ceylon is fit for Self-Government"	Nadarajah N. C. Balasingam T.	Nadarajah N. Wijeyanathan T.	Negative Won.
20-6.	M. Sebaratnam	ஆலயங்களில் ஆடு சேர்த்துப் பிழியுதலாகாது.	Vyramuttu K. Arunasalam S.	Sivagurunathan K. Selvadurai K.	Affirmative Won.
27-6.	J. M. Sanders	International games promote healthy rivalry.	Thambyayah S. Navaratnam	Balasubramaniam N. K. Sundaran	Negative Won.
11-7.	V. Balasubramaniam	Witnessing a play is more beneficial than reading a novel.	Tharmaretnam R.	Tharmavarathar S	Affirmative Won.
18-7.	J. M. Sanders	No man is good enough to be a master of another	Jaffna College	St. John's College	—
25-7.	A. Kulasingham	That the fruits of labour are sweeter than the gifts of Fortune.	George V. G. Krishnapillai K.	Nadarajah N. C. Kumarasamy R.	Affirmative Won.

M. NADARAJAH,  
Hony. Secy.

## THE LYCEUM

The Jaffna College Lyceum is carried on by the younger members of the College who do it with great eagerness and enthusiasm. Each member is now given an opportunity to preside over the meetings.

The following were the subjects of debates this term:— (1) "Country life is better than town life." (2) "Aeroplanes have done more good than harm." (3) "Manual labour ought to be taught in schools" (4) "Health is better than wealth." (5) "இலங்கைக்கு ஓர் சர்வ சராசரீல அயசியம் வேண்டும்." (6) "Scouting should be organised in every school in Ceylon."

N. RATNASAMY,

Hon. Secretary.

## MATRICULATION RESULTS

W. T. Hunt  
R. K. Ramanathan  
P. Kantharatnam  
S. A. Nadarajah  
V. Thiagarajah  
Miss Marjorie Appadurai  
Miss Mercy Daniel

## THE SCOUT TROOP

In writing the report of the 3rd Jaffna Troop for the second term, 1936, special mention ought to be made of the crowded programme the Scouts have had to go through. They did their best to bring every part of it to a success. Almost every week-end was occupied in some engagement or other.

This term the Troop went on three hikes. The first was to Karainagar, the second to Mathagal, and the third to Velanai. The hike to Velanai was the most enjoyable one and was attended by the whole Troop. The whole week-end was spent in the island.

The Saturday following this hike was spent at the Old Park, Jaffna, where a display of various activities in Scouting was held. Our congratulations to V. G. George who received his First Class badge and to those who were presented with their Second Class badges.

The Scouts have been useful in the Sports Meet at Jaffna College, in the Children's Rally at Navaly and in the reception given to Mr. and Mrs. John Walter Bicknell at Jaffna College, in keeping the crowd back and directing the traffic.

The Troop has also undertaken to plant and bring up grass in front of the new Y. M. C. A. building.

The Troop consists of 30 members and is divided into 4 Patrols. A fifth Patrol is being formed. Most of the Scouts, who have the Second Class badges, are striving hard to win their First Class badges.

T. K. WELCH,  
Hony. Secy.

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## SPORTS

### KING'S BIRTHDAY CELEBRATIONS

The first birthday of His Majesty King Edward VIII since his accession to the throne was fittingly celebrated with a Sports Meet. It was a pleasure to see great enthusiasm displayed by all the competitors right from the start to the finish. The forenoon was taken up with the running of heats and the afternoon with the finals.

The prize-giving took place] after the Sports Meet Mrs. Bicknell distributed the prizes and the Principal spoke a few words of encouragement to the boys. The Physical Director thanked Mrs. Bicknell for her consenting to distribute the prizes, the Scouts for their help, the teachers for the co-operation they gave him, and the visitors for their presence.

### FIELD DAY

The Annual Field-Day and the Inter House Sports Meet was held on the 27th and 28th July with the usual eclat.

