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THE CHRISTMAS QUEST

The shepherds and the angels saw the star, then set out for Bethlehem. As soon as they had seen, they began to seek. Their vision was followed by a quest. The picture put before us in the Gospels is that of men who went eagerly on their way expecting to find something wonderful. They went with the knightly spirit of a Sir Galahad seeking the Sacred Cup.

Our Christmas should have a place for this same spirit. It should run through our greetings, our giving, our songs, our services, our family gatherings. Our visions may not be of angels and stars, like those who come from the Judean hills and the waters of Babylon, but our quest is the same as theirs; for Peace on Earth, Good-will to Men, and the Christ.

"Seek peace and pursue it." No longer content to dwell in an atmosphere of hatred and enmity, of misunderstanding and envy, of cynicism and mistrust, we are to set out on the pursuit of peace. We must call out all our reserves and throw them into the fight striving 'as much as in us lieth to live at peace with all men.'

"Be ye kind one to another". As the Lord and Master of mankind had his heart filled with compassion for man, and gave the gentle healing touch of the kind word and kind deed, we are to seek to have that same grace. This great and good thing, "Good-will towards men", must be set before us as a thing to be attained.

And then most of all, we must seek the Christ. The quest for peace and good-will may be only fatuous without the quest for the one through whom peace and good-will come. There would have been no first Christmas without the Christ, so there can be no subsequent Christmas without him. The twenty-fifth of December may be set apart as a holiday and people may in some way observe it, but it will not be Christmas without him. There was no first Christmas to many even in the inn whose stable sheltered Mary and the Babe; so there is no Christmas this year for many who dwell near where he may be found. For those who seek him, the day is truly Christmas with peace and good-will.

We look with anxious hearts to the men who at this time are at Versailles conferring with regard to the terms of peace. We have great hope of that meeting and those to follow it. We hope that
by the mobilizing of the best in
the brain and heart of the na-
tions they may be able to draw
up a programme by which peace
may come and endure. We hope
they will be able to save the world
from the horror, brutality and de-
bauchery of further war. We long
for them to do more than this
and to establish a League of Na-
tions, a Federation of the World,
a Brotherhood of Men, that shall
lead nations to dwell together in
good will without the selfish striv-
ings for supremacy in trade and
power. We pray that there may
be among them a spirit of good-will
and that they may be guided by
an unseen hand so that this shall
truly be a Peace of God. How can
we hope they will succeed in such
a great endeavor, unless in all
they try to know the spirit of the
Christ and follow their visions un-
til they lead to the King of Kings?

PEACE

Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

The warrior’s name would be a name abhorred,
And every nation, that should lift again
Its hand against a brother, on its forehead,
Would wear for evermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, “Peace”!

Peace! and no longer from its brazen portals,
The blast of War’s great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

From Longfellow’s “Arsenal.”
THE MONTESSORI METHOD

By S. M. THAVAYHASAN M. A. L. T.

Dr. Maria Montessori has the unique distinction of being the first woman to work out and inaugurate an original educational scheme—original at least in its systematic wholeness and practical application. Her contribution to pedagogy belongs to the department of kindergarten.

Montessori departs very little from Froebel in the aims of kindergarten, but propounds a method of attaining this end—almost revolutionary at first sight—in following which the teacher is no more an ever-present, dominating force, but only a silent force, a force nevertheless. Montessori looks upon life "as a superb goddess, ever advancing to new conquests." Conquests are possible only to those who can have liberty of thought and action. Montessori method is then the method of liberty—complete liberty to the child-mind to unfold itself in its native, rational way. "Education is to guide activity, not to repress it." The teacher's task, therefore, is "to nourish and assist, to watch, encourage, guide, induce, rather than to interfere, prescribe, or restrict."
The Montessori teacher does not teach children in groups; the Montessori pupil goes about as he pleases, so long as he does not do any harm.

Let us go to a "children's-house" in Rome—that is the popular name for kindergarten, children's garden, so called because children, according to this method, are to be much in the open air, and each to cultivate a little garden; also, kindergarten, taken figuratively, stands for institutions, enclosures in which young human plants are nurtured—directed by one of the most loyal pupils of Dr. Montessori, and we are sure to be struck by the discipline of the children. There are forty little beings, whose age ranges from 3 to 7, each intent on his own work. One is going through one of the exercises of the senses, one is doing an arithmetical exercise, one is handling the letters, one is drawing, one is fastening and unfastening the pieces of cloth on one of the little wooden frames, still another is dusting. Some are seated at the tables, some on rugs on the floor. There are muffled sounds of objects lightly moved about, of children tip-toeing. Once in a while comes a cry of joy only partly repressed: 'Teacher, Teacher,' an eager call, 'Look! See what I've done.' But, as a rule there is entire absorption in the work in hand!

The teacher quietly moves about, going to any child who calls her, supervising the work in such a way that one who needs finds her at his elbow, and whoever does not need her is not reminded of her presence. The children are not pupils there, but "judges in deliberation," sometimes spending hours in entire silence.

No quarrels arise over the possession of an object. If one accomplishes something specially fine, that becomes the subject of admiration and joy to those who would notice it. The little "tot" of three works peacefully besides the boy
of seven, as though he is satisfied with his height, and the boy's stature, physical as well as mental, is no concern for him.

The teacher wishes the whole assembly to do something—which means leaving the work which interests them very much—and she only speaks a word in a low tone or makes a gesture, and they are all attention, eager to listen and anxious to obey. Sometimes the teacher writes an order on the blackboard. How joyously is it obeyed! The children obey not only their teacher but even a visitor with obliging cheerfulness.

