

St. Patrick's Annual

NOVEMBER, 1949

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Dedication

TO

HIS HOLINESS POPE PIUS XII

who celebrated this year

the Golden Jubilee of his ordination to the Sacred Priesthood.

TRUE TO PATRICK'S DYING WORDS,

' Ut Christiani estis ita Romani sitis '

Our loyalty is to Rome on account of Christ.

To Their Lordships

The Right Revd. Dr. J. A. Guyomar, O.M.I.

AND

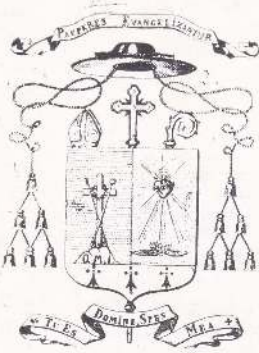
The Right Revd. Dr. J. Emilianus Pillai, O.M.I.

Our Beloved Pastors

whose combined zeal, fatherly guidance and unflagging interest in whatever pertains to the welfare of Alma Mater have placed all Patricians, past and present, under a very special debt of gratitude,

this number of the College Annual is Respectfully Dedicated.





Message from His Lordship
The Right Revd. Dr. J. A. GUYOMAR, O.M.I.

*Bishop's House,
Jaffna.
17th August, 1949.*

Most sincerely do I send my Good Wishes to St. Patrick's Annual and through it to Patricians, past and present.

The Annual should be a very full one as this year alone has been a particularly eventful one. And a fuller year still is ahead of St. Patrick's in 1950.

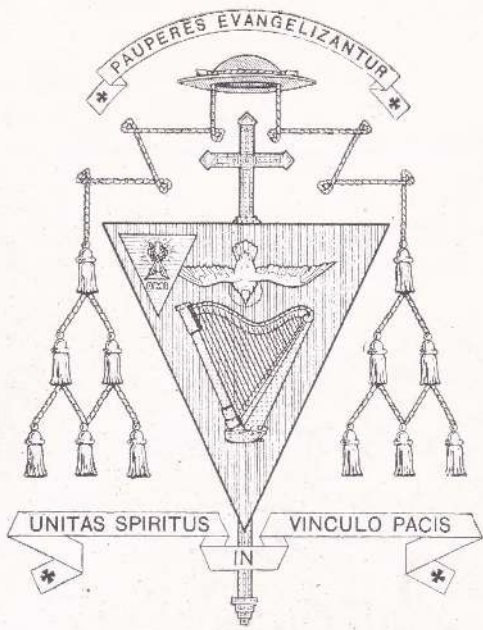
I am looking forward, deo volente, to seeing the many Patricians of the diaspora present at the centenary celebrations next year. Great preparations are already afoot to celebrate what has been such a worthy record of service for God and Country.

God bless all Patricians.

Yours sincerely in J. C. & M. I.

+ *J. A. GUYOMAR, O.M.I.*





*Message from His Lordship
The Rt. Revd. Dr.
J. EMILIANUS PILLAI, O.M.I.*

COADJUTOR BISHOP OF JAFFNA

*Bishop's House,
Jaffna,
17th August, 1949.*

I accede willingly to the Editor's request for a message.

My message is the hope that St. Patrick's may cling jealously to the tradition that is so unmistakably hers.

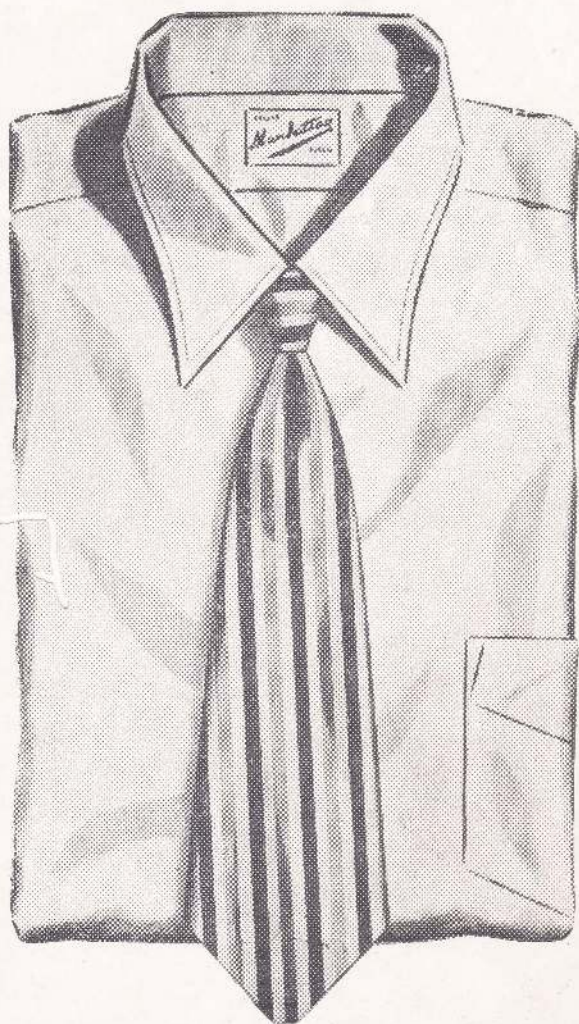
The greatness that is hers is to be given much wider scope in the new century that is soon to dawn. I am not unaware that next year it may be proved that St. Patrick's began in 1849 and so can rank with Ottawa University as the first educational establishment founded by the Oblates of Mary Immaculate.

I am happy that I am privileged to have had more than a peep into the ambitious future planned for the old school. It will ever be for me a source of particular happiness to foster and share in every success of St. Patrick's.

Long may she continue her unique work in our midst.

Yours sincerely in J. C. & M. I.
✠ *J. EMILIANUS PILLAI, O.M.I.*

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Look over our own colourful "Parade" of spring-smart *Manhattan* Shirts! They're size-FIT (average fabric residual shrinkage 1% or less) . . . Manformed-out to fit your figure . . . and collar perfect, in a style to suit your face.

Choose your *Manhattan* favorites today from many lustrous fabrics, up-to-the-minute collar styles in both handsome 'Whites' and colours.

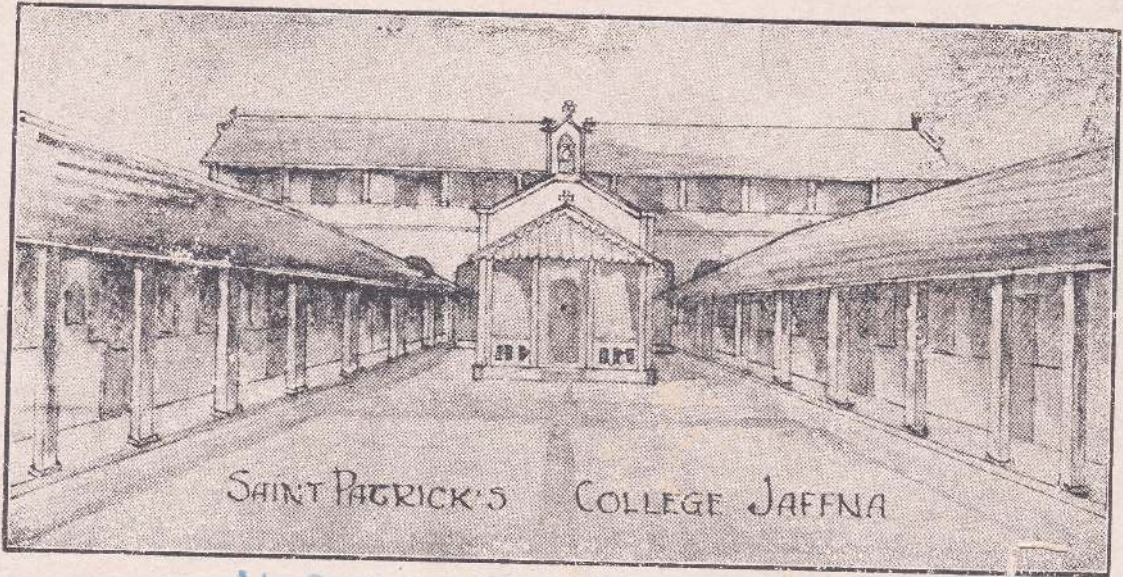
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a handsome
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If it's a
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craftsmanship
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at the head
of the Easter
Parade.*
Manhattan

THE [MARK OF] QUALITY SINCE 1857



Drawn by C. Bastian

St. Patrick's Annual

EDITORIAL

ADULT EDUCATION

THE appointment of an adult education officer by the Department of Education throws the spotlight on a matter that deserves our most serious consideration. A committee appointed by the British Ministry thirty years ago to examine the implications of such a provision asserted that national recovery depended on a 'long, thorough, universal process of education continued into and

throughout the life of the adult.' Such education should enable every man, both as an individual and as a member of society to develop to the utmost his capacity to lead the good life. The education authorities should provide adequate facilities for 'further education' including organized cultural training and recreative activities. In preparing such a scheme it will be necessary to consult such bodies

as the university, educational associations and social reconstruction agencies. Voluntary organizations and local education authorities must work together in partnership and not as rivals. We should look forward to the day when educational work ceases to be the monopoly of the state and is shared by town, urban and municipal councils alike. For any such organization to demand or even to appear to require that it must be accepted as the dominant power in any educational experiment is to destroy the spirit of the movement and to defeat its purpose. A few problems arising from such a scheme of educational reconstruction may be briefly indicated.

Rejection of Verbal Culture.

Boys or girls who leave school feel that their education is finished. The serious business of earning a living is beginning and their attention is now set more upon the privileges than on the responsibilities of adulthood. With the final spurt of growth and change, they are faced with a whole complex of new adjustments. They turn away from anything that suggests school or formal education. This apathy for all forms of verbal culture is fostered by the accessibility of the cinema and whatever smacks of 'comics.'

Appeal of Practical Studies.

Girls, in particular, at this stage have shown a positive dislike for subjects with the slightest academic flavour. Nearly sixty per cent. of them are for subjects with a practical bias or those unassociated with school—dancing, cookery, music, typing and shorthand. These likes and dislikes are fundamentally emotional rather than educational and present a twofold problem to the educator—that of repairing the damage done by a faulty or inadequate education and that of dispelling the deep sense of academic failure which haunts so many of these young people making them avoid situations involving consistent effort. The teacher dominated by his own environment and culture is often unaware of the gap between his mental world and that of the adult pupil.

Neurotic Difficulties.

The argumentative pupil who contradicts everything in an obsessional way, the sullen, resentful one who spreads discontent, the hopelessly bad mixer, the boy whose lying borders on the pathological, the over-active, the anxious, the spoilt, the selfish, the wayward—each of these is craving for a solution of problems he or she cannot tackle unaided. An informal interchange of opinion and information will increase the bond between

EDITORIAL.

teacher and taught and dispel many half-conscious fears and doubts, thus making possible a better adjustment of personality.

These problems imply the selection and special training of teachers for such schemes. Our difficulties are many; yet a beginning has to be made. The average teacher is certainly not the man best-qualified for so responsible and so difficult a task. We have to educate the edu-

cators themselves.

outlook these men should be equipped to play a therapeutic rather than a merely instructional rôle.

In addition to the normal training as teachers, they need a knowledge of diagnostic and remedial educational technique and a sympathetic understanding of the problems of their charges. The Adult Education Scheme launched by the department is a bold venture indeed. May we wish it every success.

EDITORIAL NOTES

The Annual.

St. Patrick's College Annual makes its appearance after a lapse of some years. The last number was published as far back as 1928. This does not mean that we have had no record of the school's activities for a period covering over two decades. The lacuna has been filled—and very ably too—by "Bottled Sunshine" a monthly publication managed by the various houses. This was, true to its title, a sprightly magazine crammed with news relating to every phase of College life and chronicled quite faithfully the doings of our Old Boys as well. To say that it derived its excellence very largely from its capable Editor is but mild praise of a piece of journalistic effort with which all Patri- cians have loved to be associated.

The present number of the An-

nual in a sense is a precursor to the Centenary number which is to be published next year. The articles we have included here cover almost every aspect of College life. An honest effort has been made to record our achievements, to explain our needs and to forge as many links as possible with our past.

*'Quidquid agunt alumni timor
opus studia
Gaudia discursus nostri farrago
libelli est.'*

(With apologies to Juvenal).

A Year of Jubilees.

There was the Golden Jubilee of His Holiness the Pope, an event we are proud to chronicle. Last March His Lordship the Bishop celebrated the 25th anniversary of his elevation to the episcopate. We took a legitimate pride in associating

the diocesan celebration was organized for the occasion. He was first and then as rector of the school, pastor, Bishop Guyomar has given a permanent place for himself in the hearts of all Patricians. We are not risking the impertinence of assessing His Lordship's contribution to St. Patrick's. He has so completely and so unselfishly identified himself with our interests that we have deemed it a supreme obligation to dedicate this volume to His Lordship and to his Co-adjutor, the Rt. Revd. Dr. Emilianus Pillai whose consecration took place a few months ago. That the Ordinary of the Diocese should have chosen as his co-adjutor one whom he had himself trained and inured to the high responsibilities of episcopal office has occasioned no surprise whatever. Dr. Pillai is our most illustrious Old Boy. It is difficult to imagine one who has more whole-heartedly espoused and defended the cause of Catholic education in this country than *our own* Bishop 'Emil.' God bless him.

Five of our Old Boys, the Revd. Fathers N. Joseph, B. Peter, Charles Navaretnam, S. Nalliah and Wm. Jesuthasan, celebrated the Silver Jubilee of their ordination early this year. All five of them have served the school in some capacity or other and it is but fitting that the Annual should extend to them its hearty felicitations and sincere

good wishes for very many years of useful service in the Lord's vineyard.

The climax of a season of festivity and joy was reached with the celebration of the Jubilee of the Coronation at Madhu. The school closed for the occasion to make it possible for us to witness what was perhaps the grandest demonstration of faith and fervour Catholic Ceylon has ever staged.

The O. B. A's.

Thanks to the energetic secretaries in charge of the various branches in Colombo, Batticaloa and Jaffna, our Old Boys have been brought into closer contact with the school. The Batticaloa branch which was recently organized bids fair to strengthen our ties with Patricians residing in the Eastern Province.

While on the subject of Old Boys, we would refer the reader to a list of alumni published under the caption "Our Past." An attempt, however imperfect, has been made to draw up a list of Old Boys' positions in various walks of life. The list does not in the least pretend to be exhaustive. We are certain that very many names have been inadvertently omitted. We apologize sincerely to our Old Boys for the inevitableness of these omissions. At the same time we feel

that in succeeding issues this defect can be made good, if our Old Boys keep the Rector informed of changes relating to their residence, their appointments and their prospects.

Thanks.

To our contributors whose articles have brightened these pages, to the proprietor and management of Ceylon Printers Ltd., whose generous assistance and prompt execution have given shape and form to

this publication, to the members of the 'Annual Committee' whose help was always at our disposal, to the Revd. Fr. C. S. Matthews, O.M.I., who so graciously acted as mentor, contributor, archivist, proof-reader, advertisement manager—all rolled into one, and last, but not least, to the Very Revd. Fr. T. M. F. Long, O.M.I., Rector, thanks to whose initiative and encouragement this magazine has seen the light of day, the Editor conveys his deepest thanks.



UNDERWOOD

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OUTSTANDING PERFORMANCE IS THE OBLIGATION
OF LEADERSHIP.

During the war years it was our privilege to advertise a photograph of the Secretary to our War Leader, Mr. Winston Churchill, using her Underwood Typewriter as she typed Mr. Churchill's great speeches, which lit the sure path to Victory.

TO-DAY See how Papal Encyclicals are produced.



His Holiness Pope Pius XII, using one of the new Underwoods.

Now that Peace reigns, and the necessity for Leadership in Peace and Goodwill to all Peoples on Earth is certainly no less vital to the future of the human race than Victory was in the War Years, it is our great privilege to show a photograph of His Holiness the Pope using his Underwood Typewriter—one of the first batch of Underwood Typewriters to reach Italy after six weary and destructful years of war, which was delivered at the Vatican.

The new "Rhythm Touch" model of the Underwood—the first post-war model typewriter to reach Ceylon is now on sale. We are the Sole Agents and Authorised Repairers and Service Depot in Ceylon for the Underwood Typewriter—the machine you will eventually buy—the Typewriter Leader of the World. Tops the World in Typewriter Performance: Leads the World in Typewriter Sales!

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Don Eugenio Pacelli

By

REV. FR. X. S. THANINAYAGAM, DD., M.A., M.LITT.

“DON,” is unfortunately made almost too familiar to English readers through two not very heroic characters in fiction, namely, the knight of Cervantes and the priest of Manzoni. But, in fact, it stood for heroism and wealth at periods of Spanish and Italian history, and today it is a very affectionate prefix to the name of a priest. “Don Eugenio”—that is how the children of Chiesa Nuova called the tall, hieratic figure of the new priest, the *novello sacerdote* ever since he started ministering to them after having celebrated his second mass on the tomb of St. Philip Neri.

That evening of the second of March, 1939 after Cardinal Caccia-Dominioni had

announced in his stentorian voice that Cardinal Pacelli had been elected to the Papacy, newspapermen vied with one another in bringing into their columns all that could be discovered as interesting or sensational in the earlier life of Pius XII. They interviewed his nephews, his valet, his barber, his old schoolmaster, and they raked out facts—and fiction—as only modern journalists can. The Vatican newspaper, however, with characteristic sobriety, confined itself to incidents and events of indubitably historical interest.

One is more than puzzled at the conflicting accounts concerning the Holy Father's Ordination and First Mass fifty years ago,

Two books on him published in India are said to have on record that he was ordained on Holy Thursday and one of them even maintains that he said his First Mass on Good Friday, adding liturgical insult to historical injury by pious reflections on the propriety of a First Mass on Good Friday. A book published by Bruce "*Keeper of the Keys*" says "On Holy Saturday, April 2, 1899, Eugenio received the sacrament of Holy Orders from Archbishop Cassetta, Vicegerent of Rome and Patriarch of Antioch. On the next day, Easter Sunday, Father Pacelli offered his First Holy Mass in the Borghese Chapel of the basilica of St. Mary Major." Another book published by Bruce "*White Smoke Over the Vatican*,"

published two years earlier would have it that Father Pacelli celebrated his first mass in the church of Santa Maria in Vallicella at the tomb of the apostle of Rome, St. Philip Neri. Another biography, this one written by

Kees Van Hoek and published by the Philosophical Library, New York, says "On Easter Sunday, 1899, after having been ordained Priest by the Patriarch of Antioch the day before, he said his first mass in a side chapel of the great basilica of Santa Maria."

The facts as reported by authoritative sources in articles published in the "*Osservatore Romano*" at the beginning of the Pontificate of Pius XII, and in a life written by Gilla Gremigni published by the Vatican Press, are different. When there is so

much discrepancy and inaccuracy in reporting facts concerning a living person of such distinction in the world of today, one hesitates to repose absolute trust in biographers and biographies.

Young Pacelli at the age of eighteen entered the College of Capranica to study for the priesthood. He had decided on the priesthood after a retreat which he made when he ended his high school studies at the Roman Public School, the Visconti. From the College of Capranica he attended the course in philosophy at the Gregorian University. Colleges for seminarians are many in Rome. They are places of residence and formation. From these resi-



The Author being welcomed to Japan on his arrival for the tercentenary celebrations of the landing of St. Francis Xavier.

dences the seminarians attend the lectures at one or other of the four major ecclesiastical universities of Rome, the Propaganda, the Lateran, the Angelicum and the Gregorian. He brought to his studies that thoroughness and that passion for learning

which have always characterized him. His memory was even then exceptional, and his handwriting as clear and precise as his own personality. His health failed and he was permitted to continue his ecclesiastical studies from his own home. He attended from home the theological course at the Appolinaris, which later in 1913 became the Lateran University. Pacelli was not the only Roman seminarist in his time to attend the ecclesiastical course from his own home.

Exceptions were allowed when there were sufficient and legitimate reasons. That he was exceptionally gifted and that he obtained the highest distinction in all his examinations are facts so well-known that their repetition has become wearisome. He was not content with studying just the subjects prescribed. During these years he laid the foundations for his knowledge of languages, ancient and modern, and his interest in history and Christian archæology.

The retreat prior to major orders, Pacelli made at the house of the Sulpicians in Rome. His contact with Abbé Duchesne, the archæologist, made him familiar with the Sulpicians, and his warm and sincere temperament was attracted by the spirituality of the school of Olier.

It was Mgr. Francesco de Paolo Cassetta, the Vicegerent of Rome, who conferred on Eugenius Pacelli the minor orders as well as the sub-diaconate and the diaconate. He was a great friend of the family and favoured Eugenius with his patronage and predilection. The prelate felt that the young levite would find the six-hour-long ordination service at the Lateran on Holy Saturday coupled with the prescribed fast too much of a trial of strength for his frail physical constitution, and therefore suggested that he would ordain him privately the day following. Thus on Easter Sunday, the second of April, 1899, in the domestic chapel of Mgr. Cassetta in his palace on the Esquiline, Don Eugenius Pacelli was ordained a priest.

He chose to say his First Mass in the basilica of St. Mary Major, at our Lady's Chapel, the Cappella Borghese. His choice was an indication of his Roman and patriotic love for the Madonna. Doubtless his tall figure, and rapt attention, his quick and measured movement at the altar, his

vibrant voice, made those present feel to the utmost the power and the glory of a First Mass. The '*Osservatore Romano*' of that evening contains a long account of the event and mentions the personages who were present. His mother was there but not his father for he was confined to bed because of a bad attack of influenza. He was assisted at the altar by a canon of the basilica, and Father Lais, an Oratorian, a friend and guardian from his boyhood. Besides his brother and sisters, there were Cardinal Vannutelli and several distinguished prelates, priests and laity. The account states that in addition to the felicitations and wishes, the new priest received also many beautiful verses—*numerosæ e belle poesie*.

The ordination souvenir cards of Don Eugenius were on costly pergamena and printed in gold lettering. Seminarians usually prepare long ahead and devote many hours to the wording of their picture cards. The composition of Don Eugenius reveals his classical taste, his devotion to our Lady, and his pride in his Roman birth.

Mnemosynon
 Anno MDCCCIC.
 Eugenius Pacelli
 Romanus
 Sollemni Christi resurgentis die
 Sacerdotio auctus.
 Postridie in burghesiano sacello
 Ad liberianum templum
 Primum sacrum fecit.
 Alma Dei parens
 Ad cuius aram
 Immortali Deo
 Primitus litavi
 "Salus populi romani"
 Gaudens vocari
 Adsis.

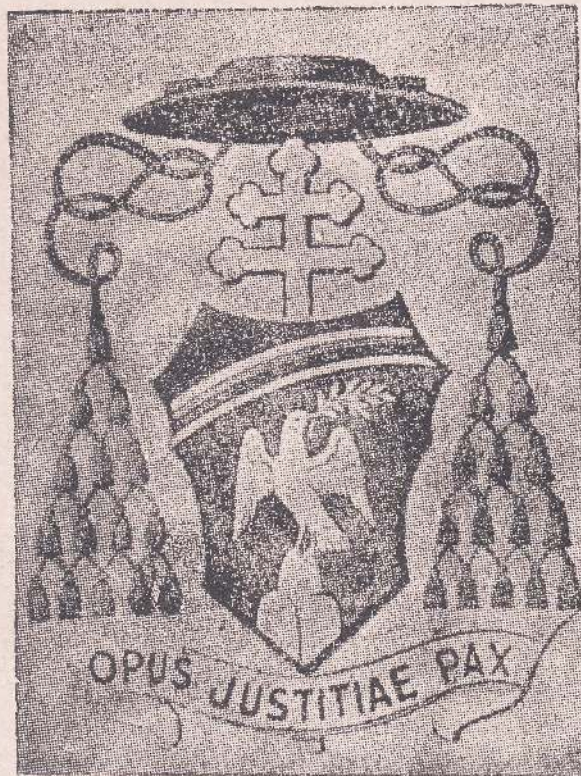
(Souvenir.—In the year 1899, on Easter

Sunday, Eugenius Pacelli, a Roman, was ordained priest and celebrated in the Cappella Borghese of the Liberian basilica, his first mass. Great mother of God at whose altar I have offered to God my first sacrifice, thou dost rejoice in being called the salvation of the Roman, do thou deign to protect me).

His second mass he celebrated at the tomb of St. Philip Neri in the Chiesa Nuova. It was there Don Eugenio had served Mass and become more intimate with the service

of the altar. And it was there too that he exercised his ministry till he was invited two years later into the Vatican diplomatic service. One may yet see in Chiesa Nuova the confessional in which he sat in the early years of his priesthood, and the book in which he signed whenever he said Mass there. It was there that he taught catechism, helped in the choir, preached, and prepared himself, unconsciously though, to be the supreme Pastor of the Universal Church.

Coat of Arms OF POPE PIUS XII.



The Jubilee Sermon

Preached at the Clergy Mass on January 17th.

"I will give you pastors according to my own heart and they shall feed you with knowledge and doctrine."

Jeremias III. 15.

My Lord and Rev. Fathers,

A TOURIST motoring in the West of Ireland asked a pedestrian the way to his destination. He was answered as follows: "Go straight ahead and just beyond the mile-post there is a cross-road. Don't pretend you notice it; at the second cross-road turn to your left."

Might I begin, my Lord, by begging of you not to notice many, if not most of the things I am going to say this morning. The request to preach on this occasion has been so put that it was for me a command, but a command to do something that cannot of its very nature be pleasant for you. I am, in Shakespearean phrase, to story you in your hearing. I have to vivisect a conscious patient whose reactions I cannot hope to predict.

Your Lordship is, I trust, not going to notice me or what I am saying. I am going rather to address myself directly to my colleagues in the priesthood in this our beloved diocese of Jaffna. I believe I see His Lordship's career all of a piece and I think I see the reason why this particular man was chosen by God to be the Bishop of Jaffna. If what results is not quite the type of sermon you may have come to accept as traditional on such an occasion, you will, I hope, see the reasons behind the aberration.

Bear with me, I beg of you, as in a paraphrase of the poet's words I attempt 'to see the whole design' 'to see the Master work,' the Master who placed him 'amid this dance of plastic circumstance.' What

was the Master shaping him for? Can we say that we now see the Master's design?

His Lordship was born in 1884 in Brittany. Brittany gives its children many things. It gives them hard heads. You know the story that when a child has been baptized there, they dash his head against the font made of the granite in which the land abounds. If the child succumbs, that's all there's to it, there's no harm done, he has gone to heaven, but he wasn't a real Breton. If he comes out of the ordeal unscathed and a chip has come off the granite, that's grand, he is a real Breton. Those who have tried to move His Lordship when there's a principle involved may have been at times inclined to sympathize with the granite that met his head 'those days.'

Brittany gives a realist training that has in it more than a touch of the Spartan, that takes the heroic as a matter of course. It is a training that had made of their country the nursery of vocations in that beloved France that has always answered so ungrudgingly the call of the missions. It is a far cry from this type of Frenchman to the gesticulating Frenchman of popular caricature; and the Norman is the very same as the Breton, only, as the Irishman would say, more so!

Brittany gives much more than a realist training that ignores the frills and gets at once to the essentials. It gives the Faith and by the Faith I mean here the atmosphere of the Faith, the Faith lived in lives that have their eyes fixed on Eternity and eternal values. Being Breton Faith there

is no ostentation about it. It is a fact; that's all there's to it; rather it is *the* fact, the central fact of the universe.

That, as one sees it, was the atmosphere in which young Guyomar lived at home, under the formative and therefore the final influence of a Breton mother.

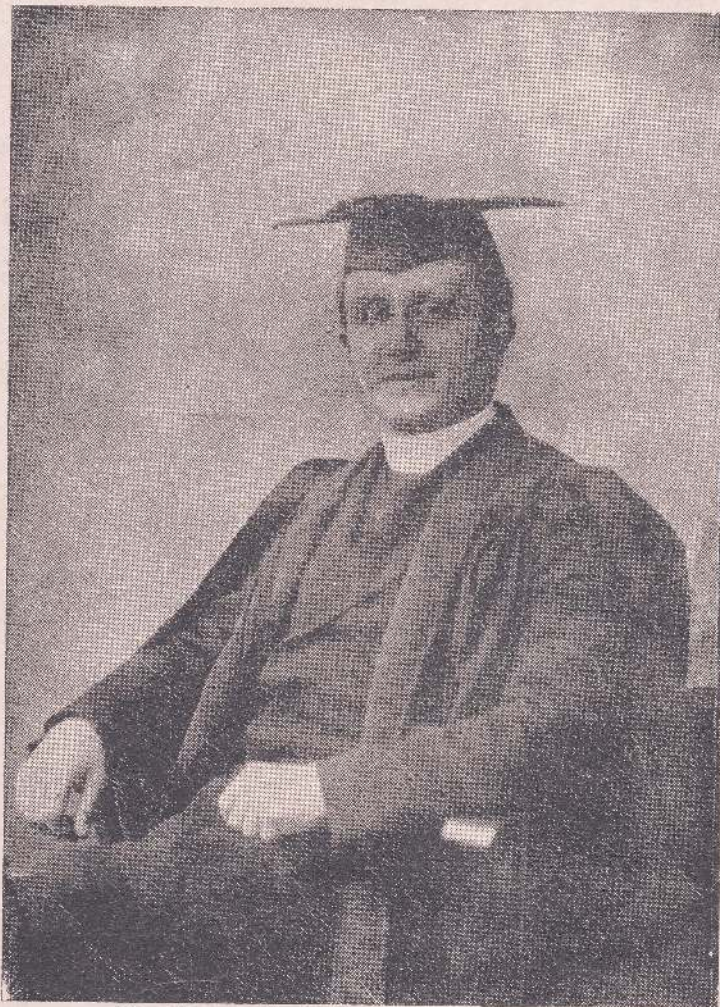
Did anything else go to that training? Yes, there was the cultural tradition of the classics, the tradition that makes so quintessentially for balance, for moderation, for the *ne quid nimis*, that refuses to be stamped, the tradition that grafted on to the Christian training made Europe, as we knew it, out of the most unpromising material, the Germanic invaders. That is the Europe now separated from its roots that the world is trying to save today! Until the Christian schoolmasters get back to that tradition there is bound to be heavy going. The classical training incidentally, more than any other factor, is what has given France its hegemony in the world of ideas.

That classical training on a Breton Catholic foundation already gives the man

in the young student.

As I see him then, I see him quite matter-of-factly deciding to become a missionary, a missionary Oblate of Mary Immaculate. He would go wherever *they* would send him.

During his studies at the scholasticate at Liege he impressed keen judges of men like the late Fr. Thevenon as being such an outstanding student that when Fr. Matthews on his centripetal mission to St. Patrick's called for the very best, he got the very best and Brother Guyomar was almost automatically chosen for Cambridge.



The Young Cambridge Graduate of 1914.

him a good measure of Englishness. By that I mean that instinctively he imbibed the English tradition of not favouring cut-and-dried solutions for human beings, that he learnt that in human relations there must inevitably be what one loves to describe as *fluid margins*. You may agree or disagree with the English mentality and outlook but it has worked and it has

produced outstanding administrators. It means a toning-down of verdicts on men and it instinctively brings the best out of every subordinate. Paradoxical as it may seem, it has a quality of shyness and aloofness of which the cultured Englishman is compact. Many instances will occur to your minds.

Our future Bishop came to Jaffna to teach subjects like Latin, English, History in an English school: hardly the ideal preparation, one would say, for a missionary bishop.

One can say many things of school-mustering but few would consider it as in any sense a novitiate for the episcopate. It is exacting, it leaves little time for anything else, it insulates and if the teacher is the artist he should be—as Fr. Guyomar was—it unfits him for anything else. That I feel is why Fr. Matthews always wanted to catch his teachers young. That is why Fr. Guyomar, the shy, cultured product of a great English University became even more shy and aloof.

This is then the shy, cultured priest to whom on January 16th, 1924 came, like a bolt from the blue, Rome's call to the See of Jaffna. It did violence to every instinct of his nature. But he was a Breton and, not so matter-of-factly this time, he accepted.

From the background I have just sketched in, one might have anticipated in 1924 a bishop that would be unyielding on principles, unhistrionic, that would be a teaching bishop, discovering aptitudes, helping by indirect suggestions, that would encourage the man of action, and draw the best out of everybody. That, in fact, was, in substance, the forecast given me by a brother priest in the early twenties.

That, I maintain, is what has happened. The test of the tree is the fruit. Let us look back over those 25 years.

We can say in all sincerity that despite the catholic composition of the clergy personnel there is no other diocese in the Island whose clergy are so united round their

chief pastor. There have been differences of opinion, openly, manfully avowed, there has been disagreement without disagreeable sequels and all today are working in the completest harmony for the realization of the ideals once the subject of debate.

One competent and discerning critic, the late Mr. J. I. Gnanamuttu, M.S.C., stated that His Lordship would go down to history as the building bishop. His record as a builder of material fabrics is there for all to see in churches like the new Cathedral, Our Lady of Refuge, St. Joseph's, Anuradhapura, in the creative touch manifest everywhere at Madhu, in the long line of schools, colleges and convents opened or developed. But he has built a good deal more.

From the beginning he gave a definite lead in educational policy. As a very young bishop he stood up to a formidable opponent in the late Archbishop Coudert for the proposition that Catholic religious teachers should be paid not on a flat rate but on the basis of their qualifications. He saw that the lure of the flat rate would mean a position outside the common law, a privilege that could be revoked at will, at any moment. He saw further that it would mean condemning our schools to chronic inefficiency as superiors would never bother about their subjects getting the educational qualifications that were essential if we were to keep abreast of the times. He himself saw to it that any young cleric of promise was given every chance, even in Europe, to get degrees. He combed out the seminary for any sign of talent. He visualized a clergy the very reverse of what has been stigmatized as sacristy priests.