On the first day, the afternoon session closed at 3 and the Meet started at 3.10. Almost all the teachers were present and helped as officials. A heavy programme was gone through without a hitch. The finals were run on the second day commencing at 4.15 P. M. A large crowd of spectators including a fair number of ladies were present. Adequate arrangements had been made for their comfort and light refreshments were served.

Great enthusiasm prevailed right from the start. Keen rivalry was evinced between the Houses. The Blues came an easy first and won the Championship Shield. The Whites and the Greens ran neck to neck throughout for the second place. A high standard was attained and one was able to get a fair indication of what our boys might do in the Inter-Collegiate Sports Meet.

In the Tug-of-war item the Whites worked hard for the cake and deserve special congratulations.

At the end of the Meet, Mrs. John Walter Bicknell distributed the prizes to the winners. The Physical Director thanked all those present for their co-operation, the teachers for their contributions, cheer-

fully given, and for their help in running the Meet-  
and Mrs. John Walter Bicknell for kindly dis-  
tributing the prizes.

The following are the results:—

#### INDIVIDUAL CHAMPIONSHIP:

Senior Champion : R. S. Navaratnam.

Intermediate Champion : V. G. George.

Junior Champion : G. Jacob.

#### RANKING OF HOUSES:

I. Blues	96	points
II. Whites	66½	"
III. Greens	55½	"
IV. Reds	37	"

## THE CRICKET CHAMPIONSHIP

On this subject we are printing below, without comment, the accounts that have appeared in the "Bottled Sunshine" (magazine published by St. Patrick's College) and the "Young Idea", (the Jaffna College Students' Paper).

#### JAFFNA COLLEGE—ST. PATRICK'S COLLEGE

It was a happy idea that gathered together the Cricketers of Jaffna College and St. Patrick's to celebrate fittingly the joint championship they had secured for the season. Never before have two different institutions met *en famille* to participate in such a joint celebration.

The Dinner which came off on the night of the 27th instant (27th June) was the chief item of a capital programme. The Rev. John Bicknell and the Rev. Father Long, Principals of both Colleges, presided as joint Chairmen. The idea of a joint celebration was happily preserved in every detail through-



out the function. The presence of the members of the staffs of both schools added to the conviviality that prevailed. An excellent menu was discussed. After the tables were cleared the toasts were proposed. Father Rector, in giving the toast of Jaffna College, referred in felicitous terms to the happy union that had always existed between both schools—a union which had now become almost traditional. He assured Jaffna College that it would become the duty of all Patricians to foster and intensify that spirit of mutual regard and co-operation. Mr. Bicknell did ample justice to the toast of St. Patrick's. In his easy humourous style, he replied glowing enthusiasm. Those of us who were present recall with pleasure the many interesting things he told us and the kind wishes he extended to St. Patrick's. It is a privilege to have the opportunity of listening to a really good after-dinner speaker, and to Mr. Bicknell at that.

The most cordial relations have marked the activities of St. Patrick's and Jaffna College in the field of sports and this event truly helps to promote and develop this healthy attitude. Our hearty felicitations to the Joint Champions.

C. S.

*"Bottled Sunshine."*

#### THE ST. PRATICK'S—JAFFNA COLLEGE JOINT CHAMPIONSHIP DINNER

We share the honours of the Cricket championship this time with St. Patrick's College. It was indeed a happy idea to celebrate the event with a joint dinner in honour of both the teams and Colleges. All strife was over, and all bitterness had vanished. The Demon of Rivalry, which had, it must be confessed, descended into petty hatred, was driven out from every 'demoniac' boy—and teacher—and

Sportsmanship enthroned in the place thus left vacant. The Principals, presiding over this unique function, which had two Chairmen, vied with each other in kindness and courtesies. It was symbolic of a new era—or rather of an old era, which had become old enough to be new. Father Long summed it all up when he said, "If this celebration achieved nothing else but this dinner, with Jaffna College and St. Patrick's sitting together, it would still be worth while."

