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Bicknell Memorial Number

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Rev. John Bicknell, B.A.; B.D.; M. Ed.

Born: May 26, 1877.
Died: Dec. 17, 1936.
Professor: 1902—1905.
Principal: 1916—1936.
Our Departed Leader

The last two Numbers of the Miscellany were filled with Mr. Bicknell's name in jubilant context. Tributes from divers sources, felicitations from his Old Boys, eulogies from fellow educationists and admiration, warm and kindly, from all manner of people filled our pages. This number again we devote to John Bicknell, not in triumphant mood, but sad and heavy of heart, wishing in vain it had not been ours to speak of him in plaintive tones.

In the past, whenever we wrote to our friends, for contributions, it was always an up-hill task for us to coax them into overcoming their laziness or indifference, and to induce them to show a little interest in our venture. This time it was a different tale. No sooner had our requests reached our contributors than they agreed readily to pour out their tributes to their departed friend. One of them, Mr. O. L Gibbon, sent us his precious gift by return post. This alone is proof, if proof were needed, of the affectionate regard inspired by Mr. Bicknell in the minds of people of different modes of thought. If only we remember how easily—alas, too easily—the dead are forgotten and pass into nothingness, will we appreciate the fast hold John Bicknell had on the imagination of all Ceylon. When a few weeks back the present writer attended a Teachers' Conference in Batticaloa, his heart glowed with joy, not unmixed with sadness, to
hear the tribute paid by Rev. Cassidy, a Roman Catholic priest, to the services rendered by Mr. Bicknell to the cause of education in Ceylon. Elsewhere in this issue we publish an account of the beautiful and tender regard shown by Rev. Fr. Long of St. Patrick's College to the memory of our Principal. The present Principal of Jaffna Hindu College is another of those admirers of Rev. Bicknell, who has readily sent a contribution for this issue. All this and much more that we must pass without mention bear irrefutable testimony to the catholicity of Mr. Bicknell's sympathies and the profound esteem and love he inspired in the hearts of all, irrespective of barriers of creed or race.

Apart from the wider public, to whose services he was always ready to give himself whole-heartedly, the sorrow that fell upon us, his Old Boys, his co-workers, and his pupils is too poignant for words. When one of his Old Boys achieved a triumph, it was a source of personal rejoicing to Mr. Bicknell. When one of them revisited the school, Mr. Bicknell's face beamed with an irrepressible joy; we wonder genuinely if he would have shown greater enthusiasm if the President of the United States of America visited Jaffna College.

It is well known that Mr. Bicknell was an unblushing idealist, who preferred to err on the side of generosity, who was sad when he saw error, and who was eager to seize on the least bit of goodness he saw in one of his erring pupils and make much of it in every sense, and sought to translate into action his Master's precept about forgiving seventy times seven. We know also that, on this account, he had to pass through a severe ordeal of criticism from two classes of people. One
that is contented with things as they are and view with alarm any deviation from the existing order, for they say, this is the best of all possible worlds and this particular phase of it we live in is the best of all possible phases. "Whatever is, is right, merely by virtue of its being", is the philosophy implicit in their attitude. The other class consists of people temperamentally timid, and shrinking from risks. They regard ideals as meant only for abstract admiration, and any effort to translate into action the speculative idealism they admire fills them with terror, for to them these ideals are not meant for practice in this imperfect world. With those in the first category, we have no quarrel. To those in the latter, we say that the very imperfections in the world constitute the need and the justification for the idealist adventure. Why not give Christianity (the ideals embodied in the life and teachings of Jesus) a trial?, says Shaw. Yes, why not, now that the other way of the eye for the eye and the tooth for the tooth has availed humanity nought? This imperfect world will never by itself become ripe for the practice of ideals. Its evolution is always slow and painful in spite of the intrepid idealism of rare souls. Some of these people, who are alive to the nobility of ideals but shrink back in terror from any comprehensive idealistic adventure, and wish only for a modified or diluted idealism, are, to our thinking, in the grip of an intellectual error, that makes them blind to the fact that all ideals are brought into being in the world, only by people who assume them to be true and shape their lives accordingly. We are not pleading for any sort of make-belief; we are only pleading for a faith that by its intensity can move mountains. You cannot reap good ends
from evil means any more than you gather figs from thistles. The distinction between means (that negate the good ends they seek to bring about) and ends is inconceivable, for life is not made up of discrete means and ends. It is a process, a flux, whereof the means are but the beginning of the end. To achieve an ideal, the beginning, the middle, the end must all be shot with the fire of divine aspiring. Therefore, to imagine that freedom can be learnt in slavery, or virtue in vice, or that peace can be established by war, is an intellectual error and a moral impossibility. We will conclude our remarks on this question with the observation that in a perfect world peopled with angels the occasion will not arise for forgiving seventy times seven and in a world of incorrigible devils, impervious to all noble influence, the effort of forgiveness will be wasted; and it seems that this ideal contemplates just such a world as ours teeming with millions doing the evil they desire not and desiring the good they have not the power to do.

To maintain that Mr. Bicknell had no faults is to deny his humanity and elevate him to a pedestal of unearthly sanctity he never pretended to. A man with an immense zest for life, a keen sportsman, relishing a good joke and a hard game of tennis, overflowing with quips and sharp retorts, he would be the first person to laugh at the idea of his being treated as a plaster saint. Such unnatural and morose sanctity he never aspired to. That a man in his position and with his convictions should often have had intense differences with others is inevitable. That his warm humanity should have been wounded by some of these differences too is natural. That he was often impatient with
Mrs. John Bicknell
some who differed from him and made no effort to conceal his impatience also is to be admitted. But when all these admissions have been made, his worst enemy cannot say that any of these factors ever nettled him into a single act of spite or in­justice. The present writer, who cannot count an excessive patience among his virtues, has had sharp differences of opinion with Mr. Bicknell. Yet he feels, in duty bound, to say that not one of these differences led to any personal ill will or reprisal from this magnanimous man.

Tears, often legitimate and gracious, may become a morbid delight to certain natures to whom funerals have an irresistible fascination, to whose minds to linger over a sadness is a rare luxury that they are loth to give up. Such morbid sorrowing would have provoked the scorn of the manly man over whom we are mourning now. To dwell for ever on the glories of the past and neglect the duties of the living present would never have commended itself to John Bicknell alive. So the highest tribute we as a College can pay him is to carry on the work he has bequeathed us, remembering the precious heritage whereof we are the custodians. That his dust has mingled with the earth of Jaffna where were spent the richest years of his life is truly fitting.

MRS. BICKNELL

When we went to the Railway Station to clasp in farewell the hand of Mrs. Bicknell, few of us could fail to note the changed scene. Till then she had embarked on her voyages, radiant and hopeful, conscious of her husband's robust personality to shield her from annoyances of every sort, and infected with the exuberant vitality of her
self-confident husband. She looked lone, and worn, and our hearts went out to her. Since we too have felt the hand of death, we know how hard it is for her to bear this loss. When this goes to print, she will have gone to her son and daughter-in-law, and recovered somewhat from the shock. We trust by now life will have brought to her a new richness and a fresh charm and that in the sunny home of her only son she will find the comfort she needs. We should like to assure her, her son, Mr. J. W. Bicknell, and Mrs. Evangeline Bicknell, that Jaffna College cannot forget them and will look forward to renew a friendship consecrated by many a holy memory.

HE GOES TO BOMBAY

This year has seen the Golden Jubilee of one of the loyal sons of Jaffna College, who went out to Bombay fifty years ago after graduating from Jaffna College. Mr. Thampoe Buell, whose parental home was in the neighbouring village of Araly and who received all his education in Jaffna College, went out to Bombay fifty years ago and in appointment after appointment has vindicated the fair name of his Old College in the face of circumstances that would have beaten the mettle of lesser men. He saved from collapse the High School of the American Marathi Mission in Bombay, when ruin seemed inevitable, and young Buell was deemed a fool for giving up fair prospects, in a quixotic endeavour to save an institution foredoomed to failure. The story of this School's upward march is almost a romance and we shall not tarry to tell it. But the mere fact that to-day the School is one of the most influential institutions of its kind in Bombay and that to-day the American Board is
relieved of all financial responsibility for this School should suffice as an index of the energy and integrity that are the chief ingredients of Mr. Buell's personality.

But this is only one of the many seemingly impossible feats performed by Mr. Buell; and it would seem that Mr. Buell's purpose in life is to save from ruin and rejuvenate with his own infectious virility, moribund institutions. We are told of an orphanage which too was saved from extinction by Mr. Buell's effort. That Mr. Buell is a Justice of the Peace and an Honorary Magistrate of the city of Bombay and a trusted leader of the Christian Community in India are all incidental in the career of a man whose sole aim was to give of his best to the institutions and causes that had an appeal to his imagination. We do not deem these honours great in themselves, for too often behind them lies a story of wire-pullings and unwholesome influences. We rather think when honours of this nature are conferred on men like Mr. Buell they acquire a new distinction. We wish Mr. Buell a long and useful life of retirement, where again he may in freer conditions place his resources at the service of his people.

RINGING IN THE NEW

He who succeeds an outstanding personality ever suffers under many handicaps. The imagination of men fired with the memory of the heroic exploits of his predecessor and overflowing with admiration therefore, fail to do justice to the new man. He is condemned unfairly without ever a chance being given him to prove his worth. Then, when the personality that has departed has had time to impress its own philosophy of life on the institution and
gain for his ideals the sympathy of his co-workers, the new man's lot is harder still, for anything even slightly deviating from the old is likely to be suspect and resented as an affront to the memory of the great dead. Comparisons are always to the new man's discredit.

Therefore, that our Acting Principal starting with such heavy handicaps should within so short a time have gained the good-will of the Staff and Old Boys and pupils of the College is an eloquent tribute to both his innate good sense and to that of others, who, understanding the peculiar difficulties of his position, have not sought to make his already hard lot harder. The Staff, the Old Boys, and present boys, to all of whom the demise of Mr. Bicknell was a personal sorrow not to be lightly spoken of, have rallied round Mr. Lockwood, doing their utmost to meet an unforeseen situation with all the resources of for-bearance and understanding and effort they can bring to bear. To judge by the meagre data at our disposal, the Lockwood era, ushered in under such painful auspices, is proving itself strong and fruitful. Mr. Lockwood's fairness, his desire to do right to the best of his lights, his stubborn resolve to look unflinchingly at issues however disagreeable, have made an impression on us and we are sure he has the hearty good-will and co-operation of the Staff, for both he and they are pursuing the same purpose—the moral and intellectual growth of the students in Jaffna College. Therefore, we offer him co-operation and good-will whole heartedly.
REV. JOHN BICKNELL.
APPRECIATIONS


Here are a few genuine words of appreciation, at the kind request of the Editor of the Miscellany, from a humble member of the first batch of pupils whom the late Mr. Bicknell taught. These lines are intensely personal, and so there is a lingering restraint that really impedes free expression, lest certain words appear egotistic.

We were studying together, Juniors and Seniors of the Inter-mediate class (then known as Calcutta F. A.). The subject was literature: author, Wordsworth. The experiment of the Juniors studying with the Seniors was quite novel, unusually stimulating to us Juniors, who were thought fit, even for one period, to sit with the Seniors of whom we thought a great deal, for were not those years of adolescence the very period for hero-worship? The first impressions of our teacher, fresh from America, in the exuberance of youth, brimful of enthusiasm for work and experimentation, and intensely eager to put into practice the new theories of psychology and pedagogy, which sciences were then coming to their own, are still fresh in my mind. An arresting personality, tall, handsome, well-groomed, always smiling, was before us with a new method of teaching. Jaffna College then was a great believer in the catechetical method of teaching, the whole process being a wholesale emphasis on requiring the pupils to develop self-help, to really dig things for themselves, the teacher's job being that of an examiner who should appraise the capacity of the pupil for self-help in the discovery of Truth. While we now realise the great value of
this method of teaching, we should then have appreciated a teacher who gave us more personal help. Here came this new teacher, to whom the catechetical method did not apparently have much appeal, and who introduced the discussion method; but he so encouraged this discussion method that after stimulating discussion which naturally evoked expressions differing in point of view and emphasis, chose to leave us there, without even giving his (ex cathedra) opinion for which we were hungering. This method at times created a sense of disappointment, perhaps even vagueness for the time being, but it was like throwing us into the stream before we learnt to swim, but herein was the necessity for swimming to save our lives—a true test of successful Teaching—and swim we did, and, I believe, even saved our lives. The first test, which we Juniors and Seniors took, somewhat altered our ideas of Seniority and Superiority, and it was really encouraging to some of us to know that a Junior could top the list. Therefore, the first impression of such an achievement, under the careful and impartial scrutiny of an enthusiastic teacher, gave some of us tremendous impetus for noble endeavour and high achievement.

Then, we students of Jaffna College were mighty proud of Mr. Bicknell as an exponent of the art of public speaking. Whether as a chapel speaker, or preacher, or lecturer, he stood before us as an example rarely to be excelled. I distinctly remember a speech he made at St. John's College in the early years of his association with Jaffna, when Bishop Coplestone presided at a prize-giving, and in a very few minutes, speaking on the subject of bye-products, he charmed and almost electrified the audience with his eloquence and apt illustrations taken from the most recent developments of science—how Scientists
searching for uranium discovered radium. As a preacher of the Christian gospel, he had such a grasp of the fundamentals of the Christian faith that he was a power in the pulpit.

To me, Mr. Bicknell was more than an inspiring teacher or a forceful preacher; he was an understanding friend. I need not prove, in public, how intimate our friendship was, but it is my duty to acknowledge how privileged I was in winning his friendship. Circumstances seem to have fought very bitterly against our coming together to be more closely associated in work, for which both of us strove our hardest. However, it is a great joy in life to know that his interest in Jaffna, her people and her institutions was an intelligent interest, born of deep insight and sympathy. The following words of Matthew Arnold referring to another conspicuous example of a School master befittingly describe Mr. Bicknell's interest:

Eyes kindling, and prayers
Follow your steps as ye go
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march.
On, to the bound of the waste,
On, to the City of God

In conclusion, I should like to take advantage of this opportunity to address a few words to the constituency of Jaffna College, and the whole circle of Jaffna friends interested in the Country and the Church. Mr. Bicknell is certainly among the last few of the noble band of Missionaries who have represented America's interest in us. In these days of national self-consciousness, when it is legitimate and even necessary that nationals should develop leadership in order to prosper the very causes so ably and sym-
pathetically sponsored by the Missionaries, we should pray for a double portion of the grace of God so that the transition of responsibility may take place in the spirit of cordiality and mutual self-respect. In the Church of God, there is always need and room for brotherly fellowship and let us pray that America will long be associated with us in this noble task of bringing in the Kingdom of God—not in the old role of teachers and guides, but in the new role of fellow-workers, in the true spirit of comradeship, “in honour preferring one another”.

II

By Mr. O. L. Gibbon, M. A.,
Principal, Kingswood College, Kandv.

I met Rev. J. Bicknell sometime in 1926; it must have been at a bathing place frequented then by the Missionaries when they felt the need of a little relaxation. He was a happy and humorous man, and his Americanisms were a real treat to me.

Later I met him at the Psychological Society; his papers were always racy, stimulating and pointed. His thoughts were not as mine; often we failed to agree. That however never caused us to be less cordial friends. Indeed, I found Bicknell a kindred spirit and looked forward to calling at his home and talking to Mrs. Bicknell and John too. These contacts were repeated at Kodaikanal, and strengthened the regard I had for him.

It was with very real pleasure that I found him Chairman of the Headmasters’ Conference; it showed
that he had impressed others as he had impressed me. He had that rare gift of being a business man, a schoolmaster, a minister, and a man of affairs, with about equal distinction in each.... and that was at a high level usually confined to specialists.

My last confidential talk with him was at Elephant Pass in the Christmas of 1935. Several American families were picnicing there, and my family and I were invited to join them. While the sun slanted to the West, we went off to the sea, beyond the railway, and talked of the past. I little suspected that it was our last talk on earth.

He spoke about his hopes for his son's success in America; of the joy he had had in Vaddukoddai; of some humorous incidents with colleagues who had had similar experiences with me. At last we talked of deeper things, and Bicknell opened out his heart to me as never before. I learned then what lay deep down in his heart and mind, and my regard for him became very great. We talked fast and long; our friends grew anxious about us and we trailed back to civilisation. It was fairly dark when we regained the main road, but in my heart glowed a light that he had kindled by a recital of some of the crises that came in his career, and how he had found a Way and a Helper.

We met again several times; at the Headmasters' Conference, at my home, and once at Colombo accidentally. He had that disarming lightness, that engaging jest ....... but never again did we have a chance of exploring those halls of memory and experience.

The news of his death caused a pain at my heart. It was incredible, impossible: so hale and athletic a man surely could not pass away so easily!
Not only had I lost a friend of peculiar quality, but Ceylon had lost a leader and America had lost a rare citizen of whom she has too few. I had looked forward to visiting him in his New England home, of seeing him in his own setting; but now..., there is only a memory. Thank God, it is a very clear and precious memory. May his name (and above all, his ideal) stimulate all of us that are left to carry on the work he so ably did while he was with us.

III

By Mr. H. S. Perera, M. A.,
Principal, Government Training College, Colombo.

I first came to know Mr. Bicknell when I was Divisional Inspector of Schools of the Northern Division. This gave me many opportunities, both official and private, for appreciating his rare gifts and those traits of character which made him a valuable asset to the educational life of the Island. Though in a brief note it is impossible to describe all the great aspects of his character, I wish to mention a few here which I valued most in him. Perhaps I should also add that it requires no effort of imagination to discover gifts and qualities such as he possessed.

Of all his natural gifts what struck me most chiefly at public gatherings, was his sense of humour, and the happy way in which he handled the most serious subjects to the delight of his hearers. This won for him great popularity in all parts of the Island. An American to the core, he still had a spirit of tolerance and vast patience for those who held contrary views. While he held strong views of his own in educational matters, he did not force them
on others, nor was he unwilling to accept useful suggestions whenever offered. He was profoundly interested in all educational experiments and rendered very useful service in many of the deliberations on educational problems in which he took part. His liberal attitude was reflected in the development and general tone of Jaffna College under him. In spite of great sacrifices he championed the cause of the depressed classes and led the way to the acceptance of equality, a principle now fully recognised in the North. There were occasions when he stood behind youth movements and encouraged a spirit of independence even when it involved some inconvenience to himself. The Jaffna public often admired him for the courage of his convictions and welcomed his advice in all matters concerning their welfare. His devotion to the best interests of the Island was so pronounced that he may well have, like Twynam and Freeman, made Ceylon his home after retirement.

All I have said does not exhaust the qualities of one of Mr. Bicknell's stature. More than all these there was something in his personality which commanded respect and stamped him as a leader among men. I am sure his leadership will be greatly missed by all educational bodies, and the loss which is felt by the American Mission will be shared by all his friends and admirers.

IV

BY MR. A. CUMARASWAMY, M. A.,

Principal, Jaffna Hindu College.