Watch another spectacle! Little four-year-old waiters take the knives, forks, and spoons and distribute them to different places; they carry trays, each containing five water-glasses, and finally they go from table to table carrying a deep vessel full of hot soup. These waiters do their work so assiduously that every thing is perfectly attended to at the table. No child is forced to ask for more soup or to announce that he has finished. Who can measure the capacity of four-year old children to break whatever they touch? It is no wonder, then, that spectators at this banquet of little ones have been moved to tears.

Discipline how extraordinary for the age of children—not obtained by commands, by sermonisings, by punishments, by threats, or by rewards, but due to a miracle occurring in the inner life of the child! The oldtime teacher considered a pupil disciplined, only when he had been rendered as artificially silent as a mute and as immovable as a paralytic. Is it individual annihilated or disciplined? Today we call an individual disciplined who can be master of himself, and can regulate his conduct in following some rule of life.

The first correct idea of discipline comes through work. No man learns self-discipline "through hearing another man speak." The phenomenon of discipline needs as preparation a series of complete actions such as are presupposed in the genuine application of a really educative method." The purposes of discipline are achieved not by attacking the mistake and fighting it, but by developing activity in spontaneous work. Now, activity is natural to tender age and individuality asserts itself in its fullest splendour then, and we must religiously respect these first indications of individuality. Therefore work ought not to be arbitrarily offered, and the Montessori method shows its efficacy here by offering such work as a human being instinctively desires to do, "work towards which the latent tendencies of life naturally turn, or toward which the individual step by step ascends." In the "children's house," beginners sometimes leave their places to quarrel, to fight, or to overturn the various blocks and toys, and then there are those who set out to fulfil a definite and determined act—moving a chair to some particular spot and sitting down on it, moving one of the unused tables and arranging upon it the game they wish to play. Lack of control shown by a baby ought to be explained as a lack of muscular discipline. Did we ever ask ourselves why a child throws him-
The Montessori Method

self down, makes queer gestures, and cries? It is nothing but an attempt at co-ordination of movement. So then while a child is in action, he responds to nature, and actions directed to an end have no longer the appearance of disorder but of work.” This is discipline which represents an end to be attained by means of a number of conquests. But conquests of this nature were denied to many children, taught by the old-school methods, which believed in “breaking” the child’s will, surrendering it to the will of others. It we are men to-day with a will of our own, with a capacity for initiative and creative efforts, it is not because of the educational discipline that we received, but in spite of it. Here is an illustration of how the child is unwillingly persecuted by adults so that he may not develop his resources, nay, develop his will. Once in the public park in Rome there was a baby of a year and a half old, a beautiful smiling child, the very picture of health, working away at filling a little pail by shovelling gravel into it. Beside him there was a smartly-dressed young woman, his affectionate nurse, who would do anything to make him comfortable and happy. It was time to go home; and the nurse was patiently exhorting the baby to leave his work so that she might put him into the baby-carriage. The little fellow paid no attention to her and was at his joyous task, and the nurse then filled the pail with gravel and put the baby and the pail into the carriage, evidently glowing with the conviction that she had given the child what he wanted. But there were loud cries and expressions of regret against the violence done to him. The little fellow was not much interested in the stuff, with which he filled the pail; he wished rather to go through the motions necessary to fill it—muscular exercise tending to muscular co-ordination was the object of his longing, in answer to the demand of his vigorous, growing organism. If the boy had filled his pail, he would probably have emptied it out in order to keep on filling it up again until his inner soul was satisfied. Work towards this satisfaction made his face beam with joy, spiritual joy. Exercise and sunshine were the rays of light ministering to his splendid life.

Everytime a child struggles in vain to attain his desire and protests by weeping over the failure of his desperate efforts, he is wasting nervous force. He is wrongly called “naughty”, and when the adult will suppresses the immature will, we feel there is rest for the child—which is altogether a mistaken notion. To act in obedience to the hidden precepts of nature—that is rest. When a child is engaged in intelligent actions which give him real satisfaction, a feeling of just pride possesses him that he has overcome himself, and gone beyond the frontiers formerly set up as insurmountable. There is then real “multiplication of nervous energy. The spirit aids the body in its growth; the heart, the nerves, and the muscles are helped in their evolution by the activity of the spirit, since the upward path for soul and body is one and the same.”
Among Hindus it is the parents that arrange marriages; the young people have to submit to their decision. One important consideration in arriving at this decision is caste. Besides the main divisions of castes, among the vellalas there are minor gradations. They say that a bride of a high grade should not be given in marriage to a man of a lower grade; but a man of high family may marry a woman of a slightly lower grade. The reason for this is that the man is the chief of his family and it is after his name that the family is known. Although the bride is of a slightly lower grade than the bridegroom, if she be one who could bring with her a handsome dowry, the bridegroom’s party usually does not refuse such a marriage. And similarly although the bridegroom is of a lower grade than the bride, if he is a man of money and of some education, the bride’s party does not hold back from such an alliance, as money has the power to rectify all shortcomings in caste. If the two parties are satisfied, the parents consult the horoscope of the bride and the bridegroom with the help of an astrologer, who ascertains whether the positions of the stars under which the pair were born are favourable to an alliance. If the stars of the bride and bridegroom are found to be agreeable to each other, the couple would lead a good, happy, and successful life, and good fortune would come to the bride’s and bridegroom’s parents. But if the stars are in conflict, the verdict is that the marriage should not take place, since bad fortune or early death to one or both would result. The stars being favourable, the tug-of-war about dowry begins. The relations of the bridegroom try to screw out as much as possible from the bride’s parents, while the latter do their best to keep the former within moderate limits. The dowry negotiations are so difficult and protracted, that there is a saying that seven pairs of sandals have to be worn out in walking to and fro before a settlement can be arrived at.