When he took over the See of Jaffna, the Catholic body was inert, inarticulate. Under his aegis the Diocesan Union with its network of parish unions mobilized the Catholic voters so that anti-Catholicism so long the stock-in-trade of the politician is today a drug on the market. Gone are the days when religious animosities were such that we seemed to spend our time hating each other for the love of God, when a good time was had by all, each hammering the other's

head. Today the Catholic body is a strong, disciplined body, self-respecting, respected and admired by all. The Catholic reaction of the north to any proposed legislation affecting either our freedom of worship as in the prohibition proposal to regulate the issue of Mass wine or in the many phases of the unceasing battle for the schools, is always anxiously studied and is generally decisive.

A United Clergy, A United Flock.

How did he do it? It would have been possible, too easily possible, to have sacrificed government for administration. It is an *ignis fatuus* that has misled many. Or he might have *driven* his clergy and his people. His temperament and his training were averse to such procedure.

His line, instinctively chosen one feels, was to make himself the most affable, the most approachable of all our bishops. To the man with ideas he was always at home; the ideas were discussed at length and when the man was given permission to go ahead, the Bishop guided him with loose reins. The native fathers were given, systematically and consistently, experience in every branch of the administration. Yes, he has been the teaching Bishop, almost the private tuition Bishop.

That is the reason why there has been such initiative in every line in the diocese of Jaffna. There is, if you will, a stimulating effect in our northern air. Like the wise administrator he is, he gave northern initiative full, free scope.

But the secret, the final secret, is that of Breton faith. The primacy of the spiritual: that might have been, in modern parlance, his slogan. We can never forget what he has done for Madhu which he has made the focus of the spiritual life of the diocese.

Almost casually in the early years of his episcopate he made the epoch-making decision to establish an order and a monastery of contemplatives in the diocese. A new order, mind you, and characteristically to be called the Rosarians. Anyone could have told him that Father Thomas, a

visionary schoolmaster, was not the man for such an epoch-making experiment, that he had no administrative experience, that the monks could not live even on the bracing air of the north, that starting a new order of contemplatives in a land where we had no contemplative tradition or experience was bound to result in dismal failure. Yet the Rosarians are still vigorously there, and it was a happy coincidence that the ordination of the first Ceylonese Rosarian preceded the Jubilee only by a few days. Those of us who have taken even a small interest in the Rosarian foundation know what a potent spring of benediction it has been for the diocese and for the whole East in which it is, so far, the only indigenous foundation.

The Rosarians, the dedication of Fatima Giri, the Grand Retour with the two-month programme of missions, of prayer and a penance that preceded it, the flourishing branches of the Legion of Mary everywhere in the diocese, the consecration of the churches of Our Lady of Madhu, of Our Lady of Refuge, and of St. Mary's, Kayts, all link up with Madhu and the inspiration deriving from it.

In the same line I should like to put his insistence on retreats, especially the enclosed retreats for teachers, on the improved and systematic teaching of religious knowledge reaching its culminating point in the new diocesan system of religious knowledge competitive tests. For the whole diocese, for the clergy as well as for the laity, the Mass has meant something new, something fresher, since the eucharistic rallies at Colombogam and Mannar.

May I now turn directly to your Lordship to tell you, whole-heartedly that we are with you to a man in voicing our thanks to the Eternal Priest, Christ, for the great things done to our diocese under your administration.

May we make one heartfelt request, *viz.*, that in today's solemn Mass we, your clergy, be remembered by you—

ut unum simus
ut unum permaneamus
ut unum a te tradamur.

Consecration Ode

to the

RT. REV. DR. EMILIANUS PILLAI, O.M.I.
COADJUTOR BISHOP OF JAFFNA

on the occasion of his Consecration at
St. MARY'S CATHEDRAL, JAFFNA
22nd May, 1949

'Tis sacred spot whereon thy Seat is set *
For there the heav'ns displayed a flaming Cross,
And underneath the arid earth was wet
With martyred royal blood, that drained the dross
From Sekarajan's sword in haloed gloss,
And sowed the seed that crosswise cut the earth
To show some day its native Christian worth ;

And on that ground where oped the Prince's grave
The great Apostle of the Indies knelt
And kissed the soil ; he prayed and planned to save
the land for Christ, and in his longing felt
the toils of thirty generations melt
In blood and sweat to strengthen and to crown
The Yal-land with a Pastor of her own.

Thou art fulfilment of great Xavier's dream,
The visioned hope of Gonsalvez and Vaz ;
The cavalcade of centuries would seem
To culminate in thee : this day they pass
The portals of thy church in serried mass
To kiss thy ring. Well did they sweat and toil
To bless us with a Shepherd of the soil.

The Lord said, " Ye shall know them by their fruits " :
Blest were thy trees, thy revered sire and dame !
Few other trees in Lanka have their roots
So firmly fixed in Faith. High worldly fame
Could crown thine and thy scholar-brothers' name,
But four or five in ye had chose the part
Of consecrating full your Life and Art.

* "Local tradition affirms that the spot where the Prince martyr's holy remains were interred was somewhere near the site of the present Cathedral of Jaffna." (History of the Catholic Church in Ceylon, by Fr. S. Gnanaprakasara).

Thy See is rich in martyr blood from shore
 To shore, (from Jaffna's Prince to Mannar's Peer,
 In one blest night six hundred saints and more !) ;
 Thy vein is rich in priestly blood and cheer,
 (Cajetan's soul and Peter stand anear
 Thy throne with Luke in sacrificial vow !)—
 Thy gifts are great, and so thy burden now.

We wish thee, Lord, thy Priesthood's plenitude,
 That strengthened in the Lord thou mayst well guide
 Thy sheep and lambs in ways of rectitude.
 The Lord is thy reward : may He abide
 With thee and with thy flock in ebb and tide ;
 May all the aspirations of Bonjean
 To Brault be fulfilled in thy native reign !

Speed on, my Lord, with shepherd-staff in hand,
 In search of straying lambs send forth thy sheep ;
 Red wolves in sheepskin prowl about the land—
 They crave for prey, but howl and plead and weep
 In cunning sympathy. Hence must thou keep
 A shepherd's ceaseless watch, that thou mayst say
 At close of day, 'no charge has gone astray.'

—D. J. B. JAGANAYAGAM





THE OBLATES OF MARY IMMACULATE

— AT —

ST. PATRICK'S COLLEGE

THIS ARTICLE IS RESPECTFULLY
DEDICATED

TO THE

Most Revd.

Fr. LEO DESCHATELETS

Superior General

of the Oblates of Mary Immaculate

in the hope that the story of the labours
of his children at Saint Patrick's will
interest him and will stimulate a re-
newed affection for our Alma Mater.

IT is trite to say that history repeats itself, yet it is pleasant to recall that the first two apostolic ventures of the Oblates of Mary, outside the land of their birth, worked out on the same lines and, it would seem, on the same pre-arranged pattern.

In 1846, the saintly Bishop of Montreal, Mgr. Bourget, appalled at the utter spiritual misery of the people of the great West (in those days, the West began at Montreal) went to France in search of religious who would accept the evangelization of at least the near West, *i.e.*, the rising town of Ottawa and its surroundings, which could not boast of even a single resident priest. He met with polite rebuffs or vague promises of help at some distant date in almost all

the mother-houses of the orders which he visited. Tired and dispirited, he trudged his way towards Italy and chanced to meet the Bishop of Marseilles after saying Mass in his Cathedral. He trotted out the arguments which never failed to move to tears and to action the founder of the Oblates. The people of the great West were spiritually wretched, their country was still rugged, ill-conditioned and fit only for heroes and martyrs. He easily won the sympathy of Mgr. De Mazenod and brought to Montreal the first five Oblates who left their native France for the foreign missions.

Bishop Bourget's first letter to Mgr. Phelan, coadjutor of Kingston, to whom Ottawa belonged, said: "Do secure

Oblates for Ottawa. They will soon settle all your problems. I feel confident that within a couple of years they will have founded there convents, schools and even a big and successful college." The good old man did not know in 1846 how prophetic were his words. By the middle of 1848, Father Telmon, O.M.I., the founder of Catholic schools in Ontario, had started the humble school which, last year, brilliantly celebrated the 100th anniversary of its foundation and glories in the title of double university, as it received a charter from the Canadian Government in 1866 and a charter from His Holiness Pope Leo XIII in 1889.

It would be relating a well-known story to say how grieved Bishop Bettachini was, in 1846, at the sight of the religious ignorance and spiritual abandonment of the Tamils of North Ceylon. Often we

have heard how he left for Europe, failed to enlist sympathy, even in the holy city, and was waiting for his return boat at Marseilles, when he—also—was led by Providence

to the episcopal residence and how his visit and its consequences were the exact replica of what had happened to the Bishop of Montreal under almost the same circumstances. We all know how Father Semeria was despatched to Ceylon with four companions, how Bishop Bettachini entrusted to him the northern portion of his vast diocese and retired to the southernmost corner, the village of Bolawatte.

Father

Semeria knew that a Church which cannot save its own children cannot save the world. His most distressing concern on his arrival at Jaffna in 1848 was the lamentable state of Catholic education, or to be very frank, its complete non-existence. He and his three companions however, had



THE MOST REVEREND FATHER LEO DESCHATELETS
Superior General of the Oblates of Mary Immaculate.

the "pioneer" mentality and instead of throwing stones at their predecessors, immediately set to work with the firm resolution of soon equalling and even surpassing the successful efforts of the local protestant organizations.

Within a year of his arrival on the scene of his labours, Fr. Semeria,—just like his opposite number in Ottawa had done, had secured rented premises and started with half-a-dozen children the humble and unpretentious school which the blessing of God and the indomitable faith and strenuous exertions of scores of Oblates of Mary Immaculate have caused to blossom into the present St. Patrick's College which has recently admitted her fourteen hundredth pupil.

The right hand man of Fr. Semeria in that work was for several years a pious and learned Irish gentleman, Mr. M. Foy, who became the first principal and was assisted by five local catholics. These original teachers of St. Patrick's deserved all praise and encouragement, but Fr. Semeria felt that only a religious congregation could ensure a regular supply of teachers and produce that tradition without which a school is little better than a caravanserai. Revd. Fr. Cooke, the Provincial of the Oblates in England, was sorely in need of subjects for his young province, but he himself was a champion of Catholic education and a saint and he generously came to the rescue of the new school started by his unknown Oblate brother in far-off Ceylon.

The first Oblate teaching brother was Brother Byrne, who, alas, died in 1861, within a year of his landing. Brothers Brown, Bennet, Conway, Dowling and others followed and soon made the Jaffna Boys' Seminary (as it was named by the School Commission) the admiration of Catholics and the envy of those who had stolen a march on the Catholics in the field of education. Of Brother Dowling it was written after his death: "He was an exceptionally gifted teacher. He was most zealous and sedulous from first to last. In him converged all the qualifications of the Christian teacher and of him, one could say in Johnson's words: 'He touched

nothing that he did not adorn.' There was something akin to the saintly and the supernatural in his look, his voice, his manner and his courage which made him loved and feared and obeyed readily and joyfully." This pen picture of a prince of teachers could without exaggeration be applied to all his colleagues and his successors.

The financial and, we might say, governmental side of the administration was then in the hands of that prince of thinkers and fighters, Fr. Bonjean, the future Bishop of Jaffna and first Archbishop of Colombo. He had given an inkling of his mettle a few years before, when, as chaplain of the British troops at Wellington, he had sternly objected to the Catholic children in the regimental school reading the protestant bible. He was peremptorily summoned to the orderly room by the local O. C., declined to obey but consented to meet him in the school-room—his own selected battlefield—and by dint of arguing and insisting—succeeded in getting Catholic children provided with Douay bibles. It is he who after a series of speeches, petitions to government, public meetings, pamphlets of all sorts which form a respectable library, got Catholic schools placed on the same basis as other denominational schools. His platform was broad and his principles unchallengeable. "We ask for no favours. What we ask for our schools we are ready to concede to all denominations; if you give grants to Anglicans or non-conformists, give us Catholics and Hindus, the same grants with the same conditions." It was a bitter and protracted struggle which ended in victory for right and common-sense over bigotry. If today in Ceylon there is not a complete divorce between government and Catholic education, as unhappily exists in the United States and France, it is due to the herculean efforts of Father Bonjean, our Manager of schools.

Soon, alas! the commitments of the Oblate British Province were so heavy that the Provincial had to stop sending brothers to Jaffna. The school however was never left without men of courage and intelligence who successfully led their young charges in the arduous paths of virtue and

of science and battled against local hostility and governmental parsimony and ill-will.

During the late seventies of the nineteenth century, St. Patrick's had won its spurs: it frequently received high encomiums from inspectors of schools. "L. Manuel of St. Patrick's College" wrote Mr. Sendall, inspector of schools, "who heads the list of candidates in the Preliminary Examination, sent in a paper in Euclid which would have done credit to any student in any University in England." The College could boldly claim comparison with much older and

better endowed institutions. The Bishop of Jaffna vested in the College the massive building, erected to the west of the old cathedral and meant to be one day the

episcopal residence. Father Desforets built a spacious and commodious school hall and the Catholics generously subscribed towards the erection of the Aula Maxima and of an upstairs for the residence of the staff. The Catholic mission purchased land at Pallai and the College fathers planted there an estate of three hundred acres to endow the College and provide for its inevitable expansion in the future without straining unduly the diocesan exchequer.



ARCHBISHOP CHRISTOPHER BONJEAN, O.M.I.
Successively Manager of Schools,
Bishop of Jaffna and First Archbishop of Colombo.

the last twenty years of the nineteenth century that it enjoyed the possession of a brilliant galaxy of educators. We cannot omit names that were long

It is in 1880, that the school assumed its present name of St. Patrick's College and it is during

household names in Jaffna: Rev. Father Lytton, who was accused of trying to build a railway to the moon and to whom we owe the 200-mile line from Kurunegalle to Jaffna; Revd. Father M. A. Murphy, poet, planter, editor of the J. C. G., missionary at Talawa during holidays who, alas! met with a watery grave whilst the brightest hopes were built for his future career; Father Rowland Smythe who exchanged the initials C. C. S. for the more humble ones O. M. I. and passed on from the A. G. A.'s office at Mullaitivu to the rostrum in St. Patrick's hall; Father Patrick Flanagan as famous a preacher, both in Tamil and in English, as his countryman the famous Father Burke. Two sturdy Irishmen, the Rev. Fathers Patrick Dunne and Joseph Wheeler, whose memory is still green in Jaffna gave each twenty-two years of strenuous service to the school, the latter as a classical master and the former as principal and specialist in Mathematics.

Unhappily, about 1890, the same conditions, which stopped more Irish brothers from coming to Ceylon in 1870, also deprived St. Patrick's of new Irish priestly vocations. The first years of the twentieth century witnessed an immense thirst for the English language and even for English ideas and the English way of life. Gandhyism, Swaraj, and dominion status were still unknown ideals in the political aspirations of the Jaffna Tamils. English qualifications were in great demand and progress was claiming a larger share of the syllabus as well as of the school finances in the shape of laboratories, scientific equipment, more modern buildings and provision for sports less primitive than "kili" or rounders. The school-roll quickly rose from 200 to 800 boys. The new conditions were squarely met by the Oblate

Superiors and the necessary sacrifices were made to meet the exacting demands of the times. Bishop Joulain considerably enlarged the school and hostel premises. He was the friend and patron of the poor and plodding boy. It was calculated, when he passed away in 1918, that he had paid more than Rs. 50,000 in school fees to help needy boys to a good English education. Better still and more important! the Oblate Superiors combed the old and the new worlds to maintain an adequate staff.

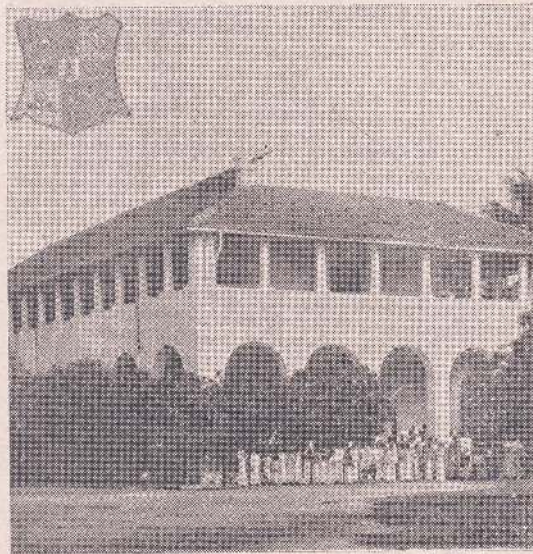


Photo by S. K. Lawton

THE AULA MAXIMA, 1880

mysteries of oriental music. We must not forget Fr. Joseph Poettgens from Germany. The "Annual" features that good Patri- cian elsewhere. Let us salute him as a first-class teacher of Mathematics and of Chemistry, a musician of no mean merit and a model religious. His removal to Diyatalawa on the ground of his enemy nationality at the beginning of the first world war and his subsequent transfer to the United States were a staggering blow to our efficiency during the war years.

The Oblates at St. Patrick's were convinced that the church is never properly planted in a country till she has secured her own indigenous clergy and pastors. The cultivation of vocations has from the start been a primary solicitude for the Fathers.

The first Tamil priest ordained in Ceylon, Father M. Xavier, was before his ordination, the right hand of Mr. Foy, the first principal, in 1850. The successive bishops of Jaffna always reserved a generous quota of first-rate Ceylonese priests to meet the intellectual and spiritual needs of the tens of thousands of Patricians, moulded into solid Christians by Alma Mater. Of the many Tamil fathers who adorned the staff of St. Patrick's, pride of place must go to Very Rev. Fr. P. M. Francis, famous for his Latin and logic lectures and who, for many years, was editor of the *English Catholic Guardian* and a most trusted councillor in the bishop's curia.

We take special pride in the fact that out of eight young aspirants who entered the Oblate Novitiate in 1948, all hailed from St. Patrick's College. After 99 years of labour in the Lord's vineyard St. Patrick's Oblates think that the apogee of God's blessings was reached when He chose the worthiest and noblest Patrician as first Tamil Bishop of Jaffna.

Nor is all this surprising when we remember that St. Patrick's has been in Ceylon, like Ireland in Europe, Mary's Dowry.

When the Oblates came to St. Patrick's their souls were still vibrating with the words which Pope Leo XII, of immortal memory, spoke on the 17th of February, 1826: "We willingly and paternally bless and approve this new religious order, and as a mark of special affection for them, we wish to choose their name for all time and

to call them the 'Missionary Oblates of Mary Immaculate.' We enjoin on them to go and recall to the practice of our holy religion those who have forsaken it. Moreover, we charge them to preach everywhere the glories of the Holy Virgin, Mother of God, and particularly the privilege of her Immaculate Conception." Nor have the Oblates of Mary failed to obey that momentous injunction. Wherever they have set

their feet—in the old and in the new world—they have always preached Jesus and Mary together. It is no boasting to declare that every Patrician is a devout and enthusiastic child of Mary. The whole school starts work in the morning with the recitation of the holy rosary, though it is known that boarders and day-boys close the day again with the same devotion. The Sodality of Our Lady and the Legion of Mary initiate the Patrician to Catholic action under the protecting mantle of Mother Mary. The sweet and

benign statue of Our Lady of the Patricians in the quadrangle and the Lourdes Grotto—incontestably the finest in Lanka—are all day long visited by loving children and anxious petitioners. The months of May and of October are but two prolonged festivals of Our Lady. The devotions to the Mount Carmel Scapular and to Our Lady of the Miraculous Medal are general among the boys. It was found, at times, that even Hindu boys would not enter the hall for their Matriculation Examination without the confidence given them by a Miraculous Medal.

It is pleasant to record that the glorious



POPE LEO XII (1760—1829)

to whom the Oblates of Mary owe a debt of eternal gratitude. "This society pleases me. I know the good it does, I wish to favour these missionaries. Their rules must be not only praised but also formally approved."

He lies buried in St. Peter's without any monument, but Oblates know the place of his grave and never visit the great basilica without praying for the repose of the soul of their greatest benefactor.



OUR LADY OF MADHU

pilgrimage which takes 50,000 lovers of Mary to Madhu, on August the 15th, owes its origin to devout Patricians. In the teens of this century, the payment of grants was by results and the examination which settled the amount earned by the school was sometimes held early in July. The staff were not anxious to see the classes depleted of grant-earners at the beginning of July when Jaffna Catholics usually visit the shrine. It occurred to a principal to promise his boys that he would take them by motor-bus—a novelty then—during the August holidays to Madhu, if they stayed at school in July. The Feast of the Assumption began thus to be celebrated by small numbers of Patricians—they were 23 the first time—and went on increasing yearly. Today the "August Madhu" is the feast of the school children. It is the only holiday when brothers and sisters are at home together and when the weather is suitable for pilgrimages.

After almost a century of work in St. Patrick's College, the Oblates in heaven as well as those who still labour in Alma Mater can exclaim joyfully: "Verily this

is Mother Mary's Kingdom!"

Today the Congregation of the Oblates of Mary may look with gratification at the marvellous development of its first educational institution in Ceylon and at the immense spiritual good it has produced. It is no exaggeration to say that the fragrance of piety and the sturdiness of faith of the many Northern Catholics spread throughout the Island are the fruits of the sound and thoroughly Catholic education imparted by the Oblates of St. Patrick's. To be a Patrician is today synonymous with those manly virtues that make the devout Catholic and the true gentleman.

We hope that the centenary number of the Annual will produce the competent historian who will fully unfold the doings of the Oblates since 1850 and that the sight of the harvest collected during the first century in the field sown by the Oblates will fill them with gratitude to the giver of all gifts and with that legitimate pride which in classical ages we called "mens sibi conscia recti."

CHAS. S. MATTHEWS, O.M.I.

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THE MATTHEWS BLOCK

Stone-Laying Ceremony

WHEN in the early thirties the pile of buildings that now house St. Patrick's Hostel was erected, a dream had been but half realised. On the 'ruins' laid down by the late Father Beaud in 1913 an imposing structure would have risen but for the interruption caused by World War No. 1. Another generation of students passed out of our portals and what was left of these 'ruins' still remained an eye-sore. We needed the sinews of war. The Second World War, an unprecedented calamity with all its attendant perils, left us no alternative but to wait and see until on the 17th of January this year, we were privileged to witness the stone-laying ceremony, presided over by the Rt. Rev. Dr. J. A. Guyomar, O. M. I., Bishop of the Diocese, on his Silver Jubilee day.



Photo taken by Rev. Fr. J. de Wit, O. M. I.

At the Entrance—Three Rectors.

It must have been heartening for one who was our Chief Pastor and a one-time Rector to be called upon to lay the foundation stone of the Greater St. Patrick's. His Lordship was received at the gateway by the Very Rev. Fr. T. M. F. Long, O. M. I., Rector, and escorted in procession amid a throng of visitors, priests and laymen to the College Chapel where he intoned the 'Veni Creator.' This over, the whole gathering repaired to the site of the

new block. Vested in cope and mitre, and crozier in hand the Bishop blessed the stone and with a trowel handed over to him by the Chief Engineer representing Messrs. Hoare & Co. performed the stone-laying ceremony. The 'Te Deum' was then sung taken up in chorus by all present. On the marble tablet he himself

had placed, the following words were found inscribed :

Hunc Lapidem
posuit
Rev. mus J. A. Guyomar, O.M.I.
a.d. xvi Kal. Feb. MCMXLIX
die recurrente vigesimo quinto
nominationis suae
ad Sedem Jaffnensem.

On the lawn which was tastefully decorated for the purpose a garden party was held. Fr. Long addressing the gathering welcomed all those who had so generously responded to his invitation to be present at the ceremony, particularly Chevalier Gardiner, President of the O. B. A., Colombo, Mr. Sam. A. Sabapathy, Jaffna's First Mayor and the representatives of the various sister schools. The numerous visitors assembled there were signal proof of the high esteem and affection in which His Lordship was held by all communities in the island. They had come from distant parts to meet him and thereby to felicitate him on the twenty-five years of a fruitful episcopate. To him as much as to Fr. Matthews after whom the new block was to be named, that day's experience would be unforgettable. The suggestion that had come from the Old Boys that Memorial Marble Tablets should be erected to commemorate the names of Founders and Benefactors would certainly be implemented. He concluded with an appeal

to the very many Promoters whose encouragement he had enlisted successfully to continue to be of service to their Alma Mater.

Mr. Sam. A. Sabapathy speaking next said that he regarded it as a happy augury, that his first public appearance as Mayor coincided with the Jubilee Day of His Lordship's nomination to the See of Jaffna. As an Old Boy of St. John's, he had watched with growing interest and admiration the progress made by St. Patrick's under the aegis of Fr. Matthews. That day the destinies of the school were in the hands of a go-getter in the person of Fr. Long. The latter had taken in hand a task of colossal magnitude and that without even a balance at the bank to support him. It was a bold venture indeed, but he hoped that the Government would help to finance attempts made by denominational bodies to provide accommodation for the increasing numbers of students.

We make no apology for printing verbatim the memorable speech of Dr. St. John Puvirasinghe.

Dr. St. John in his capacity as an Old Boy, as President Moopu of the Cathedral and as a citizen of Jaffna said :

" My Lord,
Rev. Fathers,
Ladies and
Gentlemen,

" It is my happy privilege to speak in many capacities. I speak firstly as a man from the town of Jaffna. In this capacity

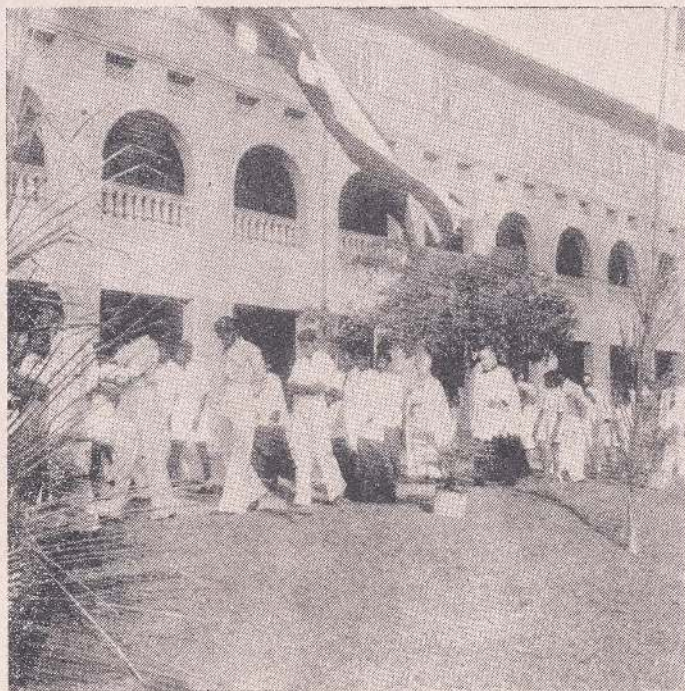


Photo taken by Rev. Fr. J. de Wit, O.M.I.
The Procession from the Chapel.

I am happy that a big school is, in effect, opening its arms wide apart to welcome more students especially from the town, as we have always felt that in a special way, St. Patrick's is *our* school."

"Secondly, as the President Moopu of the Cathedral I feel that I have the right even more than others of claiming His Lordship as *my* Bishop. I was thrilled as I saw him today performing a most symbolic act. Symbolic of the man himself, in this respect, that without any blare of trumpets, his first act as a Jubilarian is to lay and bless the foundation stone of the Greater St. Patrick's. It is symbolic of his interest in education, of his interest in St. Patrick's, where he taught, which he ruled as Rector and which he has generously helped. His act is also symbolic in a deeper sense. The great schools of Europe, of England, and France especially were begun in the shadow of the Cathedrals and the Bishop's duty, his divinely given commission to teach, always, as a matter of course, included education in the narrower or the more technical sense. I like to think of the noble pile of buildings now coming up, the new Cathedral and the new St. Patrick's and I feel I must thank our Chief Pastor for laying so well and truly the foundations for the future. That is the kind of act of faith he has been making all during his episcopate. An act of faith in St. Patrick's itself, an act of faith in the future of the diocese and

an act of faith in the goodwill of government. That goodwill he has always striven after; he and his faithful are the most loyal supporters of authority. There is no other body that stands so resolute as the Catholic Church against the false philosophies that crop up age after age. This has been especially true of subversive philosophies.

"Thirdly, I speak with feeling as an Old Boy. I myself have seen the good Fr. Beau planning and laying the foundations for a skyscraper, I know how he lovingly watched every stone that went in. I think of Fr. Matthews and the dreams he dreamt, dreams in which we were all sharers. I think of the long line of Bursars who scraped the bottom of the till for every hard-earned cent that could go to purchase material. This is their day and I need hardly say that it is the day of Fr. John and Fr. Long. But it is *our* day, the Old Boys' day, and I am proud and happy to witness today's doings and to realise that the old school is in Scripture phrase going from strength to strength—*Floreat.*"

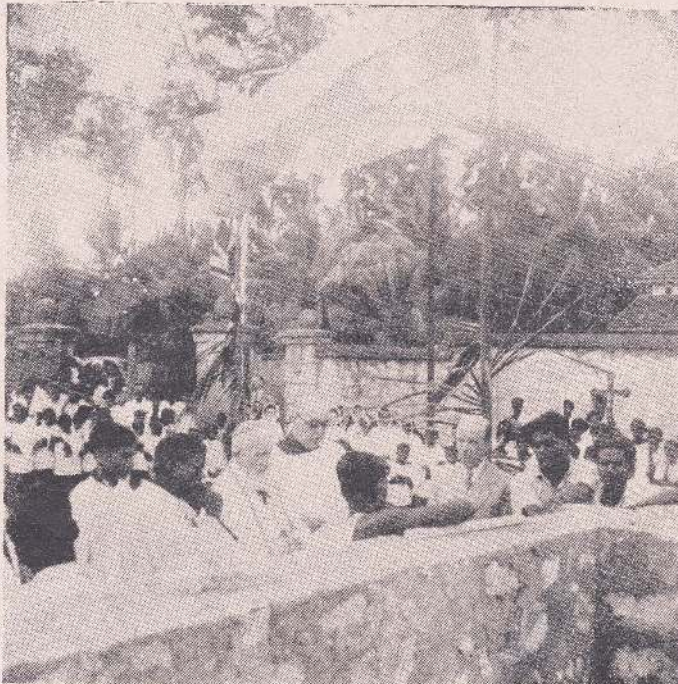


Photo taken by Rev. Fr. J. de Wit, O.M.I.
Laying the Foundation Stone.

Senator Gardiner in a very brief speech expressed his conviction that Father Long's undertaking could not but be crowned with success.

His Lordship the Bishop speaking last characterized the event as a landmark in the history of the Diocese. He felt quite confident that with the support of the Old Boys and the well-

wishers of the school, the new building would be soon ready for use. The Jaffna-boy would have to be educated to secure jobs under Government and it was up to schools like St. Patrick's to provide facilities for the attainment of this end. This meant co-operation with those in power and a properly organized system of education. Father Long had set about achieving these objects in the right way and the new building perpetuated in appropriate form the memory of Fr. Matthews who meant so much for education at St. Patrick's. The latter's return to St. Patrick's augured well for the future of the school.



Photo taken by Rev. Fr. J. de Wit, O.M.I.
At the Garden Party.

I greatly regret that it was not possible for me to attend the Foundation Stone Laying Ceremony by His Lordship the Bishop of Jaffna, at 4 p.m. yesterday. The trouble is that a trip to Jaffna and back takes two days and one has to keep practically two days free for an invitation to be

accepted from the North. This I could ill-afford now with the various urgent matters that come to me every day.

I hope it will be possible for me to visit the North at an early date, and I shall certainly make it a point to visit St. Patrick's, if I happen to come there.

With kind regards and all good wishes.

Yours sincerely,
(Sgd.) D. S. SENANAYAKE.

Names of the First Founders.

Mrs. N. Nadarajah.
Mr. Emmanuel Thiruchelvam.
Mr. Anton C. Ponnambalam.
Mr. R. J. Paul.
The Parish of Passaiyoor.
The Anaicottai Mission.
Chevalier A. Gardiner.
Mr. S. Ratnanather.
Mr. A. Thambiayah, M.P.

The following sent greetings with expressions of regret at their inability to be present:—

Mr. J. X. L. Philips, Secretary, O.B.A., Colombo.

We record here below the names of the First Founders and those who sent us greetings on this occasion. While in no way intending to detract from the genuineness and sincerity which have inspired every single message, we take the liberty of reproducing in full a very gracious note from the Hon. the Prime Minister, Mr. D. S. Senanayake who was unable to be present.

Colombo, 18th January, 1949.

PRIME MINISTER,
CEYLON.

Dear Fr. Long,

I must apologise for the delay in replying to your letter of the 13th instant. I have been so busy these days with various matters that I could not even reply to it earlier.

Revd. Fr. K. Sebastian, Kalaimangal.

The Hon'ble Mr. G. G. Ponnambalam, K.C., M.P.

The Colombo and Batticaloa Old Boys' Associations.

Messrs. J. Thiagarajah, J. Armstrong, W. E. Carr, A. W. Nadarajah, Sir A. Mahadeva, Messrs. J. A. J. Tisseveerasinghe, Sellamuttu Somasundaram, J.P., K. Kanagaretnam, M.P., Mudlr. S. M. P. Vanderkoen, J.P., Messrs. A. L. Thambiyah, M.P., W. Gunam Spencer, Sir Wilfred de Soysa, Messrs. S. R. Kanaganayagam, M. M. Alex-

ander, S. Velauthapillai, X. Emmanuel, Mr. and Mrs. Joe H. Vanniasingham, Messrs. Cecil Rajakarier, J. A. P. Cherubim, T. Emmanuel, J. N. C. Tiruchelvam, Major E. A. Nugawela, Messrs. F. A. Sandrasagara, G. Ambikaipahar, K. Murugesu, C. X. Martyn, D. Jaganayagam, N. Motha, Revd. Fr. J. B. Gregory, Professor and Mrs. Karunaratne, Messrs. J. L. Stanislaus, K. Saravanamuttu, A. Cumarasamy, K. A. Selliah, Gabriel Thomas, A. Sellamuttu, M.B.E., Senator A. B. Rajendra, Dr. M. J. A. Sandrasegara, Barrister A. I. Rajasingham, Dr. W. Balendra, Mudlr. C. Thiagarajah, Dr. V. Gabriel, Adigar A. Naganather.

