

ST. JOHN'S COLLEGE

:: . MAGAZINE ::



CONTENTS.

		PAGE
1.	EDITORIAL: The Editor	I
2.	RABINDRANATH TAGORE: R. R. Crossette - Thambiah	6
3.	A HYMN OF THANKSGIVING: V. C. C.	11
4.	ADDRESS AT PRIZE-GIVING: Dr. Ivor Jennings	12
5.	THE PHILOSOPHY OF THE CHRISTIAN PLAN OF SALVATION: Geo. Philippiah	18
6.	VERGIL'S AENEID IN TAMIL VERSE: S. G. Arulanantham	22
7.	LOOKING BACK R. W. Crossette - Thambiah	24
8.	THE CENTENARY & THOMPSON MEMORIAL P. C. Gaussen	26
9.	O. B. A.—SOUTH CEYLON ANNUAL GENERAL MEETING, 1941 J. T. R. Perinpanayagam	27
10.	CHRISTIANITY IN THE CRUCIBLE: K. C. Thurai Ratnam	29
11.	WHAT A WAR: Miss S. Cathiresampillai	32
12.	THE NECROMANCER K. Ranganathan	33
13.	LINES WRITTEN IN AN EXAM. HALL: C. Vijayaraj	35
14.	THE HIGHER EDUCATION OF WOMEN: Miss P. Somasunderam	35
15.	A NIGHT-PIECE: P. T. Siva Prakasam	37
16.	A NIGHT OUT HUNTING: W. M. Robertson	39
17.	THE NEW COTTAGE SYSTEM: K. Ranganathan	40
18.	ST. JOHN'S COLLEGE ACTIVITIES	
	Scout Troop 1916-1941	42
	Games and Athletics—1941	43
	CRICKET TEAM 1941	44

9. REPORT OF HOUSES

Pargiter House	...	...	...	...	45
Johnstone House	...	...	...	...	45
Handy House	...	...	...	...	46
Thompson House	...	...	...	...	47
C. C. B. Platoons	...	...	...	...	48
Inter Union—1941	...	...	...	...	49
" " Synopsis of Work Done—1941	...	...	...	...	50
Senior Literary and Debating Society	...	...	...	...	52
Boarders' Union	...	...	...	...	53
S. C. M.	...	...	...	...	53
Boarder's Union Synopsis	...	...	...	...	54
Farm Club	...	...	...	...	54
Diary—1941	...	...	...	...	56



ST. JOHN'S COLLEGE MAGAZINE

VOL. XXXVI.

DECEMBER 1941.

NO. 2.

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by
narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into
the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening
thought and action—
Into that heaven of freedom, my Father, let my country awake.

TAGORE.

SECOND THOUGHTS

WHEN the discoveries of Science were exploited to forge weapons of war, it was said in its defence that the war of the future would prove so terrible in its effects that it would make a nation think twice before it precipitated such a catastrophe on itself and the world; that, if such a war should come, it would exhaust the manpower and the material resources of the combatants in a very short time. But the horrors of the last Great War did not prevent the present Greater War. The war production of the Allies has not reached its peak, and the United States is just getting into her stride. After five years of war China is confident of ultimate success, and, whatever reverses Japan may have sustained in the attempt to liquidate the China Incident, she is spoiling for a fight against all-comers in the Far East. It is quite certain that the perpetrators of this War are not going to end it in the way they would wish to.

But in the midst of war we are planning for Peace; and this time we are determined to make our plans war-proof. The Atlantic Charter would make the world finally safe for Democracy!

One of the happy features of this war, unlike the last, is the comparative absence of intrusion by word or act of the hierarchies of the Christian Churches in the course of this conflict. We have not heard of Bishops blessing Bren-guns or of pastors touring the country preaching a crusade. But the Bishop of Exeter has made an interesting comment on the New Order that is envisaged for the world. He is reported to have said that the Old Order was Money, Material, Man, God; and that the New Order should be God, Man, Material, Money. We should substitute Institutions for Man in the Old Order, for individuals have never been the units with which government and rule have concerned themselves. While it is true that unselfish and self-sacrificing statesmen have made valuable contributions to social and political development, it must be said that social institutions in human life have been the result of successful attempts by small groups of men to exploit their fellow-men whom they have placed in permanent subjection as a result of successful *coup d'etat*. For instance, it is small consolation for those who are on the verge of penury to know that, if the Urban Council is replaced by a Municipality, instead of trudging through ill-lit roads and by-lanes, they could tramp along boulevards in search of work, and starve on cement benches in public gardens and parks. Nevertheless a sufficiently astute politician would be able to persuade them to prefer the stone to bread.

But that is not to say that institutions have no place in human affairs. The chief characteristic of human life is that it is lived in community, but where, at first institutions existed for the benefit of the individuals who composed it, now they are a law unto themselves and have grown tyrannical by virtue of the power they have wrested for themselves by coercion. Those who benefit are those whose intelligence and astuteness have placed them in the seat of power. "The emphasis on duties produces tyranny", says Dr. Jennings. It is quite true of any institution on which the many are dependent for their living. The duties of the employer are whittled down to a minimum by regulation, and the result of competition in the world economic order, but his demands on his employees in time and work, in the name of Duty, amount to tyranny of the worst kind. Socialism is such a bug-bear to the Democracies because no government would last which interfered with the profits of Capital.

The Atlantic Charter does not contemplate any change in this basic principle on which all institutions—social or political—are founded; and a Charter which excludes one fifth of the human race from its provisions is not different in its emphasis to Hitler's World Order.

A contributor to this issue has taken pains to refute both the premise and the conclusion of Chesterton's paradox that Christianity is not a failure because it has not been tried. Apart from the fact that he does not confine himself to his self imposed limitation "of the mundane point of view", the world he is thinking of is Mediaeval. "The underlying principle upon which the modern world is based is that the social structure and organic unity are determined by the manner in which the economic life of the community is built up. There may be many movements and many important influences making themselves felt in the life of the community outside its economic activities... It is among these influences lying external to the actual structure of the State, that the modern world places both religion and the Church..... Let the Church interfere in the building and structure of the State; let her try to dictate to the State the principles upon which the economic life must be based; let her lay down any detail rules concerning the manner in which industry and commerce should be carried out; let her do any of these things, and she will very quickly find herself in antagonism with the powers that rule in the State..... Since Ireland has become politically and economically free a change has set in. The power of the Church to make things unpleasant for England was valuable; but the power of the Church to help the people of Ireland to build up their own life is considered by them of no account" [Rev. Dr. E. E. Thomas in *The Political Aspect of Religious Development*]. Further the Church has no other principles to substitute; the Church as employer

and land-lord relies on the same principles as the State. Besides she does not believe in the only-alternative. We put the question to Bishop Pakenham-Walsh. He said that he must regretfully admit that the Church never believed in the Sermon on the Mount as practical. Mere "intense yearning of Christian mankind to see it succeed", however valuable as a spiritual tonic, like faith without works, is of no use in practical life. While Christian civilization is opposing force with force on the continent of Europe, "the half-naked fakir" is solving the problems of his country nearly as large, on the basis of the Sermon on the Mount.

Even in a homogenous Ministry carefully constructed with mathematical precision, opinions, like finger prints, are never alike—a disturbing thought to those who believe in the sufficiency of Round Table Conferences as a method of solving the world's problems! In fact it seems a wonder that, in spite of the bewildering variety of opinions on any one subject, an agreement is reached at all. Our contributor suggests that it is because "the unselfish Christian spirit of live and let live superseded grab and glut". For instance, this is the spirit which might urge, say, the Member for Jaffna to swop a hospital for Tangalle for a causeway at Punagari! We suspect that something of this sort must have happened behind the scenes of the Indo-Ceylon Talks, for its conclusions just published have failed to gain general approval on both sides of the Palk's Strait. Some one has blundered and some one has betrayed! Democracy is discussion gone crazy! If the Sinhala Maha Sabha had its own way things would have been settled more satisfactorily! But, however irreconcilable opinions may be, they are the results of what we think of God and of our neighbour. By a recent Gallup Poll in America, the majority has voted that considerations of religion are irrelevant to the issues of the present war. '*Vox Populi*' has decided that '*Vox Dei*' is of no account in the serious affairs of the world. The Church may exist to lend dignity to a ceremonial occasion, as a mere survival like "the obsolete buttons on the coat tails of rule!"

The Church, however, preaches a higher loyalty to God, but usually in practice it is meant exclusively for the under-dog. During the years Ramsay Macdonald advocated disarmament, the Methodists made an admirable gesture condemning war when they disbanded the Cadet contingents in their schools, but, when the testing time of their Faith came in September 1939, they failed to carry their protest to its logical conclusion. Now we have a spectacle, unique in the world, of a regiment being formed in India exclusively of Indian Christians.

This raises the question whether war is ever justifiable. Whatever views we may advance in support, it would be more seemly to refrain

from quoting the Scriptures to buttress our arguments, for the life and teaching of Jesus of the Gospels leave no room for any doubt. The trouble is, having rejected as unpractical the heart and core of His Gospel, nevertheless, we would like to use such of His words as are desirable for our purposes. His saying, "Give unto Caesar the things that are Caesar's and unto God the things that are God's" is a case in point. Jesus was confronted with a dilemma when His enemies proposed this poser: "Is it lawful to give tribute to Caesar?" His reply was a counter-dilemma for we cannot give unto Caesar the things that are Caesar's, until Caesar gives unto God the things that are God's. That is not possible in the environment created by the modern State, as present constituted, where the gospel of Christ cannot co-exist with it without conflict. The Church pre-occupied with the exclusive preaching of a personal religion, cannot, unfortunately, point to an environment which she has created in which the gospel of Christ is practiced in its entirety. However, there is an implied rebuke in Christ's answer to those who would evade their responsibilities. The seeds of war are sown in times of peace. Having acquiesced in the policy of the State and enjoyed the security and prosperity provided by it, it would not do to refuse to participate in the consequences of its actions.

The old school tie brand of loyalty presupposes a series of concentric circles of loyalties, widening in importance, with the family at the centre, and the State forming the outer-most and most important circle. It is not true to say that the different loyalties do not clash. The circles exclude one another, and we talk of 'higher' and 'lesser' loyalties. You may be the only bread-winner of the family, with a consumptive father and a decrepit mother, but at the demand of the State you would be compelled to shoulder your rifle and march to the wars. But what is more objectionable is the feeling of superiority clothed in the garb of mock-modesty. It is not the spirit which would promote international peace. Perhaps that is why British Diplomacy has not been very brilliant the few years before the war. If it is true to say that the Battle of Waterloo was won on the playing fields of Eton it will be equally true to say that the American colonies were lost, and India is being lost, on the same playing fields. The old school tie may have been good enough to win an Empire, but it is quite inadequate to keep a Commonwealth.

These are only too loyalties of paramount importance—the loyalty to God and the loyalty to our neighbour. Jesus made the Family, His only circle of loyalty, to include every kind of human relationship. "God is your Father", He said, "and ye are brothers". Christianity has not been

given a trial because Christian civilization has not attempted to plan its social and political institutions on this assumption.

But, now as ever, Jesus Christ is the only Hope of the world, and the world would do well during this season to listen to the good news of Peace to men who do God's will.

THE EDITOR

MY DUTY

*He bade me find my loving Father first;
 He bade me make my baby-brother smile;
 He bade me take the cup to Dorcas' thirst;
 He bade me go and come—O! many a mile!*

*And I! I went and came as I was sent
 And when I wondered why such things should be
 And wondering doubted what was His intent
 I heard Him say, "You do it unto Me."*

G. G. Hale.



RABINDRANATH TAGORE.

(From a broadcast talk a few days after the Poet's death)

NOW is not the hour for an appraisement of the Poet's life and work. That can only come in after years, after this malignant and morbid age has passed away, and events and movements have fallen into their true perspective in the arches of time. Today is the hour of mourning, of memory. The ashes of the beloved-dead are still warm with the flames of that fire which embraced that supremely beautiful body in the final embrace of all—that fire of which he himself has spoken. Manifest it is in all his works that deeply as he joyed in the pageantry of life there was always in the interestices of his mind a pre-occupation with the inevitability of death. In this he was like Michael Angelo and the great Florentines of the fifteenth century, from Dante to Savonarola, of whom it has been said that dwelling on the moment when all the transitory dignity of this life must break up, "when all is at length quiet and smoothed out", they paused and pondered "with a sentiment of profound pity".

*O Fire, our Poet has written, my brother, I sing victory to you...
When my days are ended and the gales are
opened you will burn to ashes this cordage
of hands and feet.*

*My body will be one with you, my heart will
be caught in the whirls of your frenzy, and the
burning heart that was my life will flash up
and mingle itself in your flame.*

That has happened.

And now, even as in a united family the death of a member brings all the others together, and they spend the long night hours in fond talk and recollection of the dear dead so let us, for these few moments, speak of him who has been for three decades the head of a world family of book-reading, beauty-loving people.

I recall a young man of Ceylon whose inner life was strangely stirred by mental and spiritual contact with Rabindranath Tagore; and what I propose to do today is to tell you something of that story as, perhaps, typical of similar stories in all parts of the world, and therefore the truest tribute to the genius and personality of the Poet we remember today. It is a story which has never been told to this day, which the Poet himself never heard, and now never can hear, and which will never be told again, for that young man is now a dream-child of reverie. But such has

always been the special gift and benediction of a Poet's function, that his ways and words should stream into homes and hearts unknown to him.

*Thou hast made me known to friends whom I
knew not. Thou hast given me seats in homes
not my own. Thou hast brought the distant
near and made a brother of the stranger.*

Tagore wrote that.

You must go back with me to nearly thirty years ago. That young man was a boy at school, of sixteen or seventeen, and the school one of the best in Ceylon. There is no harm in mentioning the name, for the time I speak of is almost another epoch, and the names I mean to tell you of are already paladins of another court. The School then was Trinity College, Kandy, in the great days of Fraser. Those were great days. Fraser—historian, administrator, orator who, had he chosen to enter public life in England, would, I think, have quite easily become Prime Minister of England; Senior whose attainments in the classics have been equalled in Ceylon only by Governor Chalmers and Governor Stubbs; Campbell, described as one of the finest scientists after Lord Kelvin; Saunders, also a double first, who but for ill-health would have preceded Radhakrishnan in the Chair of Comparative Religion at Oxford—they were all there together at Trinity, with many lesser lights, a galaxy of talent perhaps unique in the intellectual story of the modern East. One day, this young man has told me, he noticed a strange and unusual stirring among these scholars of England. He saw them meet in groups on the quadrangle under the breadfruit tree, meet and disperse and meet again. Some of them had under their arms a slim blue covered book: their looks, the animation of their speech and manner, all these deeply impressed the obscure school-boy as, all unheeded, he walked from dormitory to class and back to dormitory. It was only years later that he knew. That little blue-covered book was the Gitanjali. To those scholars of Oxford and Cambridge its arrival was a ninth-day wonder. They had given up so much to come 'out East', carrying, as they imagined, the torch of learning to lands immersed in inertia. Their minds were steeped in the literatures of ancient Greece and Rome; their range of reading had made them familiar with the romantic fields of medieval continental learning; their own literature they were masters of; they were poets and writers themselves: and here, dropped from the blue, was a book by an unknown Indian which transcended the cold glitter of all their erudition and, in words and lines of the very simplest texture, propelled them to heights recalling the elemental sublimities of Genesis and St. John. It was thus that the Gitanjali burst upon the world of Western learning. I suppose incidents similar to the one that young boy

witnessed must have occurred in centres of learning in all parts of the English-speaking world. Complacent, self-contained professors of poetry and literature must indeed have rubbed their eyes. Had they not laughed with Kipling at Hurree Chander Mookerjee ("there is no hurry for Hurree") M. A. of Calcutta? "I hope some day to enjoy your *offeetical* acquaintance. *Ad interim*, if I may be pardoned that expression, I shall give you this betel-box which is a highly valuable article and cost me two rupees only four years ago"... "you see, Mister O'Hara, I do not know what the deuce-an'-all I shall do when I find our sporting friends; but if you will kindly keep within sight of my umbrella, which is fine fixed point for cadastral survey, I feel much better". That was Kipling's portraiture of the Indian Baboo. And then, also by an Indian Baboo, this—

*When thou commandest me to sing it seems
that my heart would break with pride:
I look to thy face and tears come to my eyes.
I know thou takest pleasure in my singing.
I know that only as a singer I come before
thy presence.
Drunk with the joy of singing I forget myself
and call thee friend who art my lord.*

* * * * *

*The light of thy music illumines the world
The life breath of thy music runs from
sky to sky. The holy stream of thy music
breaks through all strong obstacles and rushes
on.*

*My heart longs to join in thy song, but
vainly struggles for a voice. I would speak,
but speech breaks not into song, and I
cry out baffled. Ah, thou hast made my
heart captive in the endless meshes of thy
music, my master!*

When words such as these with music illimitable came from the mouth of an Indian a hush fell upon the world. Kipling retired to an obscure villa on the Continent. The word 'native' died.

* * * * *

The obscure young man I speak of left school in July, 1915. I have his copy of *Gitanjali*. It is dated November 14, 1916. It is difficult to convey to you what he has said to me of all that the Poet has meant to him from that time onwards. He mentioned with special emotion a time

of trouble when Sadhana was his only guide and consolation. Time is marching on and so I must forbear to quote at length. But you will remember the Poet's touching and wise words at the end of that remarkable book based on a scrap of song he once heard in the early dawn: "Ferryman, take me across to the other shore!"