These preliminaries having been settled, an auspicious day is fixed for the notice of marriage. That day the bridegroom goes to the bride’s house with his close relations and there gives to the bride—not personally of course—a silk saree called the first koorai (wedding garment), a mirror, and a comb. The bride in turn presents him with a suit of clothes, a shawl and a verty cloth. This is called somansodu.

On another auspicious day the melting of gold takes place at the house of the bridegroom. The bride’s father with some of his male relations goes to the bridegroom’s house to witness the ceremony. Hindus are very particular in sending an odd number of people on such occasions. The goldsmith melts a sovereign which is to be the bride’s thali, or marriage symbol. Here let me say, that the prohibition of the melting of gold coins by the Government involves great hardship to the poor bride and bridegroom.
When the gold melts, the goldsmith notices the shape into which the melted gold forms itself. If it forms an angular shape, it is a bad sign for the couple; if it forms a round and smooth shape, their wedded life would be smooth and pleasant. In addition to this function, they plant a branch of the murungai tree in some part of the compound which they look after carefully. After everything is over, the bride's party dines there. This item of programme, sometimes produces quarrels due to precedence and caste considerations.

Next comes the wedding day. A month in advance, the relations and friends of the parties begin to make preparations, erecting pandals in their respective places, inviting all neighbours, relations and friends. The invitation is given by two persons, a male and a female, accompanied sometimes by a person of the Kovia caste, if the party has any such dependents. If the invitation is given by a male person only, women will not attend the wedding. The barber and dhoby are specially invited. The persons that invite these take with them betel and arecanut and inform them when their services will be required. The father and mother of the bride go to the bridegroom's house to invite his parents for the wedding. If these parents, especially the mother, dine there that day, they would avoid many troubles that usually take place on the wedding day about dining. Sometimes the parents eat at the bridegroom's house, and sometimes they refuse to eat.

On the wedding day, at the auspicious time fixed, the barber crops the hair of the bridegroom and takes him to the well for a bath, invoking blessings on him. The bridegroom bathes applying the aruku grass and milk on his head and returns being blessed on his way back. Then an influential and elderly person among his relations puts on earrings on the ears of the young man as a symbol of his entering the married state.

Then the sister of the bridegroom, and sometimes his mother, goes to the house of the bride, and applies milk and aruku grass on her head and makes her bathe. At this time the barbers and dhobies chant their blessings. The sister-in-law does this, because in this way she wants to make the bride, who has to live with her for a period of time, feel that she would be kind and good to her. The bride and bridegroom apply the aruku grass, because it is this grass that once satisfied the hunger of Pillaiyar, when the food prepared for thousands of people was not enough for him. They say that this grass is loved much by Pillaiyar whom all people must worship when they set about a new undertaking if they want to be successful. Besides this, aruku and milk indicate long life.

The bridegroom waits for the arrival of his bestman who is usually the younger brother of the bride. The bestman is sent so that he may take the bridegroom to the bride's house. Then the bridegroom puts on his marriage costume, which is a turban with a tuft, and a long tunic coat with a silk shawl worn as a sash over it. He then sets out in procession with music towards the house of the bride, accompanied by the bestman, his father, brothers, sisters, relations and friends.

As soon as the bridegroom reaches the gate of the bride's house, the bestman welcomes him by pouring water on his feet to indicate his profound respect to his brother-in-law. Now-a-days some bridegrooms wear shoes and then the water has to be poured on the ground. The bridegroom in return presents him with a ring to show his affection to him. From that time onward, the brother-in-law becomes, next to his wife, his most trusted friend and relation. The man is expected to value this and to attach himself to the brother-in-law even more than to his own brother. They say that pearl divers, when they plunge deep into the ocean and search for oysters, entrust their lives to their brothers-in-law by asking them to be in charge of the signal rope. Thus the bestman is expected to become really the best man of his life.

Then the bridegroom enters the beautiful pandal splendidly illuminated and takes his seat in a magnificent dais spread with carpet, facing either the east or the north.
Then the guru brings in dried twigs of various trees, ghee and gingelly and raises fire in front of the bridegroom pronouncing Sanskrit manthirams. Then the bride is brought in and is seated at the right hand side of the groom. After kindling the fire, pouring ghee on it and pronouncing manthirams, he proclaims in Sanskrit the genealogy of the bride and the bridegroom for a number of generations and announces that they are married. Then the parents of the bride hand over their daughter to the bridegroom. Then the bridegroom sends round the thali to be blest, and those present put both their hands on the tray containing the thali as a sign of their blessing. He then puts it on the neck of his bride, and in return the bride garlands him. All these things are done in front of the fire, because fire is considered the chief witness of the solemn and serious function. Then the bride retires and puts on the kurai or the wedding garment, given by the bridegroom, and returning, performs the following ceremonies by which she shows how chaste, true and loving she would to be her husband. First she goes along with her husband and brother round the fire thrice, stepping thrice on the grindstone that is placed on their way. This has a meaning. In ancient times there was a certain Rishi who had a wife called Akalikai. She proved unfaithful to him. The Rishi unable to bear it, cursed her and she became a grindstone. So brides spurn in disdain this stone and thus show to their bridegrooms that they would never behave like Ahalkai. Again, the priest takes the couple out and shows to them two stars in the Great Bear. The funniest part in this performance sometimes is that the priest shows these stars, sometimes is that the priest shows to them the stars even in cloudy nights, when no stars can be seen. This ceremony also has a meaning. These two stars are called by the Hindus Vathishdar and Arunthathai. Vathishdar, a rishi, and Arunthathi, his wife, are noted in the Hindu mythology for their ideal love to each other. By showing these stars, the new couple is reminded of this ideal husband and wife, so that they may also lead such a life. Then the priest drops a ring into a basin full of water and asks the couple to find it out. While competing with her husband, the bride is compelled to remove her veil and expose her beauty to the bridegroom, who in many instances sees her for the first time in his life. Then the couple enter a room, where the wife serves the husband rice and curry prepared in a new pot. He eats three handfuls and gives to his wife the same quantity. This ceremony is called Poothakalam. Then they come out and rest themselves in the wedding dais in the pandal. While they are seated like this as husband and wife, their relations go and bless them by throwing rice over them. The first one to do it is the most influential and elderly man of their relations. Then an exorcising ceremony called Alaththi is gone through. This is meant to remove all bad effects of evil eyes set on the bride and bridegroom. This is sometimes done by dancing girls, but usually by the bridegroom's sister and other female relations.