"The Young Idea."

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## RECENT ADDITIONS TO THE LIBRARY

1. *Wilson, Richard*: ed. Selection from the Poems of John Keats.
2. *Hartog, Sir P.*: An Examination of Examinations
3. *Tennent, Sir Emerson*: Wild Elephant and the method of capturing and taming it in Ceylon.
4. *Wills, J. C.*: Ceylon: A Handbook for the Resident and Traveller.
5. *Dodd, Wm.*: Beauties of Shakespeare.
6. *Brohier, R. M.*: The Golden Age of Military Adventures in Ceylon.
7. *Jones and Monroe*, A History of Abyssinia.
8. *Hamaide, Amelie*: The Decroly Class.
9. *Arunachalam, Sir P.*: Speeches and writings, Vol I. (Presented by Lady Arunachalam)
10. *Milton, G. E.*: Lost Cities of Ceylon.
11. *Denoyer, L. P.*: A Teacher's Manual accompanying cartographic Globes.
12. *Fry, G. C.*: Textbook of Geography.
13. *Senaveratna, John M.*: Dictionary of Proverbs of the Sinhalese.
14. *Coomaraswamy, V.*: ed. Kathirapalai Pallu, (Presented by Mr. V. Comaraswamy).
15. *Coomaraswamy, V.*: Thandigai Kanakarayan Pallu, (Presented by Mr. V. Coomaraswamy.)

16. *Ceylon, S. R.*: The Dust Bazaar and other Poems in Prose and Verse.
17. *Spender and Asquith*: Life of Herbert Henry Asquith, Lord Oxford and Asquith.
18. *Jawaharlal Nehru*: An Autobiography.
19. *Plays and Playlets* from the Treasure Chest.
20. *The Treasure Chest* Frontispieces.
2. சிவசுந்தரம், புவியுற்பண்ணை (Presented by Mr. K. S. Kagnarayer, Tellipallai.)

### NOTES FROM A COLLEGE DIARY.

*Monday, 18th May:*

—The College reopens after the Easter vacation.

—In the evening a Musical Recital is given at the Öttley Hall by Vidvan K. Ponniapillai and party of the Annamalai University.

*Sunday, the 24th May:*

—The Principal takes the Evening Service.

*Wednesday, the 27th May:*

—At the morning assembly Prof. S. Somasundrabharati of the Annamalai University addresses on "The Contribution of the Dravidian Culture to the World."

—Miss Johnson of the Lucknow University speaks at the Y. M. C. A. meeting in the evening.

*Friday, the 29th May:*

—The College is closed to enable teachers and students to attend the Annual Meeting of the Jaffna Native Evangelical Society at Uduvil.

—Our Y. M. C. A. Retreat at Mathagal commences in the evening.

*Saturday, the 30th May:*

—The Y. M. C. A. Retreat at Mathagal.

*Sunday, the 31st May:*

—The last day of the Mathagal Retreat.

—Mr. D. S. Sanders speaks at the Evening Service.

*Thursday, the 4th June:*

—Rev. C. F. Angus, M. A., Principal of the Theological College at Serampore, speaks at the Y. M. C. A. meeting.

*Friday, the 5th June:*

—Some teachers join the Retreat organised for the Christian teachers in the various schools in the North by the Jaffna Branch of the Student Christian Movement.

—The Scout Troop goes on a hike to Karainagar.

*Sunday, the 7th June:*

—Mr. W. R. Watson, B. A., B. Sc., Assistant Director of Education, is the preacher at the Evening Service.

*Wednesday, the 10th June:*

—Rev. C. F. Graves of Galle speaks at the Y. M. C. A. meeting on "God and our Bodies."

*Saturday, the 13th June:*

—Scouts' hike to Mathagal.

*Monday, the 15th June:*

—The Evangelical Week of the Jaffna Branch of the S. C. M. begins. A Witness Meeting is held with Rev. D. T. Niles as leader.

*Tuesday, the 16th June:*

—The "Witness Meeting" is continued.