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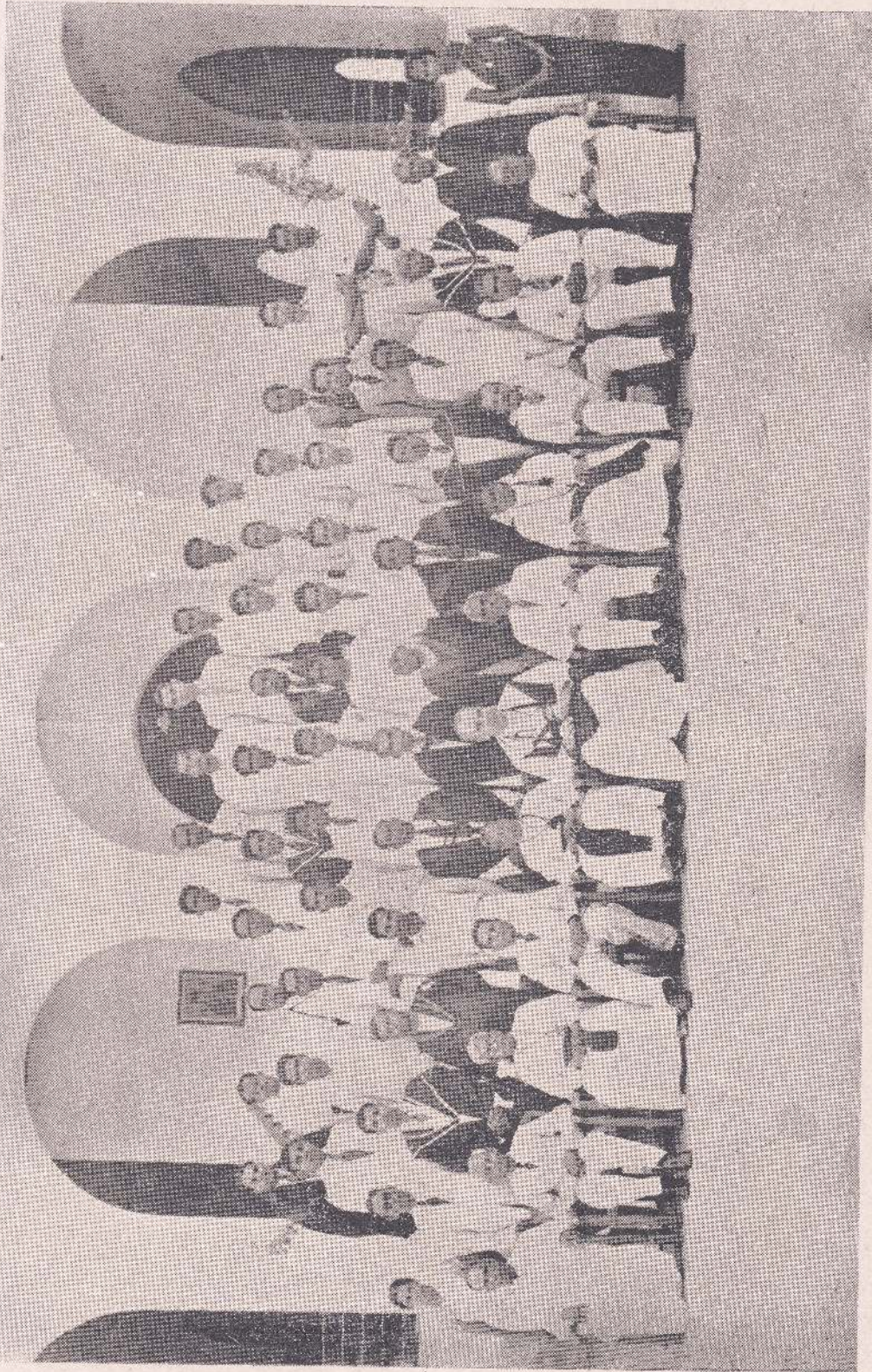


Photo by Designs, Jaffna

BACK ROW : T. Vedanayagam, F. F. M. Palle, K. Kanesapillai, C. F. Bartholomeusz, R. Anthonipillai, A. Emmanuel, A. B. Perinpanayagam.
 4TH ROW : M. Anthonipillai, B.A., Rev. Fr. A. Mathuranayagam, Mis. Ap., Rev. Fr. J. C. Selvaratnam, O.M.I., P. J. Amirthanayagam, Y. Johnson, B.A., S. F. Santiapillai, A. A. Joseph, B.A., V. P. Maruthanayagam, Y. Sathyanarayan, B.Sc., R. Varadarajan, M.Sc., A. S. Balasundram, A. B. Andrew, B. Antonipillai.
 3RD ROW : N. P. Jeganathan, B.A., M. Emmanuel, J. S. B. Selladurai, A. S. Francis of Mary, V. K. Rajasekeram, N. Kandasaiya, S. Theodore, R. Satchidanan-
 dam, W. J. P. Gnanaratnam, Pundit T. Sivasambunathan, S. C. Lawrence.
 2ND ROW : Mrs. S. F. Alphonsus, S. P. Innasimuttu, M. Kurien, B.Sc., N. Arunachalam, B.A., K. J. Sheeba, M.A., V. S. Ferdinand, B.A., J. Ferdinand, B.A., K. A. Subramania Iyer, M.A., F. N. C. Saverymuttu, B.A., E. A. Selvanayagam, B.A., V. C. Canagaratnam, B. R. Motha, B.Sc. (Lond.), B.Sc. (Glas.), B.Ed. (Glas.), P. Pancras, B.A., Mrs. S. C. Lawrence.
 SEATED : S. Francis, S. F. Alfred, Rev. Fr. L. J. Augustine, O.M.I., M. Jacob, Rev. Fr. B. A. John, O.M.I., Very Rev. Fr. T. M. F. Long, O.M.I., M.A. (Cantab.), A. J. Selvadurai, Rev. Fr. Chas. Navaratnam, O.M.I., J. C. Kell, C. W. D. Alwines, F. J. Armstrong.

Rector's Report for 1948

Read at the Annual Distribution of Prizes,
Mr. P. J. Hudson, C.C.S., presiding.
Mrs. Hudson gave away the Prizes.

Sir, Mrs. Hudson, My Lord Bishop, Rev. Fathers, Ladies and Gentlemen,

I FEEL, Sir, that we can dispense with any preliminary flourish of trumpets in welcoming you and Mrs. Hudson here in our midst this evening. We welcome you, both as genuine friends of Jaffna and of St. Patrick's. We are intensely happy that you have come.

I have to report a particularly full year and if I do so in some detail, it is because I take pleasure in paying tribute to the work of my many devoted and competent collaborators and because friends and Old Boys unable to be present this evening will naturally want to know how things are faring with the old school.

The General Situation.

We could have wished for a much happier set of circumstances to condition our work. We have still with us the financial problem which reduced to its baldest means that we have to run this school catering for 1,234 boys on a yearly deficit of Rs. 26,000. That is what Free Education means for the Assisted Schools, *viz.*, that the equipment grant allotted us covers only one-fifth of our running expenses *if*—an *if* we refuse to accept—we are not to come down to the level of the village school. We are all for the village schools coming to our level but we are determined not to lower our level.

In the present Minister of Education we are happy to have a man of vision and sympathy and when that sympathy will have manifested itself in good works—faith and good works is the school motto—we shall applaud him as the man who saved the government from the imputation of the

breach of faith with which the parliamentary opposition rightly taxed it for the raw deal imposed on the Assisted Schools within the free system. Relief is being devised for us and when that relief will be retrospective as well as prospective a grave injustice will have been remedied. That happy day cannot come too soon.

The medium of instruction in the Lower School is now Tamil. I can only express my sincere thanks for the way the staff of the Lower School co-operated to make the change-over possible as it was heavy going.

English is the second language and the standard reached at the end of the Lower School course is low, unavoidably so. We should therefore wish Government to go slowly, slowly with the introduction of Tamil or Sinhalese as the medium of instruction in the Middle School. We should not be in a hurry to jettison English just yet. That unfortunately is what some agencies seem bent on. In the neighbouring sub-continent they are having second thoughts about the solution of this problem.

Our Staff.

Fr. S. Nicholapillai, O.M.I., B.A., to our intense regret left us in January. He is now Rector of St. Anthony's College, Kayts. We welcome in his place Fr. T. Alfston Mathuranayagam who as Warden of St. Patrick's Hostel and as Principal of the Lower School is doing splendid work.

Mr. B. S. Rao, B.Sc. left us in July for higher studies after close on three years' devoted service in our midst. His place was taken in August by Mr. P. S. Job, B.Sc.

Mr. S. Kanesan left us this month for

Vocational Training in the Government Technical College. His place has been taken by Mr. R. Anthonipillai, Tamil trained.



1943

"The Japs may come."

We welcome Mr. C. J. T. Thamotheram, B.Sc. (Mathematics), Mr. R. Satchithanandan (Inter-Arts) and Mr. M. Kurien, B.Sc. (Chemistry).

I am referring elsewhere, at length, to the intense happiness we all feel at having Fr. Matthews back in our midst.

Examinations.

We had 72 passes in the S.S.C. since our last prize-giving; of these 5 were in the first division: there were 15 exemptions from the London Matric. and 8 passes in the London Matric. 9 passed in the London Inter-Arts. We had only one pass in the University Entrance Exam. We do not pretend that the latter result is anything to be proud of. We have taken what we consider effective steps to improve our results in this section. 21 boys passed the General and Railway Clerical, 3 boys passed the Technical College Entrance Exam.

Games.

The Prefect of Games, Mr. B. R. Motha, reports as follows: "On the games side we have had a crowded and successful year—the main activities being Cricket, Football, Volley-ball, Athletics and Boxing.

"This year as in 1947, we did not participate in the competitions organized by the J.S.S.A. and we are satisfied that this step is in the best interests of the school. Our encounters with other schools, on the home-and-away non-school-championship principle have been characterized by a spirit of camaraderie and good-will. In athletics for two years we have been endeavouring to participate in the Jaffna Inter-Collegiate meet under conditions conducive to good spirit between schools; if we have failed in this endeavour, it was not due to lack of a spirit of accommodation on our part. From 1949, it has been decided by the Public Schools Sports Association that we take part in a separate Jaffna Schools Meet and shall once more become eligible to send our boys to the Ceylon Public Schools Meet.

"Owing to an early Easter our Cricket season was of short duration. The usual Inter-House Matches were played and four



1949

A Patrician once again,

Inter-Collegiate Matches—all the latter we won by substantial margins, three by innings and one by 10 wickets.

“ We had two inter-house athletic meets. The performances of our boys were of the usual high Patrician standard. A number of new ground records have been set up—some of them being better than the Jaffna Schools' records.

“ We are still in the middle of our football season. Six inter-collegiate matches have been played so far—three second eleven and three first eleven. Five of them we won by substantial margins, the other was drawn. Eight other football matches are on our fixture card to be played this year.

“ The results of the Jaffna Schools Boxing Contest augur well for the future of boxing at St. Patrick's. We tied for leadership with Central College with three winners and three runners-up.”

It is a pleasant duty to add the postscript

that Mr. Motha is still the same omniscient Prefect of Games that the Old Boys so vividly remember. He would be the first to acknowledge his indebtedness to Mr. Kandaiya.

Spiritual Life and Atmosphere.

The spiritual side of the school has been emphasized quietly, steadily and persistently. We have now 930 Catholic boys on our rolls so that we may claim to be a real Catholic school. To all that have contributed to that happy state of affairs our sincerest thanks are due : to Fathers Matthews and Augustine as spiritual directors, to the Hostel Wardens, to our devoted lay-teachers, to the preachers of our Retreats and terminal days of Recollection and to the town-clergy and especially to their doyen, Fr. Santiago.

We are happy, in this context, to repeat that the College is now supplying its regular quota of vocations to the priesthood and the religious life. Last year S. E. Wijayarajam, J. M. Saverimuttu and Charles



The Guild of Prefects, 1949.

Senthilvel entered the Oblate novitiate and R. J. Augustine the Rosarians. Only last week we had a postcard from Brother Wijayarctnam on his way to Rome for his higher studies at the Gregorian University. This year Gaston Alwines and B. Rayappu, both from the Upper Sixth entered the novitiate.

We must refer to the Hindu parents who come to us in such numbers to have their boys educated with us. We are grateful for the trust they repose in us and for the loyalty their sons evince to their school. We are, as always, concerned with moral training and values, with turning out men of character and integrity and our system is so devised that every boy's studies get the individual attention that is needed.

The Pulse of the School.

What we have been conscious of, more than anything else this year, in the life of the school has been the encouraging development of the Prefect and the House Systems.

On the 4 Prefects and the School of Prefects, *i.e.*, six boys from each House in training for eventual Prefectship, devolves practically the maintenance of school discipline. We have been fortunate in the material given us and the system functions effortlessly. For the boys concerned it is first-rate training and for the school at large it means that 'the will to community' is being fostered in such an atmosphere that formation comes to each boy without his being aware of it.

The House System is now based on a

regional allocation. Bonjean House draws from the Cathedral parish, Matthews from the rest of the town area, Dunne from the Peninsula while all outside the peninsula belong to Abraham.

We have had thrilling Inter-House competitions in music, Eastern and Western, debates and dramatics. Surprisingly enough we have not had as yet the same excitement in Cricket and Football, though athletics did supply a thrill.

We have only one criticism and what a compliment that criticism involves! The House Masters are doing too much for their Houses. The Houses themselves must now get down to it and the House Master's function should become increasingly a moderatorship.

The Library.

The library continues to be the success we have always desiderated. We have now well over 8,000 volumes. Our most important addition this year has been the

library left by the late Father Gnana Prakasar, O.M.I. This will be housed separately. We promise, gratefully, His Lordship the Bishop that the impetus given by Fr. Gnana Prakasar will be followed up. We hope to publish soon a special catalogue of this section of our library, not to advertize our wealth, but to induce our many friends and orientalist to help us out with any stray volume that may be missing.

St. John's Ambulance Association.

The boys of the 5th Standard under the inspiration of Mr. Alwines have again maintained the record they set up last year. Six Divisions of the Vth Standard have taken



The Library.

up in Tamil the Preliminary First Aid Examination of the St. John Ambulance Association, open to boys between the ages of 11 and 16, and passed it. One more class is getting ready for its Examination. Last year 220 passed out and this year the numbers promise to go up to 258. Any school in the Island would be proud to pass out 30 for a whole year. But we are used to hundreds and consider this almost a routine affair.

Special mention must be made of Dr. E. P. Canagasabai, J.P., who visited St. Patrick's seven times this Term and spent more than three hours each time testing the boys.

Ourselves.

In 1950, *i.e.*, in two years' time we shall be celebrating our centenary. We can, thank God, look back on a proud record of service for God and for our country. We have survived many a rude shock; we have stood for principles that are today being recognized as essential for the well-being of the State and we feel that God who has seen us through so far will be with us in the new century that is soon to dawn for us.

For that second century we are now preparing. By the end of this month probably, building on the uncompleted section of the Matthews' block will have started. We are under orders to vacate St. Martin's which is becoming over-crowded on the ecclesiastical side. We are grateful to the diocese for having afforded us this shelter all these years. We shall leave it with regret; school memories of thrilling contests on St. Martin's ground will be ever-green and we are happy to leave the grounds in such good trim; we hand over cheerfully

the beautiful grotto of Our Lady of Lourdes.

We are almost afraid to breathe our plans for the future. They are so ambitious and yet so inexigent in their demands. Our superiors have guaranteed us Rs. 30,000 per annum *if*—an operative *if*—we can prove that we have collected another Rs. 30,000, so that our Ten Years' Plan means spending Rs. 60,000 every year for ten years.

Collecting Rs. 30,000 each year, we are convinced is not going to be impossible.

It means 300 people prepared to give or to collect a hundred rupees a year on the basis of Rs. 5/- each for 20 subscribers. We have been surprised at the general relief that we are not asking for more and at the readiness to help. This year's target is being steadily reached.

In this context we are happy to report that the incarnation of the Patrician spirit—for decades it has been a question of the identification

of Fr. Matthews and St. Patrick's; the two were synonymous—is back with us, as full of life and energy as ever. His Lordship let us have him as spiritual director and in characteristic fashion he has got down to his job. But he is also Prefect of Studies of the Middle School and he has taken in hand the Ten Years' Plan; he is busy contacting the 6,000 friends and Old Boys who will guarantee, for the modest outlay of five rupees a year, the future and the continued efficiency of St. Patrick's. He is on the job at this very moment in Colombo. We have been supremely fortunate in getting him back to St. Patrick's.



The Seminary.

The numbers on our roll now stand at 1,234. This is only a fraction of what we could and should deal with if we had the room. Circumstances have changed so much within recent years that we look back nostalgically to the time when we ambitioned a total roll of 600 boys for St. Patrick's. Our completed plans now visualize three separate schools each catering for a thousand students: the Lower and Middle Schools each with its own Rector, and the Upper School including degree classes with a President as co-ordinator. We shall develop in the fields round Mundukulam: already the overflow tank is being filled in to enable us to have a first-class playing-field. To the Bursar and Mr. Motha our best thanks go for the work they have put in on the filling of this Kulam.

Our Old Boys.

We congratulate the following:—

Rev. Fr. B. S. Mariathan, O.M.I., on his elevation to the Sacred Priesthood.

Mr. G. G. Ponnambalam, M.P., M.A., on his taking silk, on being elected to represent Ceylon at the Dominions' Parliamentary Conference and on becoming a Minister.

Mr. A. L. Thambiayah, on being elected Member of Parliament for Kayts.

Dr. S. F. Chellappah, O.B.E., on his fine record as D.M. & S.S. and on his appointment as Deputy-Director of W.H.O. for South-East Asia.

Dr. A. P. Sandrasagra on getting the F.R.C.S. with diploma,

Dr. P. Sivasubramaniam on passing the Primary F.R.C.S.

Dr. C. Balasubramaniam on his first appointment to the Jaffna Hospital.

Mr. A. Edward, C.C.S. on his passing into the Civil Service.

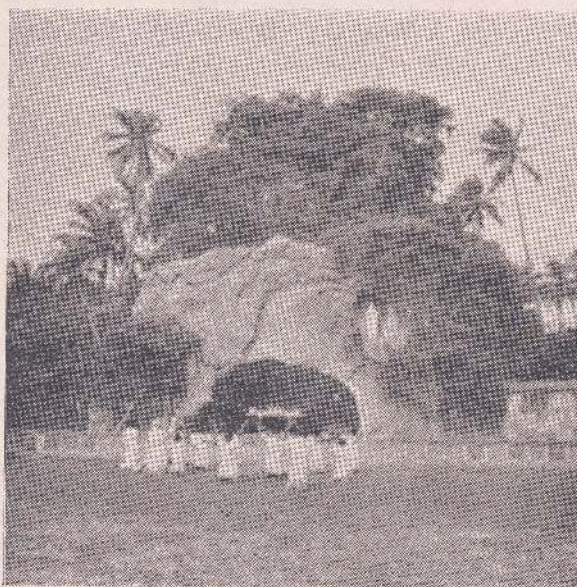
Mr. P. Saverimuttu, B.A., on qualifying in London for the Diploma in Education.

Messrs. M. Durairtnam on passing the B.Sc. (Bombay) in the 1st Division.

V. Ferdinand Joseph on passing the B.A. (Calcutta) in the 1st Division.

P. M. Vedanayagam, B. G. Emmanuel and N. James on passing the B.A. (Calcutta).

Mr. A. Thambiahpillai on passing the B.Sc. (Ceylon) with 1st Class Honours in Physics.



The Grotto.

Mr. N. P. Jeganathan on passing the B.A., Ceylon.

Mr. V. Vigneswaran on passing the Ceylon University Entrance Examination.

Messrs. C. Singarajah, S. Boniface and C. S. Sinnadurai on passing the Technical College Entrance Examination.

Mr. R. Ambalavanar, Irrigation, on passing the A.M.I.C.E.

Messrs. D. Vivekanandan and Joseph St. George on passing the Bar Final Examination.

Mr. B. V. Bastiampillai on being selected for a three years' course in England as the Railway Probationer,

Mr. J. V. S. Rajanathan, B.Sc. (Economics) on being appointed Acting Assistant Accountant in the Industries Department.

Mr. E. V. J. Hensman, Trained Graduate, on his appointment as Acting Inspector of Schools.

Mr. George Alexander Rasiah (Malaya) on being awarded the British Council Scholarship for Journalism.

Captain W. R. S. Nalliah, C.L.I., on being made a Member of the Military Division of the Most Excellent Order of the British Empire.

Mr. A. Wijanathan on qualifying in Commercial Law in the Hilary Bar Examination, London.

Mr. R. J. Pathirana on passing the Inter-Law Examination of the University of London.

Mr. Rex Philips on passing the Proctors' Final.

Messrs. T. W. Rajaratnam and J. C. Thurairatnam on passing the Advocates' Final.

Messrs. J. A. P. Thurainayagam (Trincomalee), A. Seemampillai (Mannar) and L. E. David (Puttalam), on being appointed Additional Magistrates and Additional District Judges in their respective areas.

Mr. Victor E. Tambinayagam, J.P., U.M., Nuwara Eliya, on his acting appointment as District Judge.

Proctor Victor E. Malachias on his appointment by the Governor-General as Commissioner of Oaths.

Messrs. E. J. Pillainayagam and E. S. W. Selvadurai on being promoted to the Second Class of the Govt. Clerical Service.

Mr. R. C. Manmatharayan on being elected Vice-Chairman of the Jaffna U. C.

Mr. S. A. Velum Mailum on passing the B.Sc. (Engineering) and Messrs. R. J. Rajakariar and B. V. Xavier on passing the Inter-Economics, IInd Part.

There are, we are sure, so many other names that should have been mentioned. The foregoing have been culled from the Press. For any omissions we beg to be excused.

We Lament the Deaths of

Rev. Fr. S. Asirvatham, O.M.I., a veteran Missionary, mighty in word, written and spoken, and dead, whose memory is cherished as an inspiration by both clergy and laity.

Rev. Fr. A. S. Joseph, O.M.I., Rector of St. Anthony's, Kayts, who on a normal life expectancy should have had several more years of distinguished service ahead of him.

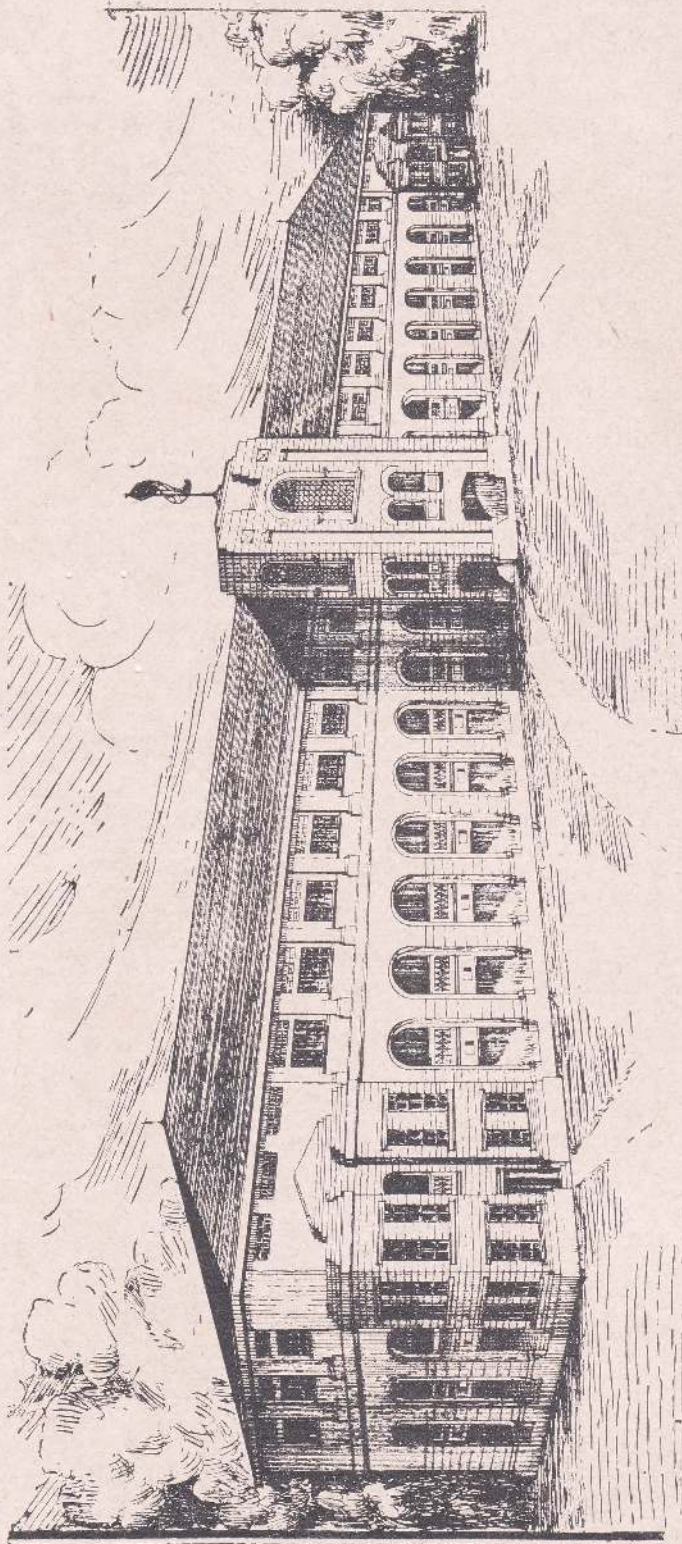
Mr. David C. Bastian, Chief Draughtsman of the P.W.D., whose encyclopaedic knowledge of everything appertaining to the College was always at our service.

May their souls and the souls of the faithful departed rest in peace.

May I conclude by a word about our Staff, or rather two words. I wish to place on record the pleasure it is to work with them and, secondly, I wish to avail myself of this opportunity to thank them for their whole-hearted devotion to their work and their concern for everything bearing on the school's success.

May I thank all the prize-donors, generous as ever, and may I thank you, ladies and gentlemen, for your kind and encouraging presence here this evening.

T. M. F. LONG, O.M.I.,
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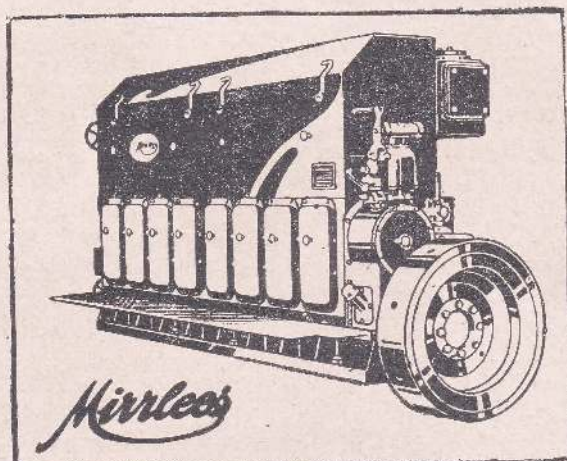
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Prize Day Speech at St. Patrick's

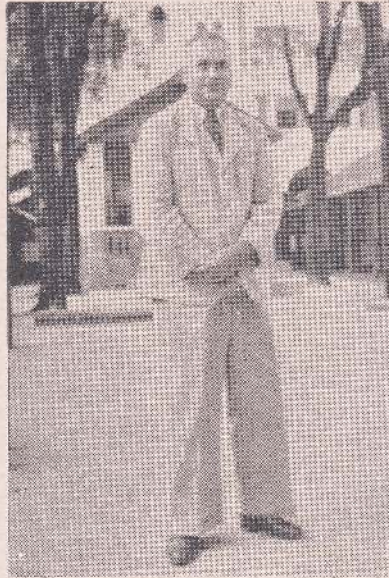
Mr. P. J. Hudson, G.A., N.P., speaking from the chair said:

Rev. Fr. Rector, ladies and gentlemen,

A LONG time ago, in the dim ages, before the last but one in what seems to be becoming an interminable series of world wars, I used to frequent what we used then to call "speech days," sitting at the back of the hall, where you Patricians are now sitting. Needless to say that my attendance was compulsory. I then made a good resolution, broken as you see, that I would never be a chairman on such occasions. I think it must have been inspired by one such day when, the distinguished visitor expected having let us down, the authorities of my school had to fall back on local talent, a neighbouring Mayor, if memory serves me; at any rate his corporation was much in evidence. The allocution of this gentleman was to the effect that those who had not won prizes need not worry, because he himself had never done any work at school and had never risen higher than the 3rd Form and 'look at him now.' On the examination thus rather complacently invited, it was obvious from his complexion and figure that he had not "scorned delights," and we had his own word for it that he had not "lived laborious days." What he appeared to pride himself was on 'character'—a mysterious quality rather too much in fashion in those days. It was not evident, that what he possessed was in fact character since character is both the result and the evidence of, among other things, the appli-

cation of the nose to the grindstone. Incidentally it is not clear why keeping one's head in the examination room should be regarded by some people as inconsistent with character, or on what evidence it is assumed that a man who loses his head there will keep it elsewhere.

My point is, that "character" in this mysterious sense, though it is a very necessary foundation, is not more than a foundation. A house that is only foundation does not keep out much rain. St. Patrick's motto is faith and work, both the foundation and the superstructure, and its aim is to produce that balance between character and learning which is wisdom; that higher common sense which is more than undigested knowledge.



P. J. HUDSON, Esq., G.A., N.P.

was, in Ireland a stone known as the Blarney stone, which it was believed endowed any one who kissed it with miraculous powers of persuasion. I corrected myself from 'there is' to 'there was' because I strongly suspect that it is no longer in Ireland but it has been feloniously abstracted by Father Long and it, or at any rate a very large chunk of it, is now upstairs at St. Patrick's. However, actually, this power of persuasion was quite unnecessary in this case. My wife and I were quite ready to fall to temptation or glad to do what we could, and leapt at

the opportunity of joining you Patricians and your numerous friends, in celebrating the success of the past year and in voicing our hopes for the years to come; years in which that mile-stone of a centenary is now looming up so close.

The details of the year's work you have heard in your Father Rector's report and I won't go over them again. I will merely remark that they show no falling off from the high standard of St. Patrick's in religion work, games and in the part Old Patricians have played and are playing in the making of life in this new Dominion.

The major share of the credit must go to the present generation of Patricians, the front line troops who have stood the ordeal of the examination room; but, as we know well in Jaffna, no plant flourishes without being watered; it is the staff who have done the watering of St. Patrick's orchard. Good soil is equally important; and St. Patrick's soil is the tradition which has been built up by generations of Old Boys and by the staff of the past. One of these "Ancients of the College," Father Matthews, is back with you and I had hoped to meet him and congratulate him on having an opportunity not given to everybody of seeing how his work "broad and deep continueth" even though the ultimate end may be far beyond even his knowledge. Unfortunately for me Fr. Matthews has shown that he is ever green and up to date by flying off to Colombo this afternoon.

These results have not been achieved

without difficulty, arising mainly from the policy of Government, I mean its past policy. To spare me embarrassment, Fr. Long has not referred very much to this and may be accused of "pulling his punches." I cannot, however, help feeling, that his 'faint praise' is rather 'damnatory.' Perhaps however the reason why he has refrained is that he has sufficient faith in the works of Government to abstain from "giving them the works" himself. I myself feel that the future is far more hopeful and the Government seems likely to adopt a very much more generous policy particularly towards the denominational schools.

Nonetheless it is a good thing to have two strings to one's bow and I commend to you the scheme which has been adumbrated by Father Long in his report. As he had said the "scheme is a modest one." It is indeed modest if only (but only if) those, who claim the proud title of "old Patricians"—I might rob St. Paul of a quotation and say that they are "citizens of no mean city"—if those who claim that title assume the heavy responsibility that goes with its inheritance.

Again I have no fear whatever that that claim will not be met to the full. I believe that when the centenary accounts come to be reckoned up, the living generations of Patricians will be able to face unashamed the generations of the past and assure them that there will be many future generations for St. Patrick's.



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Dr. Chrysostom Joseph	"In Memory of his late father Mr. K. Murugesapillai Joseph and his late brothers Messrs. James and Martyn Joseph."

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Vth Form.

<i>Class Prize</i> :	B. D. Jesuthasan C. M. J. Michael D. M. A. Thuram E. B. Wilfred
<i>Scripture</i> :	1. W. Ferdinand 2. M. J. Michael
<i>English</i> :	No Award
<i>Tamil</i> :	1. S. Stanislaus 2. P. A. Mariampillai
<i>Mathematics</i> :	1. K. Thangarajah 2. A. R. Walter
<i>History</i> :	No Award
<i>Geography</i> :	No Award
<i>Physics</i> :	A. R. Walter
<i>Chemistry</i> :	M. Kanagasundram
<i>Botany</i> :	M. A. Thuram
<i>Zoology</i> :	No Award
<i>Latin</i> :	No Award
<i>Art</i> :	M. Nadarajah
<i>Book-Keeping and Com. Arithmetic</i> :	No Award
<i>Civics</i> :	B. Wilfred
<i>Economics</i> :	No Award
<i>Mechanics</i> :	K. Thangarajah
<i>Elements of Commerce</i> :	J. S. Thevasagayam

IVth Form.