I accept with feelings of very real emotion the invitation from Mr. Perinbanayagam to write a
few lines of appreciation on the great educationist—the Rev. John Bicknell. Everyone rejoices to see honour bestowed where it is emphatically due. "Virtue," the proverb says, "is its own reward"; but, nevertheless, it is an added pleasure for those who have followed the progress of a great work worthily done to know that its excellence is also going to be recognised by making the next issue of the Jaffna College Miscellany a "Bicknell Number."

There are comparatively few who have devoted their career so single-heartedly to one cause and fewer still whose devotion to a cause has been so rich in achievement. If genius was the art of taking pains, John Bicknell was a genius, whose success was due in great measure to his thoroughness and untiring energy. Many men of immense capacity have had to lean very heavily on others for carrying the operations of their brains into effect. Ideas abounded—but in a vacuum. It is a rare combination of unusual quality when a great and noble ambition is allied to an absolute mastery of organisation. The secret of the success that attended the life work of this great educationist was the possession of that dual power—a rich mind and great practical energy. To me the chief significance of Rev. Bicknell's career was the complete conception that he had of the nature of his task and the means of achieving it. There was nothing he touched which he did not adorn and the high position, which Jaffna College occupies to-day in the education of the country, it owes in no small measure to Rev. Bicknell who was one of these rare spirits,

"Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self surpast."
A PERSONAL TRIBUTE

V

BY MR. T. S. SELVIAH,
Retired Principal of Government Training School,
Gampaha.

John Bicknell came out as a Missionary; worked as a teacher; triumphed as a man. He was great in his sermons; greater in the class room; greatest of all in his personal life. In his ministrations, he was kindly; in his teaching, what in us was dark he illumined; in his personal contact, he was transcendent.

It was in May 1902. The monsoon breeze, gentler early in the month, was gathering force. Everything looked dry and parched, as we unwillingly traced our steps back to the College, after the long vacation. All tired feeling disappeared as we met Bicknell, a tall, erect figure, full of boyish energy, cheer, optimism, and wit.

In those days, we were all resident students. Bicknell was nearly the whole day with us—in the playing fields, in our rooms, in the quadrangle, in the paddy fields, outside the College. It was by personal contact, he influenced us most, during our mid-adolescent period.

He directed our thoughts along new channels; his moral suasion was more by example than by precept. His conception of things was liberal and spacious; his outlook was fresh and free; his initiative was ready and infectious.

Every morning between seven and eight he taught us Philosophy. These were some of the brightest and happiest hours we spent at College. No repression of any kind; on the contrary, he encouraged
criticism, leading even to scepticism; but by degrees, he gave us "larger draughts" that "sobered us again."

In 1921, I came in much closer contact with him, when I assisted him in connection with the Affiliated Schools. Two instances will illustrate what a noble, consistent, Christian gentleman he was. On our return to College after inspecting a School, he described a Hindu teacher, as one of the best Christians in Jaffna. "Do labels matter?" he added. On another occasion, when I suggested that we should sue a man who owed the College two thousand rupees, he remarked "Would Jesus sue him?" I said nothing in reply, but remembered how a woman, who according to law ought to have been stoned to death, was saved by Jesus.

In 1904, at the funeral of T. P. Hunt, one of the founders of Jaffna College, Bicknell described death as a door that leads into a larger and happier life. He has, himself, now gone through the door. A month ago, when my wife and I said good-bye to Mrs. Bicknell, on the verandah of the Custom Houses, Colombo, she told us that she was in touch already with her husband. And when the time comes for her and for us to pass through the door, Bicknell will be there at the entrance to help us on, in the same way he did, in this phase of our existence.

At the same time, the light he leaves behind cannot be easily extinguished.

"So, when a great man dies
For years beyond our Ken
The light he leaves behind him lies
Upon the path of men."
By Mr. A. W. Nadarajah, Advocate, Jaffna.

The second half of the nineteenth century saw the passing away of an educational institution—the Batticotta Seminary, and the birth of its off-spring—the Jaffna College. Great personalities have directed this educational mission in North Ceylon and each man has given the movement the impress of his own qualities as the Time-spirit and his own genius would allow. The contribution of John Bicknell of Yale to this movement is valuable and realistic.

John Bicknell was a man of simple habits; he was calm and impersonal in action and pure in personal life. He was charged with a concrete desire to work for a living present. He was pioneering and progressive in his programme for the College. He lived to serve. He was a Karmayogin.

He was a Karmayogin who applied frankly his powers to educational and humanitarian ends. Though Bicknell had his eye fixed on the collective good and the beneficient working of an institution, yet he was primarily interested both in the individual career of each student at the College and in the progress and evolution of every Old Boy of the College, who was out in the world.

Bicknell's great assets were decisiveness and courage and once he decided he went about his work with a roaming joy and freedom. He was a fighter but not a fighter for the sterile joy of it. He might sometimes not have done the right thing. But right and wrong did not matter in his case because he was selfless. Right and wrong are only relative to given conditions and have no final value. Evolution only reckons in activity. All true activity is the work of a...
worker who is self-less and detached. He was such a worker.

John Bicknell had dedicated his life for the service of man and the continuance of a mission. He lived the life he preached. He believed in that philosophy of work, work unburdened with the desire to enjoy its fruits, work which seeks to carry man to heights from where one can catch a glimpse of the true Atman. On the whole, his eventful life was one lived in the great Gita tradition. Has any one a finer record of self-less and devoted work to present to one's generation? He offered his services unreservedly in token of his love for the people amongst whom he dwelt. He lived to serve and died serving. He was a true Karmayogin.

JOHN BICKNELL, SERVANT OF GOD

VII

BY MR. A. M. K. CUMARASWAMY, B. SC., F. P. S.,

Inspector of Schools, Colombo.

The passing of John Bicknell to the more immediate presence of his Master happened with such dramatic suddenness that we took some time to realise that he had really crossed over to the great Beyond. And yet it is the kind of passing, many would wish for themselves when they learn how much brighter, cheerier the other side must be.

We, who were not directly connected with Jaffna College or with the Congregational Churches of Jaffna, came in contact with Mr. Bicknell on occasions when the problem of our Theological or racial differences were often discussed or studied. How very frequently, many would testify, it happened that in the entanglement of a chaotic problem a witty remark of John Bicknell greased and oiled where erstwhile
friction obtained, or a prophetic utterance of his dispelled gloom and darkness and ushered in God's first gift to man. In a world full of small men, John Bicknell continued to be great. In a world, caste-ridden and race-ridden, John Bicknell saw the incongruity of these crimes in the light of our common sonship of our one and only God. In an atmosphere, where men assumed the role of old men at 40, John Bicknell taught us how to be ever young.

May his memory be ever green in our midst, and may Jaffna College and Jaffna continue in richer measure to be blessed by his intercessions for us at the throne of God.

A TRIBUTE

VIII

BY REV. FATHER T. M. LONG,
Rector, St. Patrick's College, Jaffna.

[The Prize-function at St. Patrick's College came off a few days after Mr. Bicknell's death. Then Rev. Fr. Long made a moving reference to Mr. Bicknell's passing away and requested all who were present to pay their homage to the memory of Mr. Bicknell by standing up in silence for two minutes. Given below is the text of the reference made by Rev. Fr. Long.]

If there was any one we thought we could not spare from the educational world in Jaffna, it was Mr. Bicknell, whose departure leaves us all with a sense of personal bereavement. Those of us privileged to know him intimately felt, as indeed some of us said at his Jubilee celebrations, that he could still stand four square to every wind that blew for another 25 years. For us who are Principals, his loss touches us more deeply still, for if the phrase "Sister Colleges" was ever feelingly spoken and striven after as an ideal, it was when it fell from his lips.
We shall treasure and keep evergreen the memory of that upright almost military, figure. Upright, and straight in every sense—that was the stamp he left on his work. God rest that fine, scholarly gentleman and may He brace his devoted widow and son to bear the cross put on them.

OUR LATE PRINCIPAL
IX.

BY MAS. A. THARMALINGAM, INTER ARTS.

Many events of international import, Italy's "civilizing Mission" to Abyssinia, the death of King George V., the abdication of King Edward VIII,—happened in the year 1936.

But none of these events, which stirred the whole world, affected us students so much as the unexpected demise of our beloved Principal.

In writing about our Principal it is possible for me to deal with only one aspect of his busy and many sided life. As a teacher, he was very popular with his students. He could teach the boys any subject and his classes always rang with hilarious peals of laughter. When any student gave a wrong answer, he would never discourage him by saying that it was incorrect. He made the person realize his mistake, by hearing it answered correctly by others in the class. The most remarkable and impressive thing in him, as a teacher, was that he would always know from the students themselves the answers to all his questions. Of course, by his obstinate questionings he somewhat annoyed us; but it made us study our lessons very carefully.

Outside the class he was a friend of the students. Whenever he chanced to meet us off the class, he would be the first to greet us. He always
appeared with a beaming face and inquired about our health. If he met a student whom he knew to be poor in studies, he gave him a few words of encouragement. To the mischievous and the delinquent he was an indulgent father, always ready to forgive faults, however great or small they may be.

In all his dealings with the students he acted without prejudice or any preconceived notion. Whatever he might have heard against a student, he did not jump to hasty conclusions. Nor was his judgment warped by the information he had already obtained. Each case was judged on its own merits. After hearing all the pros and cons of a case in the matter of any mischief of any student, he gave his decision after a long time. Even before the Principal's verdict was pronounced, it was possible for the wrong-doer to mitigate the intended punishment, by confessing the whole truth of the matter. Whatever the offence or mischief of the students, the punishment meted out by him was never too harsh or out of proportion. Every delinquent could rest assured of a square deal and even punishment.

It gave him great pain to send out any student from the College. He strove hard to the utmost of his power to prevent such a contingency. If it so happened that his efforts proved fruitless, he did his last duty to the student by making the process as painless as possible.

He was a keen enthusiast in games and athletics. Before the team went in for the contest the words of cheer uttered by him lingered in the minds of all students, for a long time. He never missed any athletic, football or cricket contest. In the field he cheered both the teams. He was
high-minded and sporting enough to wish the deserving team, not necessarily his own College, to win. When he started out to witness any match, small boys would be waiting anxiously to get a lift in his car, and he never disappointed them.

Like all sports-minded Americans he loved his national game of Base Ball. Whenever he saw students playing Base Ball, he heartily joined with them and showed his skill and mastery over that game. He was such a good Base Ball player that it enabled him sometimes to play cricket; for he was a good fieldsman. At times he used to train our cricket eleven in fielding.

His Chapel address at the re-opening of every term kept ringing in our ears throughout the term. No one could afford to miss the opportunity of hearing him then. His talk at the end of every term at the dismissal service was equally moving. His eloquence was one of the many qualities which made him popular outside College.

That he loved the College very dearly was evident from the fact that, before he breathed his last, he wanted to see the Staff. But he could not have his last wish, for by the time the Staff went to see him he had passed away.

He always acted on high principles and was never actuated by low motives. When he promised to do any favour to anyone, he tried his best to keep his word. On the contrary, it was not to be taken for granted that once he had refused to help one, it was impossible to persuade him to do otherwise. For good and weighty reasons he would change his opinion.

"............... and the elements
So mixed in him, that Nature might stand up
And say to all the world, "This was a man!"
காலத்திற்கு உடன் குறிப்பு X

(நூற்றாண்டு பி.மி. 567 – பி.மி. 515)

வெளிப்பட்ட ஓர் காலம் பிள்ளை குர்ஆன்சிறு குரூர்த்தியை பிரதானமாக கையாண்டு கொண்டவராக மார்பு கையாளும் மதுரை சுவாமியருடன் பிரார்த்தி செய்தவர் என சொல்லி காணப்படுகிறது. காலத்திற்கு உடன் குறிப்பு (Rev. John Bicknell) சோதனைக் கூறியது வருடாக உணர்த்தியினர் கையாள முயற்சியில் இருந்தவர் காணித்திருந்தார். அவர் பின் குறிப்பிடி முழுமையாக கருதும் போது இன்னும் பாதுகாப்பு செய்ய முயற்சியர். வசனிகள், நூற்றாண்டு வரை பாதுகாப்பு, அம்மா காலத்திற்கு உடன் குறிப்பு செய்யும் முயற்சியர் புத்தாக்க முயற்சியை நாமக்கள் முழுமையாக காணித்துள்ளது.

எனவே புத்தாக்கப் பரிந்துடற்கு உணர்த்தியில் இருந்தவர் காலத்திற்கு உடன் குறிப்பு, நூற்றாண்டு வரை பாதுகாப்பு செய்ய முயற்சியை நாமக்கள் முழுமையாகக் காணித்துள்ளது. புத்தாக்கப் பரிந்துடற்கு உணர்த்தியில் இருந்தவர் காலத்திற்கு உடன் குறிப்பு, நூற்றாண்டு வரை பாதுகாப்பு செய்ய முயற்சியை நாமக்கள் முழுமையாகக் காணித்துள்ளது.
செயற்கையில், முதல் க்கூற்று நோக்கமனிடவும், ஆனால் உண்மையிலும் காணப்பட்டுள்ளது திகழ்த்தது நேர்வழியாகது.

சிற்றுருக்கம் பண்டைய சுருட்டு நிறுவனிப் பண்டைய காலத்தின் முடிவுக்குட்பட்டது. அதை போன்ற நிறுவனீடுகளை உண்மையிலும் நபர்படுவது காண்கும், முறியும் காணாது பிரேசில் Cricket பண்டைய காலத்தில். இவ்வகை காலத்தில் முன்னேற்றம் செய்யப்பட்டது. மேலும் இந்துயித்துவ வாசியிலும் தோன்றியிருக்கும் முக்கியத்துவம் கொண்டுள்ளது. Bicknell சுருக்க கணினியில் முன்னேற்றம் செய்யப்பட்டது. பிந்தைய சுருக்கக் குறியீட்டில் ஒழுங்காக்கப்பட்டது நிறுவனியின் காரணம் கொண்டது" என்று. இந்துயித்துவ முன்னேற்றப் பார்வைகளைச் செய்யப் படுத்தவும் முன்னேற்றப் படுத்தவும் காரணம். சுற்றுக்கோள் குறியீடுகளின் படி கணித்துவ முன்னேற்றம் காரணம் என்று கூறப்படுகின்றது.

அது சுருக்கம், வழிகாட்டு வழிகாட்டும் சுருக்கக் குறியீட்டின் (Vision). இவ்வகையில், முன்னேற்றம் பண்டைய சுருக்கக் குறியீட்டில் வழிகாட்டும். இது போன்ற நிறுவனீடுகள் நேர்வழியாக நபர்படுவது காண்கும். முறியும் நிறுவனீட்டுக்குக் குறியீட்டில் வழிகாட்டும் நேர்வழியாக நபர்படுவது காண்கும். முறியும் நிறுவனீட்டுக்கு வழிகாட்டும் நேர்வழியாக நபர்படுவது காண்கும். இந்துயித்துவ வழிகாட்டும் நேர்வழியாக நபர்படுவது காண்கும். முறியும் நிறுவனீட்டுக்கு வழிகாட்டும் நேர்வழியாக நபர்படுவது காண்கும். இந்துயித்துவ வழிகாட்டும் நேர்வழியாக நபர்படுவது காண்கும்.
நிகாதினை யாசியார் என்று குறிப்பிட்டேன் கால் பற்றிய பொறுப்பு.

நான் அவர்களுடன் கூறியதை கூறிற்கூறி, அவன் பவாதித்து, பாதுகாப்புக் கூற்று விளக்கம் செய்தேன். அவர்களுடைய சந்திரமின் இலகுமான் கேள்வியாக.

அதிகாரியாளர் போன்ற நார் மகிழ்வாடர். பெரும் பெற்றுக்கொள்ளியது தம்பக்கனால் பல இலகுமான கூற்று விளக்கம் செய்தேன். அவன் முக்கியமான நார் அவர்கள் பெருமாளிங்கார் கூற்று விளக்கம் செய்தேன். பெருமாளிங்கார் கூற்று விளக்கம் செய்தேன். அவர்கள் பெருமாளிங்கார் கூற்று விளக்கம் செய்தேன். அவர்கள் பெருமாளிங்கார் கூற்று விளக்கம் செய்தேன்.

நிகாதினை முருண்டுநீக்க கால் விளக்கம் செய்தேன். பெருமாளிங்கார் கூற்று விளக்கம் செய்தேன். பெருமாளிங்கார் கூற்று விளக்கம் செய்தேன். பெருமாளிங்கார் கூற்று விளக்கம் செய்தேன்.
ஒரு பொழியியலாளர், ஒருவர் மாலைக்குழுக்கள் நடத்த அறிவு மரபில் அறிக்கைகளின் வழியில் குறிப்பிட்டுள்ளார். அடுத்து தொடர்பில் ஒரு வருநீர் தொழில்நுட்பங்கள் இருக்கும். அவை காண்பது வசதி என்று குறிப்பிட்டுள்ளார். அவை ஒரு முறையில் குறிப்பிட்டுள்ளார்.

தற்பொழியியலாளர் ஒரு மாலைக்குழுக்கள் நடத்திய பொழியியலாளர் தேவையான உயிரியியலாளர்களை குறிப்பிட்டுள்ளார். செயற்பாட்டு மற்றும் தொழில்நுட்பங்களில் குறிப்பிட்டுள்ளார்.

பொழியியலாளர் ஒரு மாலைக்குழுக்கள் நடத்திய பொழியியலாளர் தேவையான உயிரியியலாளர்களை குறிப்பிட்டுள்ளார். உயிரியியலாளர்கள் பொழியியலாளர்களை தேவையான உயிரியியலாளர்களை குறிப்பிட்டுள்ளார்.

பொழியியலாளர் ஒரு மாலைக்குழுக்கள் நடத்திய பொழியியலாளர் தேவையான உயிரியியலாளர்களை குறிப்பிட்டுள்ளார். உயிரியியலாளர்கள் பொழியியலாளர்களை தேவையான உயிரியியலாளர்களை குறிப்பிட்டுள்ளார்.
பாடலின் சுவரில் எடுத்துக்காட்டி செய்யலாம் பாடலின் முதல் பதில் செய்யப் பாடலின் முதல் பதில் செய்யப் பாடலின் முதல் பதில் செய்யப் பாடலின் முதல் பதில் செய்யப்

Bicknell முன் காலத்தில் இந்தக் கலையைச் செய்யப் பாடலின் முதல் பாடலின் முதல் பாடலின் முதல் பாடலின் முதல் பதில் செய்யப்
TO THE MEMORY OF

REV. JOHN BICKNELL.

By Mr. C. R. Wadsworth of the Jaffna College Staff.

Dead? And can it be?
Dead? But how can he?
He, so full of life and free,
Be bound by death's impious hands?
This giant to fullest stature grown
Before his fellow and his God;
This man of strength gigantic;
This man so gentle, child-like;
Friend to friend and friend to foe;
Ah, this man of heart so large;
Dead? But nay? 'Twas he, I know;
Sure 'twas he that spake so clear,
Yea! but yester-eve. Hark, now,
Silver bells? Aye! But nay,
'Tis he! none else; so clear, so clear!
Dead? But how can he?
Nay, he is but gone
On to a land of great renown,
There amongst immortals placed,
Among the mighty, mightiest!
Theee, from death's vile hold thus plucked,
Life eternal holds in its embrace.
Freedom, Liberty! Ah, how sweet!
Free-est soul how thou didst chafe
'Gainst mortal bars to be confined!
This world for thee was small, too small.
But spread thy wings and fly and roam;
The universe is now thy home!