*Wednesday, the 17th June:*

—The last day of the "Witness Meetings."

*Sunday, the 21st, June:*

—Song service at the Principal's Bungalow.

*Tuesday, the 23rd June:*

—Holiday in honour of His Majesty, King Edward VIII's Birthday. The Birthday is celebrated by a Scout Rally and an Inter Class Sports Meet. Mrs. Bicknell gives away the prizes to the winners at the Meet.

*Wednesday, the 24th June:*

—Mr. Samuel N. Elyatamby, B. A., of the Educational Service of Central Provinces, India, speaks at the Round Table meeting on "Will Force in Education."

*Sunday, the 28th June:*

—Mr. J. V. Chelliah is the preacher at the Evening Service.

*Wednesday, the 1st July:*

—Rev. Vere Abbe, the General Secretary of the Christian Endeavour Society, India, Burma and Ceylon, speaks at the morning assembly on "Whither are we going?"

—He also speaks at the Y. M. C. A. meeting in the evening.

*Sunday, the 5th July:*

—Rev. Abbe preaches at the Evening Service.

*Wednesday, the 8th July:*

—The whole College is divided for games into four Houses viz: Red, Green, Blue and White.

*Friday, the 10th July:*

—The Annual Expedition of the Y. M. C. A. to the Island of Eluvaitivu takes place.

—The Scout Troop goes on a hike to Velanai.

*Saturday, the 11th July:*

—The Y. M. C. A. party at Eluvaitivu. They return in the evening.

*Sunday, the 12th July:*

—Mr. P. W. Thambyah of the F. M. S. is the speaker at the Evening Service.

*Thursday, the 14th July*

—Miss M. V. Hutchins, Principal of the Kopay Girls' School, addresses the Y. M. C. A. meeting.

*Saturday, the 18th July:*

—The Scout Troop joins the camp at Old Park, Jaffna.

—Inter-Collegiate Debate at College between St. John's College Senior Literary Association and our Brotherhood.

*Sunday, the 19th July:*

—The Children's Week of the Jaffna Council of the South Indian United Church commences. A special Children's Service is held in the Church.

—In the afternoon the Local Children's Rally is held at the Church.

*Wednesday, the 22nd July:*

—The Principal's son, Mr. John Walter Bicknell, arrives in Jaffna with his bride, Evangeline. The bride and the groom are given a rousing reception by the students and the staff and welcomed with all oriental splendour.

*Thursday, the 23rd July,*

—A Play Group from the Uduvil Girls' English School stages a Play with the theme, "What can little children do for Jesus?"

*Friday, the 24th July:*

—The Principal and Mrs. Bicknell are "At Home" to their friends and students of the College on the occasion of the home-coming of their son and bride.

*Saturday, the 25th July:*

—A good number of students participate in the Children's Rally at Naval.

*Sunday, the 26th July.*

—In the afternoon, the Children's Week's programme is rounded off with a special meeting. The Vaddukoddai children stage a Play and the Bicknells (jnr.) give items.

*Monday, the 27th July.*

—The Inter-House Sports Meet begins. The Heats are held.

*Tuesday, the 28th July.*

—The Finals of the Inter-House Sports Meet are held. Mrs. John Walter Bicknell distributes the prizes to the winning competitors.

*Wednesday, the 29th July.*

—The Round Table entertaining Mr. and Mrs. J. Walter Bicknell at Tea.

—Mr. J. W. Bicknell, M. A., addresses the Round Table on 'George Eliot and the Beginnings of the Psychological Novel.'

*Thursday, the 30th July.*

—The North Ceylon Inter-Collegiate Sports Meet commences at Jaffna.

*Friday, the 31st July.*

—The Inter-Collegiate Sports Meet is continued

*Saturday, the 1st August.*

—The last day of the Inter-Collegiate Sports Meet. We come third in order of merit. One of our students, V. G. George, becomes the Intermediate Champion of the Meet.