<i>Class Prize</i> :	A. C. F. Swampillai B. D. S. Gnanapragasam C. A. S. A. Wazeer
<i>Scripture</i> :	1. G. A. F. Joseph 2. J. R. Santhiapillai
<i>English</i> :	No Award
<i>Tamil</i> :	1. C. F. Swampillai 2. R. Alphonsus
<i>Mathematics</i> :	1. R. C. Philips 2. D. S. Gnanapragasam
<i>History</i> :	No Award
<i>Geography</i> :	F. Masillamany
<i>Physics</i> :	G. A. F. Joseph
<i>Chemistry</i> :	D. S. Gnanapragasam
<i>Botany</i> :	R. G. Selvanayagam
<i>Zoology</i> :	No Award
<i>Latin</i> :	A. A. Benedict
<i>Art</i> :	No Award
<i>Book-Keeping and Com. Arithmetic</i> :	R. F. Abraham
<i>Civics</i> :	No Award
<i>Economics</i> :	K. Kathiravalu
<i>Adv. Mathe- matics</i> :	J. R. Santhiapillai
<i>Mechanics</i> :	D. S. Gnanapragasam

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V C G D S R H

IIIrd Form.

- Class Prize :* A. C. Lopiah
B. S. Vivekanandam
C. A. J. Canagaratnam
D. C. Joseph

- Religious Knowledge:* 1. A. J. Canagaretnam
2. C. Lopiah

- English :* 1. A. I. Canagaretnam
2. E. T. MacIntyre

- Tamil :* 1. A. Joseph
2. { S. Vivekanandam
R. Narayanapillai

- Mathematics :* 1. C. Lopiah
2. C. Joseph

- History and Geography:* 1. H. K. Gunadasa
2. A. J. Canagaretnam

- General Science :* 1. A. J. Canagaretnam
2. C. Joseph

Latin : No Award

IIInd Form.

- Class Prize :* A. N. John
B. A. Sivalingam
C. S. R. Spencer
D. R. E. Edward
E. T. Chinniah
F. F. J. Pancras

- Religious Knowledge :* 1. R. E. Edward
2. T. Patrick

- English :* 1. S. R. Spencer
2. R. E. Edward

- Tamil :* 1. R. E. Edward
2. K. N. Sundralingam

- Mathematics:* 1. S. J. Emmanuel
2. T. Wignarajah

- History and Geography:* 1. A. Sivalingam
2. K. S. Arulanandam

- General Science :* 1. R. E. Edward
2. G. A. Xavier

Latin : A. S. Thavam

Ist Form.

- Class Prize :* A. V. Saminathan
B. S. Ramanathan
C. J. Fernando
D. F. D. Chinnakone
E. I. Pedrupillai
F. H. Sinnappu
G. A. William

- Religious Knowledge :* 1. S. S. Jesuthasan
2. V. Saminathan

- English :* 1. I. Pedrupillai
2. V. Jayaratnam

- Tamil :* 1. T. Simeon
2. T. Sivasivapillai

- Mathematics:* 1. A. A. P. Selvarajah
2. T. Simcon

- History and Geography:* 1. L. S. Selvanayagam
2. V. Saminathan

- General Science :* 1. G. Ariyanayagam
2. T. Antonipillai

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Vith Std. Special.

- Catechism :* 1. P. Emmanuel
2. A. Mariathas

- Class Prize :* 1. M. Lawrence
2. P. Emmanuel

Vth Std. A & B.

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2. G. James

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Arithmetic : 1. V. K. Thangarajah
2. A. M. Devathanan

Tamil : 1. P. Poologasingam
2. J. K. Swampillai

Vth A.

Class Prize : 1. P. K. Thangarajah
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S. G. Kanagaratna

Vth B.

Class Prize : 1. J. K. Swampillai
2. A. H. Pavathanan

Vth C & D.

Catechism : 1. M. S. Albert
2. C. Albert

English : 1. P. A. Selvanayagam
2. S. K. Dissanayake

Arithmetic : 1. N. Vallipuram
2. M. Subramaniam

Tamil : 1. M. Saroor
2. N. Vallipuram

Vth C.

Class Prize : 1. P. Selvanayagam
2. M. Julius

Vth D.

Class Prize : 1. R. Karunagaralingam
2. G. A. Stanislaus

Vth E.

Catechism : No Award

Class Prize : 1. A. J. Emmanuel
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Vth F.
Catechism : 1. E. Stanislaus

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Catechism : 1. M. C. Jeevaratnam
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English : 1. C. Vijayaraja
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Arithmetic : 1. G. Antonypillai
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Tamil : 1. B. Marianayagam
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Class Prize : 1. E. Stanislaus
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Vth G.

Class Prize : 1. V. Nadarajah
2. S. G. Antonipillai

IVth Std. A & B.

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English : 1. Patrick Keil
2. S. Calistus

Arithmetic : 1. J. A. D. Alphonsus
2. A. P. Selvanayagam

Tamil : 1. A. P. Selvanayagam
2. J. A. D. Alphonsus

IVth A.

Class Prize : 1. J. A. D. Alphonsus
2. A. G. Mariadas

IVth B.

Class Prize : 1. Patrick Keil
2. C. Mariadasan

IVth C & D.

Catechism : 1. S. C. Fernando
2. M. Chrysanthus

English : 1. M. Chrysanthus
2. S. C. Fernando

Arithmetic : 1. A. Rajakone
2. L. Dionysius

IVth Std. C & D.

Tamil : 1. L. Dionysius
2. S. E. Fernando

IVth C.

Class Prize : 1. S. E. Fernando
2. M. Chrysanthus

IVth D.

Class Prize : 1. E. Patrick
2. S. F. Xavier

Dramatics at St. Patrick's (1928-1949)

WE have a long stretch to cover in this section and the editor has pronounced views about the amount of space he can allot us; inevitably we have to telescope the years and their achievements.

It is safe to begin with the generalization that the Jaffna boy has a natural aptitude for dramatics. The drama plays a big part in his social and religious life and if he is fortunate enough to come to us *via* the Holy Family Convent, he has been given plenty of scope and confidence and he is well trained. Foundations have been well and truly laid.

In the class-room he has dramatic readings; in the hostel any celebration inevitably includes if it does not completely centre round a play often written *ad hoc* by a hosteller or a group. A prize-giving is inconceivable without a play and one suspects that prize-donors give all the more cheerfully for feeling that what they give for a prize will be rewarded by a play that normally supplies the staple of town conversation for the Christmas holidays. The incentive for the actors is that not merely do they play before crowded houses but that praise from such an exacting audience is praise indeed. The heroes of the playing field give way to the heroes of the stage. They have their crowded hours of glorious life.

And what a range of plays has been covered! We have had even Latin plays written normally by fourth-formers, abounding in topicality, smattering, if you will, of bog-Latin but proving a success by the very energy put into the acting. Non-Jaffnese readers will be intrigued to learn that from the Jaffna point of view, the most daring experiment was the 1947 pantomime, *Robinson Crusoe*. But we got away with it.

We have had Moliere almost *ad nauseam*

one would be inclined to say but there is something in Moliere's astringent wit and social criticism that goes straight to the heart of the Jaffna playgoer. That is why, we are convinced, St. Patrick's own specially written or adapted dramas such as *The Lord Mayor* and *The Popular Ponnudurai* made such a hit. There was, in addition, the superb acting of 'the Lord Mayor' by Stanislaus Xavier, now Rev. Dr. X. S. Thaninayagam who in his American tour is happy to reply 'at St. Patrick's College, Jaffna' to the question 'where did you learn to speak English with such facility and fluency?' The late Mr. H. A. P. Sandrasagra, K.C., 'happy Sandrasagra,' it will be remembered gave the same answer in England when he went there with the Reforms Commission. In *The Popular Ponnudurai*, Mr. F. J. Armstrong in the title-role was irresistible. Strangely enough we had always hesitated about staging Shakespeare. We were not going to risk desecration. We felt safe with anything but Shakespeare. We put on *The Bishop's Candlesticks*—incidentally how few realize that there is good reason for the view that the bishop is the saintly Bishop de Mazenod, founder of the Oblates of Mary Immaculate! There was no end to plays like *The Poetasters of Ispahan*.

Shakespeare was out: so were Gilbert and Sullivan. True, there was a flash in the pan in the thirties, when Mr. Walton, one might almost call him a rabid Shakespearean, broke down all our inhibitions and staged *Julius Caesar*. A tremendous success it was but too good to be repeated or to be risked again!

So we kept on with everything else. Those who saw, for instance, Tony Gabriel as Cattermole in *The Private Secretary* will have talked about his acting for many a long day.

Came the forties and Mr. Motha. New science devices, new lighting effects, a new technique in acting.

Now with a new House System, House Masters and above all a live-wire Dramatic Club—all as keen as mustard, something had to happen.

It did. *Macbeth* was staged. There's only

one word for it, the R.A.F. word, 'wizard.' The costumes—thanks to the nuns—can we ever thank them enough?—the lighting effects, the superb acting of MacIntyre as Lady Macbeth, of Guy Alwines as Macbeth—to mention only two out of an outstanding cast, all were memorable. The general public and the schools could not get enough of it. Four crowded houses we had. And we're staging it again this year plus '*Julius Caesar*.' Here is God's plenty.



The Dramatic Club.

Herewith—for it must go on permanent record—the list of the **Dramatis Personae.**

<i>Duncan, King of Scotland</i>	S. Anthonypillai	
<i>Malcolm</i> } his sons	W. Gnanaretnam	
<i>Donalbain</i> }	R. Mahroof	
<i>Macbeth</i> } Generals of King's Army	G. Alwines	
<i>Banquo</i> }	P. R. Nicholas	
<i>Macduff</i>	J. P. Jegasothy	
<i>Lennox</i>	G. Kannangara	} Noblemen of Scotland
<i>Ross</i>	A. S. Joseph	
<i>Menteith</i>	J. Bartholomew	
<i>Angus</i>	R. Vanigasooriar	
<i>Cairness</i>	Eric Joseph	
<i>Fleance</i>	W. N. Canagaretnam	
<i>Sivard—General of the English Forces</i> ...	R. Lingarajah	
<i>Young Sivard—his son</i>	S. Retnadurai	
<i>Seyton—Officer attending on Macbeth</i> ...	C. F. Swampillai	
<i>Boy Macduff</i>	C. N. MacIntyre	
<i>Scotch Doctor</i>	A. Sathanandam	

<i>Sergeant</i>	A. J. C. Pillai
<i>Lady Macbeth</i>	E. T. MacIntyre
<i>Lady Macduff</i>	H. Vanigasooriar
<i>Gentlewoman attending on Lady Macbeth</i>	G. A. Xavier
<i>1st Witch</i>	S. Peter
<i>2nd Witch</i>	B. P. M. Thasan
<i>3rd Witch</i>	P. Veeravagu
<i>1st Murderer</i>	P. Sivapatham
<i>2nd Murderer</i>	C. C. Mayavan
<i>Apparition (armed head)</i>	R. Lingarajah
<i>Apparition (bloody child)</i>	S. R. Spencer
<i>Apparition (crowned child)</i>	R. B. Xavier
<i>Attendant</i>	A. J. C. Pillai
<i>Messenger</i>	S. R. Emmanuel

TABLEAU

In the Easter Term this year we decided on a most daring innovation. There would be an Inter-House Dramatic Competition. The items would be mainly from Shakespearean tragedy. Thus we had

- Coriolanus before the Walls of Rome.
- The Fall of Wolsey (Henry VIII).
- The quarrel scene from *Julius Caesar*.
- The trial scene from *The Merchant of Venice* (the winner).

The result may be assessed best from the charming appreciation sent us by Professor Ludowyk, Professor of English and Dean of the Faculty of Arts at the University. To him and to his brother judges, Dr. W. Holmes and Mr. J. Slaek go our warmest thanks. We would remind them that from the material unearthed at the Inter-House Competition, this year's *Macbeth* should be better than ever.

Over to Professor Ludowyk.

University of Ceylon,
Colombo, 9-8-49.

"I remember Professor D. M. Hussey making what seemed to be a malicious remark if its context were forgotten, when he said, after correcting sheaves of scripts in English Literature: "The trouble with these students is that they write in English, they feel in Sinhalese and they don't think at all." As a witticism it has the recommendation of containing a small core of truth, and I use it—the more gratefully

as Professor Hussey remarked that he claimed no copyright for it—to illustrate the point I'd like to make about how English might be taught in the school.

"I don't wish to deal in either attitudes or platitudes, but I should like to say that most of us would agree that not only English, but many other things too, are taught indifferently in our schools. I'd like to think that you who read what I write will agree with me, that if you "learn" a modern spoken language, you would insist on learning it so that you can speak it, so that you will be able to feel and think in it. I don't agree that inability to control the language used for most of our purposes in school is a guarantee or even a pledge of proficiency in other subjects. It seems to me therefore that if you wish to handle the material of your working hours in school, you ought to be able to handle English. A useful and easy way of doing this is to acquaint yourself with the literature of the language, and while you are engaged in this activity, if you are securing a greater control of the language as a vehicle of feeling and thought, then yours is a double profit. The reading out aloud of plays—play-reading as it is called—and the acting of plays are as good a method of obtaining this profit as any I know.

"For that reason I was particularly glad to be at your Inter-House Dramatic Competition, and to see demonstrated on the stage what I had always believed about the usefulness of drama in the school curri-

culum. There were so many things to remember about the show—good examples of 'timing,' of trying to present the short scene as a well composed unit (*The Merchant of Venice* showed that), and of the dramatic effectiveness of the well-spoken word when it is supported by the creation of atmosphere (the *Henry VIII*)—that whatever shortcomings there were are of little consequence now. I think you have good reason to be pleased and proud of your work, proud because so few schools do such things, even if they could. Drama in schools is not exactly fashionable; it may be that putting Shakespeare on the stage is a conservative tradition and so it flourishes in Jaffna. If that is so one can be a conservative without any feelings of self-reproach.

"I hope you will go on. Shakespeare had some hard things to say about plays and players, but he was a player and a writer of plays himself. His most often

quoted remark about plays, as it is remembered today, is really judgment upon him for all the bitter things he wrote about the poor player. We remember it only as "The play's the thing." He went on to write "Wherein I'll catch the conscience of the King." It is not only the conscience of Kings that is caught, the schoolboy with that shining morning face of his is trapped too."

E. F. C. LUDOWYK.

Thank you Professor. We may now tackle Eliot's *Murder in the Cathedral* and if the choir master can screw his courage to the sticking-point, even Gilbert and Sullivan.

And the Rector has a plan for an open-air theatre! Excelsior, St. Patrick's. The best is yet to be.

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FROM AMSTERDAM TO JAFFNAPATTAM

A Forgotten Bicentenary

EXACTLY two hundred years ago—in 1749 to be exact—a young man of nineteen years, the son of a humble tradesman of Mecklenburg succeeded in making his way to Ceylon. He remained in the Island for twenty years, the greater part of which he spent in Jaffnapattam where he rose to be 'Principal Secretary of State' under the Dutch Government here. After his return to his own country he published in German a short account of his experiences. The preface to the English edition of John Christopher Wolf's life and adventures describes him as 'a plain but truly honest man . . . who cannot be an uninstrucive companion to our youth, and is a legitimate object of our curiosity at any age.' He was fifteen years old when with his step-father's malediction—'thou art half a fool already; and I do not doubt, at the last, wilt turn out a fool complete'—ringing in his ears, he set out with 'six groschen in money, one shilling English' not to see the world or tilt at windmills but 'to learn something.' He drifted from one employment to another before he was offered the office of chaplain on board Admiral B—'s, a ship bound for Africa.

It was a long, long trail which Wolf traversed from Amsterdam to Jaffnapattam and, though not very glamorous, yet it was not a whit the less exciting. At any rate he had ample opportunities offered him to gain proficiency in his new calling. Religion then was not what it is now, 'the obsolete buttons on the coat-tails of rule.' Upon the watery main the admiral and the scamen fell on their knees for still 'God blew and they were scattered.' For fourteen days they neither saw sun, moon nor stars, nor were they able to keep a fire in the kitchen. Then the ship ran foul of the

sand banks off the Flemish coast and the admiral on his knees 'wring his hands.' The admiral from that day onward never looked up but pined away and, on his death-bed, consigned the faithful Wolf to the care of the Captain with orders to put him on board a ship bound for Ceylon. But he was not there yet. They had a skirmish with a Turkish privateer. The wind sometimes has its uses for 'it soon carried us out of sight of the Turks who seemed not in a hurry to follow us.' But five days later a thick fog blocked up their whole horizon. The order went forth 'let every man pray to God in his own way.' Wolf once more exercised the office of his calling. He took his commandant by the shoulders and shook him with all his might at the same time calling out 'Hear me, my worthy friend! The Lord Jehovah of a truth liveth—and our Prophet sleepeth not.' And hey presto! he revived! And so on to the Cape of Good Hope! The sailors were out of their wits for joy and talked of nothing but Cape Wine! Ave Color Vini Clari!

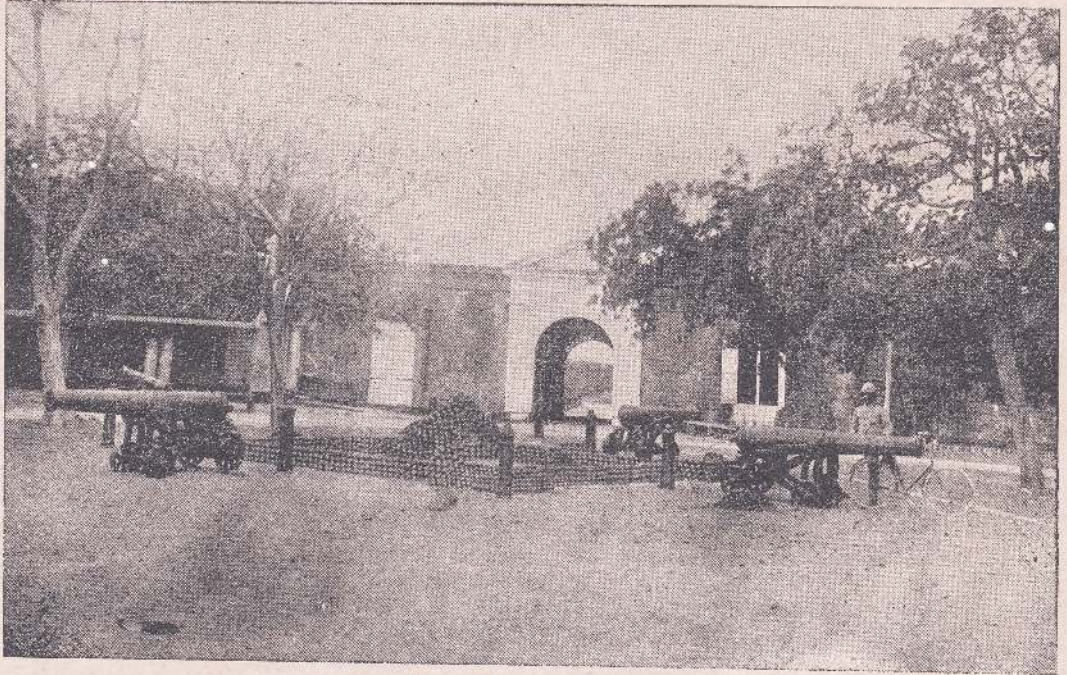
The passage through the Arabian Sea seemed 'fine' but the treacherous weather was merely biding its time. "A water spout descended 'quick as thought' into the water a large quantity of which was drawn up and carried into the clouds. The cloud changed its colour turning quite black and the rain which came down afterwards had a sulphurous smell."

The passengers were transferred to two sloops from Colombo to be taken into the harbour whence flat-bottomed boats conveyed the men and their boxes and chests ashore. On this tedious process of disembarking, Wolf lost all his worldly possessions, his chest having been rifled by the

sailors belonging to the sloop, and he was left with only his books, among which was Wudrian's '*School of the Cross*' which he immediately laid hold on saying "My dear Wudrian, thou shalt be my comforter." Thus he landed in Ceylon even without the original shilling with which he had started his adventure.

The greater part of his stay in Ceylon he spent in Jaffnapattam where by his

called *Nostra Senhora de Milagro*. In the fort a countryman of his took care of him for a time before he went elsewhere on duty, but the hospital purveyor to whom he was recommended could not be of help because his wife took a dislike to the stranger. He went on his way through the fort 'going on in a straight line through the town that lay at a small distance' till he came into his first contact with the people of the country. A good Samaritan not only



Inside the Jaffna Fort.

diligence and fruitful service he earned the confidence and esteem of the Governor. He seems to have lived a full and eventful life and met with several misfortunes on account of one of which he was out of favour with the Governor 'for more than half an year.' He had politely excused himself when the Governor offered him his brother's daughter in marriage. The period of disgrace was really shortened because a Governor's son could not resist the lady's charms so effectively!

He arrived on a Sunday afternoon at Jaffnapattam before the principal fortress

satisfied his cravings of hunger—"He brought me upon some green leaves, a mess that I ate with an appetite"—but was his host without any payment for some months. "This worthy pagan was my purveyor for some months, and paid more attention to me than many followers of Christ do to their fellow-Christians... In my prosperity I have often invited him to my house, and now and then have been his guest at his cottage; but I still look on myself as indebted to him for the first meal I made at his table." The author of "*Ceylon and the Hollanders*" says that Wolf regarded with sympathy the Malabars

of Jaffnapattam—the Tamils at whose hands he had received much simple kindness in his days of obscurity. He was one of the few Europeans who understood the people sufficiently to say a good word for them. Space does not permit me to quote at length his observations, but a few will be of interest. By way of general purification from their sins, the Malabars bathe once a year in the holy river called Rameswaram. “Previous to this, it is requisite that one of their holy men, who is set apart for this purpose should drown himself in this same river.” Free Education was not then unknown for “all children are at liberty to go to school at free cost till they are eighteen years old.” At this age all the youths were taken from school and ‘have their names inscribed among such as perform certain services or pay the poll-tax . . .’ A lad will generally give a dollar or two to go on with his schooling and these get excused from all labour and service.

The children acquired a knowledge of the three R’s in the same way as they do now. They learned to read and write at the same time, the schoolmaster making the figures on the sand. The sons never went out of their fathers’ house to learn a trade or profession for they were forbidden by certain statutes and regulations from learning any other profession than that of their parents.

Parental authority was religiously respected for the father was looked upon as a god. In the matter of marriage this authority was vigorously exercised and “should an untoward child not choose to follow his parent’s inclination in this matter, he must even be content to be disinherited without any further ceremony.”

The Tamils were “naturally lovers of discipline and order . . . A reputable Malabar house-keeper will never drink or play at cards and still less dance.” This last diversion was reserved for “troops of dancers” on New Year’s Day (April 10) when “they were permitted to perform on their musical instruments called by the Europeans ‘Devil’s Neckcloth.’” The nation was divided into twelve castes, that of the priests being the highest of all and

that of the watchmen and porters the lowest.

The pride of the nobility was intolerable and they waged perpetual war with the Brahmins. The nobility originated according to Wolf, under the dominion of the Portuguese “who exploited their vanity to squeeze a little money out of them.” The honour was conferred in the following manner: The Governor took a thin silver plate on which the name of the Malabar who wished to be ennobled was written with the title of Don prefixed to it; this he bound with his hand on the forehead of the Malabar (who was all the while in a kneeling position) and laying his hand on the shoulder said “Don thou art, Don thou shalt live and Don thou shalt die.” This patent of nobility cost a few hundred dollars but the Dutch made “still easier work of it and sold the title of Don for fifty, five and twenty and at last even so low as ten dollars.”

The system of laws was peculiar to the Tamils and originated from the pagan princes who had formerly governed this country. Perhaps that was the reason why the daughters fared better than the sons “in consequence of the legacies generally bequeathed them by their parents; as they almost universally receive half their father’s possessions, by way of dower; if the parents afterwards come to decay, nay even should they get into debt, the son alone must be answerable for all, as the daughters never give back any part of the portion they have received.” The education of these daughters was not neglected. “I cannot conclude” says Wolf, “this account of the Malabar nation without recommending to the favour of all European ladies, who adorn their person with the Indian Chintzes, the Malabar maidens, that with their own hands paint this beautiful manufacture.” Ferguson Voile is now preferred by the great-grand-daughters of these maidens who neither faint nor paint.

Wolf gives an exhaustive description of the Flora and Fauna of the Island.

‘The costly spice known by the name Cinnamon’ which attracted the Europeans

to this Island is of course dealt with at length. He relates a story about the *ananas* or pine-apple. 'A European, that lay in this island, cried out day and night for somebody to bring him a pine-apple. It was however not allowed him by the physician. In a few days he died and being opened, a worm of extraordinary size was found in his stomach, which it had already begun to eat into. The people who had attended the sick man, remembering what he had longed for, by way of experiment, dropped some pine-apple juice on the worm which died in an instant.' Another fruit he calls the *Adam's Apple* which "on account of its fine clear red and yellow tints may be called the King of them all." Although externally inviting it is yet rank poison. The Portuguese were firmly persuaded that this was the apple which our progenitors tasted in paradise. A resident of Jaffnapattam he could not have missed the "panegais tree" and the custom to plant one of these trees at the birth of every child to reckon its age.

Proceeding from the vegetable to the animals he begins with the largest of them all, the elephant. He gives an exhaustive account of its life in the jungles, its capture, by various methods and its use in capitals. Curiously the elephants captured in the south were put up for sale in the Kingdom of Jaffnapattam every year in the month of July!

"The merchants of the coast of Malabar and Bengal are invited to the sale by advertisements. On the appointed day all the beasts are brought into the market, distributed into certain lots, each containing the different sizes, great, middling, and small. Each lot likewise is numbered and the numbers are drawn by the merchants out of a golden or silver basin. This being finished, the whole amount of each lot is reckoned up according to a table of the current prices lying before them and a proper deduction at the same time made for defects" . . .

The Governor by way of conferring a particular honour on the merchants, after having sprinkled them with rose-water

from a golden font, presents each of them with a nosegay with his own hand, orders his porter who is a native of the country to rub them with powder of '*Sanderswood*'. On return and by way of showing their deep sense of the honour done them, the merchants make each of them a low bow; and in this manner the fair is finished.

We know that in 1753 King Kirti Sri Rajasingha sent an Ambassador to the Dutch to demand a share of the trade in elephants caught near Negombo. When this demand was refused, the King's officers fanned the discontent of the Cinnamon-peelers and an insurrection took place in the Colombo and Matara Diswanis.

Now we know how Elephant Pass got its name. The agitation for the opening of the Northern ports is understandable for these ports which had handled their cargo of elephants may once more function with great profit to our country dealing, in less cumbersome but more profitable merchandise with India.

Wolf gives a detailed account of the insects and reptiles found in the island. Talking of snakes, he says "The English Tar when he happens to touch at this island, catches these serpents and after having cut off their heads, and skinned and parboiled them, broils them and eats them with a good relish. That they are very fine eating, I myself know from my own experience."

Wolf's presence in the Island coincides with the reign of King Kirti Sri Rajasingha who ruled over Kandy from 1747-1780. "The black prince who rules this Island" wrote Wolf "styles himself 'the greatest most invincible and *tailed* Emperor'." "To explain this we must inform the reader that according to report the family of this prince had originated from Siam; and the first of these Emperors had a fleshy excrescence, full a foot long and two inches thick, growing out of the posteriors at the extremity of the Os Coccygis. Hence the word '*tailed*' is still preserved in the title." Perhaps Wolf is making a mistake for at this time a Siamese prince had come to Ceylon as a monk. Some of the Sinhalese

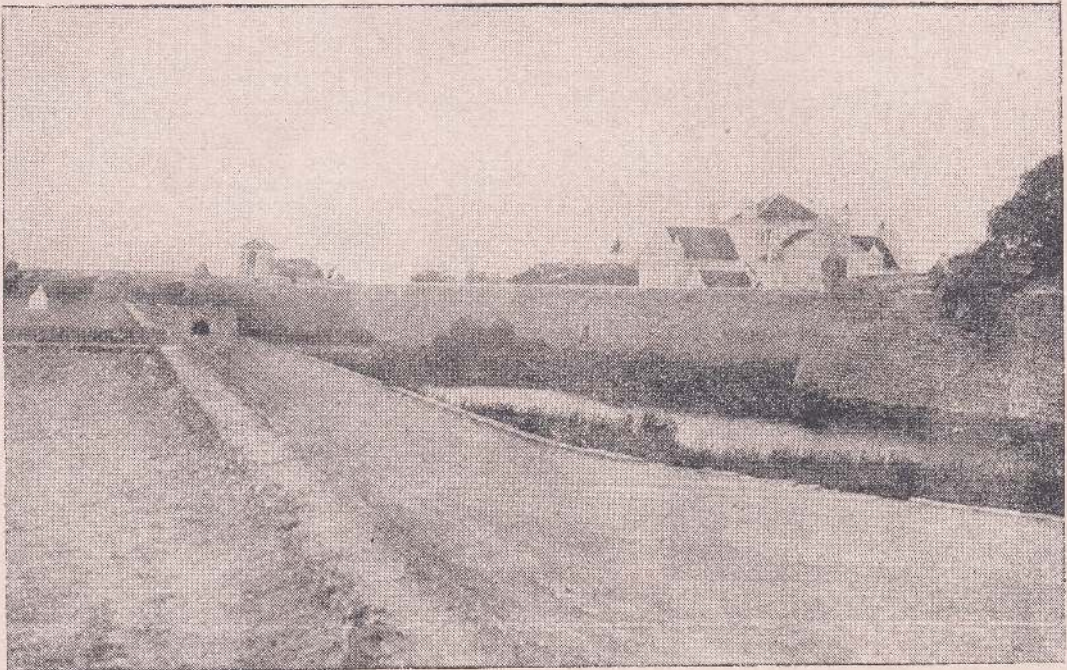
Chiefs who had returned in 1753 from a Mission to Siam, felt ashamed that a Nayakkar King should be ruling in the Island and staged a rebellion to do away with Kirti Sri and enthrone this Siamese prince. However he gives a glowing description of the Emperor of Candia. "He is clad after the manner of his countrymen and subjects the Cingalese, wearing a kind of hat; and besides that a cap, a shirt, a stomacher and over that a coat with buttons in the front, a piece of linen cloth about his waist instead of breeches; no stocking nor shoes but instead of the latter, a sort of slippers that are turned up at the toe to a considerable height, like a pair of skates; in this last article consists the lining of his dress, they being stitched and embroidered in a variety of manners. The Emperor governs his subjects, the true genuine Cingalese, by the statute laws of the land, which are the joint production of divers wise princes, his predecessors, and are considered as sacred by the Cingalese. The

lowest of his subjects has a right to lay his complaint against the greatest man in the Kingdom before the Emperor." So much for the Emperor of Candia. "His subjects the Cingalese, are by no means the worst of men that I have had occasion to be acquainted with; their skin is black, like that of their Emperor, but this black covering includes a soul and spirit not inferior to any." A noble tribute this, to a great King and his people.

When Wolf left Jaffnapattam "many of the natives stood on the shore; they almost all of them lamented my departure."

It is worthy of note that he landed in Holland on the 13th of September, the anniversary of the day on which many years before he had set off for the East Indies.

• —V.C.C.



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REVD. FR. S. GNANAPRAKASAR, O.M.I.

Missionary and Scholar

Sinamus sanctum pro sancto laborare, said St. Thomas of Aquin when he refused to disturb St. Bonaventure who was writing the life of St. Francis of Assisi.

May we say *Sinamus eruditum pro erudito laborare*, as we leave his Lordship of Chilaw to speak of the greatest Patrician of all, the late Rev. Fr. S. Gnanaprakasari, O.M.I.

Editor, S.P.A.

VERY early in Fr. Gnanaprakasari's ecclesiastical career, in fact even before his ordination to the priesthood, he was initiated into a form of missionary work, most dear to the Oblates, by those pioneer Oblate Fathers, who had been schooled in the intrepid zeal and the apostolic courage of a Semeria or a Bonjean. This work was the preaching of 'missions' or great retreats to Catholics directly and to non-Catholics indirectly. A special feature of these retreats was the *tarkapirasangam* or dialogue sermon, where one did the role of a docile questioner and the other of a Catholic *guru*. The success depended not so much on the matter placed before the listeners, as on the manner of presenting it. The preachers required, besides a thorough knowledge of the language of the people, a perfect acquaintance with their fads and fancies, their superstitions and prejudices, their wit and humour, their popular skits and epigrams: in a word, the missionary had to be stocked and equipped with an intimate understanding of the genius of the masses. That Fr. Gnanaprakasari was a past master in this sort of exposition of christian doctrine, is evi-

dent from the numerous booklets he published on catholic doctrine, on protestant objections and hindu superstitions. Here are a few of the titles given in English. *Two Capital Lies, An Important Duty, The Royal Road, The Soul, The Divine Teacher, Christ the God Man, Honesty in Religious Inquiry, Origins of Pillaiyar, Judgment, Conscience, Protestants, etc.* Their number is legion and their size varied from four pages to forty. But in every one of them the touch of the Catholic *guru* is prominent. Even the titles speak of one whose knowledge of Tamil literature was extensive and deep and whose understanding of his countrymen's genius thorough. It is not an exaggeration to say that in this country none has excelled him and few, if any, ever equalled him in this art of popular teaching. All this was for the instruction of the ignorant and the erring. For the edification of the faithful, he edited, with the help of some of his brother priests, a small monthly tract known as the *kudumba-vasagam*, or readings for the Catholic family.

Together with these minor religious writings, he carried on with great industry

and perseverance, a campaign for supplying the Tamil reader with first rate literary works of doctrine, apologetics, asceticism, church history and liturgy, both in prose and poetry. He began by editing unpublished religious works, written by the Oratorian missionaries and preserved among Catholics as heirlooms. The works of

Fr. Jacome Gonzalves, Fr. Gabriel Pacheco and Fr. Caetano Antonio were carefully revised and edited by him. Some of his writings were translations or adaptations from French or from English works, e.g., *Andavar Sarittiram*, from Fr. H. Lesetre's 'Notre Seigneur Jesus Christ dans son St. Evangile'; *Christu Nadar Sarittira Arayichchi*, a critical life of Our Lord, containing thoughts culled from the famous lectures of Mgr. Freppel on the Divinity of Christ; *Kattoliceu Tirichchapaiyum atan Potakankalaiyum*, an adaptation of Fr. Hull's book *the Catholic Church and her teachings*, Fr. Gnana-prakasas was at his

best in his writings on hinduism. His mastery over the language and his first-hand knowledge of hindu philosophy and mythology, from the sanskrit and tamil sources, as well as his forceful logic, made him irresistible in any controversy on the subject. His opponents knew it and respected him all the more for it. His literary output on all religious matters is so vast and varied that one wonders whether it will ever be surpassed by any Tamil writer in this island.