*What is the meaning of this cry? Like a child
dis-satisfied with its dolls, our heart cries,
'Art this, not this? But what is that
other? Where is the further shore? In
truth, thou ocean of joy, this shore and the
other shore are one and the same in thee.
Therefore, in the midst of our home and
our work, the prayer rises, 'Lead me across!'
For here rolls the sea, and even here
lies the other shore waiting to be reached—
Yes, here is this everlasting present, not
distant, not anywhere else.*

* * * * *

Much more remains of this story; it would fill a book. Some of you may remember the Poet's first visit to Ceylon. The young man I speak of had by then read, and re-read, all the Poet's works available in Ceylon. Looking into them last night—they are now with me—I came across a small square piece of white paper with these words on it: "Sir, as a favour, kindly read one or two of your Poems". You may like to hear the story of that piece of paper. The poet was to speak at the Y.M.C.A.—then a small two-storeyed building just behind the present Fort Railway Station. The hall was crowded long before the appointed hour. The young man I speak of was also there. But he had a private ambition of his own. The sound of sweet-sounding words had always had a fascination for him. What a privilege it must have been in other days to have heard Tennyson read his poems, or Swinburne! Here was another chance of a century. The young man had this typed piece of paper ready in the hope that it might be passed up to the Poet if a suitable chance came. But it never came. After the Poet finished speaking many a noble Y. M. C. A. director drawled on till the Poet was visibly pale and weary. In fact, the opportunity then missed did not come till 1934.

* * * * *

I feel certain that the few episodes I have chosen to mention are not unique. They, and others like them, have this further value. They illustrate the part a Poet plays in the enrichment of life. It is said of an old

English poet who lived over a thousand years ago, Caedmon, who was a cowherd, that he became a poet after a visit to him by an angel. And so it is with all true poets. They are in touch with the regions beyond. And through them we in the plains below catch an occasional glimpse of that other light. Some aspect of them falls upon us, in the hour of need, like a rich fabric and for a moment, we too are transfigured. Tagore has enriched us not only in life but even in death. I read with interest that, when the doors of that chamber, where he lay dead, were made open, those who went in with weeping eyes found his body in a reclining posture dressed in a robe of green. Green is the colour of life... Green are the pastures upon which the beasts have sustenance; green are the leaves of the young trees sprouting to life; green with promise are the fields of wheat and paddy.

And so let us leave him proclaiming even in death the triumph of life.

R. R. CROSSETTE-THAMBIAH.

பழைய ஞாபகங்கள்

விண்ணோக்கி வளரிலுப்பைக் கிளைதூங்கும் விறல்மணியே யுன்வலிமை
யுண்ணுக்கு நடுநடுங்க உள்ளமெலாம் நடுக்கமுறும் உதயப்போதில்;
பிண்ணுக்குக் கல்விதனை யாசிரியர் புகுத்திடும்போ துன்னருமைப்
பண்வாக்கு ஒலித்திடிலோ பரவசமா யுனைத்துதிப்பென் அந்தநாளே.

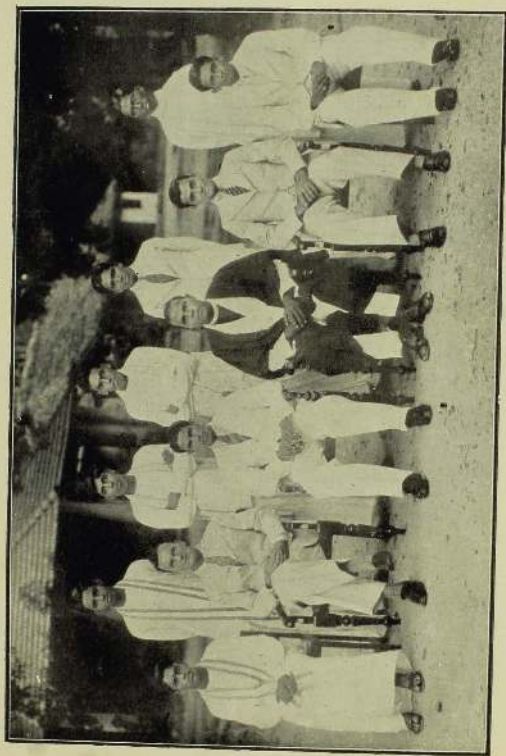
உடலென்ற கும்பிக்கு உணவளிக்கும் கதிர்காமக் கந்தையன்,
திடமான வேலுடனே தாயன்பு காட்டினுந் கதிரிப்பிள்ளை,
கடவுளே வடிவான குறிவனெடு ராயப்பன் இவர்களுெல்லாம்,
இடர்படா தென்கெங்கே இருப்பரோ யானறியேன் இந்தநாளே.

மன்னுயிர்க்கே இன்னுயிரைசந்த மகன் மொழி பரப்பும் கலைக்கோட்டம்;
தன்னுயிரைப் பெண்ணுயிர்க்காய்த் திரைநீத்த தின்பந்தின் திருஉருவம்;
இன்னுரையாற் கல்வியறு தெடுத்தாட்டும் ஆசிரியர் திருக்கூட்டம்;
அன்புநிறை இளநகைகள் இவற்றையெலாம் யான்காண்ப தெந்தநாளே.

ம. க. விஜயகந்தரம்.



SCHOOL PREFECTS 1941.



Standing: D. L. Gunesenan, S. Selvaratnam, A. Thirunavakkarasu, J. M. Rajaratnam, K. Sathasivan.

Seated: A. Alphonsus, Mr. P. C. Gausson, R. R. Scott (Senior Prefect), Rev. J. T. Arulanantham, G. G. vanden Driesen, E. T. Scott.

* A HYMN OF THANKSGIVING

*Through all these many years, O Lord,
Thy Hand didst bless and guide,
Our Home and School in weal and woe
And sustenance provide.*

*Thy shining Light hath led us on,
In all our work and play;
We'd face the darkness and the night
With Thee to guide our way.*

*Riches and blessings manifold
Succeeding years have brought,
What loving acts and kindnesses
Thy outstretched Hands have wrought!*

*The minds that planned, the hands that worked
To build our school and sane,
Unless possessed and helped by Thee,
Would have aspired in vain.*

*Thy servants, Lord, have laboured here,
Of many a clime and race,
In all their tasks upheld by Thee,
And strengthened by Thy grace.*

*For these and other gifts, O Lord,
As touched with living flame,
With prayer and hymn we lift our hearts
To glorify Thy Name.*

V. C. C.

*[St. John's College transferred to Chundikuli 1841. This hymn was composed for and used at the first Prize-Giving of the New Principal, 1941.]

DR. JENNINGS'S ADDRESS AT THE COLLEGE PRIZE GIVING.

St. John's HAS one great advantage over many Educational institutions in the Island. It was founded as long ago as 1823. A school so old has the benefit not only of experience, but also of great traditions. I remember returning to my own school in 1932 to celebrate its four hundredth anniversary. Our headmaster began his speech by reading a telegram something after this manner. "Sevenoaks school, which has recently celebrated its seven hundredth anniversary sends greetings to its young brother. We expect great things from you when you grow up." St. John's College can send that kind of message to its young brothers. You have grown up. You ought to have, and I am sure that you have, a great tradition which makes you loyal to your school and makes Old Boys loyal to their Alma Mater.

You may have noticed that Scotsmen make all the best jokes about Scotland and yet deliberately trill their R s. so as to distinguish themselves from lesser folks who come from the south of the border. Similarly, those who make jokes about the old school tie continue to wear it. They make jokes in order to establish a claim to modesty, but by wearing the old school tie they show that they are not modest at all. They have a sneaking suspicion that they are superior to other people, and apologetically they show this suspicion. I remember standing on Cologne station among a mixed crowd of Germans, Belgians and Frenchmen. Suddenly a young man addressed me. "Cambridge.....College I believe", he said. I looked at his tie and replied, "Yes. Old Harovian, I believe?" "Yes," he replied, "and, I fear, Oxford." So our ties having introduced us and the train being crowded, we sat on his suitcase all the way to Brussels.

It may sound silly to some of you but that kind of loyalty is really extremely valuable. In proclaiming the superiority of his school and University, the wearer of the old school tie subordinates his personal interests to the interest of the particular community to which he belongs. He refuses to let the old school down. He goes hard for the tape when his heart is pounding a whole box barrage. He passes back when only five yards separate him from the line because he doubts if he can make it and he knows that someone else can. The spirit which Dr. Arnold inculcated at Rugby, and which you have probably read of in *Tom Brown's School Days*, has been extremely valuable in the training of young Englishmen. It

has not been limited to Rugby. It has spread to all schools and Universities of Great Britain. It is the spirit of service, of service to the common weal. Those of us who went through the Battle of Britain feel very proud of our countrymen and country women, not because we won, but because we saw that the old school tie had been adopted by all sections of the population. This war is being fought by the common people, and the common people refused to let the old country down.

You realise, of course, that I have changed the metaphors from the old school tie to the old country. But this shows why this tradition of loyalty is so valuable. If you once learn that you must place the welfare of the school above the welfare of yourself, you necessarily learn to place the welfare of your country above the welfare of yourself and of any particular group to which you belong. In learning that it is your duty to serve your school, you learn that it is your duty to serve your country. I like to remember the oath sworn by the Norman barons to their mesne lords. They swore fealty "saving the fealty that we owe to our Lord the king." That, I think, is the right kind of loyalty, the loyalty which is complete save for the loyalty that you owe to the higher community. Precisely what these loyalties are, and precisely where the line is drawn, everyman must decide for himself. Many of you in this school for instance, will have a loyalty to a Church; and you will strive to render unto Cæsar the things that are Cæsar's and to God the things that are God's. Most, if not all of you, are Tamils; and you will have to decide where your duty to Ceylon overrides your duty to your fellow Tamils. These are among the most difficult of all questions. It is not my business to solve your difficulties for you, and it is with loyalty to your country that I am primarily concerned.

That loyalty creates what is sometimes called nationalism and sometimes patriotism. It is hardly necessary for me in a Christian school to point out that nationalism is not the highest of all virtues. It is a virtue but, like many a virtue, if it is carried to excess, it becomes a vice. Two third of the world is at war today because of excessive nationalism. Every time I passed through Trafalgar Square it gave me pleasure to reflect that, though the Nazis had bombed the National Gallery on the one side and St. Martin's Church on the other, the statue of Nurse Cavell in the middle was still standing. It gave me pleasure because it announced to the citizens of London that "patriotism is not enough." It also warned us that "there must be no hatred", and I always felt that there was something in humanity when the bomb-damaged citizens of London could leave their sheltered homes and mourn the loss of their dismembered children and yet repeat "there must be no hatred." We shall never be able

to establish a world order unless we accept that phrase literally. However, it is far more difficult for you to realise that you belong to a world system than it is for many people. You are barely aware that a war is being fought for eternal principles. So long as there is no enemy in middle Asia and so long as the Royal Navy sweeps the seas, the war will seem remote and you will necessarily concentrate on the problems of Ceylon.

Loyalty to Ceylon differs in no way from loyalty to your school. You are not loyal because you have to be or because you expect to gain anything out of it. It is much more sentimental than rational. On purely rational grounds, for instance, the survival of so many languages cannot be supported. I am so much of an internationalist that I would be prepared to see all the languages of the world save one abolished, and if I had to choose that one, I would choose Italian. It is a beautiful language; it is comparatively easy to learn; it has a wonderful literature; and it is the language of culture. The fact that a gang of job-hunters called Fascists speaks it is beside the point. But that ideal cannot be attained, and, if we cannot get internationalism, we must try to get a sane nationalism. A sane nationalism in terms of language means that while every language-group should maintain and develop its own language, it should also contain as large an element as possible of people who understand at least one language of general utility. In Ceylon as in India the problem is ever more complicated because the nation and the language-group do not coincide. A common language binds people together, and where there is no common language, it is all the more necessary for the individual to recognise his duty to the nation.

I emphasise the word duty because in it lies the solution to all social and political problems. In its reaction to aristocratic domination the eighteenth century pushed back the concept of right too much to the fore. I keep in my room a facsimile of the American Declaration of Independence. It amused me as a representative of the nation ruled by George III to pay a piaster for it to a lady who represented the Daughters of American Revolution. Besides I like its language and I admire sentiment. I believe, too, that the world would be a better place if all nations would conform with the Bill of Rights annexed to the Constitution of the United States, or the Declaration of the Right of Man annexed to the French Constitution of 1791. These rights are among the heritage of democratic peoples. At the same time I agree with the present Vice-President of the United States, who said recently that beside the Bill of Rights they wanted a Bill of Duties. There cannot be a nation unless it realised that it is composed of individuals, and that individuals have rights; but equally

there cannot be a nation unless individuals realise that they have duties. Too great an emphasis on duties produces tyranny but too great an emphasis on rights produces anarchy.

The nation to which one owes these duties is not an abstraction. We have to personify nations because it is convenient to use generic terms, but we have always to remember that the nation consists of individuals. I dislike the line of argument which points out, for instance, that "Germany has invaded French territory three times in seventy years," just as I feel no particular responsibility for the action of the East India Company or the policy of Lord North's Government towards the American Colonists. The immediate importance of this point is that one cannot be loyal to one's country without being loyal to one's fellow citizens. A Tamil cannot, for instance, be loyal to Ceylon and disloyal to the Sinhalese; nor can a Sinhalese be loyal to Ceylon and disloyal to Tamils. However, one's duty to one's country is even more intimate than that, because it is nothing more than one's duty to one's neighbours.

It is natural that nationalism in the East should concern itself primarily with the control of central political institutions. I do not deny the importance of that question. What I am saying is that it does not and cannot stand alone. For instance, the great strength of British democratic institutions does not depend only on the existence of a representative House of Commons. Sir Ernest Simon once said, when he was Lord Mayor of Manchester, that British civilisation rested on drains and sewers. There is much truth in that exaggeration. I remember the discussions we had a little more than a year ago, when we thought London might be temporarily captured by the Germans. We could carry on, we said, because the local authorities could take control and would be co-ordinated, so far as conditions made it practicable, by Regional Commissioners.

It is then part of your duty to take an interest in what goes on not merely in the State Council and Village Committees. Nor do I want you to think that this is always a question of politics. In reading administration reports and reports of Committees, I have studied the large number of questions of a social and economic order which have to be solved in Ceylon as elsewhere. My work in England has given me what is sometimes called a "blue-book" mind; that is I am accustomed to a regular intellectual diet of official reports. It is a habit like smoking, but much more useful, and you will do no harm but much good if you contract it. What every democracy wants is an educated electorate and it is quite impossible for you to reach conclusions on such questions as the co-ordination of

road and rail transport, the development of industries, or an increase in the supply of Ceylon rice, without detailed study.

I do not know to what extent Ceylon makes use of ordinary citizens in its governmental machine. In England, we make great use of them because we get their assistance for nothing and they usually have more time to spare than politicians and officials. For instance, I used to give up Thursday mornings to helping to try criminal cases as one of the "great unpaid," as the unpaid Magistrates are called. The Hertfordshire County Council also put me on the Board of Governors of two secondary schools, and after a couple of years, I became chairman. We had almost complete control of these schools. For instance, we appointed the Principal, as you would call them, and ratified the appointment of other teachers which are made by the Principal. When the Boys' school ran out of money for text books—which are provided by the taxpayer—we got some money from the County Council. It was difficult and important work; but there are lots of committees of this kind—library committees, maternity and child-welfare committees, guardian committees, visiting committees for mental hospitals, probation committees and dozens of others. Most of us rather agree with the school boy who said that committees keep minutes and waste hours. Still, democratic government is government by committee, and so far as Ceylon develops this system, it is part of your duty to your neighbours to take part in it. The point I emphasise is that this is done not for payment, not even for prestige, but simply because it is part of your social duty.

I hasten to add that your connection with Government is but a small part of your social duty. When you have studied any social system including that of Ceylon, you will realise that Government touches only a small part of it. Political science is concerned with Government; but it is part of the wide subject of sociology and sociologists have pointed out how great is the element of self-help to any Society. Those of you who belong to the Church of Ceylon will realise that these are fundamentally important as part of life but have no direct connection with the state, at least to a country where several religions have their followers. There are, too, all kinds of secular social sciences which have no connection with the governmental system. Above all, these are aspects of co-operation which are wholly unorganized. Those of us who have lived through the Battle of Britain are conscious of their importance because we have seen how often individuals have had to take the initiative without official injunction or official guidance. In fact, official guidance has very largely consisted of advice to private citizens. The leaflet, "If Invasion Came," is a good example. If the invader came he will meet the Home Guard,

the Army, and the Air Force; but he will also meet the rest of the civilian population. I remember being present at a meeting of an unofficial organization in the dark days of last July, when it was resolved, that in the event of successful invasion, we should go underground and maintain a secret organization to carry out sabotage. Great emergencies call for great efforts; but the problem in Ceylon is not basically different. It is to secure that collaboration between individuals which is the essence of a Society.

I have mentioned all these because people must always understand what I mean when I talk about training citizens. They are suspicious that it means the creation or maintenance of something called imperialism, or the acceptance of a particular economic order. Whatever my views on these subjects may be, they are irrelevant. I accept the view stated by the University Grants Committee. "It is no part of the duty of a University to inculcate any particular philosophy of life. But it is its duty to assist its students to formulate their own philosophies of life so that they may not go out into the world maimed and useless. It should stimulate and train them, not of course necessarily to think alike, but at least to think, and to think strenuously, about the great issues of right and wrong, of liberty and Government, in which both for the individual and for the community, a balanced judgment is essential to a national life."