After all these ceremonies are over, the relations of the bride and the bridegroom dine together. This sometimes causes quarrels due to caste considerations. Then they march in procession to the bridegroom's house where the bride's mother-in-law waits to welcome her son's wife. On the way, the wedding procession halts at the gates of their various relations and friends. They place brass pots full of water, and on the top of the pot is placed a coconut with mango-leaves round it. Then they repeat the ceremony called Alaththi referred to above. The whole ceremony is called Nirai-kudam (full vessel.) This indicates that the relations and friends of the couple pray for full blessings in their life.

Having reached their home, the bride and bridegroom entertain their guests and relations by giving them a good dinner. For three days, friends and relations visit the bridegroom and the bride, the most important visits being made by the parents, brothers and sisters of the bride, who go accompanied by a large number of neighbours, relations and friends. On the fourth day, the couple return to the bride's residence. This usually ends the festivities.
CHRIST IN FLANDERS

We had forgotten You, or very nearly—
You did not seem to touch us very nearly—
Of course we thought about You now and then;
Especially in any time of trouble—
We knew that You were good in time of trouble—
But we are very ordinary men.

And there were always other things to think of—
There's lots of things a man has got to think of—
His work, his home, his pleasure, and his wife;
And so we only thought of You on Sunday—
Sometimes, perhaps, not even on a Sunday—
Because there's always lots to fill one's life.

And, all the while, in street or lane or byway—
In country lane, in city street, or byway—
You walked among us, and we did not see Your feet were bleeding as You walked our pavements—
How did we miss Your Footprints on our pavements?—
Can there be other folk as blind as we?

Now we remember; over here in Flanders—
(It is n't strange to think of You in Flanders)—
This hideous warfare seems to make things clear,
We never thought about You much in England—
But now that we are far away from England—
We have no doubts, we know that You are here.

You helped us pass the jest along the trenches—
Where, in cold blood, we waited in the trenches—
You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness—
We're glad to think You understand our weakness—
Somehow it seems to help us not to whine.

We think about you kneeling in the Garden—
Ah ! God! the agony of that dread Garden—
We know You prayed for us upon the Cross.
If anything could make us glad to bear it—
'Twould be the knowledge that you willed to bear it—
Pain—death—the uttermost of human loss.

Though we forgot You—You will not forget us—
We feel so sure that You will not forget us—
But stay with us until this dream is past.
And so we ask for courage, strength, and pardon—
Especially, I think, we ask for pardon—
And that You'll stand beside us to the last.

—L. W. in the Spectator.
The part which America has played in the great war has, as might be expected from her late entry into it, been small in comparison with that of Great Britain or France. The roll of killed brings this home to us; they lost over half a million each, while she lost only half a hundred thousand. In the matter of the expenditure of money, the disparity must also be very great, though the rich Republic has poured out money without stint since she entered the conflict. As a necessary consequence, the suffering her people have borne bears no relation to that of her allies. It is gratifying to see how little disposition there is on the part of the leaders and people of those who have borne the burden and heat of the day to belittle what has been done by the men who came later in the day across the Atlantic. Their coming was most enthusiastically welcomed and their service has been ungrudgingly praised. As there has been only a small amount of odious comparison, we may rejoice in pointing out the service each has rendered.

Though not engaged in the struggle during the first thirty-two months, the United States was keeping her factories busy turning out needed supplies; her graneries were pouring their streams across the ocean, and her financiers were responding to the cry of need from the Allies. Then there were the many organizations, the Red Cross, the Y. M. C. A., etc., which were pouring out their men, money and food into Europe. The work of Hoover in Belgium is itself a monumental one which saved that country from suffering and even greater tragedy; the work of the doctors who went to Servia, though not so well known or identified with one man, is perhaps equally worthy of mention. It is difficult to understand, in fact, how without this service the Allies could have been so strong as they were.

Since entering the war, all the activities carried before it for the alleviation of human suffering have been quickened, and the country has been submitting to restrictions on the breakfast table, having wheatless days, meatless days, even heatless days that they might supply or help supply ships with coal and Frenchmen and Englishmen with bread. They have been sending doctors and nurses in as large numbers as possible and materials for erecting hospitals, not only for their own injured and sick but the injured and sick of the Allies.