*Sunday, the 2nd August.*

—Mr. T. Oppenheim is the preacher at the Evening Service.

*Tuesday, the 4th August.*

—Rev. J. R. Navaratnam speaks at the Y. M. C. A. meeting.

*Wednesday, the 5th August:*

—Mr. J. W. Bicknell speaks at the morning assembly.

Mrs. J. W. Bicknell gives a song recital at the Principal's Bungalow.

*Saturday, the 8th August:*

—The celebrations of the Annual Old Boys' Day and the Bicknell's Silver Jubilee take place.

*Sunday, the 9th August:*

—Mr. J. W. Bicknell is the preacher at the Evening Service.

*Monday, the 10th August:*

—A movie picture is shown in the Ottley Hall.

*Tuesday, the 11th August:*

—The Round Table entertains the Principal and Mrs. Bicknell at a dinner to celebrate their Silver Jubilee.

—Mas T. Sittampalam of the Inter Science is elected Captain of the Football Team.

*Thursday, the 13th August:*

—The Round Table entertains Mr. and Mrs. K. A. Selliah at a Farewell Dinner on the eve of his going to England for higher studies.

*Friday, the 14th August:*

—Mrs. J. W. Bicknell gives a song recital at the Church.

*Saturday, the 15th August:*

—The Bicknells (Jnr.) leave for America.

—The students bid farewell to Mr. Selliah at a special function in the evening.

*Sunday, the 16th August:*

—Mr. D. S. Sanders is the preacher at the Evening Service.

*Monday, the 17th August:*

—The Term Examinations commence.

*Friday, the 21st August:*

—The College closes for a three weeks' vacation.



**'THE OLD BOYS' DAY**

and

**The Bicknell Silver Jubilee Celebrations.**

The morning of Saturday the 8th August ushered in the celebrations of these twin functions which opened with a Cricket match between the Old Boys and the College eleven. Tennis was also indulged in. At 12.30, amidst happy peals of boyish laughter a tasty lunch was enjoyed in the College refectory. The Old Boys then repaired to the Church and spent an hour or so in thanksgiving to God and in listening to an inspiring address from the Rev. G. M. Kanagaratnam. The business meeting followed in which the following officers were elected for the ensuing year. *President*:— The Principal (ex-officio) *Secy*: Mr. B. K. Somasundram; *Treasurer*: Mr. R. C. S. Cooke; *Vice-Presidents*: Messrs. C. H. Cooke, J. V. Chelliah, K. Balasingam and K. Kanagaratnam. *Auditors*: Messrs. S. K. Rasiah and K. S. Saravanamuttu; *Committee*: Messrs. D. S. Sanders, A. C. Sundrampillai, I. P. Thurairatnam and Rev. S. Kulendran.

At 4. P. M. before a crowded house the portraits of Rev. John Bicknell (presented by an Old Boy), the late Rev. J. K. Sinnatamby and the late Mr. Louis S. Ponniah, (both presented by members of the respective families), were unveiled by the Rev. Dr. T. Isaac Tambyah, Dr. (Miss) I. H. Curr, and Mr. J. V. Chelliah respectively; and these spoke on the outstanding qualities of the person whose portrait each of them unveiled.

Then followed the Garden Party in honour of the Silver Jubilee of the Rev. John and Mrs. Bicknell's connection with Jaffna College. The College quadrangle formed the venue of this most pleasant item. Friends, admirers, and well-wishers of the Bicknells and of the College, crowded together to spend a

very happy hour. The enjoyment was enhanced by the excellent refreshments provided by the Old Boys, the select pieces played by a band of Tamil Musicians, and the sweet music discoursed by a party of singers.