But something more than a balanced judgment is necessary. A society does not want arm-chair critics or dilettante students of social problems. It wants, to quote the Calcutta University Commission, "Young men trained to organize, initiate, equipped with liberal culture, scientific in temper of mind, generous in social purpose." If any of these qualities is more important than another it is generosity in social purpose. The training of citizens does not mean only finding them government jobs or urging them to study politics; it means rather inducing them to think deeply about social problems, and inducing them to make their contribution, however small it be, to social co-operation. The characteristic of modern society is division of labour, but labour divided is useless unless it is co-ordinated, and the first essential in any society is to develop a sense of social obligation. At your age, this means developing a sense of obligation towards your school. In a few years time it will mean developing a sense of obligation to the University of Ceylon. Now and always it means a sense of obligation to Ceylon and to the world.

My impression is that the Western ideas that have been introduced into Ceylon have not always been the best ideas which the West can produce. In the difficult economic conditions of the Island, the intense competitive spirit of early Western industrialism has flourished, but without

its background of community spirit and devotion to the public interest. No doubt in the process the ancient traditions of the Ceylonese people have become submerged. No one would suggest Westernization of the Island. Ceylon is essentially dependent on external market; but it means Ceylon is an out-post of Europe. What is wanted is a fusion of East and West, a civilization based on Ceylon traditions and customs, but modified to suit a country which is inevitably part of a world economy. It is the task of a school such as this, and above all it will be the task of the University of Ceylon, to create a nationally minded—and even internationally minded—intelligentsia, to develop a sense of community in the wide meaning of that term, and in short, to produce a spirit of co-operation.

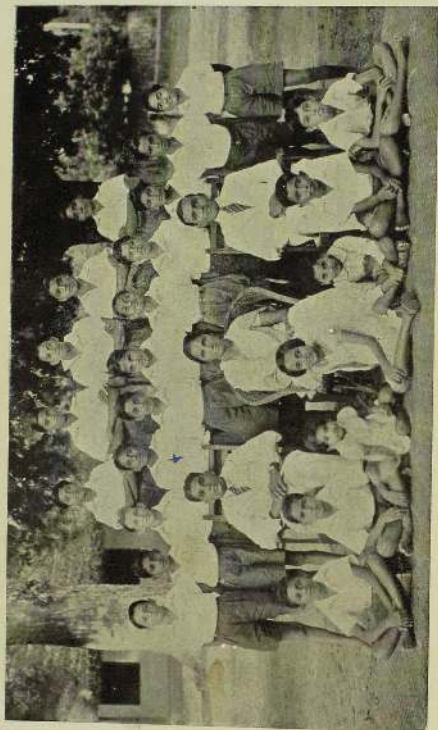
THE PHILOSOPHY OF THE CHRISTIAN PLAN OF SALVATION.

IN the East and particularly among those who profess their belief in Hinduism, the consciousness of sin and desire to obtain redemption from it is most pronounced. The professors of this faith make vows and pay them, go on long pilgrimages to shrines, offer sacrifices of various kinds, torture their bodies and even shed human blood to propitiate the deity whom they had offended by their transgressions and who in turn afflicts them with various ills. This consciousness of sin and a longing to be reconciled with the offended god or goddess is a very healthy sign and is clear proof of a sincere desire for reform and a firm resolve to lead a better and nobler life.

This practice is not confined to those who pin their faith to the religion quoted above. The Scriptures of the Old Testament record numerous instances of the blood of "bulls and goats" being offered to propitiate Jehovah, whom the Jews recognized as the one true god.

It is very significant and proof of divine approval that sacrifices for sin were from time immemorial the recognized form of propitiating offended deity. Though enlightened Hindus do not, at the present time, follow this practice, the majority of the professors of this faith who are in the lowest stratum of spiritual development are strict adherents to this method of propitiating the deity.

This practice—the offering of animal sacrifice—confirms the belief that the ancients felt and believed that without shedding of blood there was



EVARTS HOUSE, 1941

- Back Row :** Ampalavanar D. J., Sanmugam K., Rajendram M., Nadesan S., Rajasooriar S.
- Middle Row :** Robertson S. M., Jeevanayagam A. K., Robertson T. B., Sivapathasundram M., Jeevanayagam R. A., Pooranalingham N., Joseph A. S., Ehambathasan V., Pachmanathan K., Balasubramaniam K., Phillips J. E.
- Seated 1st Row:** Mr. E. M. Ponnudurai., Mrs. E. M. Ponnudurai., Mr. S. Sivasothy.
- On Ground :** Mahesan S., Roothramoorthy R., Joy Ponnudurai., Susila Ponnudurai., Thiyavanesan P., Kanagaraja A. C., Paramanatham A.

no redemption.—Heb. IX-22. However there is this difference between the sacrifices and offerings made by the Hindus and those of the Jews of old. To the Hindu the sacrifice is real and recurrent, but to the Jew it was only temporary—"a shadow of things to come," a symbol of the great sacrifice—Heb. IX-9—the offering of the sinless human life as the one "full, perfect, and sufficient sacrifice, oblation and satisfaction" for the sins of the whole world.

It may be asked what need there was for the sacrifices of the Old Testament, what purpose they served, and why they are not continued to the present day? The sacrifice of the Old Testament was only a type and was meant to serve but for a time to be replaced by the sacrifice of the man Christ Jesus, "who gave himself a ransom for all to be testified in due time—" 1 Tim. II. 5-6.

It is not irrelevant to this subject to clearly point out and to dispel the impression in the minds of most Christians that Christ Jesus was not perfect man while he was on earth but had a hybrid existence—God-Man—which made it possible for him to perform all the miracles and other wonderful things which he said and did. Jesus Christ, as God-Man, would have been a peculiar creature unknown to creation and most revolting to the Creator. Such a mingling of two natures is abomination to God. In the book of Leviticus XIX. 19, Jehovah is recorded to have commanded Moses saying "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed, neither shall a garment mingled of linen and woolen come upon thee" and in Deut. XXII. 9-11, the same authority is reported to have commanded, saying "Thou shalt not sow thy vineyard with diverse seeds, lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled. Thou shalt not plough with an ox and an ass together."

Angels which had spirit bodies having mingled with the daughter of men who had fleshly bodies brought upon themselves the righteous indignation of God who spared them not but "Cast them down to hell and delivered them into chains of darkness to be reserved unto Judgment." Gen. VI. 2 & Peter II. 4. This transgression was responsible for the destruction of the first unrighteous world with the flood.

The requirements of the law of God's Justice "Life for Life &c." Ex. xxi. 23-25, Lev. xxiv. 19-20, Deut. xix. 21, were not wholly understood and people thought that by the works of the law man would be justified—saved from the penalty—Death—which he had brought upon himself by his transgression Rom. vi. 23; Ezech xviii. 4; Gen. iii. 3. Besides the wickedness of man was so great that an exposition of the law was necessary (a) to help man to realise the heinousness of his transgressions and

(b) to serve him as a "School master to bring him unto Christ", Gal. iii. 24, to direct by faith to the great ransom—corresponding price—a man's life for a man's life—offered by the Lord Jesus Christ. Heb. ix 9-12.

The temporary character of the sacrifices of the Old Testament and particularly that Jehovah did not take delight in the sacrifice of bulls and goats were clearly set forth during the Old Testament times. For, says the Psalmist: "O Lord open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it thee: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Ps. LI. 15-17; L. 13-14. Saint Paul clearly and unmistakably lays down what is man's reasonable service to his maker and what sacrifice will be acceptable in God's sight Rom. xii. 1; Heb. x. 4-6; xiii. 15-16.

The age of works—righteousness by the law—had served its purpose and in the fullness of time God revealed in a wonderful manner his love for man and His plan for man's Salvation. "God so loved the world..... Jn. iii. 16. Justification by faith in Jesus Christ who gave himself a corresponding ransom for all served the double purpose of upholding and maintaining God's unchangeable law and opening out a way—no costly passport, no sharp ordeal, no painful expiation—to save man from the penalty imposed on the sons of Adam and reconcile him to Himself. 2 Cor. v. 21.

St. Paul in his epistle to the Ephesians Chap. ii. 8-9. says, "for by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." No man's work can earn for him Salvation. That is God's gift through the merit of His only begotten son.

St. John the disciple records in the following words the song of the redeemed, "Great and marvellous are thy works. ... Rev. xv. 3. For thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" Rev. v. 9. No reference is made by them by way of merit to anything that they have ever done; that belongs to Jesus who saved them.

Man had no righteousness and without this he could not be saved, could not be given eternal life; Jesus had no sin and without this he could not die. But God adjudged his beloved Son who did no sin to be sin for us laying upon him all our sins. In like manner God imputes unto repentant sinners who knew no righteousness, because of their faith in His Son, to be the righteousness of God in him. Clearly therefore God's righteousness is a gift of his love to us who had sinned. We neither merited it, nor

earned it, nor could we. This great gift of love is wholly outside our work of righteousness. "Not of yourselves lest any man should boast; it is the gift of God"—Eph. ii. 8-9. Behold what manner of love is this!

But what about our works? How do good works figure with God in man's justification? Have they no place in God's plan for man's salvation? What does St. James mean when he says "what doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? James ii. 14. "Ye see this how that by works a man is justified and not by faith only". James ii. 24—Does St. James contradict St. Paul who maintains that man is saved by grace through faith: "not of works lest any man should boast"? Eph. ii. 8-9. There is no contradiction.—Both texts contain precious truths and harmonize with each other when rightly viewed. Good works have their place, they come in as the fruitage of a lively faith in Jesus. "Faith without works", says St. James, "is dead"—James ii. 20. In his epistle to Titus Paul says, "I will that thou affirm constantly that they which have believed in God might be careful to maintain good works"—Titus iii. 8—and "that He might redeem them from all iniquity and purify unto himself a people zealous of good works"—Titus ii. 14. Our blessed Lord himself—James ii. 22-23.—is reported to have said, "was not Abraham our father justified by works when he had offered his son upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect? And the Scripture was fulfilled which says Abraham believed God and it—the belief that acted—was imputed unto him for righteousness" And it is precisely the same way that every repentant sinner is to be justified.

The apostle Paul thus sums up in his most inimitable way God's plan of man's salvation. "Therefore as through one man sin entered into the world and death through sin, and so death passed unto all men for that all sinned. But not as the trespass so also is the free gift. For if by trespass of the one many died, much more did the grace of God and the gift by the grace of the one man Jesus Christ abound unto the many. For as through the one man's disobedience the many were made sinners, even so through the obedience of one shall the many be made righteous"—Rom. 12-19.

GEO: PHILIPPAH



How shall you learn to know yourself?
Not by contemplation but by action.
Strive to do your duty and you will
Soon discover what stuff you are made of.

—Goethe.

VERGIL'S AENEID IN TAMIL VERSE

அயினியன் இலிய கரையேறல்
Aeneas reaches the Lybian Shore.

அகலந்து நலிந்து அயினியன் கேள்வி
அன்பிய தன்மறை நண்ண முயன்று
இலியிய கலங்கலர இன்பொடு நோக்கினர்
கடல்லைக் குன்னே கரந்த வாயினிற்
திடர்நில மொன்று தின்புயம் நீட்டி
ஆழ்செய் யலைக்கே அழிக்க முதிந்தவைய
நலிந்து வளைந்து ககர்ந்திட வாய்க்கே
நலன்பெறக் கடக்கும் நீழ்குட வொன்று
அதிவிரு மருங்கி னகல்வரை யோங்கி
யிருகோ டியர்த்தி விசம்பைச் செலுக்க
அடியிற் றயினும் வஞ்சமில் விரிபுனல்
மயங்கு காரிருள் மல்லிய அடவி
தயங்கு தருச்செய் யரங்கெனக் கலிந்தது.
ஒளக னுதற்றீழ்த் தாங்கு பாரிடை
அங்கு முழையுட் டேங்கின நீங்களை
ஆங்கு விளைகல் லாசன மொன்றிற்
பாங்கா புறமவர் பரவை நாரியர்
சங்கு சேர்த்த னனத் திமில்களை
நீங்காது கட்ட கொலைய மின்று
கடையி னுள்ளநம் கூரமு மின்று
எஞ்சிய நாவாய் ஏழ்தனைப் பற்றிச்
சேர்த்துக் கொணர்ந்தான் செம்ம லயினியன்
பூமியின் வேட்டை பெய்க்கிய தரோயர்
அவாயி மணலி வேறிய தருக்கோ
வெரியி லுக்கிய வுடலொடு வீழ்ந்து
தாய்த்தன் பன்னுட் டிருந்த மகத்தை
ஆங்கேற் றோடுந் திரால் கடைந்து

அயினியனுக் துணாவரும் இளைப்பாறுகின்றார்
Aeneas and his comrades refresh themselves.

தொன்றித் துறைக்குத் திரும்பியே விதலோன்
பின்னோக் கெல்லாம் பிரிந்தான் மாணான்
முன்னு னகேத்தன் மாண்புறு மகத்தான்
நன்மரப் பாணியில் நலம்பெற வைத்து
கிரிபுயத் தீவம் கிசிலிய துறையி
துதலிய நவைய முத்திரி மதுவை
யெல்லா ரோடு மோமாய்ப் பருகி
மதுரு மவர்மனம் மயக்கற மொழிந்தான்
சேளிர் கேளிர் கொன்னிடக் கடத்தி
நீணீர்த் துன்பம் கடத்திர் கேளிர்

தீப்பொறி யொன்றைச் சுருகிற் பிடித்து
உலர்ந்த வுடைவதற் குகந்து படைக்க
மலர்ந்த செஞ்சுடர் மாண்டு பொடி யாக்கினான்
வாழ்த்தையி னுறுகண் வரட்டிய மனத்தர்
திரைகடல் சவர்த்த ிதரு தீன்மணி
களிப்பொடு கொண்டு களலிற் காய்ச்சி
கல்லுரற் குற்றி கல்லடை செய்ய
மடைக்கலம் கொண்டு மருழுவொடு முயன்றார்
வண்மைசே ரயினியன் வரைமுக டேறித்
தென்முலா யொருகுத் தருவி நோக்கினன்
எறிவா லெற்றிப் புரீசியன் அசுலையும்
பிரிசிய கோடும் இளைச்சல னோடமும்
கப்பின் கயிர்கள் கலப்பின் னணிமிலே
கவிச்செயுக் கேடகமும் காணாது கவன்றான்
தெப்ப மொன்றுத் தென்பட் டுலவே
கலைந்து பாய்த்தியே கலைமான் மூன்றைத்
தொடர்ந்து தாவின் தொடர்மான் குழுவல்
நிலைந்து மேய்ந்தன நீழ்க்கு லாயிலே
கண்டா னீதனைச் சுருந்தாமி நின்றான்
கோதிரைக்கேற்றெனக் கொண்டதன் பட்டயாம்
கோடிய ததுவுக் கோதிடு கலைபுய்
கரத்தாற் புற்றி மரக்களை போன்ற
கோடுக ளுயர்த்தி யோபுடு மாணிரைத்
தலைக்கலை குறித்துத் தவையிலே வீழ்த்தான்
இலங்கெழு நாவாய்க் கெழுக்கொழு மாணன்
பாந்தபுற் றறையிற் பரித்திக் குழுவைக்
துன்னிய பன்னத் துறிடை தொலைத்தான்

உண்டோ கடவு ளுண்டே காப்பு
மெகிலுய் புனைக மேலுயின் காரி
கோரத் தில்லைக் கூற்றுகேர் கவி
குமுது குதம்பொறை குறுகினே மின்னே
கிசிலியி லுறைத்த கசக்குளோப் பியராம்
ஒழைநக் கண்ண ரோக்குபே நியாக்கையர்
காட்டிய இதழ்தான் கண்டே மாதலாக்
அறைபோம் விதலைக் கூட்டுமின் கூட்டுமின்
மிறைபயர் திசிலை ஓட்டுமின் ஓட்டுமின்
முன்னுட் துன்பம் பின்னன் நீளைக்கின்

பொன்று விற்பம் பயக்கு மன்றோ
 போந்தவினை காட்டும் சாந்த நிலையமாம்
 வந்தல் சேர்பதி லத்திய சேர்பதி
 சேர்ந்திடப் புறப்பல சொல்லத் படுவாம்
 கல்லும் புல்லும் கணலும் புனதும்
 களித்தலும் புலம்பலும் கலந்த புலத்தைத்
 சுடந்து புசுத்தி கட்டுவ மாக்கே
 ஹந்த எம்பதி தரோயா அம்பதி
 னழ்வழி யீதே யுததியோ டயின்று
 வருவளம் பொலிகாட் காண்டல் கன்றே
 இன்னனை செப்பி இன்னரை ரகத்திற்
 துன்னிய தயர்பீதர் தெரியா தடக்கி
 கன்னு ளொன்றை நேரக்குவ தாக
 கவனம் காட்டப் பயமெலாம் விட்டே
 எழுந்தனர் யாரும் கொழுநிற் தன்னையே
 சிலர்விரைப் புறத்துத் தோலை யுரித்துத்
 தலையை வெட்டித் துணிக்கையா யறிந்து
 முகையிலைப் புலாலை முன்னிலை கோகா

வெள்ளதேவி புரப்பல்—கோபதா தேற்றல் Venus laments—Jupiter consoles.