In the line of fighting they arrived in time, if none too early, to help turn back the Germans from Paris. The British Premier has most cordially acknowledged that when he sent the urgent call to America she responded and poured troops across as fast as ships could carry them. Lord Reading speaking to the men of America in France, said, "When the history of this war comes to be written I am sure that it will be said
that when the American troops began to pour into France by the hundreds of thousands and to take a part in the great struggle a change came in the situation; that when liberty came nearer with every advancing movement of our troops.” Those were days when the people of the States held their breath for fear their boys would not arrive in time, and how they felt when it was known that they were there, is shown by the words of President Wilson in his address to Congress just before leaving for Europe. He said, “What we all thank God for with the deepest gratitude is that our men went in force into the line of battle just at the critical moment when the whole fate of the world seemed to hang in the balance, and threw their fresh strength into the ranks of freedom in time to turn the whole tide and sweep of the fateful struggles and turn it, once for all, so that henceforth it was, “Back! Back! Back!” for their enemies; always “Back,” never again “Forward.” Their contribution was more than simply their numbers and their fighting strength; they counted not simply in the spot where they were engaged in battle, but all along the line. A British officer has written that “their coming made all the difference in the world with our poor fellows’ outlook in France”: there was an inspiration not simply from the fact that fresh troops had come, but that they had come as those who had seen that the cause was a just and noble one for which any man might well glory to give his life. Evidently they entered with a will into the fighting and, had the war continued, might have been expected to have sent Lloyd George many doses of the physic which he reported so good for him when he learned of the driving of the enemy from St. Mihiel salient in double quick time by General Pershing and his men.

In the years to come, along with the service of the American army in the field of battle, there must go the service of the American President in the field of thinking out and stating the thing for which the Allies were fighting: the terms upon which peace could be made, and the thing necessary for the world to dwell in peace hereafter. Mr. Asquith has said, “Probably the world owes its greatest debt to President Wilson for helping men whose vision has been blurred and blinded by the smoke of the battlefield to lift up their eyes and to look through it and beyond it.” His position gave Mr. Wilson the opportunity to do this easier than any other, and it is gratifying to all to realize that he rose to the great height demanded by the occasion. There have been days when the whole world waited for a word from his lips and now it is ringing with praise for him because he said the right word; when a false word would have meant disaster, he spoke the word of one who had malice towards none and charity for all, but firmness in the right as God gave him to see the right, the word that gave new courage
to the men with whom he was fighting and took the heart out of the enemy; the word that perhaps, if we may trust the words of a German leader, has opened the eyes of some Germans to the folly of their philosophy, and led them to repent of their cruelty. What the people 'Over There' (as the American soldiers call France) think of the work of Mr. Wilson is shown in a letter of a Y. M. C. A. Secretary, who writing home said, "President Wilson is recognized more than you people at home can realize: they hang on his every utterance." May we not hope that in his conferences with the leaders of Europe, he the worthy representative of this great people, may be able to render to the world a still more distinguished service than in the past. It was reported to London by the British Premier that the Americans put the case so strong for a Generalissimo that they had to appoint one; may it not be that they will help put the case so strong for a real League of Nations, a permanent Generalissimo in the field of International relationships, that it will have to be carried through.

Two things have come from this war that should be a big step towards this same League of Nations. These two things are a closer union between America and France, and America and Britain than ever before. The memorable words of General Pershing at the tomb of the Frenchman whose name is enshrined in every true heart of America, "Here we are Lafayette," were an expression of the pent up feeling of gratitude felt by his countrymen, and such a reporting for duty to help that Republic in its hour of need cannot but knit even closer together those whose ties of friendship were already strong. The unprecedented action of the people of the United States who, thirty million strong, assembled in their churches and other public places to give formal thanks to the British navy for safely transporting their sons across the perilous waters of the submarine infested Atlantic, cannot but bind us with a new cord to those with whom we are closest of kin and with whom we must share the major part of the great tasks of Christian civilization in the days to come.
—Now that the war is over, we are led to make the venture of making a little enlargement in the Miscellany and trust this will add to its usefulness and the cordiality of its reception in the many homes of our Old Boys throughout India, the Straits, and Ceylon. We also believe, if necessity demands, an increase in yearly subscription will not chill its reception.

—The appeal sent out in the last Miscellany met with some response. Did you respond? Did you get the idea that we are starting an Alumni Fund to which everyone is asked to contribute, annually, and that we want it to reach Rs. 25,000 by the Jubilee year 1922? Now that the war is over, you can contribute: do it now.

—How much will this war have to answer for! The other day a boy handed in an essay on "The Island of Karadive", in which he said that the light-house on that island was the second largest in Ceylon, and added that it would have been the largest had it not been for the war. What a power the war has had to stunt the growth of things! Among these must be included the new Hunt Building. This structure was to have been completed at the opening of this year, 1918, and it is not done yet. It has however at last attained unto its full stature, for the tile roof is now on: its internal anatomy is not complete, for it lacks a diaphragm; steel beams could not be obtained for the upper floor, so it still lacks that. The lower floor was occupied by the boys for a dormitory at about the time they were signing the armistice in France. It makes a splendid place for them to sleep, clean and airy. Those who have the picture of the quadrangle as it was with the kadjan covered rows would be surprised at the transformation that has been wrought by the supplanting of these by the new Class Room row along the Karadive road and the new Laboratory and Dormitory along the lane perpendicular to the row of clas##
Four of our boys passed the L. M. examination this year; one in the first division. One of these has entered the Medical College, Colombo, where he will be joined by another: the remaining two may continue work here. Five passed the Senior Certificate, and seven the Junior. This year we are sending in eleven in each class. Our results though encouraging are not such as to lead us to rest on our laurels, and we strive for better things in days to come.

We have just welcomed to our staff Mr. J. P. Chelliah, a graduate of the Government Training College, who has for the past three years been teaching in the Drieberg English School at Chavagachcheri. We believe this is a distinct gain, but while gaining one who has been at the Training College, we are losing one who is to go there. Mr. J. C. Amerasingham b.a. after two years of good faithful service here, is to leave us for a year's study in Colombo. He is to be congratulated upon having received a scholarship, thus gaining the opportunity to better qualify himself as a teacher.