THE GLORY OF MOHENJO—DARO

BY MR. P. JOSEPH,

Indian Historical Research Institute, Bombay.

The editor of the Magazine, it appears, had requested Rev. Fr. Heras when out at Jaffna delivering lectures on the Mohenjo-Daro civilization, to contribute an article on the subject. Fr. Heras has transferred the burden to me. As I have helped him in the work of deciphering the Mohenjo-Daro script, I put down here a few thoughts that may interest the readers of the Magazine.

The archaeological remains, that have been unearthed by the excavator's spade in Sind and the Punjab, and the great civilization, that those remains reveal, constitute a subject to which the attention of several orientalists has been drawn. An exhaustive description of the remains can be found in the monumental work of Sir John Marshall on Mohenjo-Daro and the Indus Valley Civilization. The most important certainly of the remains are the many inscriptions written mostly on so brittle a substance as steatite and also on copper bits and pottery shreds. Scholars are now attempting to read the inscriptions and
the most successful among them so far is perhaps Fr. Heras.

The inscriptions are of different kinds. Some deal with the religious ideas of the people, some others with their social organisation, and yet others record astronomical data. Before studying these, it is quite natural at first to inquire as to who the people were that built up the grand civilization and also what their language and script were. As regards the authors of the civilization, scholars are more and more inclined to the view that they were proto-Dravidians who were pre-Aryans. But where did these proto-Dravidians come from? According to ethnologists they were a branch of the Mediterranean race and their original home was Lybia, from where they migrated to India, and were, in later days, called the Dravidians.

As to their language, being proto-Dravidians, they evidently spoke a language that should be called proto-Dravidian! Anyhow, that language should certainly be akin to all the Dravidian languages that are prevalent in India at present, namely, Tamil, Kannada, Telugu, Tulu, Malayalam and also Brahui. This proto-Dravidian language is perhaps nearest to Tamil which goes as the oldest of the existing Dravidian languages. Certain peculiarities of the proto-Dravidian language which are still in vogue in its modern children may be noted. The chief peculiarity is what we may call the qualificative style. In all the inscriptions the main word which is relegated to the end is preceded by many qualificatives which have other qualificatives of their own. A point of note in this connection is the peculiar concise participial construction that is rendered in the so-called Indo-European languages by the elaborate adjectival clause. Another characteristic of
the Mohenjo-Daro language is certain expressions found especially in modern Dravidian tongues. An inscription, for instance, says that the winter time is *three blankets cold*—a very happy and suggestive expression quite common to-day among the Kannade Gaudas of the Western Ghats.

If the dwellers of the famous cities of the Indus Valley spoke a proto-Dravidian tongue, how did they write it? Although the proto-Dravidians spoke a language largely akin to its present representatives, yet they did not write it in a way similar to any in use nowadays. At least the connection is not quite obvious, in spite of the fact that most of the modern scripts have been derived through a long line of gradations from the Mohenjo-Daro script. It was, to put it shortly, a picto-phonographic sort of writing. At first, the people translated their ideas into pictures, and as they progressed they found their pictographic alphabet not only too cumbersome but in certain cases, for example, in the expression of abstract ideas, inadequate, and hence they combined phonographically certain pictographs. Their writing, nevertheless, was essentially pictographic.

Going to the various kinds of inscriptions we find that the most numerous are those that deal with religion. Some kind of religion is invariably associated with all peoples, whether civilized or uncivilized. But a great development in religious ideas certainly bespeaks of the superiority of a civilization. The religious tenets of the Mohenjo-Daro people and the wealth of detail that accompanies the expression of those tenets are really a great revelation to the scholar. Those people knew the
Supreme Being as An, and also his several attributes. The chief attribute of An is his existence. One is astounded at the idea that many centuries ago those people knew of what the philosophers called the self-subsistence of God. His other attributes are life, oneness, greatness, omniscience, benevolence and power of destruction and generation. Then again, the Supreme Being has eight forms, which are the eight constellations of the Zodiac. He is variously eyed, one-eyed, three-eyed and also fish-eyed. He is identified with the sun, riding his stone-chariot. In Mohenjo-Daro is found the worship of the linga—intimately associated today with the Saiva cult. There are also indications of a Divine Triad, namely the Supreme Being, the Mother, and the Son. The mother is fish-eyed, as evidently the precursor of the modern Minaksi. What is remarkable is a combination of the Supreme Being and the Mother in a representation that has a double head-gear, this certainly being the pioneer of the Ardhanarisvara ideal of Saivism. A number of minor gods also are mentioned in the inscriptions, namely the gods of the fields, of lands, of rain, of thunder, of death and the underworld. Among the minor deities mention may be made of ayanars, viz. the guardians of villages whose shrines are to this day seen by the roadside in South India. The emblems of God are the trident and the axe. The modes of worship are seeing a holy object, sprinkling it, say, with water, and taking vows. Places of worship were temples situated in the centre of the town at the convergence of the main streets. The Priests of God were the Kings who were the God's viceroys in a full-fledged theocracy. It is greatly interesting to note among the religious festivals that of Pongal, then
called *nandal*. Then again the people had belief in a life hereafter as evidenced by the doctrine of transmigration held by them.

A note about their social organisation will also be of interest. All arable lands in a city belonged to community of citizens,—a sort of joint ownership of lands by all the citizens. The whole population was divided into several tribes, whose descendants are still to be seen in South India, e.g. the Paravar, the Maravar, the Kallar, the Velir, etc. Among the tribes and the provinces over which they held sway were unions brought about by the signing of treaties at an auspicious time. There were also wars between the tribes, which wars involved the capture of forts and banners and also the *linga* which was the emblem only of certain tribes. A number of places in South India are mentioned, evidently showing that there was connection, commercial or otherwise, between them and Mohenjo-Daro. Some inscriptions speak of the construction of canals.

But of all the inscriptions the most interesting, perhaps, are those that give astronomical data. Eight signs of the Zodiac are mentioned,—all those that obtain at the present day, except the Twins, the Leo, the Scorpio, and the Capricorn. This discovery gives the death blow to the theory of the Chaldean origin of the Zodiacal signs. For one of the inscriptions refers to the Ram's running faster than any other sign and according to calculations this phenomenon could have happened only about 5000 B.C.—long before the Chaldeans borrowed the Zodiacal knowledge from Mohenjo-Daro. Incidentally, this inscription helps us to fix the date of the Mohenjo-Daro civilization. Strange enough, a few other inscriptions confirm the date arrived at. Some inscriptions give the
number of stars that certain Zodiacal signs have. The extraordinary thing, therefore, is how these people could have observed the stars and the Zodiacal signs. Perhaps they had instruments, however crude they might have been; evidently they seem to have had an observatory whose existence is recorded in an inscription—all these going to show that these people were expert star-gazers.

The reading of the Mohenjo-Daro script is really an epoch making discovery. For the real grandeur of the civilization could not be gauged by a sight of the mere excavated remains so fully as by the understanding of the queer yet interesting pictographs cut on the little steatite pieces.
தமிழகம் விழாநிகழ்வு
(நூற்றாண்டு விழாவியகத்தில் தமிழ்நாட்டின்
நாட்டும் பெரும் மக்கள் ஆட்சியில் அறிமுகப்படுத்தப்பட்டது)

மண்டலங்கள் போன்ற இடங்களில் ஆணாவளிகளால் வெளியில் விழா நடைபெறும்போது
நாட்டும் பெரும் மக்களின் முகாமில் வந்து தமிழ்நாட்டின் பொருளில் அறிமுகம் செய்யப்படுவது, கல்வி மற்றும்
சமூக விளக்கம் பாதுகாப்பு பிரிவின் நடவடிக்கைகள் மக்களத்தின் கல்வியேர்ப்புக்கு
மறைக்கோள்களை விளக்கம் செய்யப்படும். கல்வியேர்ப்பு பாதுகாப்பு
நிகழ்வுகளை தமிழ்நாட்டின் பொருளில் விளக்கம் செய்யப்படும். நான்கு ப்
பெரும் மக்களின் முகாமில் வந்து தமிழ்நாட்டின் பொருளில் விளக்கம்
செய்யப்படும். நான்கு ப்

மண்டலங்கள் போன்ற இடங்களில் விழா
நடைபெறும்போது கல்வி மற்றும்
சமூக விளக்கம் பாதுகாப்பு
பாதுகாப்பு பிரிவின் நடவடிக்கை
மக்களத்தின் கல்வியேர்ப்பு
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செய்யப்படும். நான்கு ப்
பெரும் மக்களின்
முகாமில்
வந்து
தமிழ்நாட்டின்
பொருளில்

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லூத்தேரையால் குழந்தைகளைத் தலையிட்டு விளக்கத் திகழ்வு. என்று விளக்கத் தந்து செய்துள்ள குழந்தைகள் விளக்கத் தன்னை மிகுந்து கொண்டுள்ளன. என்று விளக்கத் தந்து செய்துள்ள குழந்தைகள் விளக்கத் தன்னை மிகுந்து கொண்டுள்ளன.

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செய்யுங்கு ஸிட்சு பாரம்பாக விளக்கம். முக்கியான காரணம் குறிப்பிட்டுள்ள இரு பக்கங்களில் உள்ள பக்கங்கள் இல்லை. எனவே செய்யுங்கு ஸிட்சு பாரம்பாக விளக்கம் தொடங்குவதற்கான பாகங்கள் உள்ளது. செய்யுங்கு ஸிட்சு பாரம்பாக விளக்கம் என்று குறிப்பிட்டுள்ள இரு பக்கங்களில் உள்ள பக்கங்கள் இல்லை. எனவே செய்யுங்கு ஸிட்சு பாரம்பாக விளக்கம் தொடங்குவதற்கான பாகங்கள் உள்ளது.
19

(Indian Ocean) அணையார் அருகில். அனைத்து விளக்கங்களும் சுருக்கமாக வெளிப்படுத்தப்பட்டுள்ளன. முன்னேற்ற விளக்கங்கள் அதிகமாக வெளிப்படுத்தப்பட்டுள்ளன. மண்பதை உள்ளடக்கிய அவர்கள் வானிலை என்று குறிப்பிட்டுள்ளன. இதன் மூலம் வெளிப்படுத்தப்பட்டுள்ள விளக்கங்கள் பலவற்றுடன் பன்முக்காக வெளிப்படுத்தப்பட்டுள்ளன.
அர்த்தநிலையின் திமியரின் விளக்கம் காண்போறும் மூலத்திற்கும் அடுத்துமே. இது ஒரு போர்ச்சின் முழு பதிவுகளில் ஒன்றாகும். அப்படி குறிப்பிட்டல் இந்தப் படைப்பு தரப்பட்டுள்ளது. கிட்டத்தட்ட வளர்த்தும் ரீதியாக தின்மையின் நுட்பங்களை நோக்கி, "துக்கையோ என்றும் அதே செய்திகளைக் குறிப்பிட்டு, குடும்பத்தை தோற்ற பிள்ளைகளை விளக்கும்" என்று நான் குறிப்பிடத் தொடங்கினேன்.
ஏற்கனவே வணக்கம் இருந்தும் வேண்டும் ஈருக்கவேண்டும் என்று தெரியும் വசதிகள் എന്നാൽ ഇത് ഒരു വിഷമമാണ്. കാരണം പ്രത്യേകിച്ച് എത്ര ഉയരുമ്പോഴും ശ്രീ പി. കി. രാമൻ പുലരി പ്രവർത്തിച്ചിരുന്നു. ആദ്യമായി കേശവ സായി വച്ച് ഏറ്റവും പ്രധാനമായി പ്രതിപാദിക്കുകയും നടത്തുകയും ചെയ്തു. പിന്നീട് പ്രക്ഷൻ മാണവ അവതരിപ്പിക്കുകയും ചെയ്തു. യാകേന്ദ്രശ്താവ് അരാധനാമാർ പ്രതിപാദിക്കുകയും നടത്തുകയും ചെയ്തു. യാകേന്ദ്രശ്താവ് അരാധനാമാർ പ്രതിപാദിക്കുകയും നടത്തുകയും ചെയ്തു.
நல்பிக்கு முகக்கேற்காதோர் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது. மூன்று பாகங்களாக பங்குவரைக் கொஞ்சலாம் தீர்த்தத்தைச் செய்யலாம் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது. பிரதானமாக குறிப்பிட்டத்தைச் செய்யலாம் நல்பிக்கு முகக்கேற்காதோர் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது. பிரதானமாக குறிப்பிட்டத்தைச் செய்யலாம் நல்பிக்கு முகக்கேற்காதோர் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது. பிரதானமாக குறிப்பிட்டத்தைச் செய்யலாம் நல்பிக்கு முகக்கேற்காதோர் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது. பிரதானமாக குறிப்பிட்டத்தைச் செய்யலாம் நல்பிக்கு முகக்கேற்காதோர் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது. பிரதானமாக குறிப்பிட்டத்தைச் செய்யலாம் நல்பிக்கு முகக்கேற்காதோர் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது. பிரதானமாக குறிப்பிட்டத்தைச் செய்யலாம் நல்பிக்கு முகக்கேற்காதோர் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது. பிரதானமாக குறிப்பிட்டத்தைச் செய்யலாம் நல்பிக்கு முகக்கேற்காதோர் தீர்த்தத்தைச் செய்யலாம் காரணம் இயலாளருக்கான விண்மை வந்திருக்கின்றது.
கணவும் பதிவுப்படுத்தும் அரசின் தீர்மானங்களை மேற்கொள்வதற்கு அனுமதிக்கப்பட்டுள்ள அவசயக்குழு தொகுதிகள் தொகுதிகளை குறிப்பிட்டுள்ளது. இது தொழில்நுட்ப மற்றும் தொலைத் தொடர்பு வகையான கூறுகளையும் குறிப்பிட்டுள்ளது. இவ்வாறு எந்தவடையிலும் முழுமையான விளக்கங்களையும் கூறுகளை குறிப்பிட்டுள்ளது. இது வேளாண்ட வலைத்தளங்களையும் குறிப்பிட்டுள்ளது.

இணையத்தொடர்பு வகையிலுள்ள புரோஷ்கா மற்றும் தொழில்நுட்ப வகையிலுள்ள கூறுகளை குறிப்பிட்டுள்ளது. இது வேளாண்ட வலைத்தளங்களையும் குறிப்பிட்டுள்ளது. இந்த வகையிலுள்ள கூறுகளை குறிப்பிட்டுள்ளது. இந்த வகையிலுள்ள கூறுகளை குறிப்பிட்டுள்ளது. இந்த வகையிலுள்ள கூறுகளை குறிப்பிட்டுள்ளது.
பாடல் திருச்சி யார் பெய்ய புரிந்து திறன், காட்டு பலியல் சின்னங்களின் உறவினரை குண்டுக்கும் தின்பாண்டினர் கூறிவின் புத்தகம் கூறிவின் தந்தைகளுக்கும் பரிமலத்து சபையின் நடனம். தாம் பான சுருக்கில் இந்த சுருக்கில் கூறிவின் தவறான உறவினரை குண்டுக்கும் தின்பாண்டினர் கூறிவின் தந்தைகளுக்கும் பரிமலத்து சபையின் நடனம். தின்பாண்டினர் சுருக்கில் கூறிவின் தந்தைகளுக்கும் பரிமலத்து சபையின் நடனம். தவறான உறவினரை குண்டுக்கும் தின்பாண்டினர் கூறிவின் தந்தைகளுக்கும் பரிமலத்து சபையின் நடனம். தெருங்களைப் புரிந்து திறன், காட்டு பலியல் சின்னங்களின் உறவினரை குண்டுக்கும் தின்பாண்டினர் கூறிவின் தந்தைகளுக்கும் பரிமலத்து சபையின் நடனம்.
"ஏன் என் மேற்பரப்பு வெளியே பெயர் செய்யது அல்லது குறிப்பிட்டை மேற்புறமாக கூறி வைத்து செய்யவும் அடையாது என்று சொல்லது என்று தெரியாது கூறுவதே என்று தெரியாது குறிப்பிட்டை கூறியேயானாலும் லோகிக் செய்யல் பெரும்பாகம் நிர்வக இருக்கும் என்று தெரியாது என்று தெரியாது குறிப்பிட்டை கூறியேயானாலும் லோகிக் செய்யல் பெரும்பாகம் நிர்வக இருக்கும்.
“பற்றி புத்தத்மா கூர்வா! என்றது புமடை போட்டுக்கொண்டு குறுந்த பெயர்ப்பும் அவர்களை பிறவு செய்து காரணமாக பாதிக்கப்பட்டு வருகிறது. இந்த விளக்கம் பொருளிடத்தக்கது காரணமாக பெயர்ப்புக் குறுந்து பெயர்ப்பு தொட்டே தீர்மானமாக இவர் கூறியுள்ளார். இவர் இந்த விளக்கத்தை எந்த தீர்மானமாக கூறியுள்ளார். நாட்டின் கீழே கிட்டத்தட்டு வேதிச் செங்கலத்துக்கு நால்கு கீழே கிட்டத்தட்டு வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதி செங்கலத்துக்கு நால்கு கீழே வேதி செங்கலத்துக்கு நால்கு கீழே வேதி செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதி செங்கலத்துக்கு நால்கு கீழே வேதி செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் செங்கலத்துக்கு நால்கு கீழே வேதிச் 

“பற்றி புத்தத்மா கூர்வா! என்றது புமடை போட்டுக்கொண்டு குறுந்த பெயர்ப்பும் அவர்களை 

பிறவு செய்து காரணமாக பாதிக்கப்பட்டு வருகிறது. இந்த விளக்கம் பொருளிடத்தக்கது 

தீர்மானமாக இவர் கூறியுள்ளார். இவர் இந்த விளக்கத்தை எந்த 

தீர்மானமாக கூறியுள்ளார். நாட்டின் கீழே கிட்டத்தட்டு 

வேதிச் செங்கலத்துக்கு நால்கு கீழே 

வேதிச் 

செங்கலத்து 

தீர்மானமாக இவர் 

கூறியுள்ளார்.
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கி.பி. பொருளாதாரத்தின் சடங்கு முறையிலும் கலவையினுடைய கட்டுரைகளை வேறுபாடு காண வேண்டும் கேள்வி கேட்டது. இதற்கு
முன் குருவைகள் குறிப்பிட்டன. இசையானது என்னைப் பொருள்பாட்டுக்குப் பயன்படுத்தும்
நூற்றாண்டுகளுக்குப் பிறக்கும் பிரச்சினைகளை விளக்கும் முறையில் குறிப்பிட்டது. இது முறையில்
குறிப்பிட்டு பொருள் படிவு செய்யப்பட்டது. முறையில்

மூலம் மேற்கொள்ளும் பதின் புகழ்பெற்றுள்ள பதிவு
இடையே என்று பொருள்பாடுகள் என்று காணப்பட்டது.