அருந்தனும் வருந்தலும் அகலவே கோபிதா
 விசம்பி னுச்சியி லெழுந்த நின்று
 பாய்ச்சிற் காந்திரம் பரவையோ டகன்ற
 தவர்களுந் தவர்களுந் திறல்பெருகு சாதியும்
 வினங்கக் கண்டார் இவிய பூமியேல்
 காட்ட முறுத்தி வரட்ட முறவே
 வெள்ளி தேவியும் விழிநீ கொழுக்கி
 கோலவிழி கோரக் கூதவான் குழைந்தே
 மண்டலம் விண்டலம் மாணிடத் தன்முனல்
 அஞ்சிட உலகையான் தஞ்சிடாப் புரவலா
 என்னை னினியி னென்பதி செய்தனோ [ரும்
 கொள்ளென்கு காடுமலரை கட்டத்தென துரோய
 இத்தலி நாட்டிலே ஏறு து மாயக்கவா
 இகமெலா மண்டலிற் பெய்குரை செய்தனர்
 காடன ஆண்டுகள் சுழலவரு காநிலே
 துழக்கநிள் விந்தலிற் தோன்றடல் ரோமரே
 கடலென நாடுடன் கொண்டுதினியாழியால்
 ஆளுவா ரென்றசொல் அற்றதோ தாவையே
 வதுதான் நிகேந்தனை இலறமொழி மறந்தனோ
 தரோயபரி விழந்திடத் தீதபல வந்திட
 ஒருகட்டி ஸோர்விதி மறுகட்டில் நேர்விதி [யே
 வைத்தெனத் தேற்றினான் வானுலகைய நம்பி
 நீநிலை மார்விதி நேயியிற் தேடிவா
 வேட்டிலே நாங்களாம் வானதயால் வருட்டியே
 ஒழிமீம் வீரரை நாடியே வருநீருள்
 இறைவனே என்ருரைத் தெற்குகரை வைத்தனை

சிலர்மனத் கவையிற் செப்புத் தொப்பரை
 செப்பமா யிட்டிற் சொத்தி வனத்தார்
 பகம்புல் லமனியேல் விசம்பு கவிச்செயர்
 சரித்து கிடந்து சீரலை மென்று
 கொழுமான் தந்த செழுநு ளயின்று
 மயங்கவேன் தந்த முர்திரி மதுவை
 மாந்தி மாந்தி மதந்த து முன்னு
 ளுள்ளிய வலியை ஒருங்கே கட்டினர்
 ணன்பகி யாற்றிட உண்கல் மகன்றிட
 இழந்த தோழரை நினைந்து கவன்றார்
 உயிரோ டுன்னம் உழன்று திரிவரோ
 செய்வார் இறுதித் துன்பமும் பட்டரோ
 கூலி யவழத்தரத் தேட்டரோ வென்ற
 றுயரும் செனியும் அளங்கினை அகத்தே
 மொழிப் பெருஞ்சரிசன் மாண்புடை யமிக்கின்
 வென்றிசே நிலைக்கின் பின்றிடக் கயிர்க்கின்
 உரங்குனோ யாண்டுகள் உற்றவெம் வினைவா
 நொந்தொகை தழுதான் நோன்புசே ரயினியன்

மாண்புடைய அந்நினோர் மருவலர் கிரேக்கரைத்
 தப்பிவீ திக்கத் தடவநீ சேறி
 கிபேரை வளநா டேமமாய்ப் புக்கு
 ளுஞ்ஞவரை யார்ப்ப விங்குடைக் கக்குத்
 தீங்குபுனல் பைங்கழனி தேங்கிட லுட
 ஆங்குநா வாய்திறல் தவகையர் சாற்றம்
 வைமால மாந்தி தோன்றியிடத் தாண்டி
 புத்தாவி கன்னகர் பன்னிலை தரோயரது
 சொத்தாகப் பண்மனைகள் செய்துபோர் சூட்டி
 ஒப்பிலாத தம்படைகள் ஓங்கவே நாட்டி
 தப்பிலாத் தன்னையமதி சேரலினி தான்வான்
 கின்மகன் ஐயகோ நவிலொணுத் தீதே
 மன்னலை மாண்கதாய்ப் பன்னமொழி யீதோ
 தாவையி தின்மகனக் கா தாவ யீதோ
 பேணதயிரெம் தெவ்வரைசே குருகிரி யீதோ
 கரகா தாவை குறுக்கை கெழித்த
 புயல்வெளி புரக்கும் முகமொடு நயயன்
 இதழ்புடக் குலவி இதமொழி நவிலும்
 ஈதேர தேவி கவலையை விடுவாய்
 குலினர் விதியே சிறாவு மென்றும்
 ஸலினிய காரும் னாதலிய மதியும்
 எழுவதைக் காண்பாய் செழுமனத் தயினியன்
 உடுகனைத்தோடுதறத் தோளர்வதைக் காண்பாய்
 கிறைமொழி யிதவே நீங்க தென்னகம்
 உதயா நுள்ளை உறத்திடு மா தலால்
 உயிச்சுழித் குமாரிக ளுன்னுரை யாலும்
 வெடுகருள் விரித்து நவிலும் னினிதே.

S. G. ARULANANTHAM.

LOOKING BACK.

I HAVE been asked to write an article to our School Magazine. This is a blow which might fall on anybody. I know how difficult it is to find material for a school magazine and any possibility is clutched at. Having tried, mostly unsuccessfully, to get contributors for magazines, my heart went out to the Editor and I decided to risk an article.

Having come to this rash decision, my next difficulty was to make up my mind what to write about. In the year of Grace, one thousand nine hundred and forty one, there are so many things to write about that it should not be difficult to select one. But I am not a practised writer and writing is a jealous mistress, demanding much attention. Again, I was not quite sure in my mind if an article in a school magazine should be written for the present boys, some of whom presumably read the articles in their school magazine, or for the old boys, who also are subject to the same assumption.

Like every thing in this world, I expect a school magazine has to be mixed and both sections of its readers have to be catered for. Being an old boy I am tempted to write for the present boys, telling them some of the things I have learnt after leaving school.

I expect you are all looking forward to leaving school, after which life is supposed to start. Why a young man is supposed to start life on leaving school, I do not know. I think life starts long before one leaves school and, believe me, some of the finest experiences of life are during school days. So if I had my life to live over again I would not be frightfully keen to leave school and 'start life'.

But you have to leave school some day. The school authorities are uncharitable enough to say that after a certain age you must 'start life'. When you get out of school your first concern will be to select a career which will enable you to earn a living. Now if I had said 'earn money' instead of 'earn a living' many would have felt that I said the same thing. But there is all the difference in the world between the two. Earning money is only a part of earning a living. Earning a living comprises of finding work to do which gives you pleasure and finding leisure during which you have opportunities for developing your hobbies. There are some who go so far as to say that the purpose of education is to teach a man how to use his leisure.

I know that a school boy leaving a Ceylon school has not an abundance of choice in selecting a means of living. The problem of our entire educational system and where it is leading our boys and girls is agitating Ceylon today and there are commissions going round the country

trying to solve this problem. Somebody compared one of them to a travelling circus and I for one do not pin much faith in their ability to solve our educational problems. I am not an educationist and am not competent to tell you how our educational problems can be solved. But I am a practical man facing life and its everyday problems. And as such I know that our young men are terribly ill-equipped to make a living once they leave school. My reading of world affairs tells me that there is no hope of conditions improving in the near future. In fact, I believe that they will get much worse before they can get better. I am afraid I am beginning to sound like Naylor giving one of his birthday forecasts. But even at the risk of sounding pedantic, I must say that a satisfactory means of living for you cannot be found till every part of Ceylon begins to produce things. The wealth of a country depends on how much it produces. Take Jaffna for example. In what ways can young men and young women find a living, except in producing things? Only one in a hundred can join Government service and whether that is an unmixed blessing is arguable. A few others can join the professions. The vast majority has to find other means of living. The tobacco industry absorbed a small fraction of our young men but the bottom has been knocked out of this industry by lack of statesmanship. Sugar was manufactured in Jaffna some years ago but it was not the fault of the people of Jaffna or the Palmyrah trees, that it was abandoned. Recent investigations have shown that glass and cement can be made in Jaffna. But experts have pronounced that it will be uneconomical to produce them in Jaffna. It is much better, therefore, to continue paying increasing prizes for imported articles.

I have just given you a few examples, to make you think about your future, when you start life. It is the duty of the State to provide means of living to every able bodied person. The only way to do this is to start producing goods in this country. Now how can this be done? It is said that a people gets the government it deserves. We must deserve a government which will begin to concern itself with finding a means of living for everyone. At present most of the young men and women 'start life' with the prospect of having to allow their mental and physical capabilities to run to waste. I have seen many young men eating out their hearts with nothing to do. Peace has its atrocities no less renowned than war.

I do not like to leave you on this note. Young minds are ever hopeful and that is the hope of the world. Before our minds become ossified by too much success or failure, let us begin to think of the world around us and look at it with eyes that are unafraid.

R. W. CROSSETTE-THAMBAIAH.

THE CENTENARY AND THOMPSON MEMORIAL.

DURING the past year and a half, there has been much building-activity in the College compound. It began with the rebuilding of part of the Robert Williams Hall during the latter half of 1940. At the beginning of 1941, other urgent repairs and alterations were carefully considered, together with our need for a Dining Hall and Science Block; and a loan from the C. M. S. Finance Board was negotiated.

During the April holidays, there was renewed and manifold activity in the compound. The Girls' College Block, which became ours when the Girls' College moved across the road in 1936, was very dilapidated. Within a short space of time it received a new roof, and half of it was converted into quarters for the married House-master in charge of the Ewart's House, while the other half became the Vice-Principal's house. The other big building inherited from the Girls' College, the Figg Hall, which leaked badly during the last rainy season, had the thatched portion of its roof removed and exchanged for tiling, and sundry cracks were repaired and made good. Lastly, the Thompson Boarding House underwent some big changes. Its main portion was improved by lifting part of the roof, and by building a new kitchen. In this way a six-roomed house with detached kitchen was provided for the resident House-master and family. A fine well-ventilated dormitory, which will house a maximum of 35 boarders, has been joined to the main building at right angles to it. In all these repairs and improvements we were extremely fortunate in having the advice and help of the Supervising Engineer and of the Inspector of the P. W. D. This meant that the work was able to go forward with the maximum of efficiency and the minimum of expense.

Besides all this reconstruction and improvement, there are two entirely new buildings. The new Dining Hall was completed in July, and was used for the first time on July 26, when the Old Boys met for lunch in it. It is capable of seating 150 boys.

The previous day, Prize Day, was a red-letter day in St. John's history, for on it was laid the foundation-stone of the long-awaited Centenary Science Block. The ceremony took place in the afternoon, and we were fortunate in having the presence of both Dr. Ivor Jennings, Principal of the University College, and of the Bishop of Colombo. Dr. Jennings performed the stone-laying ceremony, and the Bishop gave his episcopal Blessing.

The Science Block is to consist of three laboratories, for Chemistry, Physics, and Zoology respectively, and two Lecture Rooms, for Chemistry and Physics. The building, the walls of which are now about 14 feet high,

THE CENTENARY SCIENCE LABORATORIES



Foundation Stone Laid by Dr. Jennings, July 1941.

is in the shape of a capital T, of which the central portion is a two-storey building running East and West, and the remainder is in the form of two single-storey wings to the North and South. Our Architect, Mr. P. Jayasuriya, has taken great trouble in relating the positions of the new Science Block and Dining Hall to the rest of the College Buildings, and with this in view he has prepared a Special "site plan" of the whole Compound. The appearance of the Science Block, as seen from the Old Park across the enlarged Cricket-Field, should be very impressive.

P. C. GAUSSEN.

O. B. A.—SOUTH CEYLON ANNUAL GENERAL MEETING, 1941

THE Annual General Meeting was held on 15-3-41 at the Y. M. C. A. Colombo, with the President, the Rev. J. T. Arulanantham, in the chair. There were over a hundred old boys present.

The meeting started with prayer. The minutes of the annual general meeting of 10-7-39 were read and confirmed. Then the Hon. Secy. read the annual Report on behalf of the committee. The Treasurer, Mr. G.H.R. Hubert, presented the Balance Sheet. A vote of condolence was passed in the usual manner on the sad death of the Rev. H. Peto, Dr. A.N. Coomaraswamy and the Rev. Dr. Isaac Thambyah.

Then the meeting proceeded to elect the office bearers for the years 1941 and 1942 and it resulted as follows:—

President: Ex-officio—The Principal.

Vice Presidents: Messrs C. Suntharalingam, V. M. Saravanamuttu, A. J. R. Vethavanam, S. W. G. Coonanayagam, E. J. Rajaratnam, R. R. Crossette-Thambyah, S. J. V. Chelvanayagam, A. P. Kandasamy, Prof. A. Kandiah, Dr. C. Candiah, Messrs. J. H. P. Thuraisingham, A. M. K. Cumaraswamy, E. B. Sathurukulasingham, C. Nagalingam, M. Canagasaby, A. A. Chellappah and C. Yogasunderam.

Hony. Secy. Mr. J. T. R. Parinpanayagam.

Hony. Asst. Secy. & Treasurer: Mr. G. H. R. Hubert.

Committee: Messrs. S. Manunayagam, S. Sivagurunathan, N. Sathasivam, C. A. W. Edwards, D. S. Abraham, C. T. Namasivayam, A. Suntheram, F. E. R. Vannithamby, A. A. Rajaratnam and T. Soma-sunderam.

Auditor: Mr. A. F. Williams.

The chairman then addressed the meeting and touched on the following points:—

Thanks to all for their presence. It gave him strength and courage. He welcomed Mr. Gaussen. He was an expert at finance and buildings. A great scientist. He had ten years experience in Persia. He was a great help to him.

New admissions to College—101 this year: last year 68. Number on roll, highest—540. Old boys look for two things, Exam. results and sports results. The results, the last 3 to 4 years consistently good. This year exam. results very good. Sports—won all three matches so far, played. Judging Schools by exams. and games is superficial because only a few do them. He believed in general training for all. Post-Matric. 17 boys and girls. Inter-Arts 3 boys and Inter-science 5. Some subjects taught were Pre-medical subjects. A farm-club had been started—working on co-operative effort. Next term two married masters will come into the Boarding House. There were 3 dormitories and a "family atmosphere" prevailed. The Building Scheme a big one. Expert architect, Mr. Jayasuria, in charge. Board of Governors and Finance Board members were very ready to help us. Improvements to existing buildings, Boarding Houses, Dining Hall, New houses, Williams Hall are all looking very well.

It was decided that O. B. A. South-Ceylon included all old boys living South of Elephant Pass. It was also declared after a good deal of discussion that the O. B. A. South Ceylon was independent of the O. B. A. Jaffna and that their status was equal and same.

On the proposition of Mr. E. J. Rajaratnam the Secretary was asked to make arrangements to celebrate the 125th anniversary of the College in a fitting manner.

There being no other business, the meeting terminated.

At the end of the meeting all the old boys present joined the O.B.A. in a joint social and reception to the newly appointed Principals of the two schools and the newly appointed Vice-Principal of S. J. C., Mrs. V. Coomaraswamy and Messrs. E. J. Rajaratnam and J. T. R. Parinpanayagam spoke, and the chief guests replied.

J. T. R. PARINPANAYAGAM
Hony. Secretary.



Faith is letting down our nets
Into the transparent deeps at the
Divine Command, not knowing what
We shall take.

—Faber.

CHRISTIANITY IN THE CRUCIBLE.

THE other day a certain youth remarked to me that Christianity was a huge failure and that in the interest of the human race it was time for Christians to honestly admit it. To begin with I suggested that he gave up Christianity as it was no longer a success in his opinion. "But you know there are my parents and the Church. It will grieve them rather much. And then I am not quite sure....." So there was my young man who couldn't and wouldn't give up what he thought was an evident failure. Ah! you say this fellow is a Christian and the faith is so ingraft in him that it is inconvenient for him to break away from it.

Turn to the non-Christian world and there is the accusing finger raised against Christianity—a failure! "But why do you spend your thought over it?" "Well, well, one thought there was something in it worth being given a chance." The chance has been given and sentence passed—failure! This is not the first generation that has sat in judgment over Christianity nor will it be the last.

Ever since the time John had that vision in the Island of Patmos people have longed to enter the New Jerusalem and have the Kingdom of God on Earth. John looked forward in his own day to seeing the lamb sleep with the lion, and God, even God, wipe away the tears of men. Back of the interpretation of that unique vision lies the first step towards making Christianity a failure or seem so from within. The Kingdom of God cry is heard from all parts of the world and in the New Order contemplated by good-willing men the goal is the New Jerusalem.

What does one mean precisely by saying that Christianity is a failure? The first man, whether he be Adam or Darwin's ape-man, was not without his problems to solve; the increase of human problems is in direct proportion to the collective development of the human race. Two of the vital and ever present problems are:

- (1) The equitable distribution of the legitimate necessities and comforts of life.
- (2) The rights of individuals and communities and their inter-relation, together with their respective jurisdiction. Let it be here stated that it is not possible for me to assess, in such a brief, article Christianity's success or failure in the Spiritual or Ethical sense. I am confining my attention to one phase of the question, though I am fully conscious that the division of the issue into spiritual and physical would be arbitrary in the extreme. The cry of failure is most often raised from the physical or mundane point of view.