The *grand finale* to the day's proceedings came when the public meeting at the Ottley Hall, presided over by the Hon. Mr. W. Duraiswamy, the Speaker of the State Council, was held to honour the "best man" of the day and his consort — the Rev. John and Mrs. Bicknell. In between the singing by the Misses Pushpam Kanapathypillai and Ranjitham Sundrampillai, of songs composed for the occasion the following gentlemen spoke:

The Rev. Fr. Long, Rector, St. Patrick's, Jaffna, spoke on behalf of the Sister Colleges. He touched on the sacrifice made by the Rev. and Mrs. Bicknell in carrying on the work here while being separated from their only child; and the ability of Mr. Bicknell as a builder of character. He spoke in praise of the *Bicknell Stamp* which every pupil who passed through his hands received. That was a proud stamp to bear. He considered Mr. Bicknell to be the foremost educationist in Ceylon and that his ability not only to grasp but also to solve the burning educational problems of the day was unique. He wished to see Mr. Bicknell go on from strength to strength and give them all an opportunity to celebrate their golden jubilee also.

Dr. A. E. Duraisamy spoke on behalf of the Old Boys in Malaya. He considered himself fortunate at being present on that unique occasion. They, in Malaya, were very proud of Mr. Bicknell and considered him a great master-builder and a "Banker." Mr. Bicknell had rebuilt practically the whole College and the noble edifices, he had put up, would, in themselves, be a fitting memorial to him. He

was a great builder of character too. In managing the funds of the College, which were considerable, Mr. Bicknell had shown great foresight and ability: so he, the speaker, called him a "Banker." He wished Mr. and Mrs. Bicknell many more years of very happy, long, and useful life. He disclosed a very ambitious scheme of the Old Boys in Malaya in planning to provide a nucleus of \$10,000. for a Bicknell Scholarship fund.

Mr. Nevins Selvadurai, speaking on behalf of the public, became reminiscent and spoke of his boyhood days in which he had his friends playing about the College campus and had known every inch of the grounds. But a great change had been effected and lordly buildings raised their proud heads now in place of humbler ones of long ago. Thus had Mr. Bicknell changed the topography of the College campus. To him, Mr. Bicknell was not only one of the greatest educationalists of the last quarter of a century but a doughty champion of the so-called "untouchables." It was he who threw open the portals of the College to the depressed classes. The courageous and unflinching stand that he took in the teeth of the strongest opposition to that innovation, and the determined fight he put up on behalf of those unfortunates showed the stuff he was made of, and victory was his as a matter of course. Mr. Bicknell stood for equality and fraternity. He eulogised the spirit of freedom that pervaded the whole College. For this Mr. Bicknell was responsible. He hoped Mr. Bicknell would go on with his great work for a further spell of a quarter of a century.

Mr. S. R. Kanaganayagam then read the address of the Old Boys. This was enclosed in a beautiful silver casket and presented to Mr. Bicknell by Mr. C. H. Cooke, the oldest Old Boy present. Mrs. Bicknell was presented with a gold chain and a pendant.

Mr. Bicknell rising amidst applause said that those gentlemen who spoke of him had really spoken not of himself but of the principal he had always wished to be. He had found three verses in the Bible which set the ideals for his life and work. "Keep the unity of the spirit in the bond of peace," was one ideal which he took from the Master whom he served. He had tried, and was still trying, to live up to this ideal of peace with the teachers and pupils of the College. He was endeavouring to instill this same ideal into the teachers and pupils here, so that they may also live up to it. True there were periods when such relationship had been broken temporarily. That he considered a lapse. Nevertheless, the ideal was there, and they, one and all, tried to live up to it as best they could. "Walk by the spirit... and be not entangled in a yoke of bondage," was the second ideal that motivated his actions. Meeting students who had free periods he would teach them what real freedom meant. It was not being free *from* something, but being free *for* turning to something that was of real interest to them. They should walk by the spirit; walk in a path of their own—choosing a self-determined path. This was freedom that was real and lasting. "Men shall come from the East and the West, and the North and the South and shall sit in the Kingdom." This was a spirit of tolerance that he found in his Master and that he took as his third ideal. Pupils of all shades and faiths, the rich and the poor, the intelligent and the dull, the high and the low, all had room in the College to develop along lines best suited to them. None was cast out; none was forced into something against his free will and choice. All had freedom of thought and expression.