நாங்கள் ஆக்கிரமியான வழிகாட்டுக்கும் பின்னு

"வசதிகளின் ஈர்க்கும் சேவையின்மையான கேள்வி

மேற்கொள்ளும் புகழ்பெற்றுள் பதிவுகள் மேல்வர்

பெற்றுள்ள உயிரிடங்களின் விளக்கத்துக்குரிய

காரணம் பொருள் மற்றும் பொருள் முறையில் குறிப்பிட்டது

(செயல்குறிப்பிட்டு)

நாங்கள் ஆக்கிரமியான வழிகாட்டுக்கும் பின்னு

"செயல்குறிப்பிட்டு காரணிகளின் பொருள்

மேற்கொள்ளும் புகழ்பெற்றுள் பதிவுகள் மேல்வர்

பெற்றுள்ள உயிரிடங்களின் விளக்கத்துக்குரிய

காரணம் பொருள் மற்றும் பொருள் முறையில் குறிப்பிட்டது

(செயல்குறிப்பிட்டு)

4
OUR CONTRIBUTORS.

Of those that have written about Mr. Bicknell, it is needless for us to say much. Rev. S. M. Thevathasan, M. A., Principal of the Anglo Chinese School, Singapore, and Mr. T. S. Selviah, retired Principal of the Government Training School at Gampaha, were both pupils of Mr. Bicknell during his first term of service (as Professor) in Jaffna College. The former was also associated with Mr. Bicknell as a colleague in Jaffna College during Mr. Bicknell’s Principalship. Mr. Selviah too had the pleasure of serving under his old teacher for a year when he (Mr. Selviah) looked after the affiliated schools.

Messrs. A. Cumaraswamy, M. A., O. L. Gibbon, M. A., and Rev. P. T. Cash, M. A., are Principals of sister institutions. Mr. Cumaraswamy is the Principal of Jaffna Hindu College, while Mr. Gibbon and Rev. Cash are Principals of Kingswood College, Kandy, and Central College, Jaffna, respectively.

Mr. H. S. Perera, M. A., the present Principal of the Government Training College, was for a period Divisional Inspector of Jaffna and had opportunities of knowing Mr. Bicknell intimately. One sentence in Mr. Perera’s contribution, we are afraid, may be misconstrued. It is said there that Mr. Bicknell on occasions stood behind the youth movement in Jaffna. The present writer was himself intimately associated with the youth movement and can say that this
is true only in the sense that Mr. Bicknell being
himself of an ardent temperament and sensitive
to generous impulses sympathised with the idealism
of the youth movement and, though himself placed in
embarrassing situations through his teachers partici­
pating in the youth movement, forebore to interfere
with the freedom of his teachers. Of course there
is no denying that with many of the ideals of the
youth movement, he was in warm sympathy, though
he did not always endorse the methods pursued for
the realization of those aims.

Mr. A. W. Nadarajah, Advocate, belongs to the
group of recent Old Boys who went out of Jaffna
College imbued with an intense devotion to Mr. Bick­
nell and to Jaffna College. He, like Mr. A. Cumara­
samy of Hindu College, is a Hindu to whom
Mr. Bicknell’s impatient disdain of labels had an
appeal.

Mr. A. M. K. Cumaraswamy, B. Sc., one time acting
Principal of St. John’s College, Jaffna, and now Ins­
pector of Schools in Colombo is a devout Anglican
who pays homage to our Congregationalist chief.
This tribute from an Anglican and others from
Hindus and Roman Catholics show how our ‘casual
creeds’ fade into unimportance before true religion,
one and indivisible.

A. Tharmalingam and M. Sebaratnam are stu­
dents of the College, the former reading in the Inter­
mediate in Arts and the latter in the London Matri­
culation. V. G. George who writes on the Delhi
Jamboree, is a First Class Scout from our Troop who
went to Delhi as a member of the Ceylon Contingent.

Mr. P. Joseph. When we wrote to Rev. Fr. Heras for
a contribution to our Miscellany, though himself busy
with his research, he persuaded one of his student
collaborators to write one for us. We are publishing below Fr. Heras’ letter.

Indian Historical Research Institute
St. Xavizr College, Bombay

Rev. H. Heras, s. j. Prof. George M. Moraes, M. A
Director Asst. Director
B 288-36-37 December 9, 1936.

Dear Sir,

Replying to your kind request to send you a contribution on Mohenjo Daro to the Jaffna College Miscellany, I have great pleasure in sending you herewith an article on The Glory of Mohenjo Daro written by my postgraduate student Mr. P. Joseph from Coimbatore, who is one of those who helped me most while I was deciphering the Inscriptions of the Indus Valley. Since, owing to pressure of work, I was not able to write the article so kindly asked for by you, I suggested to him to write this article for your journal. I am sending it to you to-day as a proof of my admiration for the splendid work done by the Jaffna College in its long existence of more than a century and in particular as a souvenir of that evening when I had the privilege of meeting its past and present students, its Professors, and its genial and unforgettable Principal.

Yours Sincerely,

H. Heras, S. J.

Pandit Sivang-Karunalaya Pandian is a Tamil Scholar of repute from South India now living in Colombo serving the Vivekananda Society as a Tamil Pandit. We had hoped to discuss at some length the views he puts forward about the characters of Rama and Ravana. But lack of time prevents us from doing so in this issue. Though we ourselves
are not able to agree wholly with the views he puts forward, we are glad to publish his contribution, for it embodies a critical study that by the challenge it hurls against a traditional view will provoke thought.

Mr. C. R. Wadsworth, who contributes a poem in memory of our departed Principal, is a member of our Editorial Board. The irregularity of the verse is intentional.

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REV. BICKNELL’S FUNERAL

From the morning of Thursday, the 17th December, 1936, when Mr. Bicknell died, the body was lying-in-state at the Principal’s bungalow and a stream of visitors called at the house that day and the next.

On Friday at 2 p.m., a short service was held at the bungalow by Rev. G. M. Kanagaratnam. At the close of the service the coffin was taken in procession, preceded by the College Choir and the Boy Scouts carrying wreathes to the Ottley Hall, where a beautiful service was held. Messrs. D. S. Sanders and A. C. Sundrampillai offered prayers, and the lesson was read by Mr. C. R. Wadsworth, Mr. S. H. Perinbanayagam read an appreciation on behalf of the Staff.

The following is the appreciation:

“If only we do not forget that mortality is man’s lot here on earth and that all of us must depart hence, leaving unfulfilled some at least of our dearest dreams, we have no cause for grief on Mr. Bicknell’s account, for his call has come to him at the crowning point of a career, rich in
noble purposes and proud achievements. Heaven gave him a long and fruitful term of service to Jaffna College. The work of his hands has been blessed; from triumph to triumph he has gone until he and Jaffna College, on whose behalf he laboured during the best years of life, have come to occupy a place of enviable eminence.

It was only a fortnight ago that there were showered upon him the encomiums of the elite of Ceylon, when the Colombo Branch of the Jaffna College Old Boys’ Association feted him on his completing the 25th year of his association with Jaffna College. Testimonies, unsolicited, genuine, spontaneous came from Hindu and Buddhist, Englishman and Tamil, to the work of this American Christian who left his home and all to toil in a strange land for a race alien to his.

Rev. Fr. Feltes of Bombay, the distinguished Historian and Archaeologist, writing to a member of the staff on another matter has gone out of his way to pay a tribute to Mr. Bicknell’s geniality after meeting him but once in his life.

Mr. Bicknell’s son has been happily married and has made it possible for his fond father to see and bless his daughter-in-law.

If ever it be given to us mortals to receive the full measure of appreciation for our services, it was given to Mr. Bicknell in the course of the year 1936.

He had the satisfaction, ere he quitted this earth, of knowing how generously his work had been appreciated by the people to whom he had devoted the finest energies of his manhood.
Therefore, I say, it is some of us here with whom the fates have dealt cruelly in depriving us of the kindly presence of Mr. Bicknell.

The sudden-ness of his passing away left us without a full apprehension of the void that was being created for us. It is only slowly and painfully that we have been waking to the full measure of what sorrows are in store for us.

First, when we come back here at the beginning of next term, where are we to find that radiant smile, that unforgettable hand-clasp and the kindly inquiries about our homes and our little ones?

Then, where are we to find the friend for whose smile of approval and encouragement we have striven both as pupils and as teachers as the most precious recompense for our work?

Where, again, are we to hear those rich and hilarious peals of laughter that we always heard from Mr. Bicknell when he narrated, or listened to, a good story?

I have (and I am sure some others have) often walked into his office when I saw him free, merely to tell him a good story. Then it did one’s heart good to hear him laugh with all a child’s abandon. There was something elemental in him that broke through all the sophistications of Twentieth Century America and made him rejoice in the simple things life offers us. Where are we to find another with whom we can quarrel so violently and so frequently and with whom we can become friends again just as violently and frequently?

When, finally, will the students of Jaffna College find a Principal so consistently and patiently ge-
nerous to their delinquencies? It is an open secret that more than once during his Principalship, Mr. Bicknell provoked the impatience and incurred the criticism of many of us teachers, because in season and out of season he would stand up for the undefended boy and invent and present one excuse after another till the opposition was worn out or exasperated by Mr. Bicknell's doggedness.

I remember very vividly one occasion, when we were dealing with the case of a boy whose behaviour had been outrageous and we were pleading for condign punishment, because, as we maintained, our clemency was abused and the students were taking advantage of our forgiveness. Then Mr. Bicknell reminded us "God Almighty must be thinking the same of many of us."

Few things that concerned his pupils or teachers were too small to call forth Mr. Bicknell's active sympathies. If one of us got married, he would travel miles to say a charming word to the bride. If one of us fell seriously ill, he would drop in to cheer those afflicted, often sit hours by the bedside of the patient, and see the doctor in attendance and do everything else needful in the situation. If one of us passed an examination, he would be among the first to rejoice over the success and gladden the heart of him who had achieved the success. Mr. Bicknell's personal interest in all our doings was so keen that to many of us our proud achievements lacked their full savour if they did not win Mr. Bicknell's commendations.

The more spectacular side of Mr. Bicknell's life and personality I have not touched upon here, for the vigorous, dynamic, vivid, resourceful, adven-
turous spirit, that inhabited this tenement of clay, of itself, compelled your admiration and impressed its potency on all who came near it. But to regard him merely as a splendid he-man, were an error and an injustice. His kindly humanity, his secret sympathies were known only to us who have lived with him the best part of our lives.

His rich gift of fun and frolic, his indefatigable forbearance with the erring, I have dwelt upon today, for I, for one, know that the spectacular and manlier aspects of Mr. Bicknell's life were but one side, and that certainly not the more important, of a personality gifted with manifold virtues. Truly may it be said of him, 'There was a man sent from God and his name was John.'"

Then the students marching round the coffin which was placed on a catafalque draped in a Union Jack and a Stars and Stripes, in the centre of the Hall, with seven Kuttuvillakkus (brass lamps) all around, made the service very impressive indeed and added great solemnity to the occasion. Then the coffin was carried to the Church, where the funeral service took place. The members of the College Staff and of the affiliated schools, the students and the Old Boys acted as pall-bearers.

At the service, Revds. G. M. Kanagaratnam and S. S. Selvaratnam led the devotions and funeral orations were delivered by Revds. R. C. P. Welch, E. M. Weaver, and Messrs J. V. Chelliah, Nevins Selvadurai, and T. S. Oppenheim.

**Rev. E. M. Weaver**, representing the North Ceylon Methodist Mission, of which he is the Chairman, paid a personal testimony to the excellences he found in Mr. Bicknell during his friendship with him for six
years. Mr. Weaver in the course of his speech said: "The more I knew Mr. Bicknell, the more I loved him and admired him. I have lost a much valued personal friend and so has the Methodist Church. He belonged to us, even as he belonged to the American Mission. He was too big to be confined to any one particular denomination. In the public eye he was a great Missionary educationalist, who raised Jaffna College to a very high standard indeed.

He was more than an educationalist. As a public speaker, he was very much in demand and was welcomed at all functions: whether at social gatherings or at public meetings or at religious services. Wherever he spoke, he always rose to the occasion. As a preacher of the Gospel, his message was ever direct, eloquent and searching, and at all times he was heard with great appreciation. He had a remarkable swiftness to grasp the most intricate of problems and was very lucid in explaining them to his audiences.

Mr. Bicknell was a personality of great charm. He possessed a humour, which was spontaneous, sparkling and infectious. It never left a sting behind. He was a man of varied interests, but withal possessed a great heart of sympathy.

He had a deep and strong Christian faith and mature religious experience. His religion was not a mysterious one, but was simple and clear. It is not for us to speak of what he was to his family. Our sympathies are theirs. But it is for us to testify to his extensive Christian service. And today as we mourn, let us remember that we are sustained by our Christian faith. From the human angle, we mourn, but we know that he has entered a higher life for which he was prepared. He has gone to the Father in
whom we live, move, and have our being. Let us rejoice with him. Our loss is his infinite gain. He has gone to the Father and let us leave him with the Father and with Jesus, who said, 'I go before to prepare a place for you.'"

MR. J. V. CHELLIAH, representing the College and the Board of Directors, said that there was no one present except Mrs. Bicknell, who could speak with greater knowledge of Mr. Bicknell than himself who was his Colleague for the last 25 years. The following is a summary of his speech:

"The ancient Romans used a euphemism in announcing the death of a person: *vixit*, he has lived, not that he has died. That is the note to be struck today. Mr. Bicknell has lived a glorious life in this country for a quarter of a century. It is difficult to associate death with him, so full of energy and go was he.

I will not speak of him today as an administrator—and he was a great administrator of a large institution. I will not speak of him as an educationalist—he was a great teacher, and the educational world honoured him by making him President of the Headmasters' Association. I will not speak of him as a builder—and he was a great builder; "Look around and see." I will not refer to him as a speaker of eminence on the platform, the pulpit and the dinner table, or as a banker. He had all these qualities to a great degree. I propose to speak of him as a man and a friend. There is a saying that a man is not a hero to his associates. I knew in my close association with him all his weaknesses and his strength. I can say that he has, nevertheless, been a hero to me.

He was one of the most hard-worked men I know. He preferred to wear out than rust out. With fever on he attended his classes and wrote for the "Spec-
tator" an article on education. That was the last I saw of him.

He was a strong man. I sometimes was impatient because of his slowness in making decisions. But once he made up his mind, he stood like a rock. The firm stand he took in admitting a boy of the depressed classes to the College and the way he stood the attacks of the people all round, will ever be remembered as an act of heroism and endurance.

He was an exceptionally just man. Prejudices he had none. He did justice to all alike, rich and poor, friends and foes, and students and teachers.

He was a remarkable judge of men. His judgment of people was uncanny. He could measure people with the slightest acquaintance.

He had a sympathetic heart. He shared the joys and sorrows of all who came in contact with him. Students, good or bad, who were in trouble found in him a friend and protector.

The various Principals of the College have left an indelible mark on their students. There is the Hastings touch on a generation of Old Boys that is dwindling—Hastings, a prince among men. There was again the Howland touch on Old Boys who are the stalwarts of today—Howland, the saintly scholar. There was the Hitchcock touch—Hitchcock the soul of integrity. The Brown touch—Brown with a heart of gold. His boys are the coming leaders of the country. There is also the Bicknell touch—Bicknell, the lover of justice and liberty. A Professor of the University College at the Jubilee Celebrations held in his honour said that he could single out among his students those who had the Bicknell touch.

Today, we are reminded of the contribution made by America to Jaffna in the great institutions she
has given us here. Sir Hugh Clifford on a visit to the College was so much struck with the contribution made by a country which had no political connection with Ceylon, that in emulation he recommended a large vote for the College. We think of those saintly men and women that America has given us. Their lives among us were such that in our estimate they have become *Jivan Mukhtas*, worthy of reverence and worship. And Mr. Bicknell was one such. May we rise to that spirit of love and self-sacrifice that prompted him to devote his life to this country. Mr. Bicknell has joined "the choir invisible" whose music fills the world with gladness. He is not dead. His spirit will continue to move in the premises in which his visible presence gladdened many a heart.

I shall not intrude upon Mrs. Bicknell’s grief by presuming to comfort her. Milton has said that "Ithuriel’s spear healed the wound that it inflicted. The Hand that has struck the blow will heal her sorrow.

Mr. Bicknell’s life is a challenge to all associated with him. We need great men such as he. In the poet’s words, "God give us men! A time like this demands strong minds, great hearts, true faith, ready hands.” This is my message to his Colleagues, ‘May you teach as he taught, live as he lived, and love as he loved’”.

Mr. Nevins Selvadurai,

representing the general public, spoke of the long association he had with Mr. Bicknell and of the charm his commanding personality had on him. In the course of his speech he said: "One great thing that struck me in Mr. Bicknell is that he was just and equitable. His Christianity was based on solid ground. This be-
came plain to me during the days when Rev. A. Lockwood and myself were associated with Mr. Bicknell in preparing a memorandum to the Donoughmore Commissioners about the depressed classes. The firm stand he took in the matter of throwing open the portals of Jaffna College to students of these communities and of advocating that they should be given a place in all Christian institutions leaves us an example, a noble example. We know what amount of trouble he had to face, but he had the courage and determination to withstand all of them. He showed us that principle is a great thing, and that we must stand for our principles in scorn of consequences. There I admired the man.

He was a fine preacher, a public speaker with a brilliant and sparkling wit, a great educationalist who sat on many educational conferences and commissions, and, above all, a perfect Christian Gentleman. As a teacher, he was admired and loved by and impressed on, his thousands of students, all of whom are today the poorer and the sadder by his death. Educationalists will be sure to miss him in their conferences and commissions. But he has left behind him for our benefit the example of his life, which he lived true to his Master, Jesus Christ. It is sad to think that the beacon light, which stood high and bright, and radiated light in all directions for the last quarter of a century, is extinguished now."

MR. T. S. OPPENHEIM,

speaking as a member of the inner circle of Mr. Bicknell's home, referred to this occasion but as a happy one, on which they were celebrating the reaching of the crown of life by Mr. Bicknell. He did not want to think of Mr. Bicknell's beacon of light as extinguished. On the contrary, the beacon was going on and would go on for ever urging those who see it to move on.
Rev. R. C. P. Welch,

representing the Jaffna Council of the South India United Church, spoke of the service Mr. Bicknell rendered to the Council and all its Churches. The following is a resume of his speech:

"I can very well recall to my mind now the sorrowful scene on that sad day when Rev. Brown died. All of us were sad to behold that majestic figure lying dead. As we were thus sorrowing, Mr. Bicknell came to me and said, 'Mr. Welch, we will not think of Mr. Brown as dead; Mr. Brown lives. I want to say the very same thing of Mr. Bicknell. He is not dead: he is alive today, and he will continue to live for generations and generations.

In the Jaffna Council of the S. I. U. C., he was the only ordained missionary since the death of Rev. Brown. He had very heavy work to do at Jaffna College. However, he was ever ready to preach in any Church, where his eloquent and impressive sermons were listened to with rapt attention by the congregations. He was pastor of three of our Churches. He was a member of the Executive Committee of the Council for a number of years and its President this year. His advice was often sought and was always found to be of great value.