A large part of the human race has anxiously looked forward to having the immediate problems of mankind solved by the miraculous touch of Christianity. Nor have they made a secret of their expectation. The non-Christian world has with equal avidity yearned to share the solution of their much expectant brethren. But alas the problems are there even after nearly two thousand years! Is it then that Christianity is unequal to the task of solving the problems? Or has it not been given a real chance? Still yet is it in the frame work of things that these problems cannot or must not be solved? Both the rights of the individual as well as those of the community have been in no dubious manner recognised by the Founder, but at the same time the duties and responsibilities attached to these rights have been

stressed. The primitive law of the survival of the fittest, Christianity pointed out, was only a practice and not an inviolable law. We owe the knowledge of failure to the Christian interpretation of existence. That the Jew was chosen for special favours, and among them a few for the best of the special favours, was a law unto the race, but Christianity made bold to say that it was a purely selfish practice. Christianity offered as solution the Law of Love instead of the law of the jungle; it converted existence into Life; live and let live superceded grab and glut. That which set the standard cannot readily be conceived of as being unequal to the task of realising it. Has not Christianity been given a trial these long years? I grant that Christianity has not been given an absolute trial but I emphatically refute any suggestion that it has not been given any trial. When Shaw appeals to the Christians to give their faith a trial he is, as usual, not over-serious. If ever anything in the world has been given a genuine trial it is Christianity and if ever any faith has met with real success it again is this. Apart from the numerical aspect of Christian individuals and communities—and this is not without its significance—what of that intense yearning of Christian mankind to see it succeed; to see it solve the problems which eternally beset us. We have not been saints in our time nor have our institutions been perfect. However every earnest desire of Christians, whether backed by deliberate will to action or not, has contributed towards giving Christianity a trial. It took thousands of years for the world to provide a place for Christ and when it did it was the Cross. How unripe the world is then for the Kingdom of God! Christianity is a failure? No, it is succeeding through the endless ages. We have deceived people long by saying that the Kingdom of God is here or there; and believing us they have hoped to see all their problems solved without effort. They have taken us at our word and now we are arraigned before them to be condemned. In our condemnation Christianity has been judged.

"Ah but a man's reach should exceed his grasp
Or what's a heaven for!"

In these two lines Browning sums up the place of idealism in life. It is the prerogative of man to have his ideals only partially realised in every stage of his development. The Kingdom of God instead of being presented as the ultimate goal of mankind on earth has been often presented by our divines as an immediate goal. We have to recognise the spiritual evolution of the individual as well as the human race as an unlimited process. That is what is meant by the expression "growing from perfection unto perfection." Those who have honestly and conscientiously laboured towards the realisation of the immediate goal have been disappointed not due to a defective process but a dubious interpretation. The result on the one hand is a brood of introverts echoing the sin-conscious cry of St. Paul. Humility no doubt is a rare virtue, but failure to declare one's achievements is to deny the other the inspiration of the former's experience. The result on the other hand is a band of self-righteous men, who, ignorant of the other man's soul's anguish, lay the cause of failure at his door. One school has been hard upon itself while the other charitable only to itself. Both schools have sponsored the failure to recognise the awful travail of the universal soul of man to beget a new order—the Kingdom of God. To the man with a closed mind Christianity is either a failure or an obstacle that must be got rid of. But to the man with an open mind Christianity is, to say

the least, a challenge worthy of acceptance and trial to the uttermost. I cannot hope to overemphasise the tremendous influence of Christianity on the thought of the world. The long history of martyrs, the organised endeavours of institutions, both in the past and the present, to wipe it out from the surface of the earth, and recent attempts to suppress it in Western countries, are all a rare testimony to its worth. Many who have striven to annihilate it have had a secret yearning that it should thrive—the first such man was Pilate; the rest of course have found it too uncomfortable to accept it.

Is it in the framework of things that man's problems cannot or must not be solved? This is the third question. God forbid that I should answer it in the affirmative. How these problems should be solved, or when, we cannot categorically state. Some of the leaders of the Western countries are trying to tell us of the manner of solution!! Were we to pretend to be able in our day to solve all the problems of mankind we should be grossly deceiving ourselves. The Kingdom of God is being evolved just as the human personality is evolved. Failure to recognise this fundamental principle does inevitably lead to exposing the faith to pertinent criticism and to the accusation of failure, nay more of imposture. Even as religion is related to life so also is religious development related to human development. There are those who say that neither man has developed nor his religious conception. It is not my desire to waste time answering them. The present war is occupying our minds and I wish to point out that the great wars of the world were not caused by human perversity but by the clash of human ideologies that are defective and imperfect. Can anyone with honest conviction say that he has met the man absolutely devoid of all goodness and in whom there is no urge to good? I must confess that I haven't. There is overwhelming evidence to establish the fact that there is in this world a definite majority of persons keener to conceal their virtue than their vice. This may be traced to the innate quality of modesty resident in man, a modesty derived from Him who parades neither His power nor His goodness. That man is gradually realising himself, and that, with his development, his ever-increasing problems find corresponding solutions, though not absolute, evidence before us compels us to admit. It is in the frame-work of things that man's problems can and must be solved but solution is never arbitrary whether initiated by God or Man.

Christianity's approach to the solution of human problems lies in its positing the Cross at the centre. The Cross is its supreme contribution to the world. Where we use coercion to establish equity, to give to every man a chance of a full life, Christianity uses voluntary action and sacrifice, but not of the other man's interest. One can judge the success or failure of Christianity only by mankind's fidelity to the Cross. Judged by this standard we are succeeding. There are those who sit in ashes and sack-cloth bemoaning the sinfulness of man and his degeneracy. To such may I remind that, while they strive to improve themselves and others by being only alive to imperfections, they are also condemning as a failure the very faith which is their life. There are others who in their generations have stood on Pisga heights and proclaimed to the world the—Dawn. Such have given to us the hope whereby they and we live.

K. C. THURAI RATNAM.

WHAT A WAR!

THE wind had fallen. Everything seemed suddenly calm and silent. Even the birds had ceased to flutter over their resting places. Night had come at last with its noiseless noises, "night with its soft darkness and quiet breathings, night with its train of stars and its great gift of sleep"

A horrible spell of gloom spread over me. I felt as if the darkness had devoured me up. A chilly sensation crept over me as I realised that I was all alone in the dark. My thoughts sped not to the inexplicable forms one imagines present in the grave-yard, or the ghost-like figure with protruding eyes, but to Shelley's "Prometheus" on which I had just closed my book.

A century ago Shelley foresaw a time when thrones and altars would totter, and predicted that upon the ruins of those older generations there would dawn a brighter day—a day of much freedom and joy as man had never imagined before.

Nearly half the thrones of Europe have crashed to earth since Shelley wrote his "Prometheus," and we see altars tottering on every side to-day.

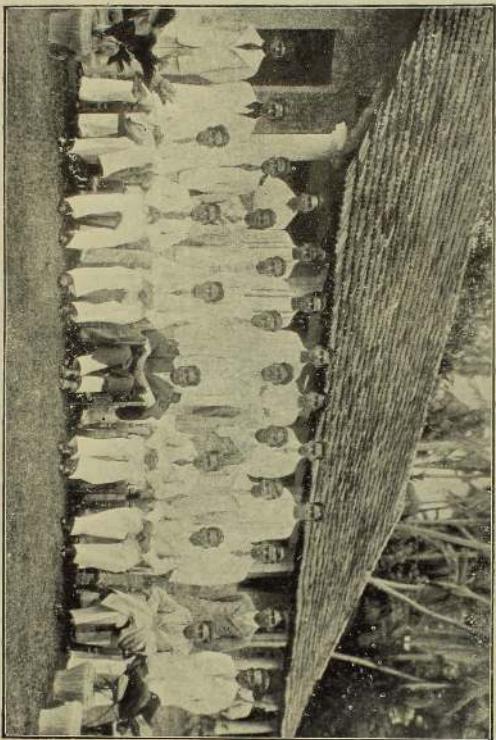
The picture of the battle-field in the West rose vividly before my eyes—I saw in front of me the many innocent lives wrecked—utterly wrecked, and the bodies of brave warriors reeking with blood! The picture of so much blood-shed in the pages of my imagination made me reel with horror and sheer dizziness. How casually were the numbers of the dead and dying printed in block capitals on the front pages of the newspapers! To many of us so far away from the field of destruction it means nothing, but a number, as we glance at the paper. But that night the naked truth of the horror that accompanies the god of war gripped me to the very core of my being, and I felt as if a flimsy veil had been dragged away from my eye-lids

What a war! was the cry sent forth by every part of my body, and I felt my nerves tightening with that burning fire which often follows such emotional reactions of the mind—Two nations facing each other across the battle-field with every instinct of the primeval man in them—thirsting to draw blood from one another Was this the outcome of civilisation or was evolution taking a 'back-course'?

History states that men have been fighting each other since living memory but it is only during the past few years that the art of war has been perfected. With every advance of civilisation instead of ending war, it has become more efficient. And to-day '*Si vis pacem para bellum*' appears to have become the slogan of the nations.

But behold! the warriors' lips are shaping the word PEACE, but the dove of peace will not rest on a pallet of iron! One nation pants for her colonies and still desires peace. Another sends her olive branch grown out of the forest of a million bayonets! What can be more absurd, more contradictory, what more hypocritical?

ST. JOHN'S COLLEGE, BOARDING HOUSE.



FLEMING HOUSE 1941.

The wave of nationalism that increased by leaps and bounds with the appearance of Napoleon is no more wildly rampant among the nations than is the spirit and ambition of Napoleon idealized among the various leaders, who believe in themselves as reincarnated Napoleons! The vicissitudes of time have failed to instil into the minds of the people that we fall to rise. On the contrary it has become a case where we fall to fall deeper yet. The last World War was called a war to end war; instead it has merely aggravated war and war mentality.

Time is moving fast. Affairs must reach a head; what the end will be like nobody can foretell. In the meantime, we can only shut our eyes to be reminded again of the horrible state of affairs in Europe.....In the distance a thunderous burst of shells is heard drowning the din of sleepless citizens. Here in the foreground, innocent babes are being hurried out of their cots and cradles to escape the cruel bomb that has not more than a second to burst. B-O-O-M! B-O-N-G!! B-A-N-G!!! and with the blinding flash nothing more than the ashes of an old hag remain, who only a minute earlier was hurrying along with her infant grandson held tight to her bosom! Indeed, such are the abominable scenes one must see in Europe to-day.....

So far my mind travelled and then no further, for with a click the picture, and all the miserable thoughts that accompanied it flashed out of my imagination leaving me dissatisfied and listless. The loud pumping of the gas-light within the house brought me back to my senses, and I realised that I had sat out in the cold night air longer than I should have.

I got up from my seat, picked up my fallen book, and as I hastened indoors I sighed involuntarily, and even without full consciousness my lips uttered forth the words—"What a war"! Yes. That was the only comment I could make—what a war!

S. CATHIRESAMPILLAI,
Inter-Arts.

THE NECROMANCER

TWILIGHT had come suddenly; the air was pregnant with silence. The river flowed on with monotonous splashes. Save for the plaintive notes of a distant flutist from the village the atmosphere was eerie. The wind moaned through the dense foliage of the swaying palms. A woman appeared slowly in view with a pot, to replenish it with water. There was a rustle in the undergrowth on the bank and a malevolent head livid with exultation peered out. The unsuspecting woman with a harvest song on her playful lips toiled down the bank and filled her pot. She showed signs of approaching motherhood and she took measured treads. Suddenly she shivered as though in fear, and closely wrapping herself with her mantle, hurried up the path leading to the village.

The head materialized into a man in grotesque garb. He watched her till she was lost to view and then taking some of the earth which her foot had touched,

placed it with almost reverent care in the fold of his dhoti, chanting something the while.

The woman reached her cottage quickly. She felt cold, her blood curdled as if in fear and she felt that something was imminent. Her husband, a village constable, having had his dinner wishing her goodnight stepped into the darkness. But she called him back and requested him to stay with her for the night as she was frightened of something. The man laughed, told her not to be afraid, and asked her to fasten the doors securely. He then went away to report himself at the station before he began his beat. On a thought, he begged the inspector to pass his cottage and see that everything was all right. The superior, being a kind man, assented. His fears having been thus palliated, the constable commenced his lonely beat through the village.

A little before midnight, the inspector attended by a stalwart sergeant, left the station for the constable's house. When they were about two hundred yards from the house, their eyes were dazzled by two bright lights. Thinking it to be the headlights of a roadster conveying some sportsmen to a safari they went along unconcerned. But as they drew nearer the cottage they were surprised that the car had not passed them though it had seemed to be coming their way. A trifle disconcerted, getting under the deepening shadows they awaited the car. Slowly, almost as a snail's pace the lights advanced but there was no car behind! The lights were attached to a rude cross which advanced through the air without the aid of any human agency. Frozen with horror and fear clutching their hearts but a little encouraged by the efficient colts that were in their holsters they watched. The cross with its uncanny lights slowly drew nearer the cottage and when it had come exactly opposite the door of the homestead, the cross sloped itself parallel to the ground and knocked at the door. Three distinct but ghostly taps echoed through the stillness of the night. Slowly the doors opened wide and the watchers in the shadows beheld the constable's wife stand in a trance. Then slowly like one in a dream she came up and twined her arms round the cross. As before, the cross suspended in mid-air with its ghostly lamps aglow went the way it came with its human burden.

The watchers stood petrified, robbed of the movement of their limbs. After the cross with the woman on it had turned the corner the inspector and sergeant took to their heels and did not stop till they had come to the station. There reinforced by three more men the two ran back the way they had come. The cross with its burden was nowhere to be seen, but as they turned round the corner, they saw the cross a few hundred yards in front. Slowly and stealthily the party followed in the wake of the ghostly cross. After a few yards' progress to their utter dismay they saw the cross going towards the local crematorium. As the cross entered the bounds of the crematorium, the party hid themselves behind a clump of trees and watched in suspense.

Almost in the middle of the crematorium a pyre had been erected and nearby stood the man in the grotesque garb who had been seen near the river—a necromancer. The cross travelled near the pyre and stopped. The man waving his arms chanted something and stood aside. The woman got down from the cross and as before,

like one in a dream slowly went round the pyre. She finished her first circle then her second and finally the third. Then stretching her arms towards the pyre she uttered a cry that was far from human. The watchers of the night felt their blood curdle in their veins but they knew the time for action was fast approaching. The woman lay herself prostrate on the pyre. Then the man lighted a torch and holding it aloft began to walk round the pyre. The first and the second rounds were over, and as he started on his final round, three flashes of flame were seen from the clump of trees and the man pitched across the pyre, shot through the heart. At that moment a shrill fiendish cry echoed and re-echoed through the night and then all was still.

K. RANGANATHAN,
VI. F.

LINES WRITTEN IN AN EXAM. HALL.....

*Amidst a crowd of boys intent upon
A paper that before them lies, alone
I sit, and yet in goodly company.
I look around as if a desert be
This hall wherein the bloom of youth engrossed
Doth sit: dull facts are on their minds embossed,
And this they try on paper to express,
Armed with a pen. Sombre, solemn stillness
Pervades; a scene of gloomy thoughts, this room
Wherein I seem to see an awful tomb,
A mouldy grave, for youthful brains.*

VIJAYARAJ,
VI. B.

THE HIGHER EDUCATION OF WOMEN.

THE question of higher education for women seems to have recently come to the limelight. It has appeared in the headlines of newspapers as occupying the time and attention of eminent men, and varied opinions have been expressed as to whether girls should "pass through the examination mill in receiving higher education." That there are more in favour of women being educated argues well for them, although to this day they have not been allowed to compete with men in all professions, and there are some to which they may never have entrance. It is interesting to note that it was only about twenty to thirty years ago that

the Oxford and Cambridge Universities were prepared to confer their degrees on women!

Dr. Clauston has expressed the view that after higher education women show loss of energy and also grace of movement thereby lowering the standard of personal beauty. But surely beauty alone will not help us in the career of life. There are finer and nobler ideals for which a woman should live. The care of physical appearance may keep us going while in the prime of youth, preparing toilets and plucking out eyebrows, but it cannot equal the pleasure of learning new facts of this mysterious universe.

Women then should be entitled to proceed further than the S. S. C. standard. But as Miss Mehta has said at a meeting of the women's political union, where the question was discussed, "Those who profess to be educated have lost sight of the implications contained in the word education." The ultimate aim of education has been to broaden one's outlook on life, that our partial sight may be corrected, enabling us to understand fellow man. The education of women is certainly not a novel idea of the twentieth century, for history reveals to us that women were as learned as men down the ages! There did live an Avaya; a Neelakasi in India's glorious past. It was the Mogul invasion with its demoralised views that brought in the hateful "Purdah" system. As long as education does not make women lose their modesty and other feminine qualities they have every right to be educated.

The Mayor of Colombo has said humourously that young men with uneducated wives are like those trying to cross the Atlantic with punac bags, while the educated wife was like a life-belt. All may not agree with this but no one can say that an educated woman makes a less better wife. She will make a better intellectual partner in interesting herself in the pursuits of her husband, furthermore should the maintenance of the family need her support she will be in a position to give her contribution.

There is no fear of all women taking to the same type of study. The individual will naturally increase her particular talent instead of battling with things beyond her powers. There are people who think that education should be merely training for home-making, social service and citizenship and not for vocations. The number of hopeless marriages may be partly due to the fact that sufficient emphasis has not been laid on those types.

It is a great pity that women with special talent in the finer arts like music, dancing and painting do not become really skilled in them. Many parents make it their duty to outline the course of study for their children and that is not the best plan. The choice should be placed on the individual concerned for she best knows her aptitudes although advice and guidance must be given within limits.

Much thought has been given to the question as to whether women should be allowed to compete with men. That, of course will not be the best for each and every person, but it should be granted to those who choose a life of single blessedness. But whichever way it is viewed the conclusion can be none other than that a woman should proceed further than a secondary school education.