The Spanish Influenza, Bombay Fever, Grippe or Pandemic, has had its run with us: very few students escaped in spite of endeavours to stop its spread and many teachers were its victims, some twice. Three of our boys had the fever followed by pneumonia and expired: Kandiah of the Second Form, Krishnapillay of the First Form, and Sathasivam of the Junior Class. The school was closed for one week and our ranks were sadly decimated for many weeks and the effects are seen even yet.

In the midst of the epidemic came the annual Inspection with visits from Mr. Wicks, Mr. Leetham, Mr. Vanderwall, Mr. Ponniah and Miss Milne, the Drawing Inspectress. Their work was thoroughly done and occupied our attention for some two weeks.

Our boys had their part in celebrating the signing of the armistice concluding the war. Besides meetings here, they marched to Jaffna town on the day of the big celebration on the esplanade and did their part with band and flags and cheers with the thousands of boys and girls assembled with them. Much has been done to leave upon all an impression of the momentous significance of these days.

We had a change in our Sunday programme in the middle of November when the severe storm struck Jaffna. The twenty-five inches of rain falling at the rate of more than an inch an hour was too much for our roofs, as the heavy downpour was accompanied by a strong wind that not only blew the rain through all cracks but blew off many tiles, and the dormitories were made untenable and Ottley Hall was requisitioned for that purpose. The regular services in the church were omitted and prayer meetings were held for the boys. On Dec. 9 there was another interruption in our usual programme of an evening service on account of a union service at the Uduvil Church, to which Jaffna College was invited. A number of the students attended. A special feature of the service was the singing of Christmas songs by the girls and Miss Hacker.

The College buildings are to be put to use during our Christmas vacation for a 'retreat'. The laymen of our churches are to gather here for the discussion of the church life and the mobilization of its forces for more efficient service.

We rejoice that our boys are being led one by one into the Great Shepherd's fold and into the fellowship of the disciples of the Master.

IN MEMORIAM

The College was much saddened by the news one Sunday morning in early October that P. Sathasavam of the Junior class had been called into the other world. The prevailing influenza with resulting double pneumonia were the cause of his death. We all knew him as one loyal to his school, brilliant and devoted in his studies, and transparently upright in his character. His going was a distinct loss to his class and his school as well as to his home. Steps have been taken to perpetuate his memory through a prize fund.
THE ALUMNI

By C. H. Cooke

The Alumni Day.

The fifth Alumni Day of Jaffna College was celebrated on July 20th. There was a very large attendance of "Old Boys" and friends of the College. The Principal and Mrs. Bicknell were "At Home" in their bungalow from 4-4.30 P.M.

When the "At Home" was over, the annual meeting of the Alumni Association and the unveiling ceremony of the portrait of the late Mr. Samuel Hensman took place in the Ottley Hall. Miss Hastings unveiled the portrait and made an interesting speech. Mr. T. H. Crossette and Rev. S. Eliatamby also spoke in appreciation of the work and worth of Mr. Hensman. The Annual Dinner was then served on the tastefully decorated verandah of the College house. The following toasts were proposed: The King,—the Principal; College,—Rev. Bullough; Reply,—the Principal; "Old Boys."—Mr. A. Ward; Reply—Mr. W. A. Clough.

The office bearers for the current year were elected as follows:

President: Rev. J. Bicknell
Vice-Presidents: The Hon. Mr. K. Balasingham and Mr. A. Abraham
Secretary: Mr. C. H. Cooke
Treasurer: Mr. S. M. Thevathasan
Auditors:—Messrs. P. Vytilingam and A. I. Suppramaniam.

Executive Committee: the above officers with Rev. J. K. Sinnatamby and Mr. S. R. Rasaratnam.

Hitchcock Prize Fund.

Toward this Fund was voted asum of Rs.33 which brings up the total to Rs. 150. It is proposed to complete it by adding another Rs. 100.

Next Alumni Day. The next Alumni Day will be held on June 3, 1919. Any suggestions with regard to the programme will be gladly received. The membership fee was raised to Rs. 1.50 per annum so as to cover the cost of the Annual Dinner, and a special committee with Mr. S. M. Thevathasan as Chairman was appointed to arrange the Dinner.

Mr. S. Valuppillai, Inspector of Registrars of Birth, Death and marriages, has been appointed as the Registrar of Lands, Jaffna.

Mr. A. A. Chellappah of the General Treasury, Colombo, has gone to East Africa to take up duties in the Treasury Department there.

Rev. S. R. Hitchcock, who served as Pastor of the Navaly Church for three years, has been transferred to Uduppitty as Pastor of that Church.

Mr. W. A. Clough, who has served the F.M.S. Government as a surveyor for twenty eight years, has been granted an Imperial Service Medal by His Majesty the King.

Mr. S. Kanagasabai, Advocate, was gazetted to act as Commissioner of Requests and Police Magistrate, Jaffna, Kayts and Mallagam from August 25 to September 8th, 1918.

Mr. G. D. Thomas was ordained as Pastor of the Navaly Church on September 20, 1918.

Mr. V. M. John, who was called for a second time by the Araly Church, was ordained as its Pastor on Oct. 4, 1918.

Mr. T.K. Ponniah, Asst. Inspector of schools, Kandy, has been transferred to Jaffna.

Dr. S. Suppiah has been transferred from Kandy to Dambulla.


Dr. A. C. Evarts M. B. C. M. has published a pamphlet on the "Cholera Controversy".

Rev. W. Joseph, J. Mather, and Mr. T. S. Cooke were appointed as Vice-President, Secretary and Treasurer respectively of the Jaffna Christian Union.

Mr. Albert Kandiah, Preacher of the Pandateruppo Church was ordained as its Pastor on Nov. 15, 1918.

Mr. P. Valuppillai has been appointed Headmaster of the Hindu English School, Karadive.