He loved the language which God gave him for his mother tongue and laboured with all the ardour of his soul and the keenness of his intellect, to honour it and praise

God for it, by making a deep study of its literature and grammar. Not satisfied with all this, he delved into its very foundations, its connection with other languages, and sought to establish a theory which would give it a priority, hitherto unclaimed. He had to face the ordeal, which is the lot of all who would be discoverers; he had to

meet with criticisms, some the product of real scholarship, some the outcome of prejudice or injured pride. But he held fast to this theory with the courage of conviction, and even attempted to demonstrate it by undertaking a monumental work—the etymological and comparative lexicon of the Tamil Language, which was to have been published in two volumes, of ten parts each, each part running to 100 pages. He had the happiness of seeing the sixth part of the first volume in print a few months before his death. It is doubtful whether anyone can be found to carry on his work to completion. We must leave it to posterity and to future scholarship to pass judgment on his theory about the fundamental linguistic value of Tamil. But two facts are clear: (i) he demonstrated several new affinities between the Aryan and the Dravidian groups of languages, for which he had the support and encouragement of such scholars of international fame, as Prof. F. O. Shrader of the Kiel University and Dr. H. Beythian of Berlin-Treptow; and (ii) by a minute analysis of Tamil words, he showed that Tamil words fall into groups, which on examination resolve themselves into a handful of word bases, and that Dravidian roots are, in the last analysis, seen to be derived from the deictics (or 'pointing out' articulate sounds) *a*



The Rt. Revd. Dr. Edmund Pieris, O.M.I.
Bishop of Chilaw.

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to indicate nearness, *u* to indicate remoteness, *i* to indicate under and *e* to indicate above. A full exposition of his theory and how he came by it is given in the introduction to his lexicon and in his work 'How Tamil was built up.' These linguistic studies brought him into close contact with scholars abroad, especially in Germany. Had he been given the opportunity of a trip to Europe for personal consultations, he would, undoubtedly, have been an international figure in the science of language. Such ambition was not his, for it was "a labour of love undertaken solely for the advancement of knowledge, and prosecuted amid the hardships of a busy missionary life." (Introduction to Lexicon, p. viii). In the Tamil Nad, he was respected and honoured as an authority on the language, as the

present writer had occasion to observe, when he travelled with him to Goa in 1932.

Historical research went apace with his linguistic studies. The religious and civil history of Jaffna engaged his attention first, and he worked at it diligently, braving the difficulties which pioneering in any branch of knowledge entails. "*The Tamils, their early History and Religion*," "*A Critical History of Jaffna*," "*Jaffna History in Portuguese and Dutch Times*"—all in Tamil and "*The Kings of Jaffna*," "*India's Ancient History and Chronology*," "*Origin of Caste among the Tamils*," in English are some of his major works. To this same category belong three other works. (i) *A History of the Catholic Church in Ceylon, Part I*, about which Fr. S. G. Perera,



THE GREATEST PATRICIAN OF ALL :
THE LATE REVD. FATHER S. GNANAPIRAKASAR, O.M.I.

S.J., wrote: "He places before his readers a plain unvarnished history drawn from all the sources available for a study of the history of the period." (ii) *Twenty-Five Years' Catholic Progress in the Diocese of Jaffna*, which is a Gazetteer of the Diocese of Jaffna and contains facts and figures, gathered with admirable patience, from tradition, from parochial and diocesan records and from published and hand-written works. (iii) *Catholicism in Jaffna*, which gives a summary of the history of the Catholic Church in Jaffna from the earliest times to 1926. There is another work, a history of Catholic Literature in Ceylon, for which he set about gathering material with the help of friends all over the island. It was his intention to model it on the "Bibliotheca Catholica Birmana" by Fr. Hosten, S.J. and Fr. E. Luce. Five years ago he entrusted the mass of notes he had made, to the present writer, who had collaborated with him since 1927. It is hoped to publish this work in a few years, with additional material.

Fr. Gnanaprakasas was indeed a linguist, a historian and a literateur: he was all this and eminently so. But this was not his life's work; for he was essentially a missionary, cast on the model of a St. Francis Xavier, a Fr. Vaz or a Fr. Gonzales. His prodigious learning was but a handmaid to his work for the conversion of his countrymen. "Woe is me, if I preach not the Gospel" might have been his life's motto. In 1904, he was placed over the Nallur Mission, which meant an undefined territory in the northern peninsula, where non-Catholics may be found. Catholics were left to the parochial clergy, religious or secular, but non-Catholics were his parish. At Nallur, he had a church and a presbytery, and that became his centre; here he built up his library and received his friends, if they came by appointment. From this centre he extended his apostolic work to the remotest villages.

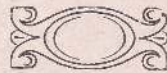
It is no easy task to wean a people from a religious system, sprung from the soil and deeply rooted in the allegiance of millions, enriched with a literature, venerable and vast, observed in a minute daily ritual and hallowed by every form of art.

In such cases, conversion becomes particularly difficult, when it is to a religion which, to the popular mind, is associated with a foreign culture. The missionary's first task, is to break down all such prejudices in the minds of his hearers; then he has to approach the subject through the very channels which have so long been familiar to them. Fr. Gnanaprakasas was well aware of this and he prepared himself by a careful study of Hinduism and of the manners and customs of the Hindus. His next anxiety was to find the funds necessary to buy land, build chapels, pay catechists, provide the converts with books and, at times with food, clothing and lodging. The converts were often harassed and even dragged to the Courts with false law-suits; they were denied access to wells and common pools of water and ostracized from the society of the Hindus. The animosity shown to them was directed against the missionary and sometimes to the extent of personal injury. With heroic courage Fr. Gnanaprakasas surmounted every obstacle and bore the banner of Christ from village to village. It is estimated that the number of his converts is well over 3,000, and the mission stations built by him about 37. One may say of him in the words of St. Paul: "In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city and in the wilderness, in perils from false brethren; in labour and painfulness, in much watchings, in hunger and thirst, in fastings, often in cold and nakedness"; thus he laboured for His Divine Master, to the end of his long life. It was his fervent prayer that God would enable him to plant the faith in his own birth-place, Manipay. Last year he had this wish fulfilled; he built a chapel, gathered in converts and celebrated the feast which was his last triumph on earth.

Fr. Gnanaprakasas was pre-eminently a man of action who could never bear to be idle or unoccupied. If genius means an infinite capacity for work, he had it. He was constantly at work, reading, writing, instructing or dictating to clerks. But he was not a pedant; he greeted every one with a gentle smile and a kind word, and

was always accessible to his poor converts. Even his frequent journeys, to and fro, he turned to good account, to sow the word of God. He carried with him a small book-shelf, and whether in a cadjan shed or under a spreading tree, he was able to concentrate on his literary work, as if he were in his study at Nallur. Above all he was an exemplary religious and a holy Priest,

who lived in God's presence and spent himself for Him. We shall miss that beloved figure : tall, bearded, with a dome-like head, bright eyes and a calm recollected look. He is now, we are sure, with His Master. But the inspiration of his life will live on and posterity will rise up and acclaim him the great Catholic Guru. *Dilectus Deo et hominibus cuius memoria in benedictione est.*



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Bottled Sunshine

THAT the writer should live to write of Bottled Sunshine as something of the past is a sad . . . sad . . . eventuality too deep for tears; and in the St. Patrick's Annual, an annual that appears — on, there is no word yet coined that can express its regularity nor even an Irish Bull. Ah me! 'The old order' must change 'yielding place to new' 'lest one good custom should corrupt the world.'

Bottled Sunshine appeared in 1928 under the direction of the present Rector and the year 1948 saw its twenty-first volume. As the outset it was modest, in size just eight pages of many tiny gems of sparkling wit and humour. Revd. Fr. Walmsley took charge of it in 1931 and from 1933 to 1936 the Houses ran it striving manfully to maintain its tradition. Up till now its circulation was confined to the school but its fame filtered through to the outside world and there was a demand for it from the Old Boys. The writer took charge of it from 1936 from the year that Revd. Fr. Long became Rector. Outside subscribers were enrolled and the size increased to 24 pages and over, and a Christmas number published every year running into over 75 pages; in addition many special numbers of the dimension of the Christmas number were published to mark every outstanding event such as the Rector's Jubilee, the Eucharistic Rally, etc. I have here before me the bound volumes of the 'B.S.' from 1936 onwards and each volume is over 300 pages.

I take at random one of those bound volumes. It is that of the year 1940. The total number of pages is 320. There are over fifty illustrations, the usual ones that you find in any magazine, cricket and football teams, societies and in addition 12 illustrations of war in the air—blocks obtained from the Information Department; blocks of General Inonu, of Reynaud, Churchill, Queen Wilhelmina, General Weygand,

King Leopold, King Haakon, Marshal Petain, blocks lent by the Catholic Press illustrating an article on the progress of the war. I find 82 articles in that volume penned by students. Can any school magazine do better? It published red-hot the events of the school. 'B.S.' has lent its pages to the ebullitions of young writers like Thaninayagam, Nicholapillai and Rajakariar, Hopman, Devanayagam, Vincent de Paul, M. K. Coomarasamy, Walter Sebastianpillai, the St. George and de Zoysa brothers and a host of promising writers.

As regards the quantity of 'B.S.' I must refer the readers to just a few of the encomiums bestowed on it by the daily papers in the course of the years:

"We always look forward with pleasurable anticipation to the Christmas Annual of Bottled Sunshine and we are never disappointed. But this Christmas Number has taken us by surprise, albeit a very pleasant surprise. No wonder the Editor thanks the manager of the Catholic Press, Jaffna, for his artistic skill and the pains he has taken. He has been amply rewarded. And the contents are in keeping with the get-up and letterpress. Every page, nay, every line breathes the Catholic spirit and cheerful view of light, the heritage bequeathed to the Patricians by the sons of France and Erin and the spiritual sons of De Mazenod."

Ceylon Catholic Messenger, Dec. 21, 1937.

"Bottled Sunshine" the magazine of St. Patrick's College, Jaffna, brings out a Christmas Number printed in Colours.

"This in itself is evidence of the marked progress of this leading institution of Jaffna. Most schools are content with issuing a magazine once

a term. A good many do not rise above an annual."

"Not so St. Patrick's which has a series of issues of 'Bottled Sunshine' to its credit every term and now surpasses itself by a really worthy production."

Times of Ceylon, Dec., 1938.

There are many more such notices from

the *Times*, the *Observer* and the *Daily News*—high praises—which I have culled and pasted on to my scrap book, real soothing balm to an aching editor's heart; but publishing them all would be but begging the question. Dear reader, I enjoyed the fourteen years of editing 'B.S.' I hope 'B.S.' is only suffering a short Lunar Eclipse and that it will be revived again under the abler management of a younger man.

—BRACHIUM FORTE



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Recollections in Tranquillity

[Mudaliyar, S. M. P. Vanderkoen, 85 not out, has many claims to distinction and to our remembrance. He is not merely our oldest Old Boy, he is also our first Justice of the Peace and our first Civil Servant.

He has played many parts in the official life of the country. Salt Superintendent, Kalpitiya, Office Assistant, Acting Police Magistrate and Acting A.G.A., are some of the many roles in which he acted. Is his record of 25 not out as a pensioner also a record?

We have pleasure in giving here some of his recollections.—*Editor, S.P.A.*]

I JOINED the Jaffna Boys' Seminary (now St. Patrick's College) in the year 1873, at the age of 9. At that time the Principal of the school was the Rev. Fr. Patrick O'Flanagan, O.M.I. He used to reside at Colombogam and travel daily to the school in a small dog-cart drawn by a piebald pony. The present upstairs block, the Fathers' quarters, was not in existence then. The Rev. Brother J. J. Brown, O.M.I. was the Bursar, and Mr. Arthur Fletcher was the Headmaster; he was later succeeded by Mr. S. Abraham.

In the latter part of 1880 the Rev. Fr. John Atchison Rowley Smythe, O.M.I., M.A. (T.C.D.) became the Principal. He was originally a member of the Ceylon Civil Service and was the A.G.A. at Mullaitivu, which office he relinquished in order to join the priesthood. It is said that Bishop Bonjean persuaded him not to resign from Government Service especially as he was of great service to the Catholic community in Jaffna as a layman. It was the Rev. Fr. Salaun, O.M.I. then the Director of the Colombogam Orphanage, who converted Fr. Smythe (then Mr. Smythe) while he was Police Magistrate of Chavakkacheri; after he became a Catholic he used to go to Colombogam on horseback to attend Mass on Sundays.

Mr. Smythe then proceeded to Rome for his ecclesiastical studies and returning after receiving minor orders was appointed the Principal of the Jaffna Boys' Seminary. Shortly after, about the beginning of 1881, the Jaffna Boys' Seminary was named St. Patrick's College for the first time and Fr. Smythe, then Deacon, was appointed its first Principal. Soon after this, Father Smythe was ordained priest by Dr. Christopher Bonjean, O.M.I., Bishop of Jaffna.

The Jaffna Boys' Seminary had classes up to the 8th Standard and after it became a College, a new class called the "College Class" was formed, and students from other institutions were attracted to this class. I was one of those who studied in that class. The other students whom I can well remember are Alison Rajasingham (afterwards Doctor) who was prosecuting his studies at that time in the Chundukuli Seminary, Mr. M. B. Swampillai, Merchant, who was studying in Colombo, K. Thambiyah, C. Thuraiappah, K. Thambo of Tellipalai and J. G. Tisseverasinghe. Besides the above students, some seminarists from St. Martin's Seminary, also joined the College Class. They studied all subjects, except Latin, with us, for in that subject they used to have special training in the Seminary. Among those who used

to come from the Seminary to our class were Brother Linus Bertus of Mannar, Brother D. Chrysostom (afterwards priest), Brother P. E. Francis, and Brother Marian. Rev. Fr. Smythe taught English and Geography, Rev. Fr. M. A. Murphy (Senior) Mathematics, Rev. Fr. Charles Massiet, Latin and Chemistry. Rev. Brother Savage taught Grammar and Religious Knowledge, while Srimath Arulappa Navalar, a Tamil Pundit, taught "Tirukavaloor Kalam-pakam" and "Thembaveni." This Pundit was specially got down to Jaffna from India by Bishop Bonjean. He was a Roman Catholic. He resigned some years later and left for India, when his place was taken by John Baptist Sangarapillai Rasanayagam of Tellipalai.

I remember quite well Fr. Charles Collin, O.M.I. and his family. He came as a layman from Australia with his mother, sister and two brothers. One of these brothers was a skilled engineer who took government contracts; it was he who built the Jaffna Grand Bazaar.

The Collins were destined to play a large part in the history of the Church in Jaffna and Ceylon. Charles was given a room in the old College buildings where the former Hindu Boarding stood. He used to go to Bishop's House for his meals. After some time he became an Oblate and a priest; it was he who founded St. Joseph's

College, Colombo.

As President of the Sacred Heart Confraternity (College Branch), he took a lively interest in the affairs of the Confraternity. Meetings were held regularly in the College Hall, lectures were delivered and religious topics discussed. The late Mr. S. Joseph, Deputy Fiscal, Negombo was the Secretary of the Confraternity, I was the Treasurer.

I remember Fr. Collin, vividly, going out for evening walks with Bishop Bonjean.

Jules Collin followed in his brother's footsteps and became an Oblate and priest. He had become later Vicar General of Jaffna, Principal of St. Patrick's and Vicar of Missions.

About the end of 1882 I left St. Patrick's. Rajasingham and Swampillai left about the same time, while Tisseverasinghe left earlier. From St. Patrick's I proceeded to St. Joseph's College, Trichinopoly, where I completed my education.

S. M. P. VANDERKOEN.

P.S.—I feel happy at the thought that I have lived to see my old College reach the 100th year of its existence.

I wish the College prosperity in the future.

S.M.P.V.

35, Mary's Road,
Bambalapitiya, Colombo 4.



Mudaliyar S. M. P. VANDERKOEN
Retired C.C.S.
Our Oldest Old Boy.

who built the

From the Rector's Chair

THIS has been a crowded year and promises to be more crowded still before the year is out.

In January we had the stone-laying for the second half of the Matthews' Block. All things come to him who waits long enough; in all truth Fr. Matthews has had long enough to wait. He and Fr. Beaud, as Dr. St. John reminded us at the stone-laying, laid the foundations in 1913. For two decades what the irreverent called 'the ruins' remained as a reminder of what might have been had happier circumstances obtained.

In the thirties the eastern 'ruins' were built upon and now in the late forties and just in time for the Centenary the western 'ruins' are coming up! There's a parable in this somewhere, we suspect.

The Matthews' Block will serve as follows for the time being. The ground floor with some 20 class-rooms will house the Lower School. The first and second floors will house all the boarders—we are due, much to our lasting regret, to leave St. Martin's at the end of the year.

Much more than the building of the new block is therefore involved. A new dining room to accommodate all the boarders has to be built between the new block and Pachuva'y Road; the existing dining room will be used for stores and the kitchen will have to be enlarged. New latrines, bathrooms, fowl-runs and cattle-pens will have to come up. The busiest man at St. Patrick's, the Bursar, is busier than ever and 'during his spare time' is filling in the smaller *Munduk Kulam*, an acre and a quarter in extent, and putting up an eight-foot wall round the new 20-acre property. As I write this, during the August vacation, Fr. Christie and Mr. Motha, hag-ridden by the thought of the rains are pushing ahead feverishly with the wall, the filling in of the *Kulam* and the levelling of the 20 acres.



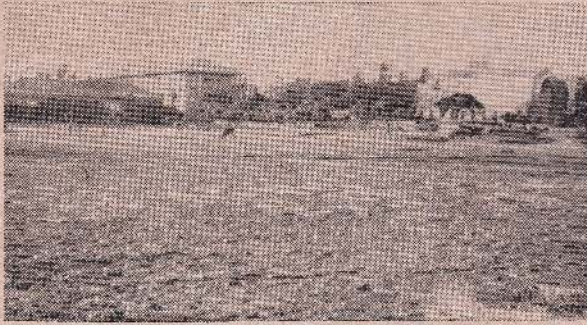
Rector at his Desk.

That phrase 'the 20 acres' may have mystified some of my readers. In 1936 his Lordship decided that building on 'the ruins' could wait; that what was needed for an expanding College was land. For years—we haven't quite finished yet—our Bursars, notably the late Fr. S. R. Martin, O.M.I., and Fr. A. S. Singarayer, O.M.I., now in charge of the Pesalai Mission had to buy land, lacham by lacham, and deal with the problem of multiple ownership. They were both men of infinite patience; no other kind of patience stood a chance.

The land is behind the College Chapel to the East. Readers will now grasp the relevance of filling in the smaller *Munduk Kulam*.

It is a pleasant duty, in this context, to record our gratitude to Mr. J. A. J. Tisserasinghe, J.P. without whose unceasing helpfulness even the patience of our Bursars could not have succeeded.

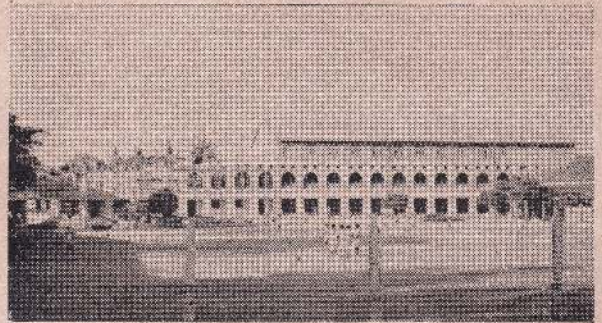
Photo Competition



THE MATTHEWS BLOCK
and
THE NEW CATHEDRAL
from the
South East
across our broad acres.

Photo by K. Ponnampalam, IV, A
Across Manduk Kulam—The Matthews Block
(3rd Prize).

THE 333 FEET BUILDING
BEING COMPLETED



THE TWENTY-ACRE
BLOCK

Panoramic view from the
Dormitory.

The Kulam that is being filled,

THE MATTHEWS BLOCK

This land is to provide playing-fields for the whole school, the day-scholars, I would add, particularly. We have in mind the erection of an open-air theatre and a swimming pool. As things stand, unless generous benefactors materialize, we shall have to wait some time for amenities such as these.

We anticipate that in the not-too-distant-future the development of the Cathedral may call for a Cathedral Square which would threaten the existence of the St. Patrick's that you have known. In such case we shall have to put up another block on the same lines as the Matthews' Block, facing it from the South and leaving a quadrangle in between.

This is anticipating however. What is certain is that all our development must be 'in the fields'; before we can dream of such development we have to pay for the Matthews' Block. Before November 30 this year, we shall have to raise Rs. 125,000/-. We are that much short.

Where is the money to come from?

- (a) The Ten Years' Plan has realised about Rs. 20,000.
- (b) The Krishnan and Mathuram performance on June 25 gave us a nett profit of Rs. 7,000/-.
- (c) The Founders' Memorial Marble Tablet looks like bringing in Rs. 30,000/-. A founder is one who will have contributed at least Rs. 1,000/-. The list closes on October 31 this year. The tablet will be unveiled, we hope, at the opening ceremony on December 8.
- (d) A generous Old Boy told me as we were going for the laying of the Foundation Stone, 'You are planning soundly. Go ahead. I'll see you through'; with Old Boys like that, anything is possible.
- (e) The O.B.A. at Batticaloa argued as follows: 'We must have thousands and thousands of Old Boys.

If each Old Boy, to whom the Annual would be issued free, gave ten rupees a year, St. Patrick's future and development would be guaranteed. There are close on a hundred of us here at Batticaloa and we are going to subscribe Rs. 1,000/- and get the Batticaloa O.B.A. on the Founders' tablet. They are at the moment getting ready a play which they hope to stage soon.

- (f) Rev. Fr. Thaninayagam is trying to interest America on our behalf.

We are certain that other ideas will come from our readers. The problem that we have to solve is anything but purely academic.

The Centenary Celebrations.

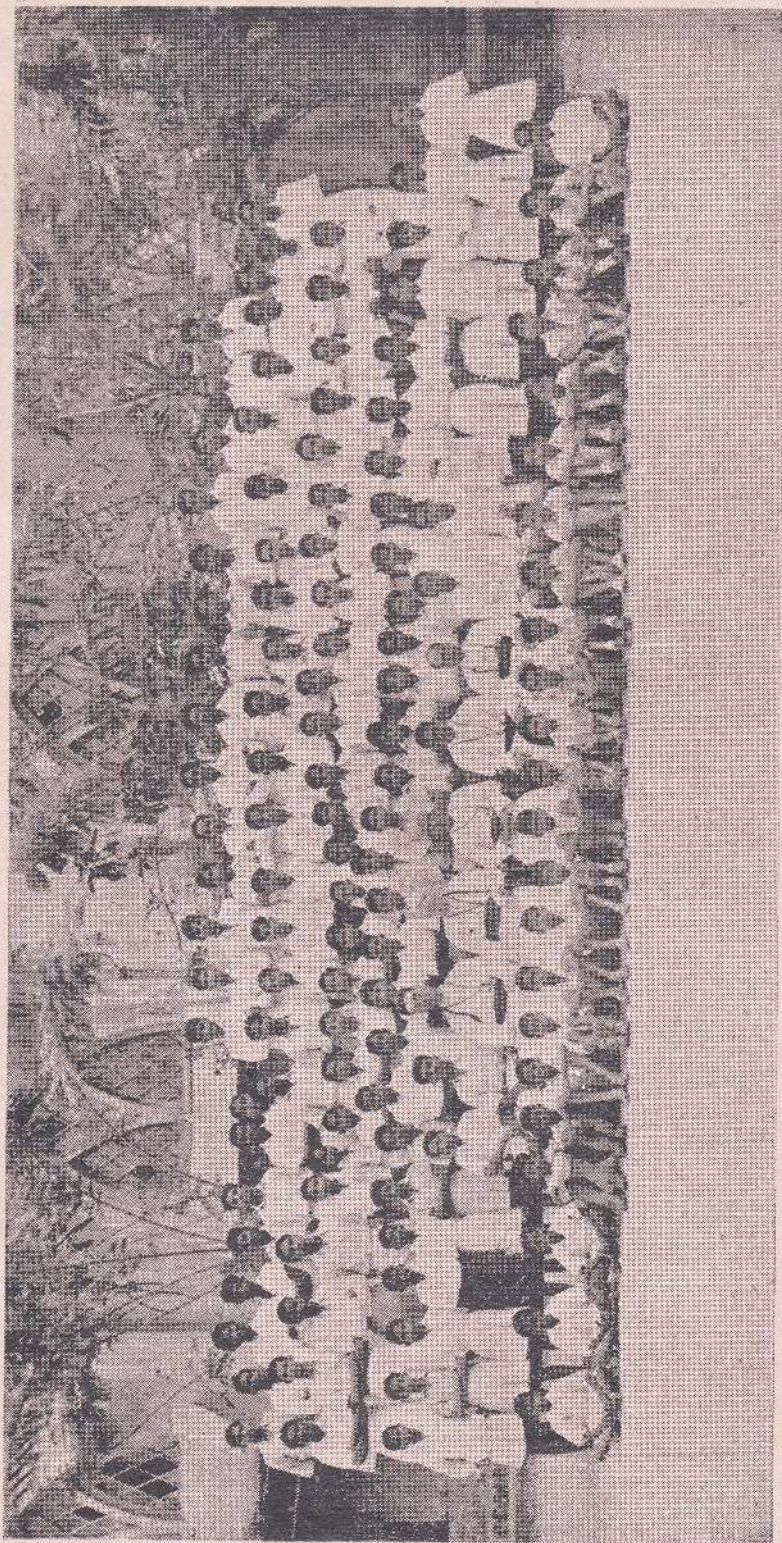
These are to come off in May, '50. We expect what his Lordship calls all the Patricians of the *diaspora*—the dispersion—to be present. The new Campus to the East of the Chapel should be ready then, and Mr. Motha hopes to have ready the new pavilion which will incorporate the material of the Gardiner pavilion and a good deal of the corrugated iron sheds that had to be dismantled to allow for the completion of the Matthews' Block.

The celebrations will last roughly about a week. A Committee is now at work planning the general scheme and the details. We are not going to prejudice their work or their findings by any premature disclosure. You will be given ample notice.

The Normal Work of the School.

His Lordship the Co-adjutor has often been pleased to remark that St. Patrick's in session reminds him of a swarm of bees humming with activity. The bees are clearly not on our crest for nothing. There has been this year the same purposeful, planned activity that has always characterized St. Patrick's.

The Bell-Howell 16 millimetre cinema projector has brought new life into the school. Now that the supply of films



ST. MARTIN'S FAREWELL TO FATHER L. AUGUSTINE, O.M.I.

seems guaranteed, its usefulness will be enhanced.

Highlights of the Year.

We started the year with the laying of the Foundation Stone for the Matthews' Block. We were thrilled at the practical interest Old Boys and friends manifested.

In February we had the magnificent Inter-House Dramatic Competition. *Dramatics at St. Patrick's* gives a full account of this.

We had in addition in the First Term the impressive Silver Jubilee of the Consecration of His Lordship the Bishop and

on March 24 came the thrilling news of the appointment of an Old Patrician as Coadjutor Bishop of Jaffna.

And if, as His Lordship the Coadjutor himself hints in his message, next year will see it proved that our Centenary should have been celebrated in '49, then all of us will have no difficulty in recognising May 22, the day when the first Patrician Bishop was consecrated as the most fitting Centenary Celebrations for St. Patrick's.

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Rome Calling

BY

BROTHER S. T. BALASURIYA, O.M.I., B.A.

SPEAKING OF JUBILEES, ANNIVERSARIES : CANONIZATIONS . . .

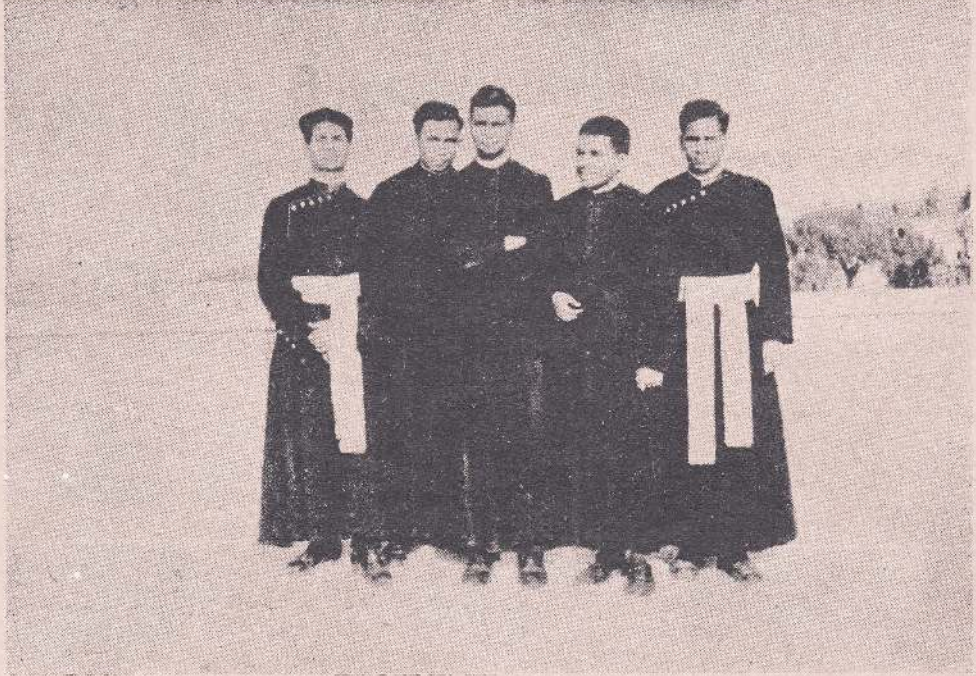
BEING away from Ceylon, the letters and news we receive from home often speak of great events and celebrations. We have heard of the Independence Celebrations, the first anniversary of freedom, the Marian Congress of Colombo coupled with the Grand Retour of Jaffna which marked the Oblate Centenary, the mammoth Madhu pilgrimage of this year, the Consecration Festivities of His Lordship the Co-adjutor, . . . and now the first Centenary of St. Patrick's College. On the other hand we too speak of no less grand celebrations in Rome—the City of Historic Pageantry. We witness Canonization and Beatification ceremonies, such as those of St. Jean Lestonnac and of Blessed Benildus of the Christian Brothers, the Tenth Anniversary of the Coronation of the Holy Father, the Fiftieth Anniversary of his priesthood, and many other “dates” in our Roman life. These are certainly not mere formal ceremonies which are rather to be lived than described.

It is undoubtedly a great privilege and an intense joy to be present at the Vatican Basilica during a Canonization. There is such a happy combination of circumstances which go together to provide a veritable feast for the whole man: the rich decorations, the beautiful illuminations, the joyful and animating music of the Sistine Choir, combined with the varied and truly Catholic human element which ranges from the poor humble Italian Mamma with her little Bambino (early in life learning to appreciate the beauty of the

Church Liturgy) and gradually rises up the social ladder, Catholic Actionists, university lads, the seminarists from every continent, the priests, the diplomatic corps, and surrounding His Holiness a whole galaxy of Monsignori, Bishops and Cardinals,—not to mention the sacristans and papal guards who cut an impressive figure on these occasions. Rising above them all is Pope Pius XII, presiding in his authoritative role as spiritual ruler of Christendom, but one who knows how to sweeten power with the smile and gentility of the Common Father. To see the Roman Pontiff in St. Peter's surrounded by nearly a hundred mitred Bishops and tens of thousands of pilgrims from distant lands, is an inspiring sight: one which reminds us of the power, position and influence of the Catholic Church in the modern world.

Rome—The City of Cardinals.

The recent political trial of Cardinal Mindszenty in Budapest switched the spotlight on the red hats, and these princes of the Church have now acquired an added lustre and significance in the public eye. The name of Cardinal Mindszenty has only to be mentioned at public gatherings, and enthusiastic applause registers the popular sympathy for this martyr for freedom. The cardinals indeed present a soul-stirring sight as they accompany the papal cortege on great days in St. Peter's; the procession, specially on Canonization days, is a flash back to the pomp and pageantry of the Byzantine Court. Of the cardinals in



Roman Silhouette: Patricians at Rome.

Rome, Cardinal Micara is perhaps the most popular, specially as postulator of many causes of canonization. Cardinals Piazza, Tedeschini, Pizzardo, Fumasoni-Biondi, Tisserant and Canali are other popular figures. These great cardinals who are received everywhere with great reverence give us an object lesson of devotion to the Roman Pontiff when they humbly assist the Holy Father at the altar over the fisherman's tomb.

Is Rome One—The Two Cities of St. Augustine.

"One World" was Wendall Wilkie's best-seller. He conceived the world as one unit with problems which could be solved only by international co-operation. A recent book by a Chilean statesman, Carlo Davila, speaks of "three worlds": the Communist world dominated by the Soviet, "the Socialistic world arising from the managed economics and monopolies of Europe, and the third world of the Western hemisphere—the Americas." If Pandit Jawaharlal Nehru were consulted, he would

perhaps add a fourth, the Asiatic world led by India.