P. S.
Inter Arts.

A NIGHT-PIECE

*The curfew tells the knell of parting day
The lowing herd winds slowly o'er the lea;
The ploughman homeward plods his weary way,
And leaves the world to darkness, and to me.*

THE sun sets behind the purple hills, and sinks into the vast expanse of a blue ocean, with his flowing robes of blue, crimson and gold, flooding the sparkling, deep waters, with the crimson of his parting rays. And then the moon rises in all her royal radiance and rides her stately coach across the vault of heaven, flooding the place with her argentine splendour. The air is full of peace and coolness, save for the droning of beetles, the shrill clarion of chanticler, and the uproarious concert of frogs.

The long night drags out its endless length. One thinks of the night as a quiet, a good and a peaceful night. It is so to the rich and the indulgent because they are able to enjoy the honey-heavy dew of slumber. But to the others! To the workman, it is but a moment of relaxation and forgetfulness; to the poverty stricken, an hour to cast off their cares; to the criminal, his time of vengeance; to the thief and to the police, their hours of work; and to the luxurious, a night of dreams and sweet visions; and thus every night passes until the light of dawn drives away the gloom of darkness.

It was on such a night as this, that I set out. Clocks in the vicinity were debating as to the exact moment of ten o'clock. A dog was there, adding its vocal melody to the monotonous tones of the chants of a devotee and I heard a group of other lamentations too in unison with the solosinger.

The road was lighted up by rows of electric lights and by the shining moon. The spreading trees around seemed to stand like giant sentinels, watching over silent houses. Silhouetted in rolling outline against a

glowing sky, the tall coconut and palmyrah palms swayed to and fro. The stars seemed a gay pattern, a spray of golden blossoms, glistening on Night's branches, a necklace hung around the sky's lovely throat. A gentle balmy breeze caressed the jewelled heather and rustled the green leaves.

As I walked down the road, the frames of six persons met my gaze. They were standing idly, puffing out clouds of smoke, and chatting away their time. I learnt that this was the case with them every day. Hapless souls! Time's so precious and you waste it with idle chatter! You do not seem to know its consequences! Tearing to walk in their direction, I turned into a narrower street which led into a remoter part of the town. I saw a policeman leading his captive in front of him; the victim was handcuffed, his face was sullen, but he had that air of "never mind" in him. Miserable fellow! What you have nerve to do, you have not nerve to hear! You know not what shame is, you realise not how disgraceful it is to be thus; if only your father had not brought you up in the atmosphere of wickedness and evil! Is it poverty, or is it lust for money that has driven you to act thus? But what could you do against that which fate has ordained for you; it shall ever come to pass.

After regarding this sight I moved on and my eyes fell on another pitiful sight. Clothed in the remnants of rags, drowned in miserable sleep a form lay, its body powdered with dust. The soft rays of the silvery light of the moon sent by the grace of God, played on the huddled human figure, and revealed a face painted with the taint of misery. The sight excited horror rather than pity in me. Oh! what an untold world there was in that one miserable heart! Poor homeless sufferer! Truly, the state does tolerate such unhappy creature as you, marring the beauty of the country. Truly, the rich do bear to see you in such a pitiful state. But blame not me, oh stricken one what can I do—being only a boy.

Not wishing to see any more such sights, I resolved to return home. On my way back, I saw a staggering figure come supported by another man. Dreading the two, I hid behind a nearby dust-bin and waited for them to pass. The stinking smell of toddy from their foaming mouths told me of their approach. Inebriate individuals they were; but in the latter who I guessed was his uncle the blood was not so freely dancing through his veins. The spirit in them, was truly strong. I heard them sing in low tones, songs accompanied by gestures and vigorous shakings of their limbs and heads. They went past me unobserved. Drink, Drink, and be merry, for to-morrow you die, I told myself:

*Lo! some we loved, the loveliest and best
That Time and Fate of all their Vintage prest,
Have drunk their cup a Round or two before,
And one by one crept silently to Rest.*

I came out of my hiding place, and thanking the dust-bin for its timely help, retraced my steps homewards. Thoughts of the night's sights were revolving in my mind, when hark! there was a violent rustling among the leaves of a tree near me. I looked up, but there was nothing in view that caused it. Again the sound came, and again. The thought of a ghost struck me—ghost, ghost, and in ten seconds I was at the entrance to my home. Later I found out that the "ghost" was a cat which was on the prowl that night.

By P. T. SIVAPRAKASAM,
Sixth Form A.

A NIGHT OUT HUNTING.

After dinner Dad took his gun, which was a rifle, and strapped on his cartridge belt. My uncle also took his double barrel gun and filled the pockets of his cartridge belt with cartridges. We thought we were going to miss all the fun, but Dad told us that we may also join him. In no time we were dressed and after getting ready all things, set out. We had a few men with us, who carried the goods. Also we were directed by a villager, who was well known for his hunting.

A cool wind was blowing, and all was silent, save the rustle of the wind in the trees. I was thrilled at the stillness of the jungle. We advanced steadily till our guide told us that we were near a 'water hole'.

So we pitched our tent, away from the 'water hole', in case animals should get the scent of us and keep away. Then we approached the 'water hole' and by the help of our guide, built a platform on the top of a tree, from where we were able to see the 'water hole' clearly. Our guide showed us a trick; he took a lamp and tied it to a branch of a tree, which was opposite to us. When we asked him why he did it, he said, 'The animals may think you are there and attack that place, then you can shoot from here'. We thanked him for showing us this trick. We were all ready, the guns had been loaded and everything was prepared.

Every minute seemed an hour to us. But we did not have to wait long, for after a few minutes we saw a herd of deer. They were very reluctant to come to the 'water hole'. For when they saw the lamp they stopped immediately. We all held our breath, for at the slightest noise they would have run away. I was very much excited and didn't like the idea of letting them escape. So I whispered to my uncle to try a shot. He agreed, and while pulling back the hammer of the gun made a slight noise, but it was quite loud on a still night like this; as soon as the deer heard the noise they fled for their lives. But uncle tried a shot and wounded a deer; we

sent some men after it, but it was in vain. We had to wait quite a long time after that. I was feeling sleepy, but determined not to sleep, for then I would miss all the fun. We waited for a long time, but in vain. Then Dad thought that the lamp was frightening the animals, and asked me to go and take it down.

When I had just begun going down, my Uncle touched me and pointed to the 'water hole'. I would have fallen from the branch had not my Uncle caught me, for there was a leopard at the 'water hole'. I got back to my place as silent as I could. As soon as I was in my place Dad fired. The leopard fell dead into the water. Some men immediately pulled the carcass from the water and took it to our tent. We waited for a long time but no animal came that way so we returned to our tent. On our way we shot a few "jungle fowls".

It was about 4- o'clock in the morning when we went to bed in our tent. We were up at about 6-30, o'clock and went back home with the dead body of the leopard and the fowls. As soon as we went home we got some experts to skin the body, and now the skin of the leopard adorns the drawing room. We had 'jungle fowl' curry for breakfast. But I will never forget that night, when I nearly climbed down the tree into the mouth of the leopard. Whenever I think of it a cold shudder runs through me but when I see the skin of that very leopard I feel happy.

W. M. ROBERTSON
III, Form.

THE NEW COTTAGE SYSTEM.

St. John's has made headway in many avenues of education. It was indeed an epoch in the annals of St. John's when the ancient educational practices of Guru Kula Vasam inspired her dynamic head to introduce the cottage system for the college boarding-house.

Under the new system, the boarding consists of cottages to accommodate the teacher's family and the family of boarders. The boy who enters the boarding-house finds himself transported from the midst of one family into that of another. In one family the ties that bind him are those of blood while in the other those of friendship and fellowship. In the cottage he finds himself among boys of his own age instead of being crowded together with boys of varying ages and temperaments. Here he finds a family of happy brothers partaking in one another's joys and sorrows and endeavouring to bring comfort to one another. In times of difficulty when the need for an elder is sorely felt, he goes to the teacher and finds in him a

ST. JOHN'S COLLEGE, BOARDING HOUSE.



THOMPSON HOUSE 1941.

- Back Row :* S. Satkunanathan; M. Bala Sundram; A. D. Vethakan; S. Kanagaratnam; S. A. Handy; V. Kanagasundram; M. Rajasingham; M. O. Abdul Cadar; J. P. Hensman.
- Middle Row :* H. Rajakaruna; S. J. Joseph; W. H. Robertson; A. Subramaniam; K. Jeyarajah; D. R. Ambalavanar; A. V. Q. Fernando; P. Ponnampalam; Thomas Mathai; P. Sivasubramaniam.
- Seated :* B. Vivekanandan; G. N. Philips; George Mathai; Mrs. P. T. Mathai; Miss Mary Mathai; Mr. P. T. Mathai; Jacob Mathai; A. Ramasamy; M. Kulasingham;.
- On Ground :* E. S. Dharmarajah; M. Ramachandran; V. Amerasinghe.

father who guides him along the proper path and helps him when he stumbles, who finds out his difficulties and helps him in his weak subjects, and who sometimes invites him to share his meal with his own family.

When a shirt is to be darned, there is the teacher's wife who strives earnestly to fulfill the duties of a mother, and who remembers the birthdays of her charges and never fails to throw parties to celebrate the occasions. The boarders in turn celebrate the birthdays of the children of the teacher themselves having parties. These parties are like family gatherings with the teacher's wife acting as the *mater-familias* to the boys. When parents visit their children, mothers especially, take back with them pleasant memories of the wonderful and motherly treatment that is meted out to their sons.

There is a cottage garden which the members of the cottage tender. Voluntarily, a few till the soil, and plant the prettiest crotons with a view to beautifying their home.

The programme followed by the members in the mornings is a very varied one. At quarter to six the rising bell goes and after their wash they do a few physical jerks. Then they have the morning watch and a few minutes later they are at their books. Their studies, both in the mornings and in the evenings, are supervised by members of the staff, who always clear the difficulties they encounter in their lessons.

Last term saw the completion of the new and spacious dining-hall. Here each cottage is assigned tables and the members in turn preside at their respective tables and see that everyone is served lavishly. There is a complaint book and any short coming in the fare provided is immediately set aright. The daily menu is both nutritious and palatable. Often the boarding masters' wives help in the cuisine, and give suggestions for future improvements. The catering is in the capable hands of Mr. P. T. Mathai—the man with the "Midas" touch.

The boarders are divided into sets for games and of an evening one can see them kicking the leather about the field or wielding the willow. Indoor games are also provided for the recreation of the cottage members, and often the children of the boarding-master join in pocketing the "striker" at Carrom or smashing the ball at ping-pong.

If one were to describe the cottage activities with remarkable brevity, the words family-circle convey a world of meaning. If I am not considered presumptuous may I say—"Go and experience".

K. RANGANATHAN
Day-Scholar.

ST. JOHN'S COLLEGE ACTIVITIES SCOUT TROOP 1916-1941.

On the 29th of September, this year, more than four hundred Scouts assembled in the Old Park and celebrated the Silver Jubilee of the Boy Scout Movement in Jaffna by a grand display and Campfire in the presence of a large and distinguished gathering of men and women. The Scout Movement has now spread to a large number of schools in the peninsula and we can be proud of the fact that this great and useful youth movement was first introduced into Jaffna by St. John's College. The first troop in Jaffna was formed in this institution in 1916 with the help of Mr. J. V. Mendis, Scout Master of Richmond College who came over here at the invitation of the Principal for this purpose. The first Scout Master was Mr. A. S. Williams who had two Assistant Scout Masters—Messrs. S. L. Jansen and R. R. Crossette-Thambiah.

Thus the Scout Troop in St. John's has completed twenty five years of useful work. Those old boys who have had the opportunity of belonging to the great movement will remember with pleasure the happy days they spent in the troop, the jolly camps they have attended, and the useful hikes they have done. But they will remember with gratitude more than the above mentioned things, the training they have received and in consequence the personal character and initiative they have developed. No one will deny the fact that this movement has instilled into them personal initiative, self-control, self-reliance, and a sense of honour, duty, service and responsibility.

It is gratifying to note that the St. John's College Scout troop has always maintained a high standard of efficiency. We must remember at this time men like Mr. C. T. Solomons, Rev. R. H. Whelan, Rev. A. J. Evans and others who as Scout Masters gave much of their time and energy to give this valuable training to the boys entrusted to their care. St. John's College is the only institution in the North where there is a Scout Troop and Wolf Cub pack side by side with Junior and Senior Cadet Corps, and the troop has every reason to congratulate itself on its successful and vigorous life for twenty five years.

At present there are twenty four members in the troop and all of them are keen to maintain the tradition of the past. Early this year they had a very enjoyable camp at Mandaitivu. They had their regular weekly meetings, patrol competitions and tests which have brought them to a high standard of efficiency. The troop leader has qualified himself as a king's scout and has secured the green and yellow cord. Many others are well on their way to become "first class" scouts. The troop has been carrying on its work without an assistant Scout Master for the last few years and now they are fortunate in having secured the services of Mr. H. C. Gunawardena, the new Sinhalese Master as A. S. M. He is a genial young man very suitable for this work not only by his geniality but also by the training he has had as a member of the troop at Kingswood College, Kandy.

I must not conclude the account without mentioning the great act of gallantry shown by one of the members of the troop, M. S. Ramasamy, in saving two boys from drowning when a party of boys were bathing in the sea at Vettukkadu. His courage in the face of danger was something to be admired.

S. M.

THE SCOUT TROOP.



25TH ANNIVERSARY CELEBRATION 1916-1941.

GAMES AND ATHLETICS—1941.

CRICKET

We had six Inter-Collegiate cricket matches in the first term of the year of which we won four and lost two. We won the following teams:—St. Henry's, Central, Jaffna Hindu and Hartley. We lost to the following:—Jaffna College and St. Patrick's.

Owing to the pressure for time in the first term we had to postpone the Inter-House Cricket-Matches for the second term. This year Thompson House won the Cricket championship. Where the Inter-House matches were marked by keen competition when they came at the commencement of the season working us to the climax, the Inter-College matches, they are now marked by the absence of keenness as these matches coming at the end of the season form the anti-climax.

ATHLETICS

At the Inter-Collegiate Meet this year we were placed fourth. Some of our boys who had done very well in the heats—and one had even broken a record in the heats—did not unfortunately gain places in the finals. Special mention must be made of T. Sinnatamby our senior sprinter who won the sprints and A. Martyn who set up a new record in the 100 yards of the Juniors.

In the Inter-House competition Thompson House was again top with Pargiter a fairly close second. A special feature of the Inter-House competition was the introduction of the group events. The enthusiasm evinced by boys at present is remarkable. We have also formulated a scheme for the promotion of Athletic standard. A new athletic squad is being formed for the admission into which it is necessary for one to have reached a fairly high standard in not less than two events. The old system aimed primarily at winning places but the new one aims at promoting the standard.

FOOTBALL

It is really a pity that in the drawing of lots for the grouping of the Colleges we came into the B group. Some of the strong teams are in the A group and we miss the joy of meeting and beating them. We met and defeated all five teams of our Group—Parameshwara, Hartley, Skandavarodaya, Manipay Hindu and Chidambara Vidyalaya—without much effort.

This year the J. S. S. A. has organised Inter-Collegiate Football matches for the second Eleven. Only six colleges entered the competition and these were divided into two groups in the same manner as the First Elevens.

We are proud to report that we were finalists in both First Eleven and Second Eleven competitions.

The final matches between the champions of A and B groups were played on the 6th of December and Jaffna Hindu College very deservedly won from us the laurels in the First Eleven match while our Second Eleven beat the Jaffna Hindu Second Eleven decisively. It is noteworthy that St. John's and Jaffna Hindu were finalists in both competitions.

PHYSICAL TRAINING

For a very long time we have had a number of drill squads for physical training but a serious draw-back of this system was the lack of co-ordination. This term

all the squads have been amalgamated and there is but one squad for the Middle and Upper School. So far our efforts at mass physical training has met with remarkable success. It is no doubt impressive to see about three hundred boys drilling together in one place with rhythm of movement. Provisions is being made to give these boys a chance to run and jump at least once a week.

COLOUR WINNERS.

CRICKET: (1) P. Selvarajah	(2) J. I. Rajaratnam
ATHLETICS: (1) T. Sinnatamby	
(2) E. M. Selvaratnam	K. C. Thurairatnam
(3) A. Kanaganayagam	Hony. Secy. of Games.

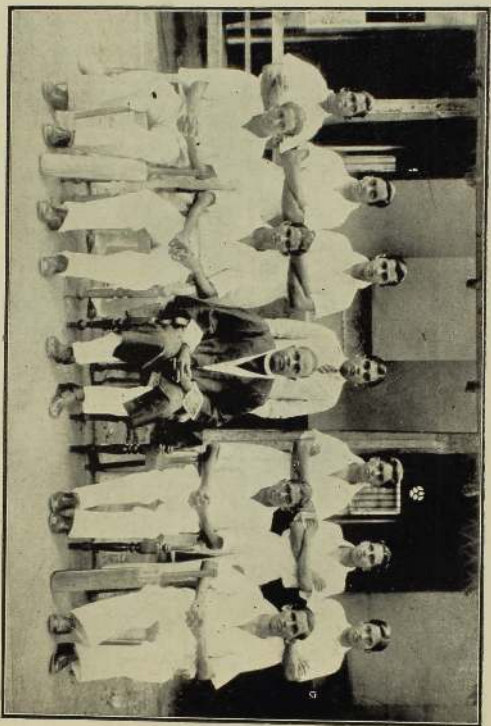
4-11-'41.

CRICKET TEAM 1941.