The Hon. K. Balasingham has published a pamphlet on "Our place in the civilization of the Ancient World", and Rev.
The marriage of Mr. V. Fonniiah, Apothecary to Miss Sivakamipillai Saravananmuttoo of Karadive took place on July 12, 1918.

The death of Mr. Spencer Rasaiah of the P. W. D., F. M. S. took place at Teluk Anson on October 17, 1918.

Mr. J. K. Tambiah. First grade Relieving Station Master C. G. R., passed away at the General Hospital Colombo on Oct. 12, 1918.

The death occurred at Uduvil on Nov. 30th of Mr. Rasanayagam Snell of the Manippay Post Office.

LITERARY ASSOCIATIONS

I. THE ROUND TABLE

Since the last number of the Miscellany two meetings of the Round Table were held. The first meeting was taken up with Mrs Brown’s interesting and instructive paper concerning some things Mr. and Mrs Brown heard and saw in New York City with suggestions for Jaffna College. In the first part of her paper, she gave a description of the City and mentioned the chief activities there, and then dwelt at length on the popular lecture courses which the University provided for the benefit of the community. In the second part a well thought out suggestion of forming a Lecture Bureau in Jaffna under the auspices of Jaffna College was made. In making this suggestion her thought was that the people who live throughout our villages should have their interests enlarged and their lives enriched by regular weekly entertainments of elevating character and that our men of ability and talent should offer their services for this form of social service for the improvement of our community life. After some comments on the paper, a committee composed of Messrs S. W. Ratnaser, J. V. Chelliah, A. Abraham, C. H. Cooke and Rev. J. Bicknell was appointed to consider the suggestion and report at the next meeting of the Round Table.

The Committee arranged the following programme and the lecture began in September. They were given in Tamil in American Mission Centres.

PROGRAMME:


What shall we eat?—Pandeteruppu—Mr. A. Abraham.

Temperance.—Uduppitty—Mr. S. M. Thevathason.

After the War is over—Vaddukkoddai—Rev. J. Bicknell.

Birds—Manepay—Mr. C. W. Miller.

Sept. 21.

Current Events—Tellippalai—Mr. J. V. Chelliah.

Personal Hygiene—Achuvaly—Mr. J. S. Navaratnam.

Education of our Youth—Karadive—Mr. E. D. Hensman.

Sanitation—Chavakachcheri—Mr. L. S. Ponniah.

The second meeting had for its subject “Home Reading.” Mr. C. H. Cooke presented a paper showing that the importance of the subject is not only great, but it is constantly increasing.

C. H. Cooke
Secretary.
The Anniversary

The eighth anniversary of this association came off on the 2nd of August, 1918. The celebration took place on a grand and elaborate scale and consisted of two parts. The first was a public meeting and was attended by a large audience consisting of people from the College and outside. The first item on the programme was the Secretary's report. This was followed by a Tamil song by Mas. K. Vijayaratnam which was followed by the Tamil paper Kalaignanapothini and the English paper, the Literary Star. After this came the most interesting part of the function, namely, the staging of a part from Shakespeare's Midsummer Night's Dream. The acting was excellent, and thanks are due to Mr. J. V. Chelliah, our English Professor, for the pains he took to bring the acting to a success. With this the first part terminated at 8.30 p.m. and the guests wended their way to the Principal's bungalow where they had the second part of the celebration. Tables were laid for ninety persons. The following were the toasts: (1) The King—the Principal. (2) Sister Associations—the Secretary; Response—Delegate from Jaffna Hindu College. (3) The Guests—Mr. Thiruchittampalam; Response—Rev. G. G. Brown. (4) The Brotherhood—Mr. Sabaratnasinghe; Response—Mr. M. Rajaratnam. (5) The College—Professor Small of Victoria College; Response—The Principal.

II. THE BROTHERHOOD

SUBJECTS OF DEBATE

The following questions were discussed during the last semester:
2. The action of the Education Department in introducing manual training is wise. Pro. K. Thiruchittampalam; Con. M. Rajaratnam—Carried.
3. The Republican form of Government is the best. Pro. V. William Con. V. Chellappah—Carried.
4. Ceylon should be politically united with India. Pro. K. Thiruchittampalam; Con. P. S. Handy—Carried.
5. The study of Indian History is preferable to English History in Ceylon Schools. Pro. K. Dharmaratnam; Con. T. Thiruvilankam—Carried.
6. The study of Science is preferable to that of Literature.
Pro. V. William; Con. P. S. Handy—Carried.
7. The terms of President Wilson are a fit basis for peace between Germany and the Allies. Pro. L. V. Chinnatamby; Con. G. M. Kanagaratnam—Carried.
8. The Execution of Charles is justifiable. Pro. K. Thiruchittampalam; Con. M. Rajaratnam—Lost.

S. P. Handy,
Secretary.

III. LYCEUM

SUBJECTS OF DEBATE

The subjects that were discussed were as follows:
1. Jaffna College students must be boarders.—Carried.
2. Latin should be omitted from our curriculum.—Carried.
3. Dowry system should be abolished.—Lost.
4. Pen is mightier than Sword. Carried.
5. Class promotions should be based on the work of the whole year and not on one single examination.—Carried.
6. The Kaiser should be handed over to the Allies by Holland.—Carried.

A lecture was delivered by Mr. S. W. Ratnasan on “Social Service.”
The Anniversary Celebrations took place on the 13th December and the Trial Scene from the Merchant of Venice was acted.