What then of Rome? Is she one united city? To deny her unity would be to ignore the whole of her historical tradition. However, to assert flatly her unity in the fundamental ideological sphere would be to be blind to the facts which we notice daily as we walk along the ancient roads of Rome. One might as well apply to Rome St. Augustine's classic division of the "two cities": the celestial city of the good and the terrestrial city of the bad. The contrast between the Catholic Rome of Pope Pius XII and the pagan or Communist Rome of, shall we say, Palmiro Togliatti, is depicted everywhere in Rome and not even the casual visitor can fail to observe it. This is perhaps the most significant factor in the city life of Rome today. There is a war—a "cold war" if you wish—being waged within the very walls of this most Catholic of cities. The general elections of 18th April, 1948, revealed both the danger of a Marxist triumph in Italy, as well as

the magnificent fight put up by Christian Democratic and Catholic Italy. Especially in Rome the victory of the city of God (Civitas Dei) was most encouraging. The enemy has however not yet been vanquished and everywhere in public places, on walls, on the piazzas of Rome, in the newspapers, in buses and trams, in the Capitol (where the city councillors meet) and in Parliament itself, there are evidences of a bitter and grim fight. St. Augustine was right when he said that the two cities were dominated by two loves "the terrestrial by the love of self even unto the elimination of God; the celestial by the love of God even unto the suppression of self. The former glories in itself, the latter in God." The recent anti-Communist decree of His Holiness has intensified the clash in the city by bringing home to signore Roma and to his signora the gravity of the issue.

While the Communist menace in Rome and Italy remain a potential threat it is heartening to witness the reaction it is creating among the forces of good. The Christian Democratic Party has soberly and with determination set its hand to unify and strengthen Italy by a forward social and economic policy, which, if given time, would eventually help to cut the grass under the feet of the Communist agitators. Premier De Gasparri's plan for the rehabilitation of Italy include: a programme of active co-operation with the democratic bloc in the European Recovery Plan, the stabilization of the lira, the reform of education to remedy the dictatorial tendencies of the Fascist regime, an agrarian policy of breaking down the big latifundia farms and an industrial and labour policy which endeavours to steer midway between the two extremes of undiluted socialism and unlimited individual capitalism.

It is interesting how the concept of the two cities, adumbrated by St. Augustine in the days when Vandal and Goth hordes menaced 'pax Romana,' should acquire a new significance in these days when the Communist danger looms like a shadow over our twentieth century world.

1950—Holy Year: Rome Prepares to Welcome a Million Pilgrims.

The papal bull "Jubilaeum Maximum," proclaiming the Holy year, invites peoples from all over the world "to come to Rome in great throngs during the Jubilee year of expiation. We invite you to Rome which is a kind of second fatherland to the faithful of every nation." A Pontifical Holy Year Commission has been appointed by the Pope himself to prepare every aspect of this big year. The eternal city is renewing her face to welcome the pilgrims, though the dominant note of the Jubilee year is one of gravity, sobriety and expiatory prayerfulness, as is evidenced by the papal bull.

The basilica of St. Lawrence, gutted by air attack is being reconstructed, while the other basilicas and churches are being repaired and renewed. The "Domus Pacis" for international Catholic Action raises up her walls on the Via Aurelia. Hotels and theatres are preparing to meet the increased demands of next year's million pilgrims. The boulevards and parks are being specially cared for by the commune. The bus, railway and air services are being strengthened. An underground metro will conduct pilgrims from Rome terminus to St. Peter's and Porta Ostiense on the Road to St. Paul's. In short, there is evidence of a healthy co-operation of the hierarchy, the civil authorities and the general public in the effort to make Rome "a kind of second fatherland to the faithful of Christ in every nation."

For us Ceylonese in Rome, it will be a great privilege to spend the entire holy year in the city. We eagerly look forward to meeting the Ceylonese pilgrims. Living in international colleges with students from several countries, the Holy Year will surely mean many new contacts with the great Catholic world outside.

Patricians in Rome.

A word or two about our Old Patricians here. Father Philip Ponniah is working for his doctorate in Canon Law, and hopes to present his thesis before the end of the next academic year. He is the first Ceylonese priest to enjoy the benefits of the

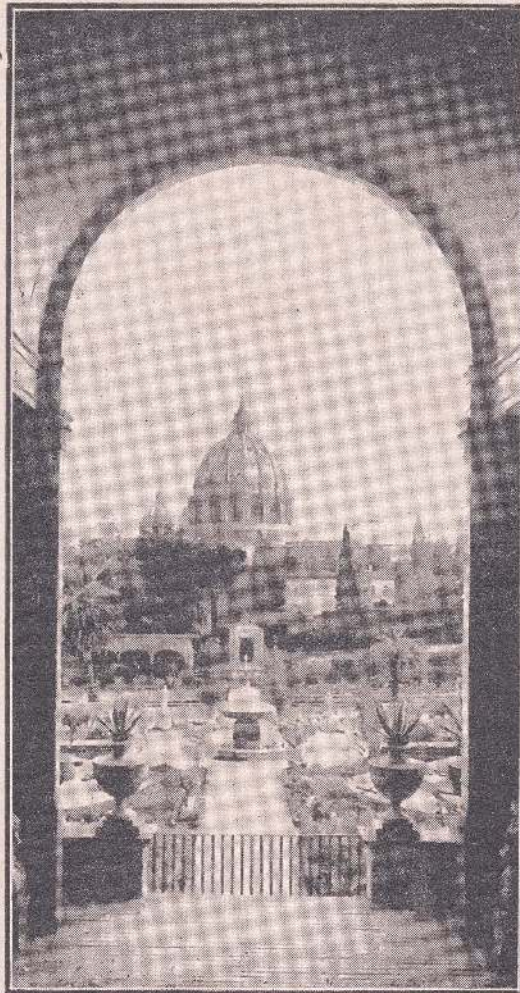
new house for indigenous clergy opened on the Janiculum hill by the "opera Sancti Petri pro clero indigeno."

Bros. M. J. Melchior and L. R. Anthony at Propaganda College are following faithfully in the footsteps of their predecessors.

At the Oblate International Scholasticate S.P.C. counts Bros. M. Pavilupillai, E.

Wijeyaratnam and S. T. Balasuriya. We have just heard that another old Patrician Bro. Bruno, O.S.B. (J. D. Benjamin of St. Martin's Hostel) will also be in Rome at the beginning of the next academic year.

From all here greetings to Alma Mater. May she continue her noble work of forming Lanka's sons for the new task that lies ahead, that of nation building in a war-torn and divided world.



Across the Vatican Gardens.

Catholic Action in Western Europe

THE term Catholic Action has a wide connotation. In this article, it has been used to refer to any form of activity undertaken by lay Catholics with a view to promote the social, political, economic and religious welfare of Catholics themselves as well as to spread the doctrines of the Catholic Church among non-Catholics. As a general description of all forms of Catholic Action in Western Europe, or a detailed treatment of each one of them cannot be undertaken in this short article, the following has to be considered as a record of some impressions of Catholic Act on which the writer personally saw in these countries.

England.

The most progressive forms of Catholic Action in London, in the writer's opinion, are chiefly associated with the Young Christian Workers' Movement, the Catholic Evidence Guild, the Legion of Mary, the St. Vincent de Paul Society and the Newman Association. It must, however, be admitted that much good work is being done by several other organisations such as the Catholic Teachers' Association and the Catholic Policemen's Guild.

So much has been said and written in Ceylon about the Y. C. W. Movement, that it needs no further elaboration or explanation in this article. The C. A. M. and the Y. M. C. A. here seem to be working along the lines set forth by the Y. C. W. in London.

The Catholic Evidence Guild, an orga-

nisation founded and managed by laymen, was started in London after World War I. It has a threefold purpose—to give the Catholics a good grounding in the doctrines of their sacred Religion, to train them to become good speakers, and to teach them how to answer the objections brought against the Church by non-Catholics. Any one, who wishes to become a speaker of the Catholic Evidence Guild, has to follow the course of lectures on religious topics for one or more years and to satisfy the examiners delegated by the Cardinal Archbishop of Westminster. There are three types of licences issued to the speakers—Junior's Licence, Senior's Licence and Chairman's Licence. Excepting the Chairman, the other two classes of speakers can address the crowds and answer objections only on topics for which they have obtained a pass certificate.



Mr. P. Saverimuttu, M.A.
Education (London)

All these speakers give addresses to non-Catholic crowds on Catholic topics in various parts of London such as Hyde Park, Clapham, Highbury, Tower Hill, Harrow and Hampstead. Though these are some of the platforms manned by the speakers of the Catholic Evidence Guild of Westminster Cathedral, yet there are many other Guilds too in various parts of England. All these Guilds work in close collaboration and there is usually an annual inter-Guild Conference held to promote co-operation and understanding among the speakers.

France.

The form of Catholic Action which impressed the writer most in Paris was the

work done by the St. Vincent de Paul Society. The Council General, under the Presidentship of M. Zeiller, is the governing body of the Society for the whole world and has its headquarters in Paris. The Council is ever ready to give advice, guidance and help (both spiritual and temporal) to any conference of St. Vincent de Paul Society in any part of the world.

The French Catholics, who appear to be an intellectually advanced type of people, spend a great part of their leisure hours in studying the doctrines of the Church. Hence these are regular and frequent Conferences, Study Groups, Discussion Groups, Days of Recollection and Retreats arranged in every parish by almost every society and Confraternity. It was a great delight to attend some of these discussions and note the thoroughness with which most topics were thrashed out.

The greatest fillip to the advance of the Catholic Faith in France is given by the Grotto of Our Lady of Lourdes situated on the slope of the Pyrenees. Thousands of pilgrims seek this shrine to cure themselves of their physical and spiritual ailments. At Lourdes one realises the truth of the words in the Memorare "Never was it known that anyone who fled to thy protection, implored thy help and sought thy intercession was left unaided." It is a privilege and pleasure for a Catholic to kneel at the spot where once St. Bernadette knelt, to see the rock from which flows the healing water of Lourdes fame, to see the niche in that rock in which our Blessed Lady appeared about three-quarters of a century ago. It is there one realises the Universality of the Catholic Church as one sings the "Ave" with Catholics from almost every country and clime, speaking different languages but believing in the same doctrines and professing the same devotion to Our Lady. It is there, again one is struck by the depth of the devotion that Catholics show to the Immaculate Conception and to the Virgin Mother. To tread the rugged way of the Cross on the slope of the Pyrenees adjoining the grotto, to bathe in the healing waters of this holy place, to see the torchlight procession winding its way round the grotto and to

watch the solemn benediction of the sick with the Blessed Sacrament are experiences that will ever keep fresh the memory of the Grotto—a lasting testimony to our faith in Our Blessed Mother.

Belgium.

The Lay Missionaries' Movement in Brussels is perhaps the most outstanding Catholic lay organisation in that country. Under the direction of this movement, young girls who have completed their schooling are trained as lay sisters to assist the parish priests in various non-Christian countries such as Africa, India, Burma, China and Japan. Though this organisation is not a religious Order, yet these girls take the vows of chastity, poverty and obedience for a specified period of say one, two or three years. They may renew these vows after that period if they so desire; and usually they renew them, though a few do actually take perpetual vows.

In Louvain, the writer had the opportunity of participating in the International Catholic Missionary Congress attended by representatives from over forty countries. The conferences and discussions during this Congress gave ample testimony to the religious fervour and missionary zeal of priests and laymen in Belgium.

The most eloquent and inspiring speaker among the lecturers at this Congress was Rev. Fr. Charles of international fame. In the course of his interesting address, he said these memorable words "the days when Catholic priests used to convert non-Christians to Catholicism are gone; today it is the good Catholic laymen and women who must convert the non-Christians." Yes; this utterance gave sufficient food for thought during the three fruitful days of the Congress. The Belgian Catholics were determined firstly to do their best to make themselves good Catholics and, secondly, to attract by their good conduct, self-sacrifice and edifying example non-Catholics to the Holy Faith. The message of that revered priest is as much applicable to us Catholics living in this part of the World as to the Catholics in Belgium. It is the Catholic laymen and women who have to bring Christ to all nations and to all people today.

Ireland.

The land of the living faith today in the whole of Europe is undoubtedly Ireland, with due respects and reverence to the Holy City. The visit to Dublin has left in the writer's mind the deepest impression of Catholic lay action in that blessed land—the dowry of St. Patrick. There, the writer had the privilege of meeting Mr. Frank Duff, the founder of the Legion of Mary. The two hours' talk with him revealed that saintly layman's religious zeal, intense piety and great devotion to Our Blessed Lady.

The progress and spread of the Legion of Mary—a Society that has grown to be one of the greatest associations of Catholic laity in the world within the last thirty years—is a sufficient proof of the admirable work that lay Catholic men and women can perform if they are infused with the correct spirit and given the correct lead.

To see Mr. Duff at his office corresponding with legionaries in all parts of the world, and to see Mr. John Murray and his numerous other helpers going about with their respective daily duties, were ample evidence of what stuff good Catholics are made and what could be achieved to advance the interests of the Catholic Church.

Space will not permit the writer to speak at length of the special works done by the Legion of Mary in Dublin. One can only mention the Sancta Maria Home (for fallen girls), the Morning Star Home (for aged and unemployed men) and the Regina Coeli Home (for the unmarried mothers as well as for old and unemployed women). All these homes are maintained and managed by the Legionaries all of whom seem to burn with the same fire of the love of God and devotion to Our Lady. Many of these Legionaries give almost all their leisure time to alleviating the sufferings of these unfortunate souls. What a glorious example to follow!

While the Legionaries are mainly concerned with the spiritual needs of those who come under their supervision, the Society of St. Vincent de Paul there, under the direction of the Superior Council of Ireland does much more for the temporal relief of the poor. It was a grand experience for the writer to visit with Mr. E. J. Duffy, the President of the Superior Council, the various special works run by the Society. The three most striking ventures are the Timber Yard, the Night Shelter for the Poor and the Young Boys' Club. The Night Shelter particularly was most attractive. The beds and apartments provided and the clothing supplied to the destitute poor are as good as any respectable home can offer in Dublin to its inmates. When questioned on the expensive clothing, comfort, etc. given to the poor, the President most hastily and correctly remarked "If we see Christ in the poor, is it true to say that we are giving too much comfort to the poor?" This remark made in all sincerity and seriousness was enough to convince the writer of the faith that burned in the hearts of these Catholic Irishmen.

In Dublin, the writer also had the rare opportunity of watching an impressive rally of the Total Abstinence League, of over 80,000 Catholics wearing the badge of the Sacred Heart—all members of the League—assembling in Crooke Park and pledging themselves in the names of the Sacred Heart not to drink any form of intoxicant or alcohol. This public promise of loyalty to our Divine Master and the display of Catholic Faith was a further proof, if any further proof was needed, of the religious heritage that the Irish had received from St. Patrick. Dublin is a hub of missionary activity and one can only exclaim after a visit to that city "I came, I saw, I was conquered by the Spirit of Catholic Action."

P. SAVERIMUTTU

THE
MARCH
OF
TIME

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Malaya Today

12 - VIII - 49

We are grateful for this competent up-to-the-minute report on Malaya. It will answer the question so many of our readers are asking: "What is the position in Malaya."—*Editor, S.P.A.*

CEYLON should be vitally interested in the present and future fortunes of Malaya, because of the 35,000 Ceylonese resident here, the important role that has been played by Malaya in relieving unemployment, especially among Jaffna's youth, during the last 75 years and the great help rendered by the remittances and pensions, which are computed at Rs. 6,000,000 a year, in the cultural, social and economic development of the peninsula. Imagine what would have been the repercussions, if the flow of those Rs. 6,000,000 had dried up suddenly and the Ceylonese employed in the Government, estates and commercial undertakings had been thrown out of employment: that is exactly what would have happened if the Communist plans had not gone awry last year. Thousands of families in the north would have become destitute and every institution there would have been hit. How is Malaya today? That is on the lips of many who have sons and daughters, friends and relatives, in this country. That too is the query in every letter from Ceylon.

2. Fall in tin output likely: mining resources depleted . . . New plan to Varsity aid: Varsity Fund reaches 1,000,000 dollars mark . . . Barter deal with U. S. proposed: Rubber for Cotton and Tobacco . . . Malayan stocks stumble: Renewed heavy selling caused a sharp break . . . Welfare Week goes into full swing in Selangor today and in Negri tomorrow: Flag and jumble sales, cinema shows, concerts will swell the fund . . . Dollar crisis worsening. Malayan pineapple canning below capacity and inefficient . . . S. E. Asia stands on guard as half a million Communist troops sweep across South China. Britain is assembling security forces which, if not

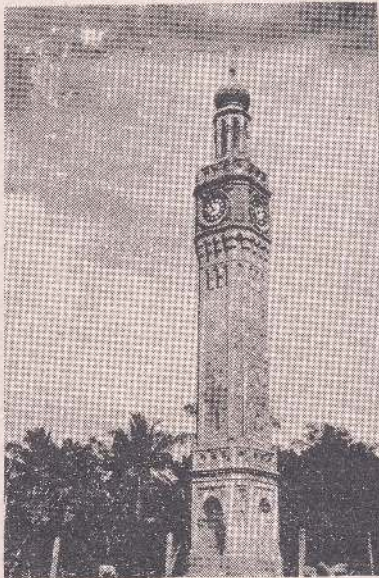
equal in number to the Chinese Red Army, consists of three powerful combined services—her army, navy and air force . . . Dr. T. H. S. Silcock, Professor of Economics, Raffles College, has been asked to be Chairman of the Board of Arbitration which will deal with the wages dispute between rubber tappers and their employers . . . Thirty thousand two hundred people are living in four streets in the centre of Kuala Lumpur. 100 live in a single snop-house. The town needs at least 30,100 houses to alleviate the housing shortage . . . Malayan Ceylonese in a quandary regarding Federal citizenship . . . Ceylonese losing individuality . . . Awarded a scholarship for study in the U. K. for three years, a talented young Ceylonese woman, Miss Pavalam Rajaretnam is sailing on the *Carthage* this week. Dr. and Mrs. J. V. Seevaratnam are leaving for the U.K. tomorrow. The Doctor has been awarded the Dublin Scholarship in midwifery and gynaecology. Mr. S. T. Sampanthar leaves by the *Carthage* to read law at University College, London . . . 10,000 dollar bandit killed. Wan Ali boasted that he could only be killed by a silver bullet. Seven policemen killed and 20 wounded and four are missing in a bandit ambush near Mentakab in Pahang . . . Christian Brothers build the finest school in S. E. Asia. The new St. Xavier's which will replace the bombed one will cost half a million.

Well, that is what Malaya is like today. Those are the headlines of today's *Straits Times* and *Malay Mail*. What a variegated picture! Abduction, arson, ambush, banditry, communism, trade depression, labour disputes on one hand; social, cultural and educational development on the other.

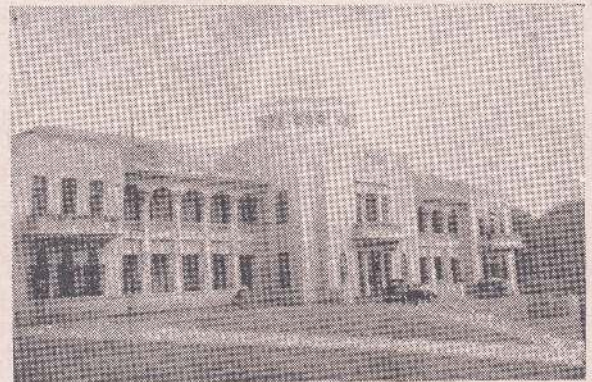
3. One of the best stories of the Emergency in Malaya appeared in the week-end papers. The special constables of a village near Jerantut, on the Pahang River, surrounded a hut where a notorious bandit, Wan Ali, was hiding and shot him dead. Members of his gang tried vainly to save their comrade from these village vigilantes by firing from the "blukar." There was a price of ten thousand dollars on Wan Ali's head and the next day this reward was promptly paid. During the Japanese occupation, Wan Ali lived the life of a jungle outlaw and liked it. He went back to it last year and lived by extorting food and money from the villagers and shop-keepers.

Ambushing estate managers, firing smoke house and rubber stores, derailing trains and cutting the throats of suspected police informers and agents punctuated Wan's life. There are, it is said, three to five thousand terrorists in the jungles of Malaya and the Federation Government is spending half a million rupees daily to liquidate them. No wonder that Malayan finances are on the verge of bankruptcy. The Communists, as these bandits were called at first, may have failed to set up a dictatorship of the proletariat in this country but they have succeeded one hundred per cent. in ruining the country economically!

PHOTO COMPETITION



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1st Prize.



JAFFNA TOWN HALL
by J. T. M. Christopher, Upper VIIth
2nd Prize.

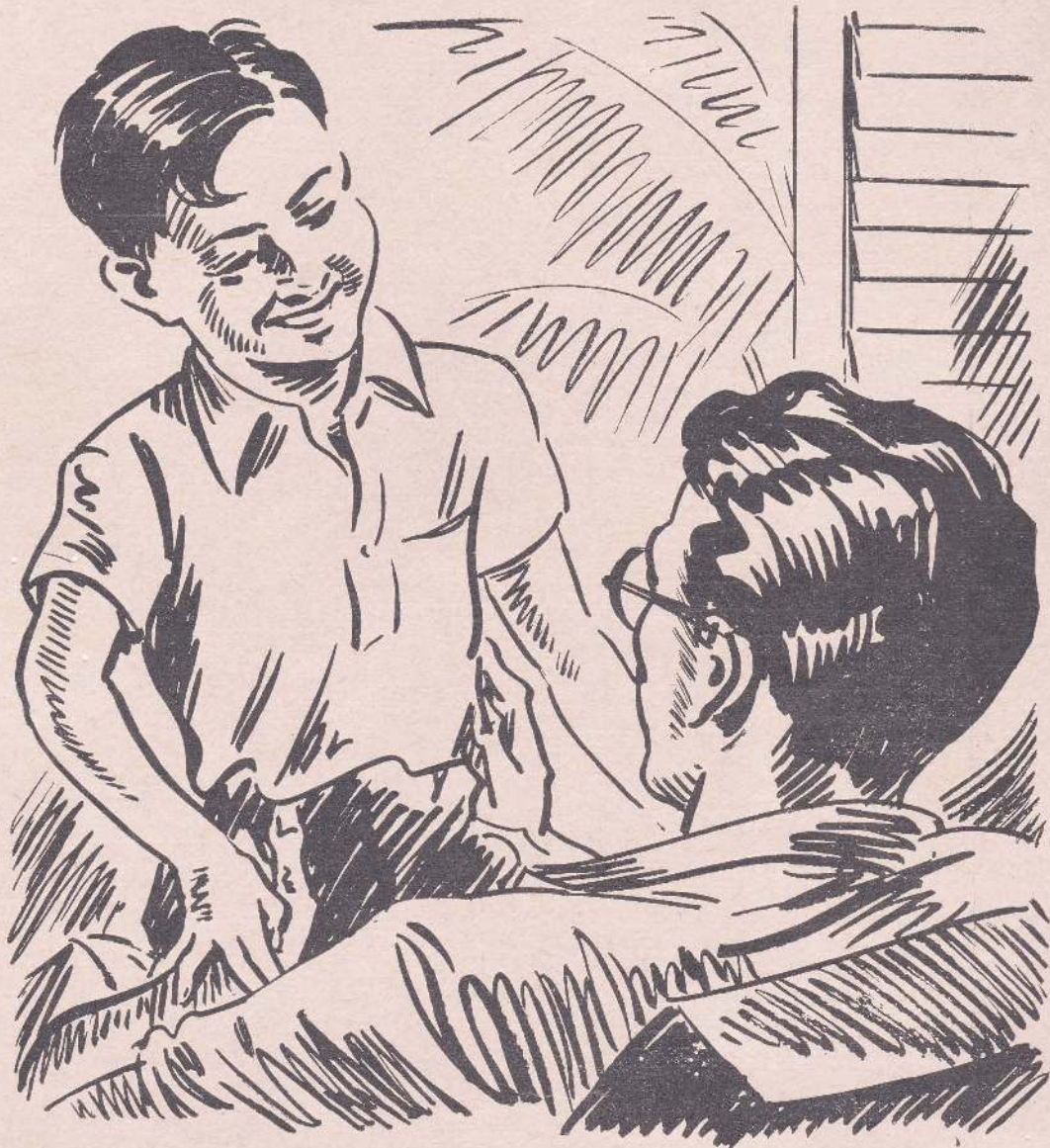
4. Neither the economic setback of the country nor banditry has however prevented the Government and the people from planning and implementing bold educational, cultural and social schemes. Immediately after the liberation a commission with Sir Alexander Carr-Saunders as Chairman was appointed to report whether the country was ripe enough to have a University College with the fusion of the existing Raffles, Medical, Technical and Agricultural Colleges. The findings of the Commission were that a fully fledged University should be established. The report was enthusiastically received by the people and a thirty million dollar project has been launched. Money for its realization is pouring in and October 6, 1949, has been fixed as the Foundation Day. The famous Cheeseman free primary education plan is being gradually implemented in all parts of the country. Adult evening classes have been opened in many centres to educate workers. Social services have been introduced and a Social Welfare Department has been established, not only to train efficient workers, but also to encourage the public to take an active interest in the noble work of rendering first aid to the maimed, blind, sick and the young delinquents, an inevitable legacy of any war. The formation of Trade Unions is encouraged and Trade Union Advisers have been appointed for the various States to help to form sound democratic unions on the lines of those in the United Kingdom; of course, with modifications to suit local conditions. Scores of students are leaving Malaya monthly for America and Europe

for post-graduate studies. Large-scale mechanized farming is being sponsored to make Malaya self-sufficient regarding her rice supply. Alternative crops to rubber, such as cocoa, are being experimented with. In short, Great Britain is honestly and energetically preparing the country for eventual self-government.

For a country in a state of emergency facing several crises all at once, Malaya has a remarkably normal and untroubled appearance. Her towns are spick and span, her roads are once again the best in the world, as remarked by Lord Northcliffe some years ago and by Father Thananayagam recently, and her public services are functioning as efficiently as ever. No visitor will say that there is an emergency on here or realize that the Federation Government had a narrow shave only 12 months ago. Cinemas, cabarets and amusement parks are crowded, more and more cars are on the road, holidays resorts are fully booked and there are no furrowed brows in trams, trains, buses or streets. Has the Japanese occupation engendered a feeling of recklessness and taught the Malaysians not to take life seriously? To take life seriously here is, of course, fatally easy. It does not need a very furrowed brow to understand that communist banditry, the rubber slump, the empty Federation coffers, and the sweep of Mao's forces across South China have grim possibilities.

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Our Daily Bread

DR. H. CULLUMBINE

“And they shall eat bread by weight, and with care; and they shall drink water by measure and with astonishment.”—*Ezekiel 4, 16.*

Professor Cullumbine after his national survey stated publicly that the fittest boys in the island were at St. Patrick's. In this article he shows how fit boys can become fitter and the not-so-fit, fit.—*Editor, S.P.A.*

THE greatest problem facing the world today is that of feeding adequately the rapidly increasing population. This is not a new problem and it is not confined to any particular part of the world. All over the earth we find undernourished or malnourished people, although we find relatively more in the Eastern countries. For an Asiatic country Ceylon has a good standard of living but our surveys have shown that about three out of every four families in Ceylon are not eating enough food to allow them to live a full, healthy and vigorous life.

We eat food partly to supply us with the energy and this energy is used for growth, for maintaining essential organs like the heart, and for our daily work. If we don't eat enough food then we are short of energy, that is we are listless and lethargic, we are reluctant to work and, indeed, incapable of doing our full share of work. We have found that, in Ceylon, five out of every six families, with an income of less than 25 rupees per adult-unit per month, are consuming a diet which is inadequate for daily energy requirements. According to the statistics of the Ceylon Department of Commerce and Industries, 78 per cent. of the people of Ceylon have an income of less than 25 rupees per month. If five-sixths of these poor people are undernourished, then at least 65 per cent. of the total population are undernourished. The proportion must be even higher because of the next income group, between 25 to 200 rupees per month

income and representing about 21.5 per cent. of the population, half the families surveyed had an inadequate total daily food intake. Therefore, probably about 75 per cent. of the population of Ceylon do not eat enough food to meet their daily needs.

This means that about 75 per cent. of the workers of the country have not enough energy to do an adequate day's work. It must also be remembered that most of the well-fed, higher-income workers are in administrative or sedentary occupations. Their immediate production or contribution to the wealth or food of the country is nil. It is the actual producer, the actual worker, who is short of food and short of energy. Because of this he produces less food or other commodities and so he cannot bridge the gap between under-nourishment and full energy output. It is a vicious circle that has to be broken.

In addition to this gross and general under-nourishment, there are many other deficiencies in the Ceylonese diet. It is deficient in protein, which is needed to build and maintain the tissues of the body, such as the muscles. It is deficient in calcium, which is needed for the growth and strength of the bones. It is deficient in iron so that many people are anaemic, and this further increases their lethargy. It is deficient in vitamins, such as vitamin A so that, in many rural populations, at least 80 per cent. of the school children show definite signs of vitamin A lack.

The question naturally arises as to whether the dietary deficiencies noted in Ceylon are due to faulty distribution of the available food, or to ignorance or to poverty or to a combination of some or all of these factors. We have calculated the quantities of foodstuffs available for each person, on the assumption that the foodstuffs (produced locally or imported) are evenly distributed throughout the population, and we have concluded that the food available in Ceylon will supply only four-fifths of the peoples' energy needs, only three-quarters of their protein requirements and only two-thirds of their daily calcium want. Therefore the basic cause of Ceylon's inadequate diet is just an insufficient supply of foodstuffs. When we remember that the bulk of Ceylon's cereals (rice and wheat flour) and pulses (dhal and gram) are imported from abroad then the precarious nature of Ceylon's food position is evident.

Ceylon imports more rice per head of the population than any other country in the world. This is an astonishing fact for such a fertile country. There is not enough rice in the world to supply that half of humanity who depend on rice for their staple cereal. Therefore, Ceylon is importing more than her fair share of rice and she must—for her own sake and that of humanity in general—produce more rice herself. It can be done by improved methods of cultivation (better seed, manuring and fertilisation), increased acreage, irrigation, etc.

She can also help by producing other foodstuffs too. The people of Ceylon obtain between 80-90 per cent. of their daily energy from rice and wheat flour. This is far too high a proportion and means that the Ceylonese diet is unbalanced. In general, there are insufficient proteins and vitamins in the diet. The best proteins are obtained from fleshy foods, such as meat, and fish, and the people of Ceylon—sometimes for reasons of religion, but chiefly for economic reasons—eat little, if any, meat. All the well-built and vigorous races of the world are meat-eaters, but these races are usually more prosperous and they usually eat a greater total amount of food and greater quantities of vitamins and so on. It has been proved, over and over

again in many countries of the world, that the higher the family income then the greater is the quantity of meat, milk, etc., consumed, or the more prosperous a nation then the more meat it will eat. So, if we want people to eat more meat, then we must raise more cattle and we must make the meat cheap enough to be bought by the general population.

Increased cattle herds will also mean an increased production of milk. Milk contains good quality protein, a readily digestible sugar, and plenty of vitamins A and D, and it is also a very rich source of calcium and phosphorous. It is a wonderful food for the young and growing infants and children, and every child, every nursing or expectant mother should consume at least one pint of milk per day. This is the minimum requirement for the population but how far Ceylon's own production and imports fall short of this! There is only enough milk to supply about 7 per cent. of Ceylon's needs. Dried milk is a very good substitute for fresh milk but it is expensive and a benevolent Government has increased the cost by taxing it as a luxury article! A good and sufficient supply would largely solve the shortage of calcium in the Ceylon diet.

Calcium is a very important constituent of our food and growing children in particular need large quantities to make their bones. Milk is probably the best source for this calcium and we have found that Ceylonese people who drink milk take about twice as much calcium per day as do the non-milk drinkers. Other good sources of calcium in Ceylon are dried sprats and ordinary cooking salt.

The deficiencies we have so far discussed—energy-foods, protein and calcium—are chiefly due to inadequate supplies of the necessary foodstuffs, although poverty and ignorance aggravate the shortage for the poorer sections of the population. The deficiencies of vitamins in the diet are not due to poor supplies but chiefly to ignorance. The vegetables and fruits of Ceylon are rich in vitamins but these are not always used intelligently. Unpolished rice and parboiled rice are better than polished

rice because they are richer in the B-vitamins. Papaw, mangoes, carrots and green leaves are rich in vitamin A, but the latter is often destroyed by incorrect cooking, while there is less vitamin in the more popular unripe fruit than in ripe fruit. There are sufficient vitamins available in the Ceylon foodstuffs but yet the majority of the people are suffering from a deficiency condition. This can only be due to ignorance and the schools must see that the next generation do not repeat this dietary error. "God may send a man good meat, but the devil may send an evil cook to destroy it."

The intelligent planter manures, fertilizes and feeds his tea-bushes to increase

their health and their productive capacity. He does not hesitate to utilise the available scientific knowledge, which informs him as to the correct proportions of minerals, vitamins, etc. that his plants require. An intelligent Government will imitate the planter. The Government is responsible for something much more precious than tea-bushes; it has the care of the youth of the nation as a special charge. Like the tea-bush, youth requires minerals, vitamins and correct foodstuffs to grow healthy. Provide these things and the young will flourish and become strong; the productive capacity of the nation will be raised and the wealth of the country will be increased.



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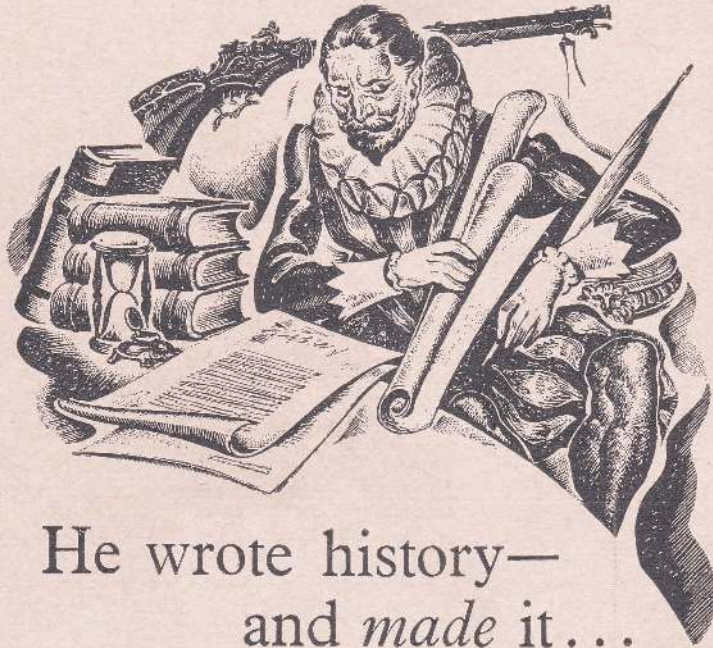
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LIST OF PASSES IN THE SENIOR SCHOOL CERTIFICATE EXAMINATION, DECEMBER, 1948.