- * R. R. SCOTT (1936-'41)—Captain of the team. A pretty batsman who has scored four centuries and several half-centuries during his cricketing career. This is perhaps a record for Jaffna School cricket.
 - * P. SELVARAJAH (1938-'41)—A steady batsman who usually opened batting for his side. He was reliable and has often pulled his side out of bad situations. Kept wicket fairly satisfactorily.
 - * J. M. RAJARATNAM (1940-'41)—A good, fast right-hand bowler and a hard-hitting batsman. Has made valuable contribution to the team. Has a tendency to be erratic in his fielding.
 - * J. I. RAJARATNAM (1940-'41)—A right-hand bowler with a great variety and a stylish batsman who is capable of big scores.
 - A. ALPHONSUS (1940-'41)—A steady and stylish batsman who has seldom come off in matches.
 - G. D. VANDEN DRIESEN (1938-'41)—A right-hand batsman and a right-hand fast bowler.
 - P. T. SAMUEL (1941)—A young, plucky cricketer who has a great future before him. Has done fairly well in batting.
 - R. S. SAMUEL (1941)—A hard-hitting batsman who could lift the ball over the ropes with the greatest ease.
 - K. SATHIASIVAM (1941)—An efficient left-hand bowler.
 - D. L. PONNAMPERUMA (1941)—A right-hand batsman who opened batting for his side.
 - S. PETER (1941)—the youngest member of the team but the ablest with the leather.
 - P. L. CHANDRASENAN and M. ARICHANDARAN also played in a few matches.
- * denotes colours.

E. M. P.

CRICKET TEAM 1941.



Standing :

K. Sathasivan, R. S. Samuel, G. G. vanden Driessen, Mr. E. M. Ponnudurai,
A. Alphonsus, D. L. Ponnampereuma, P. T. Samuel.

Seated :

J. I. Rajaratnam, R. R. Scott (Captain), Rev. J. T. Arulanandham, J. M. Rajaratnam,
P. Selvarajah.

REPORT OF PARGITER HOUSE FOR THE YEAR 1941

THIS year, on the whole, Pargiter House has done extremely well, both in sports and in studies. In the first term S. T. Rasanayagam a very ardent Pargitarian, was elected captain of the Boxing Team. Under his training the College team won the championship for the second year in succession, at the inter-school boxing meet. In this connection I must congratulate him and his two brothers on the excellent show they put up at the meet.

In cricket our record is second to none. Selvarajah Param, our captain covered himself with glory by his masterly batting and was awarded the Collge colours. S. Peter, another member of our house brought special honour to our house, as well as to the College by his perfect skill with the 'leather.' Indeed, we are proud to say that he was the most successful bowler for the season.

The Inter-House Athletic Sports meet came off in the second term. We gave an excellent performance, and lost the championship by a narrow margin. Congratulations to Thompson House for retaining the Championship this year too. In this connection I would like to render my heartiest congratulations, on behalf of the house to Sinnathamby and young Martyn, for their glorious performance. The latter won the Junior Championship at the Inter-House Sports and broke the 100 yds. record in the heats at the Inter-Collegiate Athletic meet.

In oratory, Pargiter fared extremely well, when S. N. Nadarajah won the Sabapathy medal for Tamil Oratory. Miss Cathirasampillai followed in his wake and secured the medal for English Oratory. Hearty congratulations to both of them.

I must also congratulate S. Selvaratnam on his appointment as a College Monitor and A. Thirunavakkarasu on his appointment as a College Prefect.

We re-established our tradition, when, after a short lapse we came out first in studies in the second term; thus testifying to the saying 'Brain goes well with brawn.' We are now anxiously looking forward for the Inter-House Football Matches. I hope every Pargitarian will do his bit to make the season a success.

A. ALPHONSUS.

JOHNSTONE HOUSE

BEFORE I give an account of the activities of the House, we wish to express our gratitude and thanks to our former House Captain P. Lewis Chandrasenan.

As our magazine has now been made an annual issue, I give an account of the activities of the House for the whole year. Our first term was devoted much to our Inter-Collegiate Cricket matches and the Northern Group Inter-Collegiate Boxing competition. Our House was well represented in both the College teams. We must congratulate J. I. Rajaratnam on winning his cricket colours and also Austin Charles who comfortably became heavy weight champion and also won the most Scientific Boxer's Cup in the Competition.

The activities of the House during the second term were the Inter-House Cricket matches and the Athletic meet. We did our best in cricket, but we could not reach the top of the ladder. Let us take this opportunity to congratulate Thompson House on winning the cricket championship. The rest of our time was given to Athletics in view of the

Inter-Collegiate meet and because a new system of "Mass Athletics" was introduced which meant that each House had to train about a hundred and twenty five boys for the meet. Thus we had no time to play our Junior House matches. We did fairly well in Athletics securing the third place. Here again our congratulations are due to Thompson House on their well deserved championship. But special mention must be made of J. I. Rajaratnam who brought honour to the House in winning the Senior championship.

In the field of study I am proud to mention that we are maintaining a very respectable position. Our boys also proved their worth in the last two London Matriculation Examinations.

The third term is in full swing and we are at present busy with our Inter-Collegiate Soccer Matches, with a championship looming in the horizon. Again the House has given more than its share to the College team in supplying four excellent soccer players. I hope when the House matches begin, we will repeat the performance of last year.

Of the fourteen elected to fill the vacancies in the Prefect's Guild during the year six are from our House. Our congratulations are due to them.

I am glad to say that all our loyal members are taking very active interest and part in the activities of the College and thus they are bringing honour to the House. On the whole I should say that we are doing quite well but we must strive hard all the more if we are to regain our last glory. So boys, gird your loins and do your bit.

Before concluding I must take this opportunity to thank our House Masters and all the members for their willing support and co-operation.

Wishing all a Merry X'mas and a Happy New Year,

J. M. RAJARATNAM,
House Captain.

REPORT OF HANDY HOUSE FOR THE YEAR 1941.

Handy House cannot boast of having done a glorious year's work. We were very modest in most of our achievements. The first term saw no House activities at all, since the whole school was busy about the Inter-Collegiate Cricket competition. This was the reason for the House Sports being postponed for the second term.

House feeling rose very high in the second term. The houses were busy with the Inter House Sports, and the Inter House Cricket Competitions. The sports meet proved most interesting, for a new system of Group running and jumping was introduced. Not less than seventy five boys from each House took part in the Meet. It was very unfortunate that we had not even one outstanding sportsman among us, and though everybody tried their best we were placed fourth. Thompson House must be congratulated on their excellent performance of winning the Championship for the fourth year in succession. At Cricket we fared much better, being runners up in the Competition. We beat Johnstone, due to the brilliant bowling of Sathananthan, who ought to prove very useful in next year's Cricket IX. We next met Thompson, by whom we were beaten.

I consider it my duty here, to congratulate Scott the captain of Thompson House, for getting placed in the Quarter Mile at the All Ceylon meet. Sinnathamby of Pargiter is also to be congratulated on securing two first places at the Jaffna Inter Collegiate Sports Meet; he also represented St. John's at the Public Schools Meet at Colombo.

I must now thank Mr. V. C. Canagaratnam and Mr. D. C. Arulanantham, our house masters, for the interest they have taken in all our house activities.

We Handians have a reputation for fighting to the end, of doing our very best even when facing the most heavy odds, and I hope that this spirit will be clearly displayed in the forthcoming Soccer Season and in the future years.

GODFRED G. VANDEN DRIESEN
House Captain.

THOMPSON HOUSE

We have almost reached the end of another year and when I review the various activities of the House, I have the fullest satisfaction in stating that on the whole the year has been a success. No better result could have been desired for than what we have acquired. The Thompsonians have proved their mettle by their perseverance, which has led them on from the field of struggle into the realm of glory. Their enthusiasm creates in me a confidence that I can depend on any member of the House to play his part well, so as to maintain a high standard.

We won the much coveted championship in cricket for the third time in succession, beating our opponents comfortably. Though all those who represented the House did well, special mention must be made of M. Arichandran, P. T. Samuel and K. Mahadeva, who contributed a great deal towards our success. I wish these youngsters the best in their cricketing career.

The cricket championship was followed up by another interesting and important event, the Inter-House sports meet. In the past the championship was decided by the performance of a few individuals, but this year there was the introduction of group events in which every member of the House had to play an important part. I am glad to say that every Thompsonian rose to the occasion and proved himself worthy of his name. Though another House may boast of having given a hard fight to the champions and having been runners up, no house can boast of a higher standard of co-operation amongst its members. Our congratulations to K. Mahadeva who was runner-up for the Senior Championship and S. Selvanayagam on his winning the Intermediate Championship.

L. A. de Zoysa has brought honour to the House by winning the second places in the Mile and three Mile races in the C. A. A. sports meet. R. R. Scott came second in the Quarter mile race, in the same meet.

Regarding studies, we reached the first position for the first term of this year. Miss Pathma Somasundaram and E. S. Thevasagayam brought credit to the House by winning the Inter-Arts Scholarship and the Post-Matric Science Scholarship respectively. We wish them every success in their higher studies. It would not be out of place to state that many of the Thompsonians carried away a good number of prizes in the Annual Prize giving.

In concluding I thank all the members for their hearty co-operation. To those who are leaving I wish all success in their future, while I expect those who remain to live up to

the standard which they have set up. Let them even strive to reach greater heights. I wish all a Happy Christmas and a Bright New Year.

R. R. SCOTT
House Captain.

Note by the House Master.

I should like to place on record my thanks and that of the whole House to R. R. Scott who, during the several years of his captaincy, has inspired the boys by his keenness for sports and his own unique achievements led them from victory to victory.

K. NESIAH

REPORT OF THE ST. JOHN'S COLLEGE C. C. B. PLATOONS.

It was rather unfortunate that our Junior Platoon could not have their annual camp this year. The first term saw them training hard for their camp competitions, and judging from their training they ought to have fared very well. However as the Boosa Barracks were needed for the Italian prisoners of war, the camp was indefinitely postponed. The Juniors then tried to arrange a private camp, but that too fell through. Now they are looking forward to their camp next term.

Our Platoons were inspected early this year by Capt. Jayawickrama and Capt. L. V. Gunaratne. Nearly sixty cadets, Seniors and Juniors, turned up on parade. The officers then inspected the armoury and left.

Our Senior Cadets are very much handicapped by not having their rifles and side arms. The drills are very monotonous and grow stale soon; a series of classes have been arranged which will begin from next year. The miniature rifle range is seldom used now, and very little shooting is done. Just before the Senior Cadet N. C. O's camp at Diyatalawa, the N. C. O's who went, fired a few rounds.

Owing to War conditions, the usual camp at Diyatalawa was not possible, and so an N. C. O's camp was organised, which nine N. C. O's from each College attended. It is not possible for me to give a detailed account of the camp, it will suffice to say that we had a very interesting camp, where many exciting war games were played. We were given practical lessons on Observation, Range finding, Fire direction Orders, and stalking, and a course of lectures, mostly by Lieut. D. C. Arulanantham, on Map Reading. At the end of the camp we were tested on what we had learned.

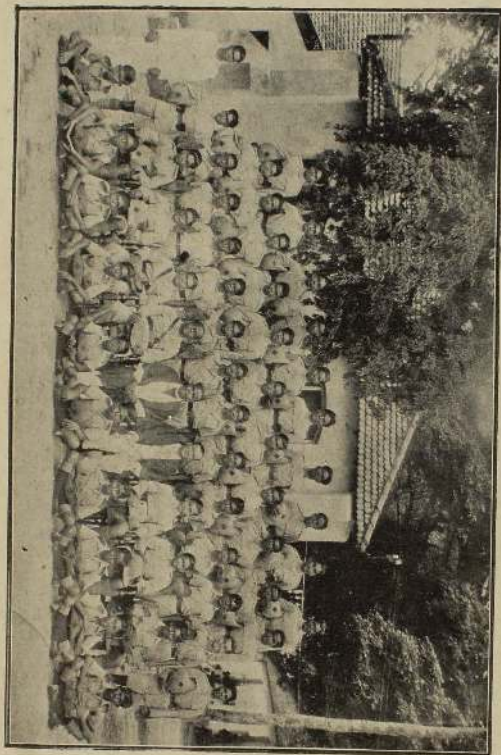
I must thank Lieut. D. C. Arulanantham, and Lieut. E. M. Ponnudurai for all the interest they take in our work. I must also mention Cpl. L. Nagendram, acting Quarter Master Sergeant, who is doing a great deal of work, keeping the account of stores in the armoury up to date.

A number of boys have joined the Junior and Senior recruit squads, it is hoped that they will prove to be good and efficient Cadets.

I must not fail to mention that a number of our cadets have most readily responded to the call from the C. C. B. Head Quarters, and have offered their services to the state by joining the new battalion of ex-cadets. They have realised the seriousness of the times and are serving in the common cause, by giving of their very best to King and Country.

SGT. GODFRIED VANDEN DRIESEN

THE C. C. B. CONTINGENT 1941.



REPORT OF THE INTER UNION—1941.

Before I venture to review the various activities of this Union this year, I feel that it is my duty to thank our president, Mr. E. C. A. Navaratnarajah, who was chiefly instrumental in the founding of this society. When the Intermediate classes were introduced at St. John's it was found necessary to form a Union where the students of these forms could interest themselves in literary activities. It was our president who planned this with the whole-hearted support of the Principal. We were soon informed that we could form a society of our own and at the beginning of February we formed a union by ourselves. Our constitution has not been drawn up fully, and we believe in evolving one in course of time. This year has been one of experiment. We were given the privilege of having our own Student Chairman. I dare say that this has worked fairly well on the whole, and for this we once more thank our president, under the vivifying touch of whose genius we arose to what we are today.

I might say that we have completed a successful year. Success follows co-operation; and I am proud to say that it was the co-operation of the members that brought about this success. No member was ever reluctant to do his bit for the society. We had at times plenty of fun and frolic, mischief making and complaints, but they were all in the game for not only did everything smooth down afterwards but the members did their very best. Even our lady members were not behind the others in anything: they readily came forward to speak and to discuss. Their presence has made the meetings very lively and many members very inspired. It was often a treat for one to see the members displaying strange propensities and wonderful capacities. Over-enthusiasm verging on vehemence and almost on violence, and self-consciousness amounting to pride and vanity characterised the discussions of our "any other business". This would soon subside and greater calm and discipline prevailed during debates, when the current of one's ideas flowed full and strong and when everyone spoke with prodigious boldness and intellectual energy.

Knowing as we do that we are going to be the citizens of tomorrow, we look upon it as our duty to train ourselves to reason out and weigh the pros and cons of everything, lest we be precipitated into the mysterious depths of this world without balanced minds. Thus debates usually formed the main item on the programme, though at times we have had lectures and speeches by members and others from outside. The readiness of the house never failed when impromptu speeches were on the agenda. The subjects were well thrashed out and everyone exhibited his oratorical and intellectual talents. More lively were the meetings when we had prepared speeches when members tried to be even poetical. During debates subjects dealing with poetry and war, history and science, literature and Politics were well discussed and nearly everyone played his or her part well.

We haven't much to say about the Union as we are still young and only about a year old. This has been a period of sowing and we can only hope that we have laid the foundations well. In this short space of time we have had our good times as well as our bad times, and we have had to fight against many odds to keep ourselves abreast of all successful associations. On the whole I wish to say that we have had a very useful and interesting time.

(Continued on page 52)

ST. JOHN'S COLLEGE INTER UNION SYNOPSIS OF WORK DONE-1941.