Jaffna has been a privileged land, in that we have had giants for over a century working, living and loving amongst us—giants who came from thousands of miles away leaving their homes and their people, to serve in this land and were ever prepared to give their life for the sake of others—giants who could love with a giant—love heart. Brown was such a giant; Bicknell was such a giant. Our land must be full of such giants.

I have felt today that Mr. Bicknell is with us. He had a great Christian hope and, sustained as we
are by that same hope, we receive consolation that we will meet our departed friends in the land beyond."

In between the Orations, a requiem was sung by Mr. E. C. Lockwood of the College staff. The Benediction pronounced by Rev. P. T. Cash brought the service to a close.

A procession was then formed with over two hundred cars following the hearse on its way to the American Mission Cemetery at Uduvil. Within a short distance of the graveyard the hearse was stopped and drawn by a party of students. As it reached the Cemetery, the following took up their positions as pall-bearers: Messrs. E. T. Dyson, K. S. Arulnandhy, D. Saverimuthu, D S. Seevaratnam, J. V. Chelliah, S. C. Arnold, C. H. Cooke, Ed. Mather, T. C. Rajaratnam, Dr. W. J. Jameson, and Rev. R. C. P. Welch.

The committal rites by the grave-side were performed by Revds. S. S. Somasundaram and G. D. Thomas.

THE JAFFNA MEMORIAL SERVICE.

A Service of Thanksgiving to the life and work of the late Rev. John Bicknell, Principal of the Jaffna College and President of the Jaffna Council of the South India United Church, was held under the Council's auspices, at the Uduvil Church on Sunday 10th January at 5 P. M. The service, which was largely attended, was very beautiful and impressive. Rev. R. C. P. Welch presided and Mr. E. C. Lockwood led the devotions. Special addresses were delivered by Revds. S. Kulendran, P. T. Cash, and Messrs. D. S. Sanders and J. C. Amarasingham.
Revs. Kulendran,

the Vice President of the Council, first referred to the unique position Jaffna College occupied in Jaffna and the rare privilege it had of leavening the community and how Mr. Bicknell spread his influence far and wide through Jaffna College. He spoke particularly of the services rendered by Mr. Bicknell to the Council and its constituent Churches. In all such services he gave his unstinted energy, time and attention. As pastor, he was a consummate preacher, with his sermons full of energy and spirit and illustrated with beautiful and inspiring illustrations. Whatever he spoke, came from the bottom of his heart. He never preached anything that he did not believe was true. Mr. Bicknell's religion was not a religion of outward signs, ceremonies or creeds, nor was it one of fear. It was a liberal religion, full of strength and spirit. Every day of his life he went on with this motto: "I must do my duty; that is the best thing I can do, if this is the last day of my life."

Rev. Percy T. Cash,

representing the Methodist Mission and Sister Colleges, said:

"It is a privilege, though a sad one, to lay a tribute at the feet of our great friend and leader, John Bicknell. For many years I have enjoyed his friendship. I well remember the first time I ever saw him at a student camp in Negombo more than 20 years ago, and later at another student camp in the South, and even then his geniality, his vigour and cheerfulness impressed me greatly. When, 15 years ago, I came North to Jaffna to work, acquaintance ripened into friendship, and I realised what a tower of strength he was; he never allowed one to see him seeming tired or downhearted; always
courageous, serene, cheerful, unselfish, looking on the bright side, ready to help, never speaking evil of any; a robust and broadminded appraiser of men and affairs, ve all, a great follower of Christ.

As I looked into his face as he lay in the repose and majesty of death, I felt once again how near the spiritual world must be to us; its first glimpse leaves no touch of fear upon the face of those who die in the Lord; calm and at peace, they pass out into the more immediate presence of their Saviour.

But it still seems impossible to realise that so vigorous and vital a personality as he is no more with us in incarnate form. How often I used to envy him his abounding vitality, and little thought, after how short an illness and how soon he would be taken from us. His passing is a great bereavement not only for his nearest and dearest, to whom our sympathy and for whom our prayers have been during these last few weeks, but for every earnest Protestant Christian, for every friend of the cause of true education in Ceylon, and for a multitude of old, and present boys of Jaffna College, to say nothing of past and present members of the staff, by whom he was so greatly beloved.

The Protestant Churches of the Island have suffered a grievous loss, and a host of friends throughout Ceylon and beyond the seas will feel that their lives are poorer on account of his passing.

But this is a Thanksgiving Service. Why should there be rejoicing upon so sad an occasion? But when we mourn the loss of a great and noble personality, the obverse of our sorrow is joy.

Our rejoicing is for the enriching memory of a noble life, fruitful in good works, rich in the evidences of consecrated intellect, dedicated vigour of per-
sonality and true Christian leadership. We rejoice in the benefits that we and others have received from contact with so friendly, genial and invigorating a leader.

Again, we may rejoice in the wonderful progress of the work which has for so long been under his care: here are tangible, material evidences of his consecrated gifts. Jaffna College holds a proud place amongst the educational institutions of Ceylon, and owes a vast debt to such great leaders as Howland, Hastings, Brown, and our friend.

As an educationist, Mr. Bicknell has been honoured as a leader throughout Ceylon, chosen as a member of educational commissions, the first President of the Headmasters' Conference; as a trained and innately efficient teacher, as lecturer on topics of educational interest, he has rendered vast service to the cause of education. As speaker and preacher of the Gospel, how much in demand was Mr. Bicknell, forceful, humorous and original as a speaker, inspiring, illuminating and practical as a preacher. We must need rejoice in his lasting influence in the service of Christ in these ways also.

But the noblest influence of all is that of a true Christian upon other, and less mature, personalities: how powerful this influence has been for Christ for the last 25 years upon the boys committed to his care. He made Christ known to them and to others through the light of a dedicated intellect, and consecrated will; the testimonies borne to his work and influence show how great a missionary he was.

May we not rejoice with our friend also? He has now a clearer vision, a fuller type of service; he was deprived of physical life in the very midst of a life of highest usefulness, with his mental and spiritual powers at their summit level. What an argument
for the immortality of the human personality is this! Death is surely only an incident in the triumphant life of the true Christian.

Most of us knew little of the trials and difficulties which, in common with us all, John Bicknell experienced; he always had inspiration and cheerfulness to spare for others.

We might say of him as Matthew wrote of his father:

If in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit. Of that we saw
Nothing; to us thou wast still
Cheerful and helpful and firm.
Therefore to thee it was given
Many to save with thyself,
And at the end of the day,
O faithful shepherd to come,
Bringing thy sheep in thy hand.

The end of the day came too quickly upon our friend, or so, in our human sorrow it seemed to us. But he is with God and has heard the Master's "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." And he has left the inspiration of a great life nobly lived; and Jaffna claims all that is mortal of him, and his remains lie close by, here at Uduvil.

And may we not redirect our lives through the inspiration of his life into better ways of service, through the help of God, to deeper consecration to Christ? Why else this service of remembrance? Our tribute to him should be the re-dedication of ourselves to the Master he served."
MR. D. S. SANDERS,

representing Jaffna College, spoke of what he did for the College. He referred to the intensely hard work he put in and how intimately he knew, and how interested he was in, every student and every teacher. Mr. Bicknell always worked to give a broad education to his pupils and strive hard to show in a practical manner that an educational institution should not be limited within its four walls only.

Three hymns, which were the favourite ones of Mr. Bicknell, would to a great extent reveal the man. The following hymn shows what great faith he had. This was a hymn, which he used to sing often during the first few years he took charge of the College:

Encamped along the hills of light
Ye Christian soldiers, rise,

Faith is the victory! Faith is the victory!
Oh glorious victory, that overcomes the world.

Then again, this hymn, which was his favourite especially during the Great War days, shows how optimistic he was:

Hail to the brightness of Zion's glad morning
Long by the prophets of Israel foretold.
Hail to the millions from bondage returning
Gentiles and Jews the blest vision behold.

Fallen are the engines of war and commotion
Shouts of salvation are rending the sky.
“Holy, Holy, Holy Lord God Almighty” was his favourite during the last few days. How prepared he was to meet his Father!

**MR. J. C. AMARASINGHAM**, also representing the Council, spoke of Jaffna as a very fortunate land, in that it has had the influence now for over a hundred years of the work and life of the Missionaries from the West, an outstanding figure of whom was the late Rev. John Bicknell. He spoke of Mr. Bicknell as a man and stressed on three chief aspects of him. Mr. Bicknell, according to the speaker, was first a loving father and loyal husband. His family life was altogether a happy one and a deep and intimate friendship always existed between him and his wife, and him and his son. Mr. Bicknell was, then, a friendly neighbour. Neighbourly feelings characterised all his dealings and he gave help unstintingly wherever it was needed. All Jaffna was his parish. Injustice was a thing always abhorrent to him and raised his wrath. Mr. Bicknell, thirdly, was a member of the Kingdom of Heaven. He sought earnestly to make everybody a member of the Kingdom. He believed that the Kingdom of Heaven was here on earth.

**THE CHAIRMAN**, in his closing remarks, referred to Mr. Bicknell as a great man, who has left behind him a life worthy of being followed. He also extended the sympathy of the people of Jaffna to Mrs. Bicknell, who was leaving Jaffna shortly, and the other members of the family in America.

In between the addresses special hymns were rendered by the Choirs of Jaffna College and the Uduvil Girls' English School.

The benediction pronounced by the Chairman brought the service to a close.
The Colombo Memorial Service.

Large numbers of the Old Boys of the College, and their families, and many friends of Mr. Bicknell attended the service held sacred to his memory, under the auspices of the Jaffna College Old Boys' Association (Colombo Branch), on the grounds of the Memorial Church at New Moor Road, Wellawatte, at 5 P.M. on Sunday, the 14th February. All those who took part in the service, except Mr. Lockwood, were Old Boys. Rev. James S. Mather, Superintending Minister of the Methodist Tamil Circuit in Colombo, presided and led the devotions. Mr. W. H. T. Bartlett, retired Assistant Superintendent of Surveys, and Mr. R. M. Thevathason, of the Land Registry, Colombo, read the lessons. Eloquent tributes were paid to Mr. Bicknell's life and service by the Chairman, and Messrs. G. Crossette Tambyah, E. C. Lockwood, Lyman S. Kulathungam, K. Kanagaratnam and S. Sinnatamby.

Rev. J. S. Mather,

in his opening remarks, referred to Mr. Bicknell as a great Missionary, greatly loved and highly esteemed by all, a noble example of a true Christian, and a man of high character and strong personality, who exerted a gracious influence in a circle wider than his own College or Church Denomination. He went on to say that Mr. Bicknell was a great leader, like Moses and Joshua who were great leaders of Israel. The tests of a leader were many and perhaps one of the most important of them was that he exerted such influence that some others who came into touch with him were created leaders like him. It is known how today, among his students and colleagues, were to be seen leaders in many different spheres, and towards this Mr. Bicknell made a most valuable contribution.
He was also a great builder. He remodelled and rebuilt Jaffna College. He demolished the old buildings, and erected modern buildings, at Vaddukoddai, but more than that he was a builder in a higher sense. He laid the foundations for a new social order in Jaffna. By his words and actions, by his firm attitude to the old question of the depressed classes, and by his faith in the great and eternal truth of the brotherhood of man, he was a builder of a new Society, among people who were divided into numerous classes and groups.

He was a great prophet, a man of God. The prophets of old were men of different types. There were prophets who were consulted on common matters of daily life. There were others who were connected with literature. They compiled historical records and preserved the national chronicles. There were people with 'the prophetic eye,' to read the lessons of Israel's past. When crises came, the prophets threw their weight into the right scale and led the people in the right direction. Mr. Bicknell was a great prophet, always throwing his weight into the right scale, and helping the people to take the right path, always speaking with great power and deep conviction, as a man of God.

Leader! Builder! Prophet! Such was the late Rev. Bicknell.

MR. G. CROSSETTE TAMBYAH,

Additional District Judge of Colombo, spoke of how the present high level of efficiency, which Jaffna College has attained as a first rate Secondary School, was due almost entirely to the foresight, energy, and progressive attitude adopted by Mr. Bicknell in formulating a forward policy as regards the staff, the equip-
ment and the buildings. Mr. Bicknell it was who rescued the College from degenerating into an Elementary School with a Secondary Department, and now the people of Jaffna had the facility of obtaining higher education without having to migrate to Colombo or to the salubrious climate of Dumbara. Mr. Bicknell was a man with a large and generous heart, full of large sympathies, willing to share in the difficulties of the people he worked amongst and to sympathise with their aims and aspirations. In that respect he was a great Missionary. Into all the problems of everyday work, he brought to bear a youthful and buoyant spirit and an air of cheery optimism. All Ceylon, and Jaffna in particular, owed a great debt of gratitude to him for his intense devotion to the College and for the manner in which he identified himself with all that pertained to general welfare. Truly, Mr. Bicknell would fill a niche in the Temple of Fame and truly it might be said of him "Well done good and faithful servant".

Mr. E. C. Lockwood,

the Acting Principal of Jaffna College, in the course of his speech said:

"Mr. Bicknell came from a typical New England background. A good part of his youth was spent in a small town in Massachusetts. Particularly in these small New England towns one finds many of the characteristics of the Pilgrim Fathers being handed down.

Frugality, simplicity, deep religious convictions, honesty, straightforwardness, tenacity of purpose, willingness to work hard, a desire for sound education: these were the outstanding characteristics of the Pilgrim Fathers. How well these qualities apply to the man we honour, today!"
He wasted neither money nor time. He cared not for ostentation. His life was simplicity itself. Religion was vital to him. From it he derived much joy and through it he spread much of happiness and comfort. You know (as I know) how he never spared himself in his chosen work. You know, too, how much he required of those who worked with him.

His life is a testimonial to his attitude towards education. The work he did in this field in Ceylon will not soon be forgotten. Old Boys of Jaffna College, as well as students, will carry with them the impress of his character and pass it on to their sons in turn.

Mr. Bicknell had convictions—and he could hold to them (even though the whole world seemed opposed to him). Those who disagreed with him undoubtedly termed him as stubborn, but how often his point of view proved to be the wisest! Many of his critics were eventually convinced of his wisdom in these controversial matters and came to offer their congratulations to him.

Yes, here was a very fine example of one who came from a typical New England background."

MR. LYMAN S. KULATHUNGAM,

representing the Staff of Jaffna College, first referred to the rude and stunning shock the sudden and altogether unexpected death of Mr. Bicknell caused the teachers and the students, and how it had filled the College with a sense of emptiness and left a gap, which could never be adequately bridged. Speaking of the deep love Mr. Bicknell had for his Old Boys, he said that to John Bicknell what mattered most was not that one of his Old Boys was a lord of the realm or a venerated
citizen of the country, but that he was an alumnus of the College, following the light he had seen there.

Continuing to speak of some unique features in his character, he said:

"To the staff and the students, he was not an unrelenting task master, but a kind friend always with a word of cheer for a thing well done, and a word of encouragement even when we failed. He was not a stern disciplinarian bent on ruling with an iron rod and condemning to damnation the delinquent, but one who always used love to correct mistakes and control disturbing elements. Nor was he an automaton working to set rules and under fixed conditions, but a human being of flesh and blood as we, and of like passions as we.

In the world among those who achieve greatness there are two types. One kind sets efficiency above everything else, sacrifices human beings to their preconceived ideal of efficiency, and their creed of efficiency becomes a juggernaut car under whose wheels human souls are crushed out of shape. This type defying efficiency achieves its purposes, but at a tremendous cost. The other type, swayed by lofty ideals, forgets the earth and its needs, pays heed to human personality, believes in ultimate achievements to the neglect of present needs, and is usually deemed a failure by its contemporaries. That Mr. Bicknell was efficient, Jaffna College and all it stands for is proof. But those of us, who were engaged with him in the adventure of building Jaffna College, know that we were never sacrificed to his passion for efficiency. We were not so many tools manipulated by him as he saw fit. Our freedom, our right to independent thought, our right to criticise him
were fully recognised. This no doubt led to some unpleasantness, as was inevitable when he held strong views and we held equally strong views of an opposite tendency. But this never led to any personal injustice or the cherishing of any grudge. Hence it is a remarkable achievement of Mr. Bicknell that in him were harmoniously blended these two seemingly opposite virtues of efficiency and consideration for human personality. He sought to practise Jesus' maxim. "The Sabbath was made for man and not man for the Sabbath."

And today we remember him not merely as a man of ideals, but as an inspirer of ideals. Those of you, who passed through the portals of the College during the 25 years of Mr. Bicknell's service there, would, I am sure, owe him a great debt of gratitude for the ideals he inspired in you. Always he imbued his students with a love of freedom and service. Live a free life—free from the shackles of unreasonable tradition, of meaningless customs and of unscientific beliefs—and free to lead a life abounding in service to your Church, community and country—was his message. The speech that he made on the occasion of Mr. J. V. Chelliah's retirement, when he defended teachers taking part in public life, still rings in my ears. Those were the days, when some of us were the topic of a tirade of a reactionary paper in Jaffna, which was carrying on a vigorously active propaganda against the teachers in the country taking part in political life. And Mr. Bicknell went out of his way, not only to defend the teachers, but also to urge them always to look beyond the narrow confines of their institutions, to give of their very best to their land and its people, and to live fuller, richer, and more abundant lives.
Nor can I forget that stirring sermon he preached, just before he went home in furlough the last time on the text: "Go ye out into the world," presenting a picture to the College illustrating this verse. His message was "Go ye out into the world. And in it don't be dead weights, or dumb spectators, or carping critics, but active participaters, witnessing for the Christ."

Mr. Bicknell, again, struck us as a true ambas­sador of Christ. His religion was at times the ob­ject of criticism of specially those who saw him only from a distance. Even these have been latterly forced to admit the vitalizing force of his religion. His was not a religion that depended on creeds or ceremonials or observances. It was to him neither a dogma nor an emotion. Mere dogma would make religion a mere theology. Mere emotion would make it a mere excitement. But it was to him a striving towards perfection, making all allowances for the imperfections inherent in life, and a service, the only infallible criterion of what we really are, a pouring out of the finest energies of his being into the service of fellowmen. Religion was not to him a luxury to be served only on Sundays. Religion, as he conceived it, was void of meaning, if it did not permeate every aspect of life and if it did not invest with its significance the meanest of man's actions. In my estimation, his religion answered to what Jesus set it forth to be in the famous picture of the day of judgment where your deserts are assessed exclusively on what you have done to the lost and the last and the least, where man's casual creeds are given no recognition and where the-God of mankind identifies Himself with the meanest of His creatures. This truly was the conception of religion to which John Bicknell aspired all his life—a re-
ligion based on an optimism begotten of a deep-rooted faith in his Master. Well may these famous lines of Browning be used of him:

'One who never turned his back, but marched forward
Never doubted clouds would break.
Never dreamed, though right were worsted, wrong would triumph
Held we fall to rise, are baffled to fight better, sleep to wake'.