(a) Qualified for Registration as Exempt from the London Matriculation Examination.

	<i>Years at College.</i>
1. Jesuthasan, M. D. (Tamil and Mechanics) ...	1941-
2. Santiapillai, K. B. (Passed one subject to complete exemption qualification) ...	1942-
3. Sivalingam, V. (Passed one subject to complete exemption qualification) ...	1946-

(b) General Pass.

The subjects in brackets against the names of candidates denote those in which the candidate attains distinction standard.

4. Anthony-Thuram, M. T. ...	1946-1949
5. Antonipillai, S. (English Language and Economics) ...	1944-1948
6. Balendra, K. ...	1942-1949
7. Bastianpillai, E. ...	1943-1949
8. Benedict, K., failed in Tamil for Exemption ...	1937-1948
9. Cyril, J. E. A. ...	1938-1948
10. Emmanuel, J. P. ...	1940-1948
11. Ferdinand, W. A., failed in English Language for Exemption ...	1947-
12. Fernandez, B. X. (Eng. Language) ...	1941-1949
13. Fernando, A. G. ...	1938-1948
14. Francis, D. ...	1938-1948
15. Gnanaretnam, W. ...	1937-1948
16. Jegarajah, J. N. (Eng. Language and Economics) ...	1939-1948
17. Jegasothy, J. P. ...	1940-1949
18. Joseph, B. M. (Elem. Maths. Sp.) ...	1939-1948
19. Joseph, T. E. ...	1942-1949
20. Kandiah, K. A. ...	1938-1948

	<i>Years at College.</i>
21. Lourensz, B. ...	1948-1948
22. Mannavarayan, L. S. ...	1938-
23. Mariampillai, P. A. ...	1946-1948
24. Michael, M. J. ...	1947-1949
25. Moses, S. (Economics) ...	1938-1948
26. Muthiah, C. S. ...	1943-
27. Nadarajah, M. ...	1946-1948
28. Navaratnam, W. J. ...	1944-
29. Navaratnam, S. J. ...	1943-1948
30. Pathinather, D. M. ...	1945-1948
31. Philip, A. ...	1935-1948
32. Poovanendrarajah, S. ...	1947-
33. Ponrajah, A. J. (Eng. Language) ...	1944-1949
34. Pushparajah, J. A. ...	1941-1949
35. Rajendram, A. ...	1943-
36. Segarajasingham, V. ...	1940-1949
37. Selvanayagam, T. ...	1946-
38. Singarayar, J. ...	1946-1949
39. Stanislaus, S. (Tamil and Com. Arithmetic) failed in Eng. Language for Exemption ...	1944-1948
40. Thangarajah, K. ...	1947-1949
41. Thevarajah, J. B. ...	1947-
42. Thuraisingham, K. ...	1947-
43. Thuraisingham, M. L. T. ...	1941-
44. Vanigasooriar, G. H. ...	1942-
45. Vedanayagam, V. P., failed in Tamil for Exemption ...	1943-
46. Vethanayagam, A. ...	1944-1948
47. Wilfred, B. ...	1940-1948

(c) Passed the Referred Subject to Complete the S.S.C.

48. Wijeratnam, V. M. ...	1943-1948
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(d) Passed Supplementary Subject Offered.

49. Emmanuel, G. B., in Elem. Maths. (Sp.) ...	1941-
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Referred List.

1. Aloysius, D. C.
2. Amirthanayagam, S. C.
3. Anselm, S.
4. Anth nypillai, M.
5. Arokonathar, E.
6. Balasubramaniam, N.
7. Balasundram, S.
8. Chelliah, M. S. L.
9. David, J. D.
10. Johnpillai, F. H. S.
11. Joseph, A.
12. Mariathan, D.
13. Mylvaganam, G. G.
14. Pillai, T. G.
15. Ponrajah, M. A.
16. Rajanayagam, A. T.
17. Rasiyah, E. J.
18. Saravanapavananthan, S.
19. Soundranayagam, A.
20. Tisseverasinghe, E. M.
21. Vincent, B. J.

J.S.C. EXAM.—DECEMBER, 1948

(Conducted by the N.P.T.A. Exam. Council).

Pass List.

(The subjects in brackets against the name of a candidate denote those in which the candidate attained Distinction standard).

(a) FIRST DIVISION

1. Anthonipillai, P. (Arith. and Eng. Lit.)
2. Canagaratna, A. J. (Eng. Language and Eng. Lit.)
3. Emmanuel, R. (Arith. and Eng. Lit.)
4. Joseph, C. (Arith.)
5. Lopiah, C. (Arith.)

(b) SECOND DIVISION

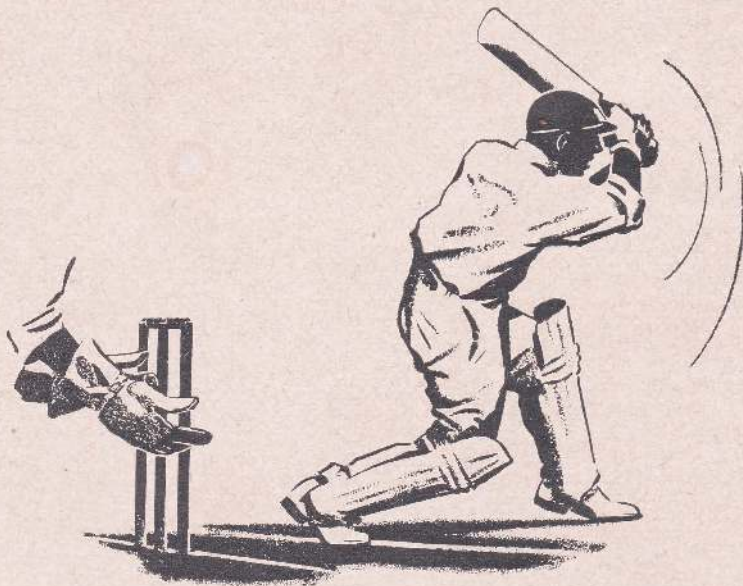
6. Anandarajah, S. E.
7. Anthonipillai, P.
8. Antony, L.
9. Arulanantham, G. (Arith.)
10. Balachandran, N.
11. Balendra, C.
12. Bastiampillai, A.
13. Bhuvanendrarajah, C. (Arith.)
14. Chandrasekera, K. K.
15. Emmanuel, J. P. (Eng. Language)
16. Emmanuel, S.
17. Forman, E. K.
18. Gnanapragasam, H. A.
19. Guanasekeram, S.
20. Jayenthiran, A.
21. Joseph, A. (Arith.)
22. Kanagaratnam, K.
23. Kanagasabapathy, N.
24. Lawrence, J.
25. Mariampillai, P.
26. Marianayagam, D. J.
27. Mayavan, S. (Arith.)
28. Nadarajah, V.
29. Philips, B. (Arith.)
30. Rabindranathan, R.
31. Rajadurai, M. V.
32. Rajagopal, K.
33. Rajaratnam, S.
34. Sanoon, M.
35. Savundrarajah, J. (Arith.)
36. Selvanayagam, M.
37. Selvarajah, J. L.
38. Selvarajan, A. A.
39. Singamapanar, V.
40. Sivathan, M.
41. Stanislaus, S. M.
42. Varapragasam, S. (Arith.)
43. Varnakulasingham, A.
44. Vethanayagam, R. (Arith.)
45. Vivekanandan, S. (Eng. Lit.)
46. Xavier, B. F.
47. Yogarajah, N.



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On the Patrician Campus

A REVIEW OF TWENTY YEARS

By B. R. MOTHA, ESQ., B.SC. (LOND. & GLAS.), B.ED. (GLAS.)



The Rector would, we are sure, be the first to recognize that he has been well served by his many lieutenants. Perhaps by none has he been more loyally and competently served than by Mr. Motha, the present Prefect of Games, Athletics at St. Patrick's—in fact in Jaffna—as a whole—have become completely identified with him.

We have had a peep into his plans for Games in the Greater St. Patrick's. Our readers need have no worry for the future.—*Editor, S.P.A.*

THE two decades, 1930-1949, constitute a dynamic phase in the history of organized games at St. Patrick's. They form an era of ordered, purposeful progress, worthily meeting the challenge of the times and lifting the school to a position of unquestionable leadership in the realm of sports in the North.

When the era under review dawned, another glorious one had already ended in twilight. Father Larose and his giants, Santhiapillai, Arulappa, Antony, Andrado, had passed into the Patrician pantheon.

In Fathers Aseervatham, Abraham, Benjamin and James, Jaffna had seen the last of the Seminarian cricketers. Brother Prgent had succeeded Father Larose, leading yet another line of sportsmen, S. S. Perinbanayagam, S. M. David, L. E. David, K. Gnanapiragasam, V. Ponnuchamy, A. S. Pillai and Walter Percera, who kept alive the fame of St. Patrick's in cricket and football. Before the era closed came a foretaste of the one to follow, when into the Patrician playing fields entered Father Long, fresh from Ireland, fresh from Cambridge, leading the 'Tigers,' the 'Cheetahs' and

the 'Charlies,' with Peter Philips, P. M. John, Koelmeyer, Rasanayagam, Sebastian, P. J. Swampillai. Thus, hand in hand, Brother Prygent and Father Long, The Grand Old Man of the past and the Architect of the future, ushered in the period under review.

In 1930, we see the "Bottled Sunshine" bemoaning the inadequate response of the Patricians to the added urge in modern education—the development of organized games. But the dynamic stage had already begun, with Father Long providing the dynamite. Foundations were being well and truly laid to meet the challenge. Father Long had arrived from Ireland in 1920 and almost at once took over the Prefectship of Games from Brother Prygent. In 1924 he was in Cambridge, returning in 1926 to continue his regime. In 1930, we see him at the peak of his labours, fashioning the tools with which the future Patrician sportsmen were to win their battles.

Tree after tree fell, and layer after layer was filled in within the sacred precincts of St. Martin's Seminary, until he gave St. Patrick's a first-rate playground, flanked by the Gardiner Pavilion on one side, an up-to-date Boxing Ring on another and a magnificent Grotto on the third—an arena, the best of its kind in the North and comparable with any in the South. Department after department, he added to meet the varying, exacting demands of a growing school, until St. Patrick's, from being a mere cricket and football school, blossomed into Athletics, Boxing, Volley Ball, Tennis and Boating. He marshalled to his aid an illustrious line of coaches and trainers—Brother Prygent, Father Walmsley, Razor Smith, A. S. Chinnakone, Anton Ponnampalam, Bobby Selvadurai, A. S. Alagaratham, B. R. Motha and N. Kandaiyah. Not the least of Father Long's triumphs was the choice of these competent assistants and the complete faith he had in them.

He proceeded to harness the energies, the enthusiasm and loyalty of the boys to participation and proficiency in games. He carried the Triangular Competitions of the Tigers, the Cheetahs and the Charlies to its logical conclusion with a full-fledged

House System with Bonjeans, Conways and Dunnes, thus inaugurating the Inter-House Competitions. Having developed the intra-school organization, he went on to work the inter-collegiate affiliations. Together with Mr. I. P. Thurairatnam of Jaffna College and Rev. H. Peto of St. John's College, he revitalized and stabilized the Jaffna Schools Sports Association, not only paving the way for the wonderful series of Patrician inter-collegiate triumphs, but also giving a fillip to the development of sports in the Jaffna schools in general. Undoubtedly, one of the milestones in the history of the J. S. S. A. was the entry of St. Patrick's into its competitions and the holding of the J. S. S. A. Football Competitions on the new grounds at St. Patrick's.

Not content with providing the tools and the facilities for games, not content with providing the rivalry and competition so conducive to proficiency in sports, he went one step further to provide one of the most potent stimuli for eliciting sportsmanship—public approbation. To make the people of Jaffna sports-conscious he pioneered the movement for inviting leading teams from the South to play in Jaffna. The visit of St. Joseph's College Football Eleven, the



Photo by Designs, Jaffna

D. James, M.C.

"Well done! good and faithful servant."

Colombo Schools Champions in 1933, of St. Michael's Football Club, the All-Ceylon Champions in 1934, and of the Varsity Nemeans Athletic Team in 1937 are memorable events in Jaffna's sporting history.

Having set an example of what a perfect Prefect of Games ought to be, he added the crowning glory of his sports regime when he rewarded his trusted lieutenants by elevating them to the position he had himself held. In 1936, Father Long made Mr. A. S. Alagaratnam his successor as Prefect of Games—the first layman, ever, to hold that coveted and responsible position of St. Patrick's. Mr. Alagaratnam, in return, signalized his assumption to power by winning the triple championship in 1936, a record which he maintained for five years in succession till 1940.

It is within this framework of organization and alignment that we have to review the achievement of the Patrician sportsman

during these twenty years. This detailed review will be the subject of a further article. Suffice it, now, to say that St. Patrick's won the first inter-collegiate Football Championship in 1932 and has won it eight times since. She won the first Inter-Collegiate Cricket Championship in 1930 and won it eight times since. She won the first Inter-Collegiate Athletic Championship in 1934 and has won it eleven times since.

At the end of the period under review, St. Patrick's is once again at the parting of the ways. Free Lanka and Free Education have necessitated a new alignment. Patricians have to abandon their magnificent grounds at St. Martin's, the scene of their past glories, and move into the new grounds of the Greater St. Patrick's and seek their future triumphs in a new arena—more magnificent than the former—which is in the course of preparation. We feel sure this will signalize the dawn of the next glorious phase of Patrician sports history.

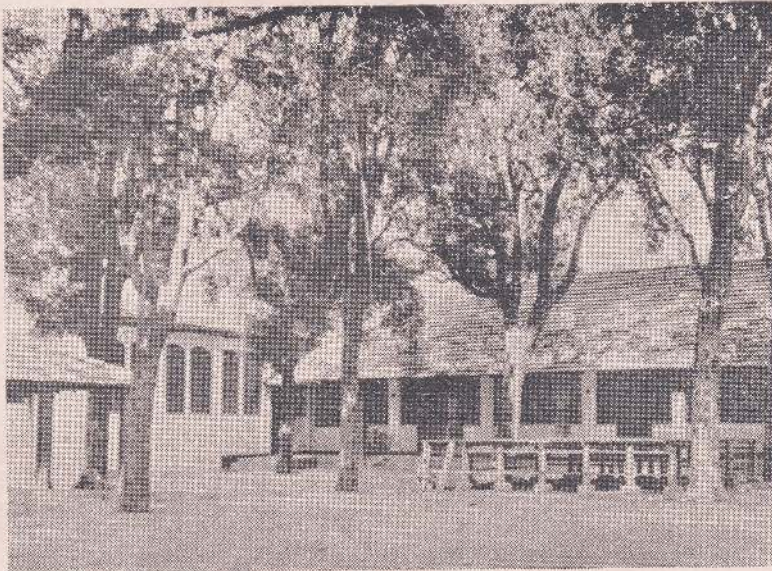
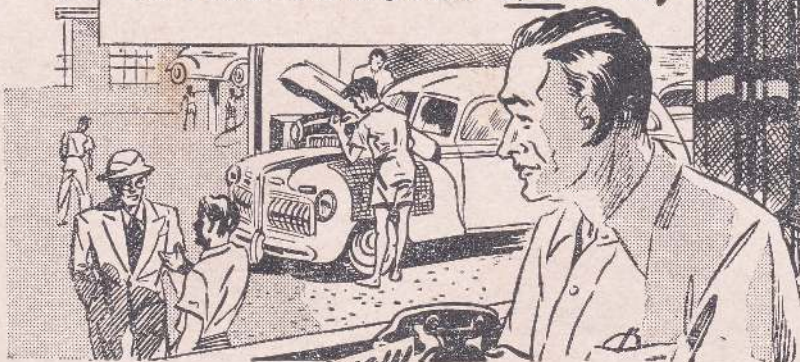


Photo by Rev. Fr. J. de Wit, O.M.I.

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Looking towards the labs, across the boxing ring.

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THE LEGION OF MARY

THE Legion of Mary is at home at St. Patrick's College. It is Catholic action under the protection and inspiration of Our Lady. The scope of work of a junior praesidium is necessarily limited as regards the type of work and the amount of time legionaries can devote to the work. Meetings are out of question on week days, the members being mostly H. S.C. and S.S.C. students whose studies monopolise every minute of the five days school.

Sports and travelling also bar Saturdays for the Legion. Therefore only on Sundays after benediction can meetings be held. The legionaries' solicitude is exercised on the attendance of all pupils at College mass and benediction, on the frequentation of sacraments, the elimination of objectionable friendships and the sanctification of all the members of their home and immediate circles.

There are two praesidia at the College. One works at St. Martin's Seminary and trains future presidents and spiritual directors of parochial legions. The

other functions at St. Patrick's College. Mr. M. Jacob presided over the latter till December, 1948 when home responsibilities compelled him to resign. Mr. N. C. Krishnarajah succeeded him but also had to resign when he joined St. Joseph's College staff.

The jubilees and consecration ceremonies have interfered with the holding of meetings during the second term. The Spiritual Director, Rev. Fr. C. S. Matthews—says that his legionaries understand that the best way to spread the gospel is to lead

unblemished lives and is confident that when they leave school they will be live-wires in the various praesidia of the island.



THE STAR OF THE SEA

THE CONFRATERNITY OF THE SACRED HEART, ST. PATRICK'S COLLEGE BRANCH

Senior Division.

THIS is one of the oldest confraternities in the Jaffna Diocese. It was founded in 1868 through the indefatigable efforts of the late Rev. Bro. R. J. Conway, O.M.I. of revered memory, for the Senior students of the Jaffna Boys' Seminary, now St. Patrick's College, Jaffna. It had the full approbation of the Right Rev. Dr. Christopher Bonjean, O.M.I. the then Vicar Apostolic of Jaffna and was affiliated to the Arch-Confraternity in Rome in 1869. The confraternity has been a link between the College and the Catholic Old Boys of the College, who always take part in the First Friday Devotions, the Annual Feast of the Sacred Heart and hold their Annual General Meeting which is a prominent fixture every year.

In 1944 the Very Rev. Fr. T. M. F. Long, O.M.I. revived and re-organised the Senior Division. It is making rapid progress with monthly meetings, lectures and conferences. Among the prominent persons who addressed the meetings we may mention: The Most Rev. Dr. Thomas B. Cooray, O.M.I., Archbishop of Colombo, the Right Rev. Dr. J. A. Guyomar, O.M.I., Bishop of Jaffna, the Very Rev. Fr. G. V. I. Sama, S.J., Director of the Propagation of the Faith and of the Apostleship of Prayer in the East and the Very Rev. Fr. P. M. Francis, O.M.I., the late Editor of the Jaffna Catholic Guardian. Today there are sixty-three active members on the roll.

The steady progress of the confraternity is due to the deep interest taken by the Very Rev. Fr. T. M. F. Long, O.M.I., our President. Over-worked as he is, he is ever willing to preside at our meetings and guide us by his words of wisdom and kind counsel. Under his able guidance our Confraternity is the soundest link between the past and present of our Grand Old Alma Mater.

G. S.



Junior Branch.

The Sacred Heart Confraternity, St. Patrick's College Junior Branch, which flourished for several years under the guidance of Rev. Fr. B. A. Thomas, O.M.I. and Rev. Fr. T. M. F. Long, O.M.I. as Spiritual Directors had become inactive since 1931.

However through the efforts of the present Rector, it was reorganised in 1944, with Rev. Fr. Chas. Navaratnam, O.M.I. as Spiritual Director. Mr. P. Saverimuttu was appointed Moderator; last year Mr. M. Jacob was appointed in his absence.

Since its revival, the Confraternity has done considerable good to the Senior Catholic Students of the College. The First Friday Devotions have been regularly observed; the Feast of the Sacred Heart was fittingly celebrated and meetings of the members have been held almost every month. One of the special features of the monthly meetings is to get a member to address the others on some Catholic topic. This gives the speaker concerned an opportunity to make a study of Catholic doctrines and to expound them to an audience in an intelligent manner.

Some of the subjects so far dealt with by the members are: Jesus in the Blessed Sacrament; Love of the Sacred Heart; Heart of Jesus, patient and most merciful, Have mercy on us; Growing in the Love of the Sacred Heart; Jesus, King and

Centre of all Hearts; Jesus in the Blessed Sacrament; The Promises of the Sacred Heart.

Among outsiders who addressed the members were Rev. Fr. S. Nicholapillai, O.M.I. on Jesus, King of Love; Rev. Fr. J. C. Selvaratnam, O.M.I. on The Sacred Heart of Jesus and Mr. S. S. Edward on The Sacred Heart of Jesus and St. Paul.

The Junior members also often attend the monthly lectures given under the auspices of the Sacred Heart Confraternity, Senior Branch.

The number of Junior members on the roll now is 35, but the attendance at the First Friday Devotions and monthly meetings leaves room for improvement.

The Confraternity is happy to record that three of its former members have entered the Novitiate, *viz.*, Rev. Bro. S. E. Wijeyaratnam, O.M.I. (now in Rome), Rev. Bro. G. B. Alwines, O.M.I. and Rev. Bro. Chas. G. Senthilvel, O.M.I. A fourth member Rev. Bro. R. J. Augustine has joined the Rosarian Monastery at Tholagathy. It is the fervent prayer of every one of the present members that these four past members may have a fruitful vocation.

The members beg to thank sincerely the Rev. Fr. Spiritual Director and its present

Moderator for all the care and trouble taken to foster the progress of the Confraternity, to guide the members spiritually and to promote the devotion to the Sacred and Loving Heart of Jesus.

THE CONFRATERNITY OF ST. ALOYSIUS

IT has often been asked what has St. Aloysius' Confraternity done to increase the ranks of the clergy in the Jaffna Diocese? It has not only increased the ranks of the clergy here, but it has also sent forth laymen imbued with the spirit of Christ to adorn all walks of life.

Speaking of priests, first and foremost of them all comes His Excellency the Rt. Rev. Dr. J. Emilianus Pillai, O.M.I., Coadjutor Bishop of Jaffna in the fullness of his priesthood. We are waiting till the annual feast in December to show him our respect and loyalty in a tangible manner. Then we have the Very Rev. Frs. J. F. Xavier, O.M.I., B. A. Thomas, O.M.I., N. Joseph, O.M.I. and S. Peter, O.M.I. Rev. Fathers Rajakariar, Mis. Ap., Bastian, Mis. Ap., Francis, O.M.I., S. L. Joseph, O.M.I., Nalliah, O.M.I., J. Nicholas, O.M.I., Rajanayagam, O.M.I., Antoninus, O.M.I. and Selvaratnam, O.M.I. the late Rev. Frs. J. Francis, O.M.I. and S. F. Xavier, Mis. Ap. and Bro. B. Manuel, O.M.I. Bro. Manuelpillai, an honorary member, has joined the Salesian Order in India.

Brothers B. Celestine, G. Alwines, F. J. Navaratnam and J. F. Xavier are making their novitiate in the Oblate House at Kalutara. Bro. Chas. Senthilvel is in the Oblate Scholasticate at Bambalapitiya and Bro. S. E. Wijeyaratnam is in the Oblate Scholasticate, Rome and is attending the Gregorian University.



Photo by Designs, Jaffna

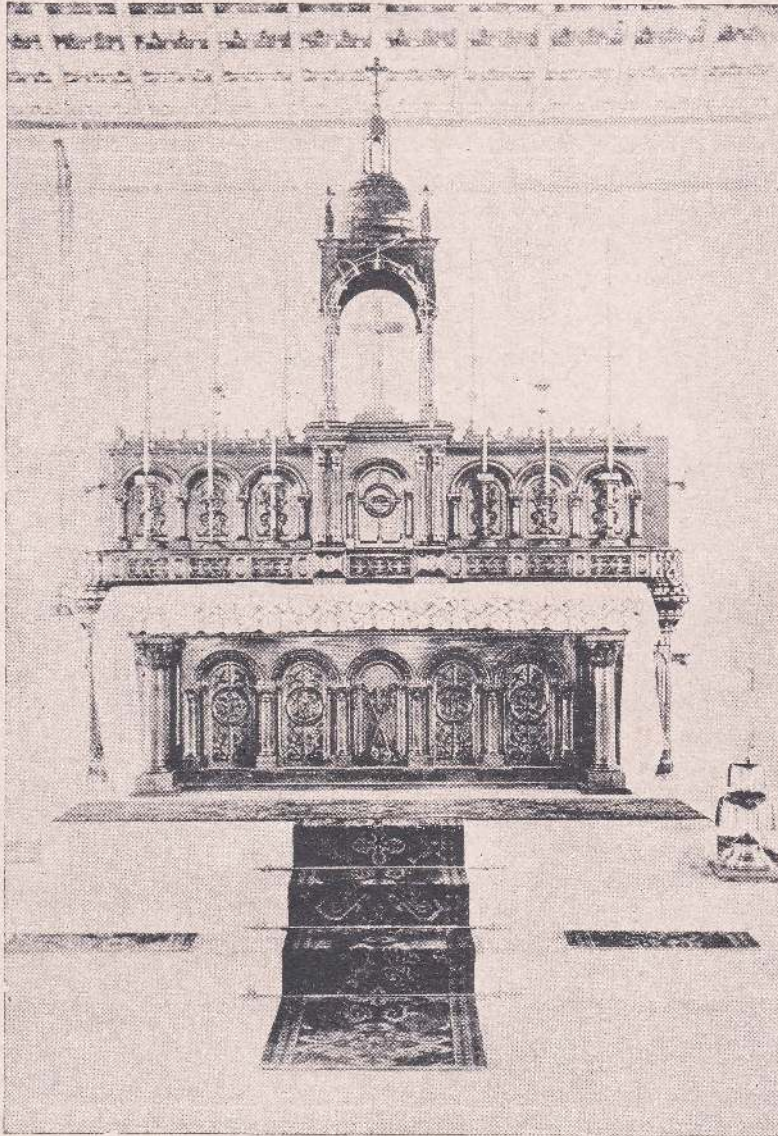
From the top of the Matthews Block: Looking South over the Football field and God's acre.

This is not all. What of our two Chevaliers? Two really Apostolic men. One "the Angel of Peace" has gone to his reward; and the other, the magister magistrorum" to whom thousands of Patricians look up as the shaper of their destinies, is with us. What of the galaxy of doctors, lawyers, judges, engineers, professors and teachers, the civil servants and members of the State Council? These too have won the applause of the public for their Christian life and their deep spirit of faith. I don't say

we are all paragons of perfection. In every society and community there is bound to be an idler, a miscreant, but it cannot be denied that the aim of the Confraternity

is quietly and insistently carried out.

Today we number 35 active members.



THE SATIN WOOD ALTAR, COLLEGE CHAPEL.

This number, you may say, is small. But our Director is never in a hurry to admit new members. The usual round of altar-duties is being gone through daily. I am proud to say we gave a good account of ourselves on the day of the Consecration of the Co-adjutor Bishop.

Our thanks are due to all the Honorary members and friends for their unstinted help: to our Asst. Directors

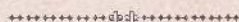
for their kind vigilance over us and to our Director for all that he is to us.

S. A. FRANCIS,

Prefect.



ST. PATRICK'S COLLEGE OLD BOYS' ASSOCIATION
(COLOMBO BRANCH).



THE year under review has been unique. I call it unique mainly due to the many 'provocations' which profoundly influenced and intensified the activities of the St. Patrick's College Old Boys' Association (Colombo Branch). The enthusiasm displayed by so many Old Boys in Colombo, especially by the elders to foster the social, intellectual and spiritual welfare of the members of the Association, has been particularly impressive.

The Annual General Meeting was held in April this year at the Bonjean Hall at which the following Office-bearers were elected:— President, Senator Chevalier Chittampalam A. Gardiner; Vice-Presidents, Senator Mudaliyar A. B. Rajendra, Messrs. D. James and T. J. Joseph; Secretary, Mr. J. X. L. Phillips; Asst. Secretary, Mr. N. A. Emmanuel; Treasurer, Mr. E. S. W. Selvadurai; Asst. Treasurer, Mr. B. P. A. Thambayayagam; Committee, Messrs. A. E. Puvimanasinghe, M. P. Mariampillai, J. A. P. Cherubim, J. Edward, J. Benedict,

B. M. Joseph, M. Benjamin, Dr. Chrysostom Joseph, Messrs. F. A. Sandrasegara, M. Bawa, J. Johnpulle, S. J. Vethanayagam, Dr. Sam Seevaratuam, Messrs. V. A. S. A. Joseph and J. D. Aseervatham; Hon. Auditor, A. L. Puvimanasinghe.

Votes of congratulations were also passed on the election of an eminent Old Boy, Very Rev. Fr. J. Emilianus Pillai as a Prince of the Church with the right of succession to the See of Jaffna, and on the appointment of Mr. G. Thomas as Magistrate. Very Revd. Fr. Long who was present referred to the Centenary Celebrations of the College that were to take place next year and requested all Old Boys to endeavour to participate in the celebrations. The Social which followed was a complete success.

In June we met again at a Luncheon in honour of the Right Rev. Dr. J. Emilianus Pillai, O.M.I., at the G.O.H. Covers were laid for over 200 and the many distinguished

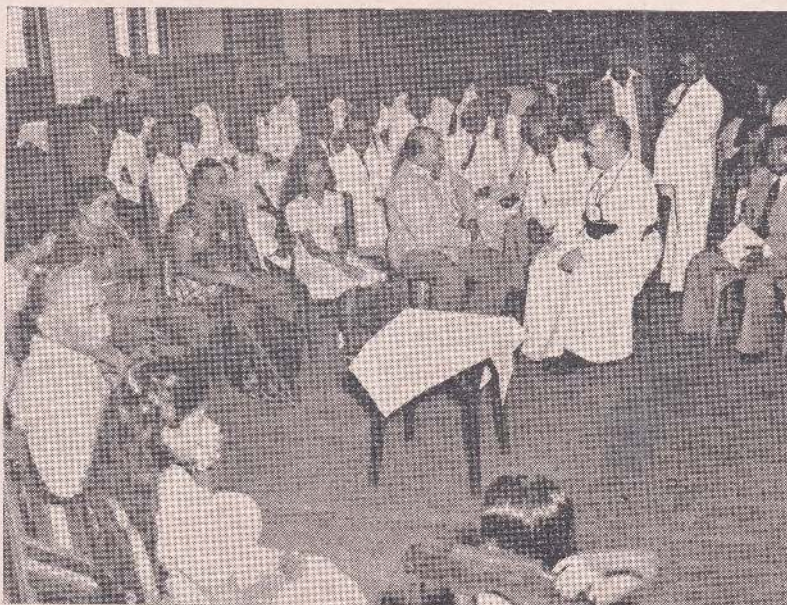
guests included Ministers of State, the First Secretary of the American Embassy, Members of Parliament, Permanent Secretaries, Heads of Govt. Depts., Professors of the University of Ceylon and other leading professional and business men. The toast of the Chief Guest was proposed by Mr. A. Gnanapragasam and that of the

o t h e r guests by Mr. Prince Cherubim. Hon. Mr. E. A. Nugawela proposed the toast of the College and the Association, seconded by Senator R. F. S. de Mel, Mayor of Colombo; Rev. Fr. Long replied as follows:

"A Junior Sister College—for St. Thomas' is a junior sister with the power of bewitchment, particularly with regard to government, that traditionally goes with younger sisters—stated yesterday that its O.B.A. had dinners only under extreme provocation. Sisters longer in the tooth need an accumulation of provocations before they decide on a lunch. Let me detail *our* provocations.

"1. **Provocation No. I** is that gentlest of souls who can yet pack his punches when the occasion demands. I am referring to our guest of honour, Bishop Emilianus Pillai. St. Benedict's, building on the foundations so well and truly laid at St. Patrick's, has every claim to be proud of the distinction that is his. The foundation and the disposition to greatness were the work of St.

Patrick's. We are happy at his appointment because in him we at St. Patrick's have a staunch supporter and sympathizer, one who understands our position as perhaps nobody, not even your President, understands it. May Dr. Emilianus Pillai's shadow, in Irish phrase, never grow less. It cannot grow less with safety.



The Colombo Old Boys' Social.

Photo "Times of Ceylon"

"2. **Provocation No. II** is the coming celebration of our centenary next year. We must be up and doing, even though researches by an Old Boy in Batticaloa have revealed what seems to be the undisputed fact that St. Patrick's began in 1849. Subsequent research will

I am certain reveal the fact that St. Patrick's began to be on June 19 and that the huge crowd present here today is really celebrating our Centenary. Will more thorough research reveal the date as May 22, the day on which Dr. Emilianus Pillai was consecrated?

"This may look like squaring the circle an art at which we in Jaffna are past masters. In politics we may seem to be spending our time disputing about who is the undisputed leader of Jaffna but so long as the loaves and fishes are being distributed we leave it to purists to argue about the minutiae; we sit back to enjoy the facetiae.

"The Centenary of 1950 is a huge event in the chequered history of St. Patrick's. Our

ambition is that it be celebrated not too unworthily.

“**Provocation No. III** is Dr. Kannagara, Major Nugawela’s not-so-silent predecessor in office. The doctor never pulled his punches and believed in calling a spade a blood-smearing shovel. Faced with extinction St. Patrick’s found itself in the position Foch found himself in at the first battle of Marne: ‘overwhelming forces in the front, to the right, to the left’ and like Foch it says ‘I advance.’