R. C. Selvarasu Cooke,
Secretary.
Change in Organisation.

Our Y. M. C. A. which consisted of boys from all classes in the College was this year divided into two sections, the one containing boys from the Junior Certificate class and above, and the other boys from the Fourth Form and below. The former is called the Senior Y. M. C. A. and the latter the Junior Y. M. C. A., This division was found desirable by the members of the Faculty, as it was felt that the work done by the Junior and Senior boys ought to be different.

The plan is found to work very satisfactorily; meetings and Bible classes are being conducted separately for the two divisions.

Eluviative Expedition.

The Annual Expedition to the Island of Eluviative was a very enjoyable event to the members of our Y. M. C. A. As usual the expedition came off in February last. About fifty boys took part in it and a day and night was spent in the Island. We had a general meeting to a large number of men, women and children in the schoolhouse, in which prizes were awarded to the boys of our school for regular attendance at Sunday School, for knowledge in Bible lessons, and for sports. A sumptuous breakfast was served for all those assembled and the people dispersed expressing their love and gratitude to the students of Jaffna College.

Religious Work.

It is gratifying to note that the Personal Piety and the Prayer Meeting Committees, two of the most important committees in our Y. M. C. A., have done excellent work. Religious meetings have been conducted regularly and the students have been urged to live in prayer and in close touch with the Bible. During the year under review four boys have been brought to the feet of Christ, by the influence which these two committees exerted upon them. Our Association which claims to be the first of its kind established in the East closes the thirty-fourth year of its existence.

A. R. Arulpiragasam
Recording Secretary.

ATHLETICS

Cricket.

The year 1918 began with real enthusiasm for cricket. Regular practice was earnestly sought for by many of the students. Batting was always our weak point, and this year diligent care was taken to improve it. Each player was given individual practice. As a result we found that players were able to stick to the wickets for a long time, as they had well learnt to judge the ball. Later on some of the players took
to steady fast-scoring play, and the success of such was seen in matches. Our bowling was always excellent in the Inter-Collegiate matches. The All-Jaffna prize bowler of 1915, V. Williams, showed that he was sure of his opponent's wicket, whenever he pleased. The ingenious mastery of the ball in his hands puzzled and confused the batsman and eventually brought about the latter's doom. He still retains his former excellence of bowling and the former dread of the Jaffna batsman. He has been, therefore, awarded by the College a medal of excellent design for best bowling in 1918. Fielding was ever the best part of our cricket. Our team was not inferior to any other team in that part of the play. We were able to dispense this year with the longstop, as in first class cricket, as we had an excellent wicket-keep in A. R. Arudpiragasam. More systematic fielding was successfully introduced, and sharp fielding was consequently exhibited on various occasions. Our Captain, V. Chinna-tamby, possesses to the fullest extent all the qualities that make up a first class Captain: true sportsman spirit, calmness of mind, self-possession, decent play, and sharpness when the ball is propelled by the opponent's bat. Our former Captain, K. Thiruchittampalam, saved us many a time from difficult situations being ever ready to help us with his practical experience in cricket. His cheery spirit has been a restorative to tried and despairing players. Timid batsmen found a ready cure for their malady in the formidable bowling of A. P. T. Winslow, a chip of the Winslow block. Cricket bats and balls have reason to complain of the unusually tremendous knocks received under his hands.

Owing to some reason or other, we were not able to play many matches this year. More interest was paid to internal affairs rather than to external. Cricket has during this year, been established on a firm basis. Although the results have not been very satisfactory, yet we hope to achieve success worthy of Jaffna College in the near future. The standard of cricket play has been raised by constant and determined practice and there is not the least doubt that the standard will be raised further still.

Indigenous games. This year indigenous games were newly introduced through the untiring efforts of Mr. J. C. Amarasingham, who with Messrs Rantesan and Marnickasingham shares the honours of this new athletic activity. This was carried on in the shape of Inter Class Competitions in "Thaadchi". In spite of the numerous difficulties that naturally arise in the management and arrangements of such a knotty games as this, the competitions were carried on in the best manner possible. As a result of these competitions, the London Matriculation class got the trophy subscribed by the teachers and students and other friends in loving memory of the sportsman, and former Athletics Superintendent, the late Mr. J. K. Kanapathipillai. The interest taken in these indigenous games by the students shows clearly that our old national games equal, or perhaps excel, Western games of Cricket and Football.

Foot Ball At the beginning of July 1918 we thought of ourselves as the best team in football team in Jaffna. Grand preparations were made for Inter Collegiate meets and a special feature was the introduction of Inter class Competition. Great enthusiasm prevailed among the students. Classes competed with real earnestness, and very interesting matches were played on many occasions. The advantages gained by the College by these matches are many, among which we may notice especially that the true sporting spirit has been developed among the students. The shield offered by our enthusiastic Principal was won by the Senior Certificate, a team which creditably beat all the other teams in the competition. The shield was presented publicly on the 22nd of November, preceding which was a Garden Party. Owing to influenza, our football team did not get opportunities to play many matches.

Sports Day. The 19th of October was the Sports Day in Jaffna College. The Day began with the exhibition of movements in the Gymnasium Hall, where seats were exhibi-
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... by the gymnasts. Thomas B. Rajabushnam proved to be the best gymnast of the day and was awarded a medal. Regular Sports commenced at 2.30 p.m. They were carried on in two divisions, Senior and Junior. S. S. Kulasingham of the London Matriculations class secured the highest number of points among the Seniors, and was awarded a medal. The best Junior Athlete was R. C. S. Cooke, who was given Mr. Amarasingham's Silver Medal. The prize-giving took place in the evening at 6 p.m. under the tamarind tree and prizes were distributed by Mrs. Bicknell. Mr. A. Kathiravalu is specially to be congratulated on the excellent and untiring efforts he took to make the sports day a complete success.

D. R. Sanders
Athletics Superintendent.