The Chairman then spoke of Mr. Bicknell as a worthy representative of a great people—the Americans, and of the progressive ideas that he had, accord-

ing to which he fashioned and formed the lives of the pupils of the College. He wished Mr. and Mrs. Bicknell all the good things of life and hoped that they would live and carry on their great work till all of them had a chance to enjoy their Golden and Diamond Jubilees too.

Mr. S. Handy Perinpanayagam thanked the speakers of the evening, those who unveiled the photographs, and all who graced the function. After the singing of the College Song Mr. and Mrs. Bicknell were taken in procession to their bungalow with native music and a display of fireworks.

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ADDRESS READ AT THE MEETING

To,

REV. JOHN BICKNELL, B. A., B. D., M. Ed.,  
*Principal, Jaffna College.*

Dear Sir,

We have gathered here this day, as your friends and old pupils, to convey to you our felicitations on your having completed the 25th. year of your association with Jaffna College.

This quarter of a century during which you devoted the finest energies of your manhood to the service of this College, and there through, to the service of our land, is an epoch rich in noble purposes nobly executed. The imposing pile of buildings that greet our eyes to-day, the repeated success of your students in public examinations and athletics, the excellence of the staff that serves under you, the new spirit that prevails in this institution are all either your handiwork or the fruit of inspiration that flowed from you.

The Old Boys of this College have always been proud of their Alma Mater. But Sir, during the time you presided over her destinies, we have seen it grow from strength to strength making us ever prouder and fonder of her.

Your broad tolerance, your impatience with cant of every description, your sympathetic appreciation of the difficulties that beset the youngsters placed under your care, your unsparing efforts to keep the College at a high level of efficiency and excellence and your championship of the public rights of those that serve in your institution are too well known to need detailed exposition.

We are aware, Sir, that during this period under review you were faced with issues of far reaching importance, to our College and to our land and on all those occasions that would have defeated men of lesser mettle, you showed yourself ready to take a decisive attitude and hold fast to it in spite of criticism and misrepresentation.

We are thinking especially of the time when during the early days of your principalship, you decided to throw open the doors of Jaffna College to those unfortunate countrymen of ours, called the untouchables. We are sure that today even those who found fault with you then, must thank Providence that you had the courage to take that fateful step.

It is a singular kindness of the Gods that at this time when we are celebrating this event, your only son John and his bride should be here to share in our rejoicings. We take this opportunity of conveying to you, Mrs. Bicknell and the newly weds our joy at this happy event.

In conclusion, Sir, we wish you and your noble partner many more years of life teeming with all the riches that heaven can bestow on us mortals.

We remain, Sir,  
Yours Affectionately,  
The Old Boys of Jaffna College.

## ACKNOWLEDGMENT

We acknowledge with thanks the receipt of the following magazines.

*American College Magazine*, Madura.

*The Crescent* (Zahira College Magazine).

*The Aloysian* (St. Aloysius College, Galle)

*The Navalan* (Saiva Training Institute, Jaffna)

*St. Thomas' College Magazine*, Colombo.

*Pachaiyappa's College Magazine*, Madras.

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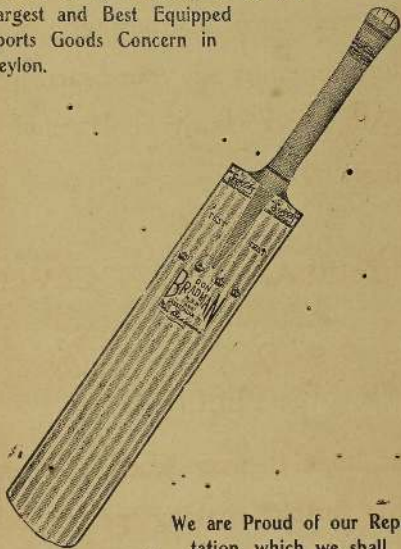
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