MR. K. KANAGARATNAM,

Chief Accountant of the Government Electrical Department, then spoke. The following are extracts of his eloquent testimony:

"You have just listened to the glowing and eloquent tributes paid to his memory by three distinguished Christian gentlemen. I stand here as a non-Christian to add to those tributes my own and that of a large number of non-Christian Old Boys in Colombo. In a lecture recently delivered on the "Pioneers of English Education in Ceylon", Mr. J. V. Chelliah referred to the circumstances in which the American Mission settled down in Jaffna. I see a controversy now between a Christian and a Hindu paper in Jaffna as to whether the admission of the so-called untouchables to the Hindu temples in Travancore has in any way been influenced by the contact with Christianity. No one can deny that the great Christian ideals of service and fellowship have been to a great extent responsible for many of the social reforms which are taking place to day in India and if not for the great and noble work done by the American Missionaries in Jaffna, the history of Jaffna would be different to-day.

You have all heard the expression "The man behind the sermon". In Rev. John Bicknell, we had
one who always practised what he preached. He was such a dominating personality in the Christian life of Jaffna that one would consider the history of the Church as well as the history of Jaffna College during his long years of service as the history of Rev. John Bicknell. He was the last of the glorious band of Missionaries, who have contributed greatly to the growth and development of Jaffna. I propose to touch on a few of his qualities, which have especially appealed to us, non-Christians.

The first and foremost is his religious catholicity. It was during his connection with Jaffna College that the great Hindu religious and educational revival started. Religious controversy was inevitable in a new movement of this kind, specially during its early stages, but Mr. Bicknell was not perturbed. He conceded that the Hindus as a body are entitled to do what they considered best for the Hindu children and it should be said to his credit that he never put any obstruction in their way.

I remember particularly a striking incident in which his neutrality and religious tolerance triumphed and secured the retention of a Christian Vernacular School. The Hindus of the village had already made arrangements for starting a Hindu school in close proximity to the existing Christian school. Mr. Bicknell knew that this meant the transfer of practically all the children from the Christian school to the Hindu school as they were all Hindus and he generously offered to transfer the land and building of the Christian school to the Hindus. The Hindus greatly appreciated his gesture and abandoned the idea of starting the Hindu school.

Mr. Kulathungam has referred to the religious conceptions of Mr. Bicknell. To him religion was,
in the words of a great reformer, “the eternal, essential indwelling element of life, the breath of humanity, its soul and life, and consciousness and outward symbol, hallowing men’s thoughts and actions—ennobling, consoling, fortifying, the inspiring principle of brotherhood and social service.” The dogmatic religion did not appeal to him and he always looked to the essence and not to the form.

During one of the many happy and informal conversations which I used to have with him in Colombo, I asked him one day how it was that he did not convert any of the Hindu boys to Christianity during his connection with the College. He promptly expressed his surprise at my question and said that every Hindu boy who left the portals of Jaffna College was converted in spirit, if not in form. That was characteristic of Mr. Bicknell’s conception of religion and its influence on life.

Dr. Miller, one of the great Missionaries who was in charge of the Christian College, Madras, defined the religious aim of that institution as the formation of right principles, of good habits and noble character on the lines inculcated and exemplified by Jesus Christ. Mr. Bicknell was no destroyer of other faiths because he was the friend of all that was good, not only in Christianity but in Hinduism and the enemy of all that was bad in Christian civilisation as well as other civilisations.

I shall now deal with another aspect of his life, i.e., his spirit of service and sacrifice. The supreme law of duty is man’s service to humanity. I remember the text he once chose from the Bible for one of his sermons: “As we have therefore opportunity, let us do good unto all men”. He never missed any opportunity which came in his way to be of some service or other not only within the
fold of his Church, but in every undertaking, whether it benefitted the Christians or non-Christians. It was only the other day that leaders of Christian, Hindu, Buddhist and Islamic faiths paid a universal homage to him at his Jubilee celebrations in Colombo.

Another aspect of his life was his indomitable courage and freedom of thought and action. He always considered Jaffna College as a great training ground of the future citizens of the country and with this object he introduced drastic changes, fearless of any criticism or opposition. We all remember the bold stand he took in admitting to the College, boys of the so-called untouchable class on equal terms with those who belonged to the higher classes. Orthodox Jaffna trembled to think of its consequences, but Mr. Bicknell stood firm and after fifteen years we see the effects of his labours bearing fruits on a much larger scale in Mighty India.

Mr. Bicknell was also noted for his restless energy and insatiable thirst for work. King Solomon said thousands of years ago: “Seest thou a man diligent in business, he shall stand before kings.” Mr. Bicknell by his incessant work stood a prince among his men. His entire transformation of Jaffna College and the magnificent structures, which to-day beautify the College grounds, are a standing monument to his tireless energy and abnormal capacity for work. We all know that he died in harness. It was said that a few days before his death he was working in his office room not knowing that he was having fever. He never cared for the comforts of his body. His will was so great that his mind was always concentrated
on the noble work in the execution of which he lost his life.

It can be truly said of Mr. Bicknell that he jived a full and rich life. Full of years, full of work, rich in experience, rich in service, rich in love and rich in sympathy, a parallel to which I can imagine only in the life of the late Sir P. Ramathan.

He has left to us a great legacy, the legacy of his unfinished work. Gokhale, the great Indian patriot, said in his death bed: "This side of life has been good to me. It is time I should go and see the other. Let no man write my biography. The best biography, the best memorial would be the continuance of my work." Let the students of Mr. Bicknell, past, present and future, remember these great words and continue the great and noble work which was dearest to him. Although his mortal remains lie in peace in that sanctified grave in far off Jaffna, I see his vision before me, urging us to the call of righteousness and peace. Let us all band ourselves to build that ideal society to which Rev. Mother referred in his sermon and which was described in the following words by Joseph Mazzini, the great religious and social reformer in Italy:—

'There, in the people, that knows no caste or privilege, save of genius and virtue, no proletariat or aristocracy of land or finance, in the people united by the brotherhood of one sole faith, one sole tradition, one sole thought of love, the people that worship principles more than men, that cherishes its past but looks ever forward to its future, resolute to unlock its destinies—there stands the city of God, the similitude of that divine society, where all are equal and there is one love, one happiness for all,'
MR. S. S. Sinnathamby, Interpreter Mudaliyar of the District Court of Colombo, said:

"There is nothing more sublime than the sight of noble souls walking the pavements of this earth scattering love."

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எண்பது அம்மூல் கருதும் கற்பகுதியில் குறா விளக்கம் செய்ய வேண்டும். என்றால் இச்செய்தியை விளக்கம் செய்ய வேண்டும். கற்பகுதியின் கருத்திற்கு இடையிலுள்ள பாறைகள் விளக்கம் செய்ய வேண்டும். பாறைகள் விளக்கம் செய்ய வேண்டும்.
பலை மனன் பரிதாபம் காண்பெற்றது யரிமங்கள், 'பாண்ட மோய் நான் பார்ப்பது நூற்றாண்டு' என எழுக்கும் பாண்டம், பொருள் குறிப்பிட்டு அடிக்குறிக்கைகள் காண்பெற்றது. இங்கு இரும்பு கண்டுபிடிப்பு கரத்தில் உள்ளது. மேலும் அதற்கு குறிப்பிட்டு நிற்க நிற்க நிற்கிறேன்; பலையும் கான்டாளாதை தைமுகம் செய்துள்ளானே. விளையாடும் குறிப்பிட்டு மேலும் மேலும் மேலும். பின்னர் மக்கள் தந்தையை தடுக்கும் செயல்களின் மீது விளையாட்டும். அதன் விளையாட்டு குறிப்பிட்டு பின்வரும் கோட்டாடும் விளையாட்டு முக்கியது. பின்னர் மக்கள் தந்தையை தடுக்கும் செய்வதற்கு முக்கியமானது.
"Learn to take defeat" என்றே மூடேற்றவும் என்று எழுதியிருக்கிறது.
On Sunday, February 14th, the Colombo Branch of the Old Boys' Association of Jaffna College held a Memorial Service for our Late Principal, Rev. John Bicknell. The service was at the Methodist Church, Moor Road, Wellawatte, and the pastor, Rev. Mather, conducted the meeting. Representatives of the Association spoke; Mr. Lyman Kulathungam and Mr. Lockwood spoke on behalf of the College.

On January 13th, Mrs. Bicknell sailed from Colombo with Miss Helen Haight of the Manipay Hospital. Mr. Oppenheim travelled to Colombo to help Mrs. Bicknell in her travel arrangements and the handling of the luggage. A letter written by Mrs. Bicknell aboard the N. Y. K. Line S. S. "Fushimi Maru" near Aden reported that the Sea had been calm and the temperature moderate. Letters from Miss Haight written from France tell of their homeward progress. They planned to sail from Boulogne on the French Line S. S. "I'le de France" on February 10th, which would arrive in New York about February 16th. John Walter Bicknell and his wife, who visited Jaffna College last year, would be
on the pier to welcome the travellers. Mrs. Bicknell's address is: c/o J. W. Bicknell, 70, Morningside Drive, New York, N. Y., U. S. A.

* * *

Our new Athletic field at the east is now in use. It is a splendid addition to our College plant and we have all enjoyed seeing it used in our Intramural Cricket Tournament. Within a short period we hope that the Varsity Matches can be played there, but more levelling and grading will be necessary ere that is possible.

* * *

The Cricket Season is with us. Jaffna Central College took our measure on March 5th-6th almost gaining an inning's victory. We are not down-hearted!! Our team has excellent material and the College is solidly back of the players. The team will settle down to steady playing and with R. Ganesan as Captain will show us what it can really do. Go to it, Team!!

* * *

We (editorial "we") all appreciate the new life our choir has put into the Chapel singing. The Concert given by the choir with the help of friends from Vaddukoddai and Uduvil was well done. Miss Peek helped out materially by her fine work at the piano. From all reports those taking part enjoyed the fun as much as the audience, which is as it ought to be. Let us have more good music!

* * *
THE COLLEGE

THE SCOUT TROOP

We are glad to record that two of our number Mas. V. G. George, our Troop-leader, and Mas. M. Kantharetnam, have been able to attend the All-India Jamboree at Delhi this term. The Jamboree lasted from the 4th to the 7th of February. They have been able to learn and see much during their short stay there. An account of the Jamboree is given below.

The only other important activity this term was the week-end camp at Thiruvadinilai on the 19th and 20th of February. Competitions were held, and the “Lions” came out first, defeating the “Doves” by a point.

T. K. Welch,
Hony. Secy.

FIRST ALL-INDIA JAMBOREE.

(By Mas. V. G. George, Troop Leader, J. C. Scout Troop)

On the night of Wednesday the 27th January, after a training camp at Mutwal and an inspection by H. E. the Governor at Queen’s House, a group of sixty-one Scouts of ages ranging from 13 to 50 and well representative of the different parts and communities of Ceylon, boarded the train at Fort Station. With them were two Scouts from Jaffna College—Kantharetnam and I—who had been in Colombo from the 24th. The contingent crossed over from Talaimannar to India by the ferry boat. At Madras we changed train and after a fast and enjoyable journey on the Madras Mail reached Delhi on the 31st morning.
Shivering with cold we got down at the Delhi station and in a few minutes were taken to the Jamboree Camp by the Delhi Rovers. We (the Ceylon contingent) pitched our tents and spread straw inside them. Having nothing to do after arranging our things we walked about often loitering about the shops, asking for the prices of articles without the least intention of buying them. As night came on, we put on our warmest clothes. We all were looking forward to the new experience of a cold night, but although it was the coldest night we spent there (temperature 48°F), we slept soundly after the journey.

On the next morning (Monday Feb. 1) going to the tap to wash our faces we saw the Punjabees bathing. Surprised, we asked them how they “managed” it. They did not understand us as we spoke too fast for them. “What do you say, Sir?” asked a Punjabee. More than surprised, we were pleased to be addressed as “Sir.” When we explained, he replied: “It is colder in Punjab, Sir.”

In the afternoon, in our aimless wanderings we met several Scouts from the different parts of India. It was really wonderful—the way we got friendly with each other without any conventional greeting: “Hallo, How do you do?” But one of the hardest things in Camp was to remember the names of the Scouts we met.

Our plans for going to see the town that evening did not materialise, as a circular was sent round, just as we were getting on the road, that all Scouts were to assemble together. When all had assembled, Captain Nawab Sir Muhamad Ahamad Said Khan, Chief Commissioner for India, declared the Jamboree Camp open, after a speech stressing the importance of international and inter-racial relationship.
At night we ate the food which we ourselves cooked. Later we had a small Camp Fire. The Punjabees were invited to give items. One of them showed us various types of sneezes.

On the next evening about 20 of us went into Chandni Chowk, the busiest trade centre of Delhi. After seeing the Jemma Masjid, the greatest mosque in India, we were walking along the street, when I noticed a curious article in a shop and stayed behind to buy it. But by the time I had got the change for my money, my companions moved away; so I started running straight along the street all in a flutter for nearly a half-mile. Then I turned back and asked a police constable whether he had seen boys wearing a similar uniform as mine passing that way. Like most of his colleagues he did not know English. The third police man told me that they had turned into a side street. I followed hoping to find them the next moment but did not. As I walked along with several thoughts in my head, a car halted by my side and its occupant asked me the way to the Jamboree Camp. I told him that I did not know and had myself lost my way. I too was trying to go to the Camp. He asked me to get in and took me to the Camp. This man I found out later was a Scout-master in Cawnpore. The other Scouts came back to the Camp but my Patrol leader was not with them. He had stayed behind to search for me. Someone told him that I had gone back. It was 8 o'clock and the tongawallas (horse-carters) were not to be trusted. He let the carter know through an English speaking native that he himself was Inspector Graham of the Ceylon Police and wanted to go to the Jamboree Camp. The carter took him post haste to the Camp.
We rehearsed in the morning the March Past which we had that same evening (Wednesday) at 2:30 p.m. We marched into the arena eight deep behind other contingents. At 3 o'clock we marched past His Excellency the Viceroy and Lord Baden-Powell as they stood on the rostrum. We cheered as we passed by. The sight of our Chief, Lord Baden-Powell made our hearts beat faster, our faces to gleam with smiles and his smile gave us new life. At last he of whom we had heard so much, the Founder of the Scout Movement, was here. We were more anxious to see Lord Baden-Powell than even H.E. the Viceroy himself. But that tall man's handsome face was not one easy to overlook. We then stood round in a square formation. Though the magaphones tried their best, the speakers were inaudible. We learned later that His Excellency read His Majesty's message and then exhorted the Scouts to live up to the Scout Law. Next, Lord Baden-Powell spoke on the necessity of a united India. The contingents left the grounds at 4 p.m.

The rest of the day was spent in making friends with Scouts from the different parts of India especially those from Punjab. We were talking of the shaven and unshaven Scouts of Punjab. "India is a Zoo," said a Punjabee. "In India every type of man, from darkest to fairest, savage to most civilised, pagan to Christian, and many others live. There are many languages too." "Yes", we all agreed and I am sure he is correct.

We went out to see Delhi on Thursday. The Safdar Jang is a beautiful tomb later used as a great school. The Kutub Minar is the highest pillar in India 238 ft high. People say that Kutubuddin built it for the widowed Queen, who walked daily to the
banks of River Jumna to see the place of cremation of her husband, that she might see the place from here instead of walking to the place. Humayun's Tomb is a very symmetrical ruin, the grave of 375 people. The Fort of the Pandavars was visible from the bus. Asoka's Pillar of Laws is one solid stone block about 30 ft. high.

The reason why most of the Ceylon Scouts looked so unhappy that evening was, I am sure, because they were idle. To be doing nothing was to be thinking—thinking wretchedly of home and the familiar faces. A longing to be back home seized us. Moreover our cracked lips (due to extreme heat and cold) made a smile an impossibility and life a burden. But company and attempts at singing eased us tremendously.

After a rehearsal of the Pageant in the morning and boxing contests in the evening, we had the general Camp Fire that night. The Ceylon boxers upheld their reputation though they did not win. Lord Baden Powell witnessed with admiration the several items on the programme. Most of the items were dances characteristic of the different countries. The rope spinning item of a Ceylon Scout was most applauded.

Three of us had a tour next morning after a group photograph of the Ceylon Contingent. Mr. R. C. S. Cooke, District Commissioner for Jaffna, took Kantharatnam and me round New Delhi past the Council Chambers, the Viceroy's Palace, Secretariat buildings, the G. P. O and the officers' quarters. There is symmetry about everything there. Unlike its surroundings New Delhi is well kept, clean and modern.
It was 2 p.m. and still we were in New Delhi. At 2:30 the Pageant would begin and we would be late. “What will those chaps say? The Patrol leader will jump upon me. The contingent leader will scold me. Every fellow will look scornfully at me .......”. The horse could not go an inch further but the carter vehemently assured us that it would go all right. He beat the poor horse trying to make it go about 200 yards, after halting at more than a dozen places. We were getting furious at the carter and the horse, but we remembered that Scouts should not be angry and should be kind to animals. Finally, the horse stopped, all foaming in the mouth. Still the carter did not doubt that he could take us 8 miles in 30 minutes. We hired another tonga and arrived just in time for the Pageant. We dressed up quickly and all were in the arena by 2:30 p.m. The Ceylon contingent enacted the Kandyan Perehera with Mr. S. L. B. Kapukotuwa, the contingent leader, as a typical King. One of dancers did so well that Lord Baden Powell honoured him with a much envied handshake. Most of the displays like the gateways of the different contingents were characteristic of their countries. The Baden Powells thanked the Scouts for the presents given to them and exhorted them to make as many friends as possible.

This was the last day in Camp for the Ceylon Scouts. So we went bidding good-bye to our newly made friends. We were sorry to have to separate from the gentle, though robust, Punjabees, the mischievous Anglo-Indians, the Chinaman like Assamese and so many others. Most of us ate with the Punjabees in their camp. Some Scouts, two Punjabees one Himalayan and three Ceylonese, had dinner at the
Camp Hotel and later began to sing a Punjabee lullaby for the first time in the history of that hotel, at the top of their voices. The attending waiters momentarily abandoned duty and joined in the song, while the manager himself sat grinning.

We had finished packing up our things by 8 A.M. on Sunday. All the 400 Scouts assembled and a group photograph was taken. Afterwards the ten Scout Laws were repeated by ten Scouts, each in a different language. The Scout promise was then repeated and we dispersed after prayer.

We were leaving the Jamboree Camp where we had every facility—hospital, fire office, press, post office, sanitary and health inspectors, who saw to it that all goods on sale there were in good condition, policemen, electricity, water supply, lost property office, and above all the valuable exhibition hut.

We entrained for Agra in the evening and reached there in the evening. On the train the prominent topic was “What have we gained from this Jamboree?” We had travelled. Travelling itself had brought us into contact with various nationalities and languages of India. In camp we had the privilege of seeing H. E. the Viceroy and Lord Baden Powell. The exhibition hut had taught us many handicrafts. More than all, we had friends now all over India. If we go to India again, we will not find any difficulty, as our friends will be glad to help us. The more international contact we had, the greater would be the chances of a world-peace.

Strangers readily conversed with us at the sight of our uniforms. It happened that a lately married Muslim was travelling in the same compartment. He told us that he had been married two months
previously and was leaving his wife alone for the first time. He was sobbing, "I can see her running across my eyes," he said. "Are you married"? "No," said some of us. "Marriage is the fullness of life," said he. He also gave a vivid account of a Muslim marriage ceremonies and festivities.