DATE	CHAIRMAN	MAIN BUSINESS	PROPOSITION	OPPOSITION	OTHER SPEAKERS	RESULTS
12-2-41	Mr. E. C. A. Navaratnarajah	Election of office bearers	—	—	—	
19-2-41	Mr. R. R. Scott	A prepared speech— "Science through the ages"	Mr. A. E. R. Foo- palan	—	—	
26-2-41	Mr. P. C. Lewis	Debate—"The poet is of greater benefit to his coun- try than the warrior".	Mr. J. M. J. Vanni- thamby Mr. K. Sathasivam	Mr. V. Nanesi- vayam Mr. S. Yoganathan	—	Opposition Won
5-3-41	Mr. E. C. A. Navaratnarajah	Lecture—"Modern Iran"	Mr. P. C. Gausson		Vote of thanks- Mr. S. Nadasa- rajan	
12-3-41	Mr. R. R. Scott	Debate—"Dictatorships are detrimental to world peace"	Mr. J. M. J. Vanni- thamby Mr. P. C. Lewis	Mr. Vaitheswarar Mr. T. Sunthera- rajan	Mr. S. Yoga- nathan	Proposition Won
18-3-41	Mr. P. C. Lewis	Impromptu speeches— "Fame is no proof of great- ness" "Voting at State Council elections should be made compulsory" "Speed is the curse of the modern world" "The effects of crime in present-day life" "R. A. F."	Mr. V. Subramaniam Mr. S. Selvaratnam Mr. A. Thirunavak- arasu Mr. S. Ananda- cumaraswamy Mr. P. Selvarajah	—	—	

21-5-41	Mr. P. C. Lewis	Impromptu debates— "Ceylon does not need the services of foreigners" "கலம் கற்பது வந்தியப் பேராயக்கண்டி"	Mr. P. Selvarajah Mr. S. Yoganathan Mr. K. Sathasivam	Mr. W. B. Allega- koen Mr. A. Thirunava- karanu	Mr. S. Yoga- nathan	Proposition
28-5-41	Mr. P. C. Lewis	Impromptu Speeches— "Nature has got more to teach than books" "The latest scientific deve- lopments" "கூட்டு" "The greatest problem con- fronting Ceylon today"	Mr. A. Thirunavak- arasu Mr. S. Yoganathan Mr. K. Sathasivam Mr. J. M. J. Vanni- thambiy	—	Mr. S. Yoga- nathan	Proposition
9-7-41	Mr. R. R. Scott	Prepared Speeches— "Russia at War" "A Just Peace" "Examinations are not a real test of one's intelli- gence" "Radio—Science's greatest benefit to mankind" "Heroes and Heroines of the modern battle front"	Mr. T. Machai Mr. Q. Ananda- navagan Mr. S. J. Jesudason Mr. C. Kandasamy Mr. P. Selvarajah	—	—	
30-7-41	Mr. C. Paruma- nathan	Impromptu Speeches— "The Drama" "Ceylon"	Mr. K. Devasagayam Mr. H. A. Jesudason	—	Mr. J. Pallaha- rajab Mr. S. J. Jesu- dason	
10-9-41	Mr. E. Q. A. Navaratnarajah	Election of office bearers	—	—	—	
17-9-41	Mr. K. Satha- sivam	Debate— "Indians should be given full rights of Cey- lonese citizenship"	Miss P. Somasundaram Mr. M. C. J. Hunt Mr. V. Subramaniam	Miss S. Kathiresam- pillai Mr. C. Selvarayan Mr. E. S. Navaratnaraja	—	Opposition Won
1-10-41	Mr. K. Satha- sivam	Debate— "All professions in Ceylon should be opened to women"	Miss. P. Kathiraychi Mr. H. A. Jesudason	Miss S. Namasi- vayam Mr. R. T. Thambiah	—	Opposition Won
29-10-41	Miss. P. Soma- sundaram	Tamil debate— "இலங்கை கயூரட்டிகள் பெறத் தகுதி பெற்றதா?"	Mr. K. Devasagayam Mr. K. Sathasivam	Mr. E. S. Devasagayam Mr. V. Subramaniam	—	Opposition Won

G. Mahenthiran, Hon. Secy.

I take this opportunity to thank our former secretary Mr. J. M. J. Vannithamby for the unerring and faithful service he has rendered to this Union. I also thank the assistant Secretary Mr. D. L. Gunasena without whose help I don't think I could have discharged my duties well. Also my thanks are to the members of this Union for their kind co-operation. One more word and I finish. May I wish 'good luck' to all future members of the Inter Union and also earnestly request them to build great traditions for this Union and maintain all the noble ones associated with the envied name of St. John's.

G. MAHENTHIRAN

Hony. Secy, I. U.

ST. JOHN'S COLLEGE SENIOR LITERARY DEBATING SOCIETY.

In presenting this report of our Society for the year 1941, I must offer a word of apology for not being in a position to make this as complete as it ought to be owing to the fact that I have been in office only for a short period. I have to get my material only from the minutes of the meetings we have held.

The S. J. C. L. A. completed its 50 years of successful activity at the end of last year and every body felt that a new lease of life under more extended bounds should be given to it. Since the membership too had considerably increased owing to the formation of the Post Matric and Intermediate classes it was decided at the beginning of the year to split up the Association into two. The students of the new classes formed a Union by themselves and the rest comprising the VI Form classes constituted themselves into the Senior Literary and Debating Society. On special occasions the two Associations met together—say when there was a lecture by somebody outside the College. Changes were made too with regard to the presidency. The Principal and Vice-Principal are no longer ex-officio president and vice-president respectively. They have become patrons of the Society, and the president and vice presidents are elected from the tutorial staff of the College.

From the point of view of this Society it is unfortunate that the Matric exam is held during the middle of the year. A number of our important members leave us with consequent disorganisation and disturbance. New office bearers have to be elected and before they have time fully to settle down to their duties the term is over. I believe this difficulty exists everywhere.

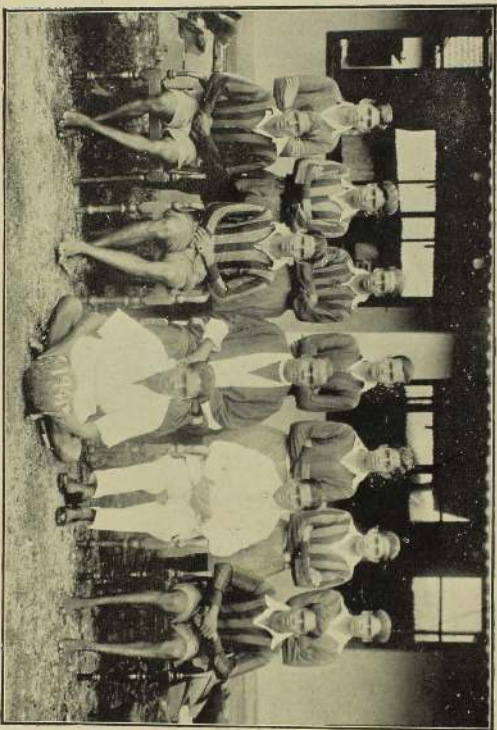
Owing to the nature of our new experiments we have not had a complete constitution. Probably owing to the fact mentioned above the privilege of Student Chairmanship has been withdrawn, we hope for the time being. It is hoped that this period of experiment will come to an end in due course and this Society will begin to work on a firm basis.

The programme of the year comprised of the usual Debates, both in English and Tamil, speeches both extempore, and prepared and Lectures. We had the pleasure of listening to Mr. K. C. Thuraiatnam and to Mr. M. Rajamanicam, the latter a visitor from India. In conclusion let me thank all those who have co-operated with me in carrying out my duties successfully.

P. NESADURAI

Hony. Secy, S.J.C.S.L. & D.S.

SOCCER TEAM 1941.



Standing:

W. J. Solomons, M. Thambithurai, J. I. Rajaratnam, G. G. vanden Driesen,
D. L. Gunesenai, M. Rajasingham, M. Ponnampalam.

Seated:

J. M. Rajaratnam, R. R. Scott (Capt.), Rev. J. T. Arulanantham, Mr. E. M. Ponnudurai,
A. Alphonsus.

On Ground: R. Brodie.

ST. JOHN'S COLLEGE BOARDERS' UNION.

The Boarders' Union, as regards the literary activities, held a large number of meetings despite the fact that sports activities were, to a considerable extent, a stumbling block in the path of progress of the Union. This year there were a large number of meetings and many of them were debates and speeches. A noteworthy speech was delivered by Dr. R. W. C. Thambiah entitled the "Training for citizenship".

To the boarders the last day of term was a red-letter day, when the terminal "rag" was celebrated with great ceremony. An important event of the "rag" was the "Inter-house ducking". That day memorable to all boarders was one of universal merriment and revelry, especially to those of Fleming House when they were chased all over the college compound by messerschmidt fighter planes fully armed with search-lights. At last the boarders gloriously retreated according to plan into the Fleming House air raid shelters; thus the night ended. In the whole the "rag" was a great success.

Before relinquishing my duties as Secretary, I thank all those who have co-operated with me in the discharge of my duties.

L. A. DE ZOYSA
Hon. Secretary.

THE REPORT OF THE S. C. M.—1941

Before I give you a report of the activities of this movement, I wish to point out here some of the changes which have taken place in the constitution and I am sure the change are for the better. The ex-officio presidency has now been done away with and we have an elected president, membership has been restricted and in fact the S. C. M. has been rejuvenated. When membership was restricted, we were glad to find the number of applicants for recruitment, on the increase. At the reformed meeting many problems were discussed. It was decided then that meetings should be thenceforth held once a fortnight and that the 'Report of the Kandy conference commission' should be carefully studied and discussed.

My report covers a period of nearly a year. During the early months of this year, we had with us many speakers, who addressed us on very vital and valuable subjects, and almost every one felt behind messages of inspiration. Two of the speakers were Mr. P. C. Gausson and Ven. J. A. R. Navaratnam.

* During the second term too, we had with us many speakers and also had discussion groups—where many thorny problems were discussed. But most important of all was the 'Students Week' organised by the Jaffna—Inter-Collegiate Christian Fellowship. For a whole week, we had Miss Barker to lecture to us in the mornings, and Miss Lee and Rev. Keeneman to lecture in the evenings. The meetings were well attended and the lectures were very inspiring.

For some time this term everything seemed silent and dull, but it was the silence that precedes revival for there has been infusion of new life into the movement and today we have regained much lost ground. The college Senior S. C. M. camp has been the most important event this term. Twenty three boys attended the camp at Arialai. We had with us Rev. Mr. Wood, the Chaplain of Trinity College, who was the leader. The main theme was

(Continued on page 55)

SYNOPSIS

Date	Chairman	Subject	Speakers	Remarks	Result
1-2-41	J. M. Rajaratnam	Impromptu Speeches	P. Sathianandan B. Vivekanandan R. Broodie, T. Suntherarajah E. L. S. Thamotheeram K. Devasagayam	D. R. Ambalavanar S. N. Nadarajah K. Devasagayam	
8-3-41	Mr. A. W. Rajasekaram	Sweet are the uses of Adversity	Proposition:- G. N. Philips, S. A. Handy K. Sathasivam Opposition:- D. Amirthanandan J. M. Rajaratnam R. R. Scott	S. N. Nadarajah	Proposition won by 15 votes
25-5-41	Mr. P. T. Mathai	Training for Citizenship	Dr. R. W. C. Thambiah	Chairman	
4-6-41	V. Namasivayagam	Germany is fighting for a noble cause	Proposition:- A. D. Vethakan, S. Nagendran, R. Broodie Opposition:- Jayam Joseph K. Sathasivam	J. I. Rajaratnam M. Ramachandran P. Sathivelu E. R. Rajaratnam	Proposition won by 13 votes
1-6-41	S. Nagendram	பெரியதொரு காலம் தொடங்கும்	Proposition:- K. Sathasivam V. Namasivayagam Opposition:- D. R. Amirthanandan P. Manikavasagar	R. Broodie J. I. Rajaratnam S. N. Nadarajah	Proposition won the day by 12 votes.
25-7-41	K. Devasagayam	Impromptu Speeches	D. Amirthanathan M. Ramachandran S. R. C. Thambiah V. Amarasingle R. Broodie T. P. Hensman	S. N. Nadarajah M. Arichandran D. Ambalavanar	
1-11-41	J. M. Rajaratnam	Impromptu Speeches	M. Ramachandran M. Arichandran A. D. Vethakan W. Robertson S. N. Nadarajah	R. Broodie K. Sathasivam Chairman	

'Prayer', and I should say that we had true joy in the camp this time. Mr. Gausson was also there with us and his presence inspired us and made the atmosphere lively. And this week-end (Nov. 2) comes our annual 'Fellowship Day' and social at the Women's Centre Marulhanamadam. I am sure that we will be well represented and that it will be a success as everything else has been.

I take this opportunity on behalf of the S. C. M., to thank the various speakers for their stimulating and thought provoking addresses; especially I thank the Misses Barker and Lee and Rev. Mr. Keuneman who kindly consented to spend a good part of their precious time with us during the 'Students' Week'. Our special thanks are due to Mr. Wood, who came all the way from Kandy to spend a week-end with us at Ariatalai.

Though our attendance is fairly large, yet I am sorry to say that many Christians are not sufficiently alive to their responsibilities. As such before I conclude I launch a strong appeal, which I address to all Christians at St. John's, that they should enrol themselves as members of the S. C. M. and do their bit for the movement. We are thankful to God for the many mercies He has bestowed on us in the past and we go forward with the strong conviction that His arm is ever with us.

We wish the members of the S. C. M. all the world over, and our readers a very happy X'mas and a glorious New Year.

D. S. GUNASENAN,
Hony. Secy. S. C. M.

ST. JOHN'S COLLEGE FARM CLUB.

As the period under review includes the time when a different Secretary and Committee were functioning, I will have to take upon myself the task of presenting a report for that time too.

To date, we have been able to indulge in only two of our proposed activities—farming and running a Tuck Shop. The first Annual General Meeting of the Club was held in the latter part of June when the balance sheet was adopted by the house and a dividend of forty eight per cent. was given to the shareholders. After a period of only eight months, to be able to give forty eight per cent. on the investment is indeed an excellent testimony to the wonderful work of the former officials of the club. 15 per-cent of the profits was also given away in charity.

The profits of the club were solely got from the Tuck Shop. It was a great success and I must thank the boys who co-operated with us by paying their bills promptly. Though the farm was not neglected yet it could not be made to pay with only a small plot of ground to work on. Tomatoes and brinjals were some of the first fruits of the Farm. Many other vegetables were planted but unfortunately they were destroyed by insects.

For the second year, to be frank, I have no record of work to present. We have no building at present to house the Tuck Shop and consequently that feature has had to be suspended for the time being. The dairy seems to be even now in the distant future. Time and again when the question of the purchase of a cow is taken up, unforeseen difficulties pre-

sent themselves and that feature too has had to be suspended. But the farm is going on with its laudable-work under the keen eye of that agri-horticulturist Mr. G. D. Hoover. But even now the problem that confronts that eminent authority is the difficulty of getting boys to work. In this connection, I would earnestly appeal to boys to co-operate with us and make the farm section a living success.

We hope to do something definite sometime next term when a building will be provided for the Tuck Shop.

Finally, I heartily thank all those who have rendered me the utmost co-operation.

K. RANGANATHAN
General Secy.

Our Diary, 1941

BY J. T. S.

- Jan'y. 8. Mr. P. C. Gausson M. A. (Oxon.), the new Vice-Principal, who arrived in Jaffna on December 16, 1940, makes his first official appearance at College at the opening of the First Term.
- May 30. Miss Nora Cecilia Twynam daughter of the late Sir William Twynam passes away.
- June 5. Mr. Eddy Asirwatham addresses the Assembly.
- " 11. Mr. A. J. R. Vethavanam, Div. Inspector of Schools, addresses the Assembly.
- " 12. King's Birthday—Holiday.
- " 13. Observed as Remembrance Day of the late Rev. H. Peto being the 1st anniversary of his death.
- " 16, 17 & 18. Miss M. Barker addresses the Assembly in connection with the Evangelical week observed by the S. C. M.
- " 16. Mr. S. G. De Zoysa, Superintendent of Police N. P. addresses in the Hall on "Crime and the Police."
- " 20. The Principal announces the appointment of Rev. J. A. R. Navaratnam as the Archdeacon of Jaffna.
- " 21. Annual Inter-House Sports. Patron M. Prasad Esq., Government Agent N. P. Champions Thompson House in succession for the 4th year.
- " " 7-10 a. m. Shifting of the Evarts. House Boarders to Thompson House the newly built Dormitory. Thanksgiving and prayers were offered by the Principal and the Vice-Principal.
- July 15. Miss M. E. vanden Driesen was appointed Supervisor of Lower School.
- " 25. Prize Day. Laying the Foundation Stone of New Laboratories. Laid by Dr. Ivor Jennings.
- " 26. O. B. A. Day.
- " 30. Health Week. Address in the hall by Miss Y. Muttiah on "Defects in Diet."
- " " The Divisional Inspector of Schools and Dr. K. Kannagaratnam visit School and inspect the Health Dept. of the School.

- Aug. 2. Inter-Collegiate Sports.
 „ 10. Opening of the New Dining Hall by Mrs. S. S. Somasunderam. Dedication prayer was offered by Rev. Canon S. S. Somasunderam.
 „ 11. Term Examination begins.
 „ 15. College closes for holidays.
 Sept. 8. College re-opens.
 „ 25. Mr. J. Ratnanayagam joins the Office Clerical Staff.
 Oct. 1. Mr. Henry Gunawardna joins the Tutorial Staff.
 „ 4. Football. S. J. C. Vs. Parameshwara College. Won 4 goals to nil.
 „ 18. „ S. J. C. Vs. Hartley College. Won 3 goals to 2.
 „ 25. „ S. J. C. Vs. Manipay Hindu College. Won 5 goals to nil.
 Nov. 5. „ S. J. C. 2nd Eleven Vs. Hartley College 2nd Eleven. Won 4 goals to 2.
 „ 15. „ S. J. C. Vs. Chidhambara Vidyalyaya. Won 8 goals to 1.
 „ 12. „ S. J. C. Second Eleven Vs. Skanda Varodhya College 2nd Eleven Won 4 goals to 1.
 „ 25. „ S. J. C. Vs. Skanda Varodhaya College. Won 2 goals to nil.
 Dec. 3. Promotion Examinations begin.
 „ 6. St. John's Vs. Winners of A Group.—Jaffna Hindu College. Lost 7 goals to 1.
 St. John's Vs. Jaffna Hindu—IInd Eleven Finalists.—Won 4 goals to 1.
 „ 8. Christmas Holidays.
 „ 27. St. John's Day

EXAMINATION RESULTS

LONDON MATRICULATION

Jan. 1941

- | | |
|----------------------|-------------------------|
| 1. Herat L. B. | 8. Paranirupasingham S. |
| 2. Jesudason S. J. | 9. Rajanayagam A. D. |
| 3. Kanagaratnam K. | 10. Sathasivam K. |
| 4. Kanagaratnam M. | 11. Thevasahayam E. S. |
| 5. Karunakaram M. | 12. Vaitheeswarar A. |
| 6. Kunanayagam J. R. | 13. Vannithamby J. J. |
| 7. Paramananthan V. | 14. Velauthar S. |

CAMB. SENIOR 1940

- | | |
|-----------------|---------------------|
| 1. Chacko T. | 3. Pushparasa M. S. |
| 2. Kandasamy C. | 4. Thomas M. |

ACKNOWLEDGMENT

The Editor acknowledges with thanks the Magazines sent to him during the year.



Printed by B. Santiagoopillai
 at St. Joseph's Catholic Press, Jaffna 899-41.