We reached Agra at midnight. In the morning we walked to the Taj Mahal, the greatest tribute ever paid to the memory of a dead wife. The Agra fort which is 2 miles away from the Taj takes 4 hours to see but we had to see it in an hour. The majestic audience halls, the copper plated mosque, the Harems' quarters, the Palace of Mirrors, the Jasmine Palace, where Shah Jehan died looking at the Taj, etc., have already found an everlasting place in our minds.

Being in Benares the next day we went to Sarnath, the place where Buddha preached about 2500 years ago. The National Temple, where India is cast on marble relic, and the Benares University were the only things striking to a visitor. We bathed in the Ganges river though at that time its water was muddy and two corpses were afloat. The Hindu Scouts from our party availed themselves of this opportunity to perform some rites in the temple. Mr. R. C. S. Cooke stayed back at Benares. We were selfishly sorry to part with him, who had so ungrudgingly aided us in our difficulties.

We reached Buddhagaya that night. In the morning we saw the Vihara and the bo-tree under which Buddha was enlightened. As we rode along in hackney coaches small boys ran after us for miles begging for a pice.
On Thursday we were in Calcutta seeing the Black Hole, the Victoria Memorial, the Zoo, College Square, the G. P. O., and the electric news board. We had a ride in the double-decker buses and the trams with cushion seats. I need not say that Calcutta is very modern.

The Aquarium in Madras, which we visited on Saturday, is worth more than one visit. From the light-house at High Court can be seen the whole of Madras. The Moor Market is the biggest market in India.

After getting vaccinated at Mandapam Quarantine Camp on the 14th we were back home on the 15th Monday, after a strenuous but very enjoyable trip. We are grateful to those who enabled us to have this unique opportunity.

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OUR LITERARY SOCIETIES

INTER UNION

This term we started our weekly meetings feeling dejected over the loss of our late Patron, Rev. John Bicknell, B. A., B. D., M. Ed., whose able guidance and inspiring presence went a great way towards our success in the past. A glowing tribute has already been paid to Mr. Bicknell's life and work by the members of the "Inter Union", in the student's journal, the "Young Idea". And now under the direction of our new Patron, Mr. Edson C. Lockwood, M. A., we have been carrying on our weekly meetings quite successfully. We have had debates and speeches of political and social importance. We have also had the pleasure of listening to speakers from outside the house. This term we have been able to hold the first annual
celebration of the "Union", which took the shape of a public function and an occidental dinner. The chief feature of the function was an Inter-Collegiate debate between ourselves and the Jaffna Hindu College. The subject discussed was: "Democracy is not too antiquated a form of Government for modern needs". The following represented the "Inter Union" in proposing the subject: Mr. S. Kularatnam, Mr. Earnest Appadurai and Mr. K. Sivasubramaniam. I should not fail to thank the debating visitors from the Jaffna Hindu College for having accepted our invitation and participated in the debate. At the close of the public function, the members of the "Inter Union" entertained their guests at dinner in the College Dining Hall. The Following toasts were drunk:

1. Loyal Toast—Proposed by the Chairman,  
   Mr. Edson C. Lockwood.

2. College Toast—Proposed by Dr. (Miss) Thilliam-balam,  
   (Acting Principal, Chundikuli Girls' College.)  
   Responded to by Mr. E. A. Kulasingham.

3. Toast of the Sister Associations—Proposed by the Secy., of the "Inter Union",  
   Mr. Earnest Appadurai.  
   Responded to by the Secy. of the "Senior Lyceum", J. H. C.,  
   Mr. Padmanathon.

4. Toast of the Old Members—Proposed by Mr M. T. Abraham  
   Responded to by Mr. A. W. Nadarajah (Advocate)
5. Toast of the Union—Proposed by Mr. P. Nagalingam. (Proctor).
   Responded to by Mr. J. J. Retnaraiah.

6. Toast of the Guests—Proposed by Mr. E. Jeyaveerasingam.
   Responded to by Mr. Weerasinghe, C. C. S.
   (Office Assistant to G. A., N. P.)

Before closing this report it is my duty to thank all the members of the "Inter Union" for having given their hearty co-operation to me in all the activities.

On the next page are some details of this term's meetings.

Earnest Appadurai.
(Secy.)
<table>
<thead>
<tr>
<th>DATE</th>
<th>CHAIRMAN</th>
<th>SUBJECT</th>
<th>PRINCIPAL SPEAKERS</th>
<th>OTHER SPEAKERS</th>
<th>DECISION</th>
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<tbody>
<tr>
<td>Jan. 26</td>
<td>Mr. J. V. Thambiniyagan</td>
<td>Election of office-bearers</td>
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<td>Feb. 2</td>
<td>Mr. J. J Retnaraja</td>
<td>Debate:—“Freedom at school is better than strict discipline.”</td>
<td>Prop. Mr. Sivasubramaniyam</td>
<td>Mr. S. Thirunavukarasu</td>
<td>Proposition Won.</td>
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<td></td>
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<td>Mr. S. Thirunavukarasu</td>
<td>Mr. M. T. Abraham</td>
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<td>Feb. 9</td>
<td>Mr. J. V. Thambiniyagan</td>
<td>Speech—“Young America”</td>
<td>Mrs. E. C. Lockwood M. A.</td>
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<td>Feb. 16</td>
<td>Mr. Thirunavukarasu</td>
<td>Speeches—“Bolshevism in Russia” “Communism in China” “Einstein’s revolutionary ideas in Modern Science”</td>
<td>Mr. K Sivasubramanian</td>
<td>Mr. S. Kularetnam</td>
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<td>Mr. S. Kularetnam</td>
<td>Mr. M. T. Abraham</td>
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<td>Feb. 23</td>
<td>Mr. Sampathapillai</td>
<td>Debate—“Science an attitude and not conclusions”</td>
<td>Prop Mr. Gunaratnam</td>
<td>Mr. S. Kularatnam</td>
<td>Opposition Won.</td>
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<td>Mr. E. Jeyaveerasingan</td>
<td>Mr. J. J. Retnaraja</td>
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<tr>
<td>March 23</td>
<td>Mr. J.T. Chelliah</td>
<td>Speech—“Science an attitude and not conclusions”</td>
<td>Mr. S. H. Perinbanayagam B. A</td>
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The evening of Saturday, the 13th of March witnessed the members of the Brotherhood arranged for a group photograph and at 6-30 the Ottley Hall was packed with old members, present members and well-wishers of the Brotherhood, who had gathered together for the Anniversary Celebrations.

Our Patron, Mr. D. S. Sanders, presided at the public meeting. The meeting commenced with a prayer by the Patron, followed by a silence of two minutes in memory of our late Principal, Rev. John Bicknell. This was followed by a welcome song by Mas. K. Muttucumarasamy and the Secretary's Report. Both the English and Tamil papers were read by the Editors, Mas. N. Nadesan and Mas. P. Sinnadurai respectively. After the Patron's remarks a one-act play entitled "The Stepmother" was staged and the actors were highly complimented for the high standard reached, and the meeting ended with the singing of "Our Brotherhood."

A flashlight photograph was taken and the dinner commenced at about 8-30 P.M. We owe our thanks to Mr. B H. Aluwihare, M. S. C., for having come down all the way from Matale in response to our invitation.

The following is a list of the number of toasts and speakers:

Royal Toast—The Chairman: Mr. D. S. Sanders
College Toast: Proposed by Dr W. J. Jameson
                    Responded to by Mr. E. C. Lockwood
                    (Acting-Principal)
Toast of the Sister Associations—Proposed by the Secretary.

Responded to by *Mas. A. A. Joseph* (Representative, Senior Literary Association, St. Patrick's.)

Toast of the Brotherhood—Proposed by *Mr. D. K. Rajakariar*

Responded to by *Mas. J. M Sanders* (President)

Toast of the Old Members—Proposed by *Mas. V. V Kanagasabai.*

Responded to by *Mr. C. D. Singaratnam*

Toast of the Guests—Proposed by *Mas. T. Wijeanathan*

Responded to by Mr. B. H. Aluwihare, M. S. C.

*M. NADARAJAH,*

Hony. Secy.

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**THE LYCEUM**

iii

There were four meetings held this term and of these the first was the business meeting. The debates that were discussed in the other three meetings were:

1. "Health is more important than wealth."
2. "Eastern dress is more fashionable than Western dress."
3. "Country life is better than town life."

We are planning to have the Anniversary Celebrations next term.

*Rajadurai Blanchard,*

Secretary.
During this term we have been able to hold five meetings of which the first was a business meeting, when Mas. B. Namasivayam was elected President for this term. In the next four meetings we discussed the following four topics, three in English and the other in Tamil:

1. Ceylon is fit for Self-Government.
2. No man is good enough to be the master of another.
3. A married man's life is better than a bachelor's life.
4. "ஒரு இனி தன்னின் வாழ்த்துதலை வெள்ளை தொலை வாழ்த்துதலை நல்லதை"

V. M. SELVARATNAM,
Hony : Secy.

THE ANNUAL GENERAL MEETING
Y. M. C. A.

The Annual General Meeting of the J.C., Y. M. C. A., was held in Ottley Hall on the first of March, presided over by the President, Mr. E. J. J. Niles. After the usual proceedings, the following were elected as Office-bearers for the year 1937:

President : Mr. P. W. Ariaratnam
Vice-President : Mr. S. Kularatnam
Recording Secy : Mr. Earnest Appadurai
Treasurer : Mr. J. M. Sanders
Corres. Secy : Mr. E. Jayaveerasingam
Auditors : Messrs. S. T. Jeevaratnam and A. C. Sundarampillai
THE JAFFNA COLLEGE ROUND TABLE.

Annual Report for 1936, read and presented at the Annual Meeting held on the 3rd February 1937.

The Executive Committee has great pleasure in presenting the annual report for 1936, the second year in the life of the re-organised Round Table.

During the year there were seven ordinary meetings, two extra-ordinary meetings of the general body and one public meeting under the auspices of the Round Table. We also had two opportunities to act as hosts to the West Jaffna Teachers’ Association. Your Committee met altogether four times. At the public meeting we were distinctly fortunate in getting such a distinguished research scholar as Father Heras of the Indian Historical Institute, Bombay, to address us on “The Astronomical Calculations of the People of Mohenjo-Daro”. Our grateful thanks are due to him and to our following friends from outside, for their talks at our ordinary meetings: Rev. P. T. Cash, Principal, Central College, Jaffna, on “Francis Thompson”; Mr. Samuel Eliyathamby of the Educational Service, Central Province, India, on “The Will Force in Education”; Mr. John Walter Bicknell, of New York, on “George Eliot and her Psychological Novel”; Mr. T. H. Crossette, retired Vice-Principal of St. John’s College, Jaffna, on “Some Educational Reforms”; and Mr. S. Natesan, M. S. C., Principal of Parameswara College, Jaffna, on “Woman in Ancient Tamil Literature”. In addition to these, we had our President, Mr. D. S. Sanders, talk on “The Mental Equipment of a Teacher”, and Mr. E. C. Lockwood, our new addition from America, on “My Student Life”. We are obliged to them too.

The Committee that was appointed to send a memorandum on the subject of the Devolution Schc-
me to Dr. Aldon Clark, the Secretary of the A. B. C. F. M., sent its memorandum, but we do not know the reception it met with. However, we do know that the scheme which was proposed then did not survive its initial stages. Today, again it is rumoured that a move is already on foot to evolve a scheme bringing in Jaffna College too within it. It is your duty to decide what action you will take.

The year under review has been a very eventful and a memorable one. We had the opportunity of welcoming the son and daughter-in-law of Principal and Mrs. Bicknell on their honeymoon trip to Ceylon, and of feting the Principal and his wife on their attaining the Silver Jubilee of their connection with Jaffna College. Both these were happy occasions and were enjoyed immensely.

The end of the second term saw one of our members and a valued friend of all of us, in the person of Mr. K. A. Selliah, go away from us on study leave to England for two years. Our farewell to him took the shape of a dinner. From the reports we receive we gather that he is busy over his books. We wish him well and hope he will come back richly benefited by his stay and study in England.

When we feted our Principal in August, little did we imagine that the cold hand of death would lay its hold on him within four months. His most unexpected and sudden death has caused a grief too deep for tears and too sacred for words, and created a void too big to fill in the College life and in the hearts of each one of us, to whom he was a loving father and a cherished friend. We have not yet recovered from the sudden shock of his demise, and we do not know if ever we will. Our consolation is that he had reached the peak of
his career at Jaffna College when the call of death came to him and that he had lived long enough to experience all the glowing tributes of high praise bestowed on him so eloquently and so spontaneously from all quarters in Ceylon, especially by his Old Boys whom he loved very much, and by the educational public in whose midst he was a power to be reckoned with. We cannot do better than carry on our affairs as he would have wished us to. All funeral arrangements at Vaddukoddai were made by your Committee.

In this connection it is our pleasant duty to offer our welcome to the Acting Principal and Mrs. Lockwood. Our co-operation will always be theirs.

LYMAN S. KULATHUNGAM,
Secretary.

The following are the office-bearers of the Round Table for 1937:

President: Mr. A C. Sundrampillai
Secretary & Treasurer: Mr. C. A. Gnanasegaram
Additional Member of the Committee: Mr. M. I. Thomas.

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OUR EXAMINATION RESULTS

GOVERNMENT CLERICAL

Class III.

K. Vanniasingham (D. E's Office, Colombo South)
S. A. Nadarajah (Audit Office, Colombo)
K. K. Ponnambalam (Education Office, Colombo)
K. R. Suppiramaniam (D. M. S's office, Colombo)
A. Sabanayagam
P. Kantheratnam (Colombo Municipal Council)
R. K. Ramanathan (P. W. D., Galle)
The Minutes of the Annual Meeting of the Board of Directors of Jaffna College held on 9th January, 1937, at the Faculty Room beginning at about 4 p. m.

The following Directors were present: K. Balasingham, Esq. (President), C. H. Cooke, Esq.; Nevins Selvadurai, Esq.; S. C. Arnold, Esq.; T. C. Rajaratnam, Esq.; Rev. R. C. P. Welch; Dr Wm. Jameson; Dr. I. H. Curr; Miss L. G. Bookwalter; Mrs. J. Bicknell; E. C. Lockwood, Esq.; and J. V. Chelliah, Esq. (Secretary).

The meeting began with prayer by Rev. R. C. P. Welch. The President made a touching reference to the character and services of the late Principal, Rev. J. Bicknell, and called upon the Secretary to read the resolution of condolence to be sent to Mrs. Bicknell and family on the death of the Principal, which he had been asked at a previous meeting to prepare. He read the following:

"It is with profound sorrow that we, the members of the Board of Directors of Jaffna College, have heard of the unexpected death of our esteemed Principal, Rev. J. Bicknell. We wish to place on record our warm appreciation of the valuable and unselfish service he has rendered to the College in particular, to education in general, and to the Christian cause in this land. He has been esteemed as one of the foremost educationalists of the Island. The present high position of the College is in no small measure due to his untiring energy, keen foresight, and wise guidance. The impression he made on the minds of his pupils and teachers by his strong character, sense of Justice, love of freedom, and Christian piety is deep and abiding. The
fine buildings and grounds he has secured for the College will always be a visible monument to his name. We must add that he filled a large place in the Christian community as a leader and missionary. We feel that a great gap has been created in the life of Jaffna and Ceylon by his passing away. However, we rejoice to think that such a life rich in Christian service has been lived in this land for quarter of a century.

We tender our heartfelt sympathy to Mrs. Bicknell, who has faithfully stood by her husband in his arduous work for the people of this country, and to Mr. and Mrs. J. W. Bicknell, his sorrowing children in America."

This was passed unanimously, the members standing.

Then the minutes of the last Annual Meeting, of the special meeting held on the 18th December 1936, and of the Executive meetings held during the year 1936 were read by the Secretary, and approved.

A telegram from Mr. A. R. Supramaniam, and letters from the Faculty and staff of the College, from the Executive Committee of the O. B. A., from the American Ceylon Mission, and from Mr. Edward Mather were read.

The subject of the appointment of a Principal was next considered. The President said, after some discussion about the appointing authority, that, as usual, the Board should seek the assistance of the Board of Trustees in America in the choice of a Principal. It was agreed that the Secretary should write to the Trustees asking that the person chosen should be an ordained man with high academical qualifications, and preferably one possessing administrative experience.
When the subject of the Acting Principal was taken up, Mr. J. V. Chelliah made the statement that, as his name was spoken of in connection with this post, he did not want his name considered. The President regretted the withdrawal of Mr. Chelliah, and made the suggestion that, as had been done in the past ordinarily, the Senior American Professor on the staff should be appointed, recounting the qualifications of Mr. E. C. Lockwood. Mr. Nevins Selvadurai moved and Mr. S. C. Arnold seconded that Mr. Lockwood be appointed. This was unanimously carried.

It was also agreed that the Acting Principal should be the Treasurer.

The President tendered his resignation as Manager of the College and the Affiliated Schools, and suggested the appointment of Mr. J. V. Chelliah in his place. This was agreed to after discussion on the functions of a Manager. It was understood that Mr. Chelliah should carry on his duties as Mr. Balasingham had done. Mr. Balasingham was thanked for his service as Manager.

Dr. Jameson suggested that a new post, that of a Bursar, should be created, and that Mr. S. S. Sanders, the Accountant, should be appointed to the post. This was agreed to, and his salary was fixed at Rs. 175-00.

At this stage, Mr. Balasingham left the meeting and Mr. Selvadurai was voted to the Chair.

The Secretary and the Principal were asked to prepare a Report of the College for 1936, and the Treasurer, a statement of accounts, and circulate them among the Members of the Board.

The following Directors who had to vacate their seats were re-elected: A. R. Subramaniam, Esq., Edward Mather, Esq., Rev. R. C. P. Welch.
The following Office-bearers were appointed: —

President: K. Balasingham, Esq.
Vice-President: Nevins Selvadurai, Esq.
Secretary: J. V. Chelliah, Esq.
Treasurer: E. C. Lockwood, Esq.

Auditors: Edward Mather, Esq. and C. V. Muttiah, Esq.

The following were appointed Members of the Executive Committee:—The Principal (ex-officio), J. V. Chelliah, Esq., Nevins Selvadurai, Esq., Miss L G. Bookwalter; Rev. R. C. P Welch, Dr. Wm. Jameson, and D. S. Sanders, Esq.

The following were appointed Members of the Investment Committee: The Principal (ex-officio), J. V. Chelliah, Esq., Edward Mather, Esq., S. C. Arnold, Esq. and Dr. Wm. Jameson.

The following were appointed Members of the Building Committee:—The Principal, J. V. Chelliah, Esq., Dr. William Jameson and A. C. Sundarampillai, Esq.

Dr. Jameson was asked to notify by cable the Board of Trustees in America that Mr. E. C. Lockwood was appointed Acting Principal and Treasurer.

The Secretary was asked to remind Dr. Clark of his promise to send a memorandum on the question of the College joining a Mission Federation, and of representation of the Jaffna Council and of the Old Boys' Association on the Board of Directors.

The Secretary was asked to send a reply to the Faculty stating that their communication was given due consideration, and that Mr. E. C. Lockwood was appointed Acting Principal.
The meeting came to a close with Benediction by the Chairman.

OLD BOYS' NEWS.
GATHERED BY ALUMNUS

General.
—Mr. Thampoe Buell, J. P., Principal of American Mission English School at Byculla, Bombay, has retired from active service. He spent 50 years in the service of the Mission. He hopes to spend his retired life with his wife in Jaffna.

—Dr. W. S. Ratnavale, the Superintendent of the General Hospital, Colombo, has retired from active service, after serving the Government for a long time. He was the first Tamil to hold this post. He is planning to spend his years of retirement in Colombo.

—Mr. J. V. Chelliah, M. A., J. P., has been appointed Manager of Jaffna College and the Affiliated Schools.

—Dr. T Balasingham, L. M. S., Singapore, Lecturer at Medical College, Singapore, has gone to England to obtain higher qualifications.

—Mr. S. S. Sanders, Accountant of Jaffna College, has been appointed the College Bursar.

He has also been elected a Member of the newly created Board of Management of the Green Memorial Hospital, Manipay.

—Mr. A. C. Sundrampillai, B. Sc., of the Jaffna College Staff, has been elected the Chairman of the Board of Management of the Green Memorial Hospital, Manipay.
—Mr. A. W. Savundranayagam, Chief Audit Examiner, has been appointed Accountant, Education Department, Colombo.

—Mr. D. Kanagasundram, Deputy Post-master, Parcels, Colombo, has been appointed Chief Post-Master, G. P. O., Colombo.

—Rev. James S. Mather, Superintending Minister of the Tamil Circuit of the Methodist Mission in Colombo, has been transferred to Jaffna.

—Rev. R. C. P. Welch, Pastor of the Uduvil Church, has been elected President of the Jaffna Council of the South India United Church.

—Rev. S. Kulandran, B. A., B. D., Pastor of the Chavakachcheri Church has been elected Vice-President of the J. C., S. I. U. C.

—Mr. L. S. Kulathungam, B. A., of the Staff of Jaffna College, has been elected Secretary of the J. C., S. I. U. C.

—Dr. J. T. Amarasingam has been transferred to the Leper Asylum, Mantivu, Batticaloa.

—Mr. A. T. Saravanamuttu, Assistant Engineer, Pallai, has been transferred to the Head Office at Colombo.

—Mr. A. M. Thevathason, District Inspector of Telegraphs, Anuradhapura, has been transferred to Colombo.

—Mr. R. K. Arulampalam, of the Provincial Registrar’s Office, Jaffna, has been transferred to the Registrar General’s Office, Colombo.

—Mr. P. Ratnasingham, of the Income Tax Office who passed the last Clerical Class II Examination has been transferred to the General Treasury, Colombo.
—Mr. S. Murugesu, Irrigation Sub-Inspector, Kalurai has been transferred to Chengaladi.

—Mr. R. C. S. Cooke, Inspector of Cc-operative Societies, Jaffna, and District Scout Commissioner Jaffna, was one of the officers, who went along with the Ceylon Scout Contingent to the Jamboree held recently at Delhi. After the Jamboree he stayed behind for over a month for a special study of Co-operative Societies in the Punjab under the guidance of the Registrar of Co-operative Societies, Lahore.

—Mr. D. T. Balanathan, recently of St. Thomas’ School, Kunching, Sarawak, has joined the Chavakachcheri practising School.

—Dr. T. Selvarajah has been appointed to the General Hospital, Jaffna.

—Mr. S. Kanagasabai, Proctor, s. c., has taken his oaths.

—Mr. A. W. Nadarajah, Advocate, Colombo, has now come to Jaffna to practise his profession.

—Mr. P. Nagalingam, Proctor, s.c., is also now settled down in Jaffna to practise his profession.

—Mr A. Navaratnam and Mr S. Alfred Selvadurai have passed the Sanitary Assistants’ Examination and are now employed as Sanitary Inspectors.

—Mr. Navaratnam has come out first in his batch and hence is entitled to a prize of Rs. 50.

—Mr. J. P. Kanthyah has been appointed to act as Extra Office Assistant to the Government Agent, Northern Province.
—Mr. K. G. Rajoratnam has joined the Kandy Municipality.

—Mr. T. Hunt has been appointed to the Staff of the Memorial English School, Manipay.

—Mr. S. J. Hensman of the Excise Department is now stationed as Excise Inspector at Chankanai.

—Mr. K. S. C. Thurairatnam of the Staff of the C. M. S. English School, Kopay, has been transferred to St. John's College, Jaffna.

—Mr. G. P. Jeyaratnam has after a course of training joined the Entynological section of the Medical Department.

EXAMINATIONS.

The following Old Boys have been successful in their examinations, to all of whom we offer our heartiest congratulations:

LAW.

—Mr. A. C. Nadarajah, B. A., Advocate, the Inter LL. B. of the London University,

—Mr. V. K. Kandaswamy, B. A., the Advocates' First of the Ceylon Law College.

—Messrs. N. Ehamparam, J. T. Sabapathippillai and P. R. Rajendra—the Proctors' First of the Ceylon Law College.

—Mr. T. Visuvalingam the Part 1 of the Second Professional Examination of the Ceylon Medical College.

GOVERNMENT—CLERICAL

Class. III

—Mr. S. Thiagarajah and W.D. Abraham (at present attached to the Land Registry, Anuradhapura.)
—Mr. V. Arasaratnam, Mr. N. Kumaradevan.

SANITARY LEARNERS

Mr. N. R. Balasingham, Mr. E. V. Nadarajah.

MATRIMONIAL.

To the following couples who have been married since the publication of the last number of the Miscellany our warmest congratulations:

—Mr. E. Jeevaratnam Niles of the Jaffna College Staff and Miss Gladys R. Nathaniel.
—Mr. E. Veihaparanam Gnana-pragasam of the Forest Department, Colombo, and Miss Leelie Marjorie Sanders.
—Mr. E. R. Alexander of the Medical Department Colombo, and Miss Jasmine Annapovathy Pararajasingham.
—Mr. A. Kandiah of the Government Electrical Department, Colombo, and Miss Ratnammal Suppiah.
—Mr. A. Nalliah of the Chief Secretary’s Office, Colombo, and Miss Poomany Eliezer.
—Mr. A. S. Kanagaratnam, B.A., of the Staff of Drieberg English School, Chavakachcheri, and Miss Chelvaranjitham Chelliah.
—Mr. M Somasundaram, Law Student, and Miss Ponnammah Sithamparapillai.
—Mr. A. S. Ponnambalam, Advocate, and Miss Jeevamanie Bartlett.

Mr. Isaac Arulampalam, Excise Inspector, Kayts, and Miss Sobithammah Sabapathy.

Our felicitations also to the following engaged couples:
—Mr. S. S. Selvadurai of the Jaffna College Staff and Miss Gresilda R. Kuddithamby.
—Mr. C. A. Gnanasegaram, B. A., of the Jaffna College Staff, and Miss Rosaline Siroratnam Vyravipillai. R I. P.
—Mr. J. S. Navaratnam, B. A., Headmaster of the Manipay Memorial English School, died on the 30th January 1937.

THE OLD BOYS' TEA TO THE ACTING PRINCIPAL

The Jaffna College Old Boys' Association, Colombo Branch, entertained the Acting Principal, Mr. Edson C. Lockwood at Tea at the Central Y. M. C. A., Fort, Colombo, on Saturday the 13th February, 1937 at 4 P. M. About a hundred Old Boys were present. Refreshments were lavishly served. The Vegetable Sandwiches prepared by the Y. M. C. A. were a speciality.

After the Tea was over, Dr. J. T. Amarasingam welcomed the Acting Principal on behalf of the Association and impressed on him the necessity of teaching Sinhalese in the College. The Acting Principal replied suitably.

M. Ramalingam,
Hony. Secretary, J. C. O. B. A., Colombo Branch.

FURTHER EDITORIAL NOTES.

THE LATE MR. J. S. NAVARATNAM.

In the passing away of Mr. J. S. Navaratnam, the Memorial School, Manipay, has lost a conscientious and painstaking Head-Master. Mr. Na-
varatnam, himself an old student of Jaffna College, was for many years a teacher at Jaffna College before he took charge of the Memorial School. While at College, Mr. Navaratnam was in charge of the History work of higher classes and those who were in his classes know how well he could teach History. His extensive reading, wide grasp of affairs, and lucidity in explaining things always made his classes absorbingly interesting. His simple habits, coupled with a modest behaviour, made his personality attractive and appealing to his students. And, today, therefore, as his students recall his memory they think of him as a lovable person.

To his widow and children we tender our sincere condolence.

DR. W. S. RATNAVALE.

As we go to Press, we get the news that Dr. W. S. Ratnavale, a distinguished and loyal Old Boy of Jaffna College, has retired from the post of Medical Superintendent of the General Hospital, Colombo. Dr. Ratnavale had all his College education at Jaffna College and went to Calcutta for his medical studies. Since becoming a Doctor, he has been to England for higher studies. In a brief note like this, we do not propose to enter into a lengthy disquisition on the achievements and abilities of Dr. Ratnavale. With too many of us official preferment is the goal of life. That Dr. Ratnavale deserved and achieved a high place in the Geylon Medical Department we know. Dr. Ratnavale was Provincial Surgeon, Western Province, before he became Medical Superintendent of the General Hospital. And when the time came for his retirement from this post, he was given a year's extension, for his services were needed in the reorganisation work he had set on foot. But in our
estimation, these are as nothing, for we know that even about the time of retirement Dr. Ratnavale's intellectual curiosity has not been dulled, for to our knowledge, he is one of the few medical men in Ceylon who have given any serious attention to the new branch of the science and art of healing that is making tremendous strides in the West. Psycho-therapy and Psychiatry, basing their diagnosis and treatment on Psychological and mental factors, are practically unknown in Ceylon. Dr. Ratnavale, when he was in charge of the Lunatic Asylum and later on, has shown an intelligent appreciation of the part played by the mind and its mechanism in the process of healing not merely the diseases of the mind so called, but even ailments, that to all seeing are of the body and its functions. We do trust that Dr. Ratnavale's retirement will mean that he will have more time to devote to the investigation of this little known branch of Medicine, so that a few years hence there may be an institution in Ceylon, that can "minister to a mind-diseased and pluck out from the bosom a rooted sorrow."

NOTE'S FROM A COLLEGE DIARY.

IIIrd Term 1936.

Monday, December 14.

Rev. L. L. Lorber of Pasumalai speaks at the Morning assembly. The day is declared a holiday in honour of the birthday of His Majesty King George VI.

Tuesday, December 15.

The Term Examinations begin.

Thursday, December 17.

Our much beloved Principal, Rev. John Bicknell, passes away suddenly and unexpectedly at about
9.45 in the morning. The whole College is stunned by the rude shock of his death, and plunged into the deepest mourning and gloom.

The Round Table meets immediately after the death, passes a vote of condolence and makes the necessary arrangements for the funeral, to take place on the following day.

The body lies in state and there is a stream of callers at the Principal's bungalow throughout the day.

The Term Examinations are given up and the College is closed.

*Friday, December 18.*

On the morning, the Faculty meets and passes a vote of condolence on the death of Mr. Bicknell. It also recommends to the Board of Directors the appointment of Mr. D. S. Sanders, B. A., the Chairman of the Faculty, to officiate as Acting Principal and Treasurer of the College.

At 11 A. M. the Board of Directors meets and passes a vote of condolence.

The funeral of Mr. Bicknell takes place in the afternoon. The following services are held in this connection: 3—At the Bungalow, 3.30—At the Ottley Hall—4, At the Vaddukoddai Church, 5.30--At the Mission Cemetery at Uduvil.

*Monday, December 21.*

At a meeting of the Round Table held in the morning, a resolution is adopted requesting the Board of Directors to urge on the Board of Trustees the desirability of appointing Dr. M. H. Harrison as the permanent Principal of the College.

1st Term 1937.

*Saturday, January 9.*

The annual meeting of the Board of Directors takes place at Vaddukoddai. The Board appoints Mr.
Edson Clark Lockwood, M. A., as the Acting Principal and Treasurer of the College.

**Sunday, January 10.**

A Thanksgiving service for the life and services of the late Rev. Bicknell is held at Uduvil Church under the auspices of the Jaffna Council of the South India United Church.

**Monday, January 11.**

Mrs. John Bicknell leaves Jaffna for America. The parting is really painful.

**Saturday, January 16.**

A staff meeting takes place prior to the reopening of the Term. Rev. G. M. Kanagaratnam leads the devotions.

**Monday, January 18.**

The College reopens for the new term of the new year under new auspices.

**Friday, January 22.**

Two of our Scouts, V. G. George and M. Kanagaratnam leave for the Delhi Jamboree.

**Sunday, January 24.**

Rev. K. S. Murugesu, B. A., of the Methodist Mission, Kalmunai, is the preacher at the Evening Service.

A number of our students and teachers attend the North Ceylon Inter-Collegiate Christian Fellowship held at the Uduvil Girls’ School when the world President of the Y. W. C. A. speaks.

**Thursday, January 28.**

A meeting of the West Jaffna Teachers’ Association takes place at College. The Round Table acts as hosts.
Sunday, January 31.

A Song Service takes place at College in the place of the usual Evening Service.

Wednesday, February 3.

The Annual Meeting of the Round Table is held and new office-bearers are elected.

Saturday, February 6.

The Cricket Team plays a friendly match with Mr. Doraisamy's Team and wins it by 45 runs.

Sunday, February 7.

Mr. C. O. Elias, B. A., of the College Staff speaks at the Evening Service.

Wednesday, February 10.

Rev. E. A. Annett, the General Secretary of the Indian Sunday School Union, addresses the Morning Assembly.

He delivers, again, a lecture at the Y. M. C. A. meeting in the evening.

Friday, February 12.

A Conference of Sunday School Teachers, under the auspices of the Work Among the Young Committee of the Jaffna Council, S. I. U. C., commences in the evening at the Vaddukoddai Church with Rev. and Mrs. Annett as leaders. Some of our students and teachers attend it.

Saturday, February 13.

The Sunday School Teachers' Conference is continued.

Our Cricket Team is engaged in a friendly match with a team from the Araly Social Club, and wins the match by 3 wickets.
Sunday, February 14.

The Sunday School Teachers' Conference concludes in the afternoon.

Mr. D. K. Rajakariar, of the Staff of the Anglo Chinese School, Ipoh, speaks at the Evening Service.

A service sacred, to the memory of the late Rev. Bicknell, is held at the Memorial Church, New Moor Road, Wellawatte, under the auspices of the Jaffna College Old Boys' Association (Colombo Branch.)

Friday, February 19.

Mas. R. Ganeson of the London Matriculation A is appointed the Captain of the Cricket Team.

Saturday, February 20.

A friendly Cricket Match between Hartley College and ourselves ends in our favour by 3 wickets.
The Scouts hold a week-end Camp at Thiruvadinilai

Sunday, February 21.

Mr. J. V. Chelliah, M. A., J. P., preaches at the Evening Service.

Wednesday, February 24.

Mrs. E. C. Lockwood, M. A., speaks at the Morning Assembly.

Thursday, February 25.

The College Choir gives a song recital at the Principal's bungalow. Some girls from Uduvil also take part.

Friday, February 26.

Sextant Break.

Monday, March 1.

The Annual Meeting of the Y. M. C. A. takes place and new office-bearers are elected.
Wednesday, and Thursday, March 3 and 4.

Home and Home Cricket match.

Thursday, March 4.

The new President of the Y. M. C. A., entertains the Committee at Tea.

Friday, March 5.

Our first Inter-Collegiate Championship Cricket match commences with the Central College on the Jaffna Esplanade.

Saturday, March 6.

The Cricket match is continued and ends in a victory to our opponents by 10 wickets.

Sunday, March 7.

Mr. T. S. Oppenheim, B. A., of the College Staff, takes the Evening Service.

Monday, March 8

The Inter-Union celebrates its anniversary with a public Meeting and a Dinner. An Inter-Collegiate Debate on "Democracy is not too antiquated form of Government for Modern Needs" between our Inters and those of the Jaffna Hindu College is the chief feature at the meeting.

Friday, March 12

The Cricket match against St. Patrick's College starts on our grounds.

Saturday, March 13.

The match is continued and ends in a victory to St. Patrick's by an innings.

The twenty-seventh anniversary celebrations of the Brotherhood take place. The staging of a one-act play, "The Step Mother", is the special feature at
the public meeting. At the dinner Mr. Bernard A. Aluvihare, the Member of the State Council representing Matale, who has come to Jaffna particularly for this function, is the chief guest.

*Sunday, March 14.*

Mr. A. C. Sundrampillai, B. Sc., of the College Staff, takes the Evening Service.

*Wednesday, March 15.*

Mr. J. Lewis Subramaniam speaks at the Y. M. C. A. meeting on “The Redeeming Love.”

*Friday, March 19.*

The cricket match against Jaffna Hindu College starts on the Jaffna Esplanade.

*Saturday, March 20.*

The match is continued and results in our Team being defeated by seven wickets.

*Sunday, March 21.*

Dr. C T. Chelliah is the preacher at the Evening Service.

*Wednesday, March 24.*

At a meeting of the Round Table, Mr. J. T. Arulanandham, B. Sc., Acting Principal of St. John’s College, Jaffna speaks on “Punishment in Schools.”

*Friday, March 26.*

Good Friday. The College is closed.

*Sunday, March 28.*

An Easter Pageant is shown at the Evening Service.

*Monday, March 29.*

The “Lion” Patrol of the Scout Troop holds a Concert.

*Tuesday, March 30.*

Term Examinations Begin
Friday, April 2.

The College closes for the long vacation.

NEWS OF OUR OLD GIRLS

By Alumnus

—Miss Mercy Daniel has joined the Staff of the Chundikuli Girls’ College.

—Miss Sounthararanee Nagalingam has joined the Staff of Girls’ High School, Kandy.

OUR EXCHANGE LIST

The following exchanges were received since the publication of the last issue of the Miscellany.

Chundikuli Girls’ College Magazine.
Kingswood College Magazine, Kandy.
Kandy High School Magazine.
Bottled Sunshine (St. Patrick’s College, Jaffna)
American College Magazine, Madura.
The Madras Law College Magazine
Uduvil Bilingual School Magazine
St. Joseph’s College Magazine, Trichinopoly.
The Penang English School Magazine.
The Central (Jaffna Central College Magazine)
The Folio (Forman X’ian College Magazine, Lahore
Jubilee Number
Loyala College Annual, Madras
The Hindu (Jaffna Hindu College Magazine)
Pachaiyappa's College Magazine, Madras
The National College Magazine, Trichinopoly.
The Annamalai University Miscellany, Chidambaram
The Kumbakonam College Magazine.
Madras X'tan College Magazine (Centenary Number)
The Royal College Magazine, Colombo.

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JAFFNA COLLEGE MISCELLANY.

MANAGER: K. Sellaiah.
EDITORS: S. H. Perinbanayagam.
                     L. S. Kulathungam.

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