“Cold-bloodedly it set out to build a new St. Patrick’s on ‘the ruins’ laid down in 1913. By December this year we shall have left St. Martin’s round which so many endearing, so many thrilling memories revolve. In the not-too-unpredictable future Cathedral Square will have elbowed out the St. Patrick’s we know, developed from what was meant to be Dr. Bettachini’s palace—now the Rector’s office.

“I am not so certain that some day Dr. Kannagara’s bust or picture will not be honoured at St. Patrick’s for his was the challenge that provoked St. Patrick’s to enhanced greatness. Collette had better get ready to produce his *magnum opus*. St. Patrick’s will house it adequately.

“**Provocation No. IV** shall I say it of a guest, and of a guest we so rightly honour and cherish, is Major Nugawela. He has undone no end of mischief, God bless and reward him for it. There is so little in one sense to be done in our regard that I am certain he will do it.

“From October ’45—the ’45—we, managers and principals in the North—have not succeeded in squaring the circle of equipment and maintenance with the grant allotted thereto. The gallant Major promised, his Parliamentary Secretary has outlined the not-too-generous relief to be put into force from October ’48. Up Gallant Major, and over this tiny hurdle. The sands in the glass are running low. Shall I call you in Jean Webster’s classic phrase, ‘Dear Enemy,’ until that relief will have been implemented.

“**Provocation No. V** is the Colombo Old Boys’ Association, from its President who carries such weight in the life of the country, its secretary who knows all about the theory and practice of galvanizing, its treasurer, its creative treasurer who lives up to the epithet for he makes something, a very big something, out of nothing, effacing himself in the process down to the humblest member. Our school-motto emphasizes faith and good works: the faith in St. Patrick’s and its future is there and the good works too: look at this menu-card printed by an Old Boy of St. Patrick’s at a few hours’ notice.

“It has been a very pleasant duty to be with you and to speak to you today. I thank you for the pleasure you have afforded me and for the patience with which you have listened to me. I cannot help being Long, I hope I have not been *too* long.”

If the Social had been a great success, the Lunch was a greater one.

The Association on the whole this year has shown remarkable liveliness, thanks to the interest taken by all the Old Boys. It is proposed to widen the scope of the activities of the Association, particularly in respect of the spiritual and intellectual needs of its members. We hope to organize annual enclosed retreats for the Catholic Old Boys during the Easter Vacation and also to have under its auspices public lectures of an educational nature followed by film shows of informative value.

The Colombo Branch of the O.B.A. will also consider shortly ways and means to celebrate in a fitting manner the centenary of their Alma Mater, due in 1950.

This review of activities will not be complete unless an appreciation of the whole-hearted support and encouragement given to me and the Committee by the Old Boys in general, and the President, Senator Gardiner in particular, is recorded herein. We have found a President worthy of his Alma Mater, who has given us his full backing.

J. X. L. PHILLIPS,
Hony. Secretary.

O.B.A., JAFFNA—1948-1949

ST. Patrick's College Old Boys' Association Jaffna Branch had a very successful year. It started with the O.B.A. Dinner when they had Sir John Howard, the Chief Justice, as their Chief Guest.

This was followed by a Farewell Dinner to Mr. F. A. Sandrasegra, one of the Vice-Presidents, who had to leave on transfer to Colombo.

The activities of the Rector of the staff of the College and the members of the Association were centred in the College Building Scheme. The collections came in very freely and in January last, they were able to lay the foundation of the new three-storeyed building "FR. MATTHEWS BLOCK." The Association availed itself of the Episcopal Jubilee of His Lordship the Bishop Dr. J. A. Guyomar, O.M.I., the Patron of the Association, to lay the foundation of the Block.

The O.B.A. was the first to felicitate His Lordship the Bishop on his Jubilee, at a

social before a large gathering. The Rector, the Mayor and several Old Boys spoke. His Lordship replied at length and with emotion.

The Association was happy to offer its felicitations and good wishes to Revd. Fr. M. Soosaithsar Nalliah, O.M.I., Revd. Fr. Charles Navaratnam, O.M.I., Revd. Fr. N. Joseph, O.M.I., Revd. Fr. Wm. Jesuthasan, O.M.I. and Revd. Fr. B. Peter, O.M.I.

The Hon. Mr. G. G. Ponnambalam, M.P., Jaffna was appointed Minister of Industries, Industrial Research and Fisheries, Mr. P. Savcrimuttu, B.A. was successful in the Diploma in Education Examination at the University of London. Messrs. D. James, P. M. John and J. Sebastianpillai were elected members of the Municipal Council, Jaffna. These were a few of the many successes of the Old Boys' Association.

A. P. EDIRMANASINGHE,

*Hony. Secretary,
Old Boys' Association.*

O.B.A., BATTICALOA BRANCH

A MEETING of the above Association was held at St. Michael's College, Batticaloa, on Saturday, 7th May, 1949, at 5 p.m. After a group photograph had been taken, Mr. J. J. David, Proctor, President of the Local Branch, welcomed Rev. Fr. Long and invited him to take the chair.

Fr. Long expressed his surprise at seeing so many Old Boys gathered together and said he was even more surprised to hear that there were as many as 60 members in the District. He outlined the 25-year plan for the school buildings. He said that he had received a great deal of support already from Old Boys, as well as from friends and well-wishers of the school. He had

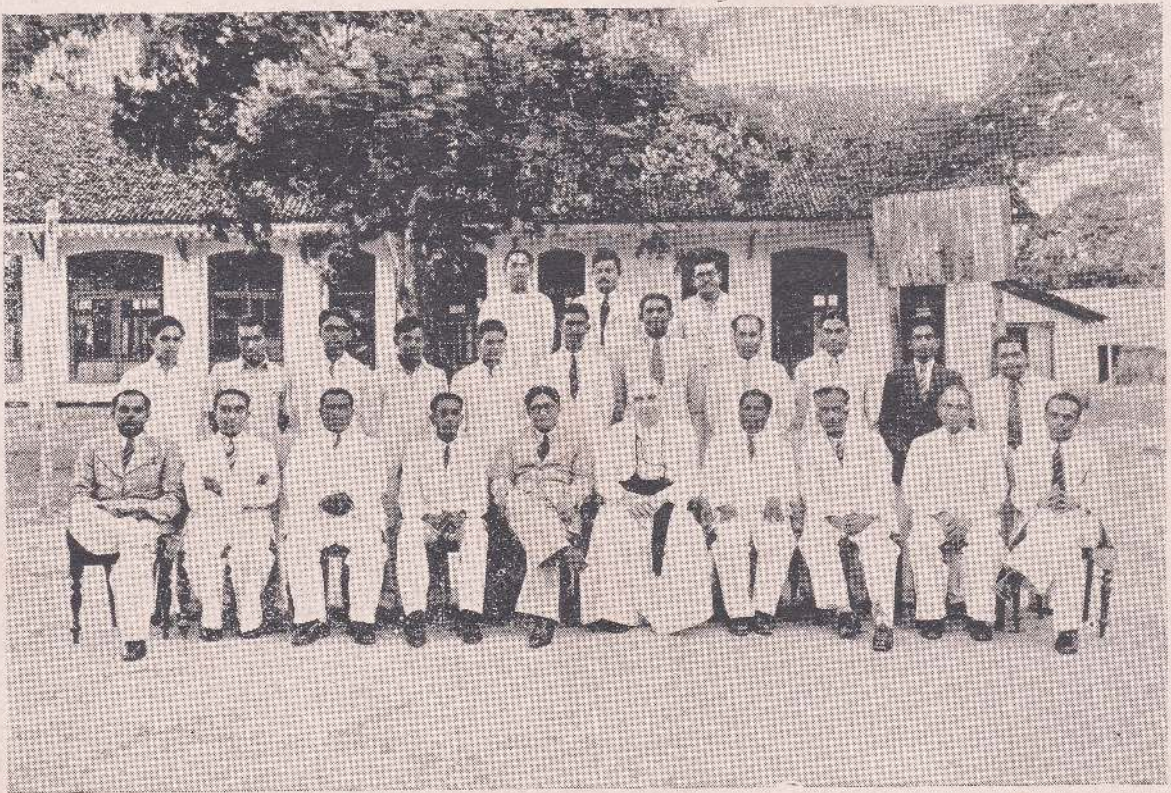
no doubt whatever that Old Boys in this district would do their bit quite readily. He wished to make it clear however that the collection of funds was not the object of his present visit. He was thrilled by the warmth of their welcome and thanked the Secretary, Mr. J. Armstrong, for all the trouble he had taken to bring the Old Boys together.

A lively discussion followed. Many of the Old Boys present volunteered to help. It was finally decided on a motion proposed by Mr. N. Somasundaram, Secretary, District Court, Batticaloa, that each Old Boy should pay an annual contribution of at least Rs. 10/- towards the School Building Fund.

On Sunday morning, May 8, Fr. Long said Mass for the Old Boys and preached an appropriate sermon.

After Mass Fr. Long motored with the members of the Committee to Kalkudah. After a bathe at the famous bathing place

at Pasykudah, the Rector and the Committee were the guests of Mubandiram S. Armstrong at Lunch at the Kalkudah Rest House. After lunch the party motored to visit the Vahaneri tank. Fr. Long entrained at Vahaneri after a half-mile run which he is not likely to forget for a long time.

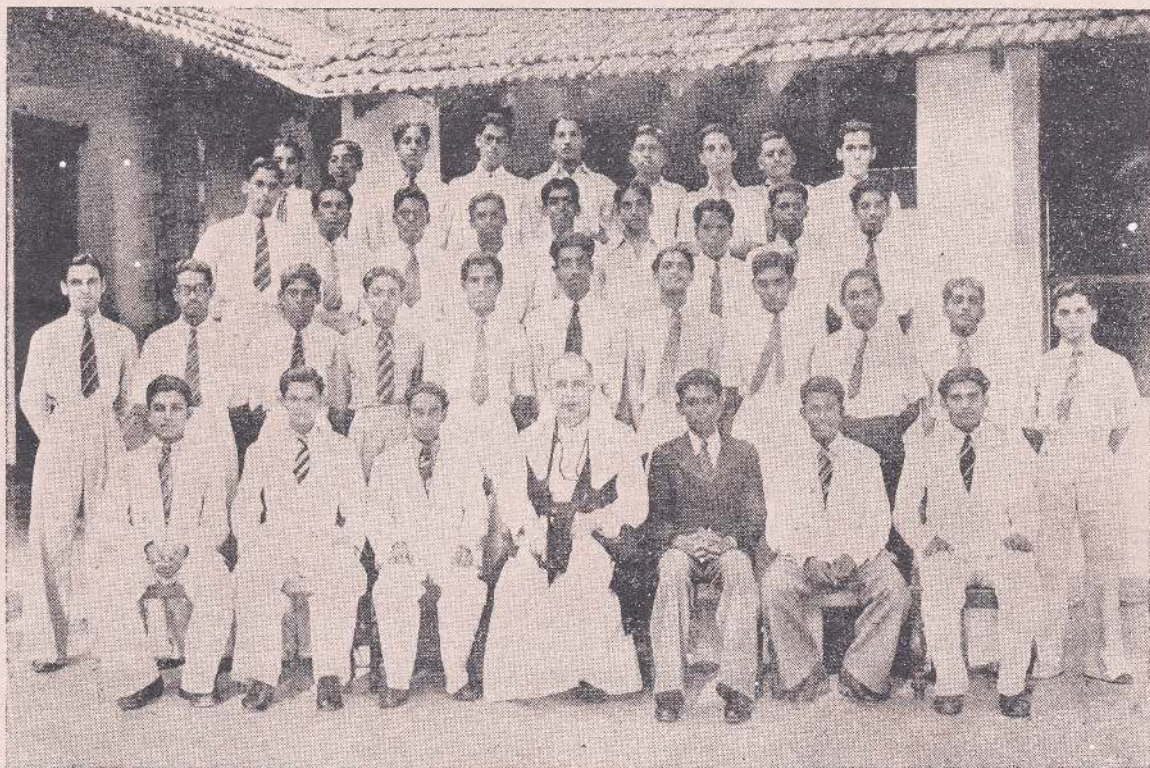


Batticaloa Old Boys' Association.

OLD PATRICIANS FOREGATHER AT BATTICALOA

SPEAKING at a Dinner organized in his honour at the Batticaloa Rest House by the Old Boys of St. Patrick's College, Jaffna, resident in the Batticaloa district, the Very Rev. Fr. T. M. F. Long, O.M.I., Rector, St. Patrick's College,

themselves responsible for the discipline of the school. The school had expanded beyond their wildest dreams. In spite of every reasonable effort to keep the numbers down, the strength of the school was 1,400, such numbers had brought fresh difficulties



THE INTER UNION

Photo by Designs, Jaffna

paid a tribute to the loyalty of the Old Boys to this school. He was surprised to see many of them gathered round that festive board.

Referring to the progress the school was making, he said that St. Patrick's College had made a splendid success of the Prefect System. There was very little corporal punishment and the student-leaders made

with regard to accommodation. He outlined the scheme on which work had already started whereby in 25 years' time they would have an entirely new set of buildings to house the school. Fr. Long also made reference to the fact that the Jaffna boy was naturally conscious of the dignity of the 'Guru' and that made education at St. Patrick's a really pleasant task.

Mr. J. J. David, Proctor, President of the local branch presided and there was a very large number of Old Boys and their Guests present. These latter included the Anglican Bishop of Colombo, Dr. Graham-Campbell, Messrs. D. C. R. Gunawardene, G.A., E.P.; M. M. Maharoo, D.J., S. A. Selvanayagam, Chairman, U.C., S. J. Gunasegaram, E.O. and the Principals of St. Michael's and the Methodist Central College.

After the loyal toasts, Mr. David proposed the toast of the Chief Guest, the Rev. Fr. Long. He said that he had the privilege of having been one of Fr. Long's first students at St. Patrick's when the latter returned from Cambridge. Fr. Long had shone both as teacher and as Rector and had done a great deal to put the name of the school on the educational map.

Replying to the toast of the Old Boys' Association, proposed by the Rector, Mr. A. Rajakariar, Principal, Govt. College, Batticaloa, said that St. Patrick's was a school with a difference. The loyalty of the Old Boys was to be matched only by that of the Patricians of Ancient Rome. There

were legends in South Ceylon about the rigorous discipline at St. Patrick's. The fact was that the mixture of sternness with kindness had made many a mischievous school boy a success in life. After paying a tribute to the Rectorship of Fr. Matthews, the speaker said that the school had made further strides during the "Long Era." Fr. Long had made a distinct contribution not merely to educational progress but to every aspect of life in North Ceylon. He referred to his part in the sending of a plane from Jaffna during the war and to the mammoth carnival he had organized to swell war funds. Referring to his never-failing humour, the speaker said that Prohibition in the North would have been a much more dreary affair than it was but for the humour it evoked from Father Long. He assured the Rector of the warm support of Old Boys in the District. The speaker also thanked the guests who had graced the occasion and offered the thanks of the Association to the energetic secretary, Mr. J. Armstrong, who had done yeoman service in bringing the Association into being and in organizing that very successful function.

A POSITION OF TRUST

Both the Banker and the Chemist ho'd positions of trust in every community.

Prescriptions in the hands of a Chemist should be inviolable as bonds deposited with a Banker.

When you bring your prescriptions to us, you can rely upon accurate dispensing and purest Drugs.

Ours is not a commercialised but a highly specialised branch of our Business.

ELEPHANT BRAND MINERAL WATERS

It is everybody's favourite—Refreshing, Sparkling, Cooling, Invigorating—perfect for every day or festival occasions.

The best Drinks you've ever known—

ORANGE BARLEY AND LEMON BARLEY

The Elephant on the bottle is the sign of Supreme Quality and Purity. Regular supplies now available at

THE JAFFNA APOTHECARIES CO.

Dispensing Chemists since 1890.

“My clothes last
much longer now,

*thanks to
Sunlight!”*



There is no need to beat clothes when they are washed with Sunlight. Sunlight's rich lather gets into all the dirt and *washes* it away gently but thoroughly. Clothes come out spotlessly clean and smelling as fresh as spring air. Sunlight is good for the hands, too.

Have your clothes washed with
SUNLIGHT SOAP

Our Old Boys

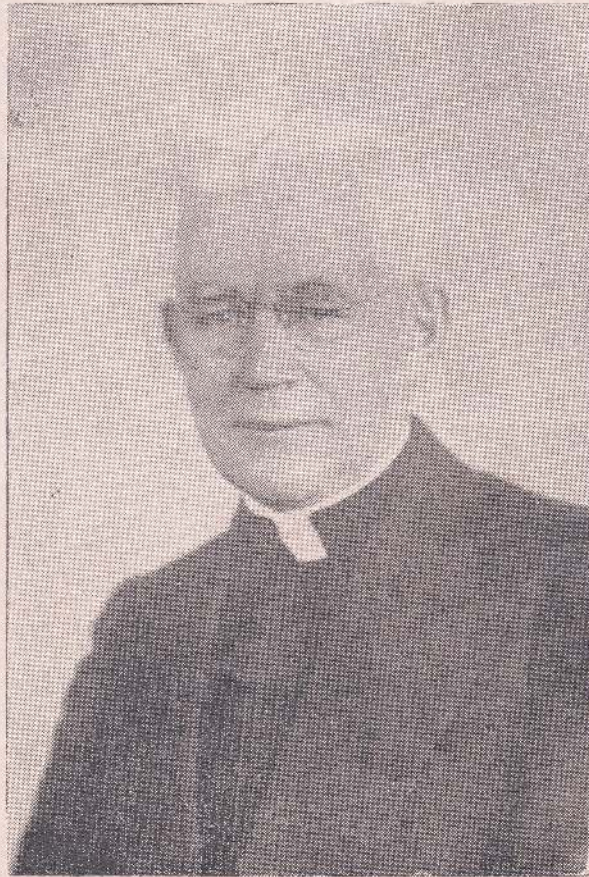
The following list of Old Boys is an attempt admittedly feeble at gathering the names, professions and addresses of all the Patricians scattered all over the East. Nobody is more conscious of its imperfections and insufficiency than the Editor. He claims however that no stone was left unturned to discover as many names as possible within the means at his disposal. He offers it to the readers of the Annual as a skeleton of the list of Old Boys which he hopes to make as complete as it is humanly possible in the next number, the Centenary number of the Annual. Will all the Old Boys who fail to see their names in the following pages or the names of some friends or relatives send those names to the "Editor, St. Patrick's Annual, St. Patrick's College, Jaffna" without delay? A complete statement should include, if possible (a) the initials and name in block capitals, (b) the profession, (c) the address and (d) the dates of joining and leaving College, thus:

P. T. RASIAH, Broker,
218, Dam Street, Colombo. 1917-28.

—Editor, St. Patrick's Annual.

REV. FATHER JOSEPH POETTGENS came to Ceylon from the Fulda Scholasticate in 1908. He knew little English then but soon completely mastered the language. He was a born mathematician and revelled in teaching trigonometry and chemistry. His pupils did excellently well in the Senior Cambridge examinations. His work as director of the little seminary, as Warden of St. Martin's hostel, as choir and bandmaster cannot be called side-shows of his apostolic career, for he was eminently

supernatural. Whatever he did he did for the love of God and of souls and he did it with German method, precision and thoroughness. The declaration of war in 1914 was fatal to Alma Mater, for he was interned with the other German Missionaries at Diyatalawa, then, sent with them to Liverpool Bay in Australia, and finally allowed to proceed to the United States. He taught divinity for some time at St. Antonio, Texas and is now in the diocese of Bismark, at Flasher, in North Dakota,



The Reverend Father Joseph Poettgens.

U.S.A. He was very proud of having completed the building of a new presbytery and of a very fine Church with a seating capacity of 800, when, in a cold and windy night of April last, a violent fire, of unknown origin, completely destroyed that jewel which he had dedicated to Saint Lawrence. His pupils, whose remembrance of him is very affectionate (and they are many in Ceylon) offer him their deepest sympathy. The Revd. Father nothing daunted has already started building a second Church. Patricians all over Ceylon will help him with their grateful prayers to succeed in his double role of architect and beggar. He is now sixty-six years of age but he recently wrote: "My heart is still at St. Patrick's."

HONOURS LIST

Papal Honours.

- Chevalier S. Arulanantham, Knight of St. Gregory (1938).
- Chevalier C. A. Gardiner, Knight of St. Sylvester (1947)
- Chevalier P. Moses, Knight of St. Gregory (1938). R.I.P.

Civil Honours.

- Mr. C. W. D. Alwines, Serving Brother of the Venerable Order of the Hospital of St. John (1948).
- Capt. A. C. Canagasingham, M.B.E. (1949).

Mr. Lionel B. Emmanucl, I.S.O., C.C.S. (1932).
 Mr. J. J. Jacob, I.S.O., Retd. Auditor-General (1939).
 Prof. A. W. Mailvaganam, O.B.E. (1949).
 Capt. W. R. S. Nalliah, M.B.E. (Milit. Div.) (1948).
 Mudl. P. J. Rajah, Mudaliyar of the Governor's Gate (1937). R.I.P.
 Mudl. A. B. Rajendra, one-time Tamil Interpreter to H.E. the Governor.
 Mr. S. Santhiapillai, J.P.U.M., Islands Division (1948).
 Mr. D. Saverimuttu, J.P., Retd. Head Master, S.P.C.
 Mr. Alfred Swampillai, J.P.U.M., Jaffna (1949).
 Mr. K. Vaithianathan, C.C.S., O.B.E.
 Muhandiram F. J. R. Vikramasinkam (1945).

PRIESTS

who have celebrated their
Silver Jubilee.

Rev. Fr. B. Abraham, Mis. Ap. (1944).
 Rev. Fr. L. J. Augustine, O.M.I. (1946).
 Rev. Fr. S. Emmanucl, O.M.I. (1937).
 Rev. Fr. S. G. Hilary, O.M.I. (1939).

Rev. Fr. B. Wm. Jesu Thasan, O.M.I. (1949).
 Rev. Fr. B. A. John, O.M.I. (1941).
 Very Rev. Fr. N. Joseph, O.M.I. (1949).
 Very Rev. Fr. T. M. F. Long, O.M.I., M.A. (1945).
 Rev. Fr. M. Soosaithasan Nalliah, O.M.I. (1949).
 Rev. Fr. Chas. Navaratnam, O.M.I. (1949).
 Rev. Fr. P. Nicholas, O.M.I. (1939).
 Rev. Fr. B. Peter, O.M.I. (1949).
 Rev. Fr. B. A. Thomas, O.M.I. (1937).

Golden Jubilee of Religious Life.

Rev. Fr. Chas. S. Matthews, O.M.I.

Golden Jubilee of Priesthood.

Rev. Fr. N. Santiago, O.M.I.
 Rev. Fr. K. Sebastian, Mis. Ap.

Our 1949 Jubilarian Priests.

Rev. Fr. A. Charles Navaratnam, O.M.I.
 Rev. Fr. W. Jesu Thasan, O.M.I.
 Rev. Fr. B. Peter, O.M.I.
 Rev. Fr. S. Nalliah, O.M.I.
 Rev. Fr. N. Joseph, O.M.I.



Our Five Jubilarian Priests, 1949.

SPEAKING at an assembly in honour of our Jubilarian Priests, Revd. Fr. Long said of Revd. Fr. Charles Navaratnam, O.M.I., Emeritus Mathematical Master, Warden of St. Patrick's hostel and Director of the little Seminary:

"I should like to have a few moments to speak of the Jubilarian.

One thinks of him and his life in simple figures: one thinks of him as a lamp burning away uninterruptedly; a lamp in constant trim; a lamp unobtrusive but actively beneficent in its fight against darkness, mental or spiritual; a lamp that gives light, that gives encouragement, that shows the wayfarer the way home; a lamp that at the same time gives testimony, a two-fold testimony, a testimony to the Master to whose service he is pledged, that Master who described Himself as the Light of the world, a testimony too to the fact that Fr. Charles is the transmitter of that Light. How faithful a transmitter all of you have some grasp but only those who have lived with him for nigh on 20 years know how completely he has surrendered to that light in which all his thoughts, his ideals, his ambitions and his principles are bathed.

Some twenty years ago St. Patrick's faced perhaps one of the greatest crisis of its career. The irreplaceable Fr. Thomas was leaving us to found a monastery. Who was to replace the irreplaceable? The Bishop and the Rector decided on Fr. Charles. Twenty years ago he had already proved his mettle by accepting a post that no man should or would accept if his ideals are those of self and comfort. A teacher's life is a hard one, of unremitting toil but at least he has his leisure, his off-periods: at the lowest he has the unbroken rest at night. All that Fr. Charles foreswore 20 years ago. For 20 years he has been like the goldfish in its glass bowl always on parade and if I may revert to the earlier figure I used, a luminous goldfish.

Now, he is Director of the Seminary. His Lordship's most coveted appointment. He has now no time he can call his own even during vacations; all his time he is trimming and putting the oil of spiritual formation

and guidance into his young charges so that they may in turn become lamps to shed the light of Christ their Master. And all that he is doing in a way and a manner reminiscent of Nazareth where in the solitude, the hard work, the poverty and the obedience that characterised it, the world's lamps were being slowly but surely replenished and relit.

That is why we honour Fr. Charles today, that especially is why we wholeheartedly thank him for all that he has done and been."

Ecclesiastical.

- Rt. Rev. Dr. J. Emilianus Pillai, O.M.I., D.D., B.Sc., Coadjutor Bishop, Jaffna,
 Very Rev. Fr. G. A. Gurusamy, O.M.I., D.D., D.C.L., General Manager of R. C. Schools, Jaffna, and Religious Superior.
 Very. Rev. Fr. N. Joseph, O.M.I., Asst. Procurator, Bishop's House, Jaffna.
 Rev. Fr. B. E. T. Alfred, O.M.I., Warden, St. Patrick's Hostel.
 Rev. Fr. J. B. Antoninus, O.M.I., B.A., Rector, Sacred Heart College, Vadiry.
 Rev. Fr. H. S. David, Mis. Ap., B.A., is away in England preparing for the M. A. in Philosophy.
 Rev. Fr. B. Deogupillai, Mis. Ap., B.A., Rector of St. Joseph's College, Anuradhapura.
 Rev. Fr. P. J. Jeevaratnam, O.M.I., B.A., Rector, St. Henry's College, Illavalai.
 Rev. Fr. A. Karunakarar, Mis. Ap., Rector, St. Xavier's College, Mannar.
 Rev. Fr. T. A. J. Mathuranayagam, Mis. Ap., Asst. to General Manager of R. C. Schools, Jaffna.
 Rev. Fr. S. Nicholapillai, O.M.I., B.A., Rector, St. Anthony's College, Kayts.
 Rev. Bro. J. Rajakariar who is to be ordained priest next year is doing his theology at the Bangalore Seminary.
 Rev. Fr. L. A. Singarayar, O.M.I., B.A., Director, Training College, Colombogam.
 Rev. Dr. X. S. Thaninayagam, D.D., M.A., M.LITT. is away on a lecture tour in the U.S.A.

At Rome.

The following are pursuing their theological studies in Rome :

- Rev. Bro. G. Alwines, O.M.I.
- Rev. Bro. L. R. Antony.
- Rev. Bro. S. T. Balasuriyar, O.M.I., B.A.
- Rev. Bro. J. Bruno, O.S.B.
- Rev. Bro. M. J. Melchior.
- Rev. Bro. M. Pavilupillai, O.M.I., B.A.
- Rev. Fr. Philip Ponniah, Mis. Ap.
- Rev. Bro. B. Rayappu, O.M.I.
- Rev. Bro. S. Wijeyaratnam, O.M.I.

Ordinations.

The following Old Boys were raised to the Sacred Order of the Priesthood. The year of their ordination appears within brackets against each name :—

- Rev. Fr. B. E. Alfred, O.M.I., B.D. (1941)
Principal, St. Patrick's College (Primary Dept.) and Warden, St. Patrick's Hostel.
- Rev. Fr. S. P. Alfred, Mis. Ap. (1930),
Vavuniya.
- Rev. Fr. A. J. B. Antoninus, O.M.I.,
B.A. (Hons.) (1932), Rector, Sacred
Heart College, Vadiry, Karaveddy.
- Rev. Fr. L. Antonipillai, O.M.I. (1944),
Nallur, Jaffna.
- Rev. Fr. G. T. Balasundaram, O.M.I.
(1935), Point Pedro.
- Rev. Fr. P. Bastiampillai, O.M.I. (1927),
S. India.
- Rev. Fr. Z. N. Croos, O.M.I. (1938),
Wennappuwa.
- Rev. Fr. H. S. David, Mis. Ap., B.A.
(1931), in England.
- Rev. Fr. B. Deogupillai, Mis. Ap. PH.D.,
D.D. (1941), Rector, St. Joseph's
College, Anuradhapura.
- Rev. Fr. L. S. Fernandez, Mis. Ap.
(1944), Kandy.
- Rev. Fr. J. Francis, O.M.I. (1947). Train-
ing College, Colombogam, Jaffna.
- Rev. Fr. S. A. Gnanapragasam, Mis.
Ap. (1932), Thalaiyadi.
- Rev. Fr. P. J. Jeevaratnam, O.M.I.,
B.A. (1929), Rector, St. Henry's Col-
lege, Illavalai.
- Rev. Fr. S. A. Joseph, O.M.I., B.A.
(1930), R.I.P.
- Rev. Fr. S. L. Joseph, O.M.I. (1941),
Mandaitivu.
- Rev. Fr. A. Karunakarar, Mis. Ap.,
PH.D. (1941), Rector, St. Xavier's
College, Mannar.

- Rev. Fr. C. Mariampillai, O.M.I. (1930),
Puthukudiiruppu.
- Rev. Fr. M. J. Mariampillai, Mis. Ap.
(1941), Uyilankulam.
- Rev. Fr. B. S. Mariathas, O.M.I. (1948),
Nallur, Jaffna.
- Rev. Fr. A. Mathuranayagam, Mis.
Ap. (1940), Asst. General Manager
of R. C. Schools, Bishop's House,
Jaffna.
- Rev. Fr. A. Michaelsamy, O.M.I., (1944)
Arippu.
- Rev. Fr. S. Nicholapillai, O.M.I., B.A.
(1941), Rector, St. Anthony's College,
Kayts.
- Rev. Fr. J. Nicholas, O.M.I. (1930),
Passeyur, Jaffna.
- Rev. Fr. J. B. Pakianathan (Rosarian)
(1949), Rosarian Monastery, Thola-
gatty, Atchuvely.
- Rev. Fr. P. Ponniah, Mis. Ap. (1940),
in Rome.
- Rev. Fr. Dom V. E. Rajanayagam,
O.S.B. (1943), Kandy.
- Rev. Fr. J. C. Selvaratnam, O.M.I.
(1941), Bursar, St. Patrick's College,
Jaffna.
- Rev. Fr. L. A. Singarayar, O.M.I., B.A.
(1931), Director, Training College,
Colombogam, Jaffna.
- Rev. Fr. J. Singarayar, Mis. Ap. (1941),
Adampan.
- Rev. Fr. S. Singarayar, O.M.I. (1931),
Pesalai.
- Rev. Fr. V. S. Soosinathar, O.M.I.
(1933), Mullaitivu.
- Rev. Fr. P. J. Stanislaus, O.M.I. (1945),
St. Xavier's College, Mannar.
- Rev. Fr. S. A. Swampillai, Mis. Ap.
(1935), Anuradhapura.
- Rev. Fr. Leo Thuraisingham, O.M.I.
(1941), Myliddy.
- Rev. Fr. S. Vanderkoen, O.M.I. (1931)
Sillalai, Pandatarippu.

JUBILARIANS

- On the Staff of St. Patrick's College.
- Very Rev. Fr. T. M. F. Long, O.M.I.,
M.A. (Cantab.), Rector.
- Rev. Fr. B. A. John, O.M.I., Vice-
Rector.
- Rev. Fr. Chas. S. Matthews, O.M.I.,
Prefect of Studies, Middle School.
- Mr. S. Augustine (now retired).

Mr. S. Alagaratnam, R.I.P.
 Mr. A. J. Selvadurai, Head Master.
 Mr. M. Jacob, Asst. Head Master.
 Mr. J. C. Keil.
 Mr. C. W. D. Alwines.
 Mr. F. J. Armstrong.
 Mr. S. E. Alfred.
 Mr. S. Francis.

In Malaya.

Dr. S. V. T. Chellam, State Surgeon,
 Negri Sembilan.
 Mr. N. Francis, Super-Scale Master,
 High School, Klang.
 Mr. A. Joseph, Office Assistant, Federal
 Secretariat, Kuala Lumpur. R.I.P.
 Mr. S. Joseph, Registrar, Supreme
 Court, Ipoh.
 Mr. S. Manuelpillai, Custodian of Enemy
 Property, Selangor.
 Mr. L. A. Marcus, Super-Scale Master,
 Batu Road School, Kuala Lumpur.
 Mr. S. Nagalingam, Senior Technical
 Assistant, P.W.D., Selangor.
 Mr. M. Rasiah, Super-Scale Master,
 High School, Klang.
 Mr. S. Sabapathy, Super-Scale Master,
 Education Dept., Singapore.
 Mr. T. A. Soosaipillai, Office Assistant,
 Drainage and Irrigation Dept., Federa-
 tion of Malaya.
 Mr. S. M. Thiagarajah, Super-Scale
 Master, High School, Klang.

District Revenue Officers.

Mr. E. L. B. Hurulle, Matale.
 Mr. S. Pararajasingham, Pallai.
 Mr. H. E. Pillainayagam, Murunkan.
 Mr. X. M. Selvathambo, Kayts.
 Mr. R. Sitthamparapillai, Pooneryn.
 Mr. Vetharanya Seyone, Point Pedro.

As we go to press, we are glad to hear of
 the appointment of:

Mr. A. A. Joseph, B.A., as Assistant
 Commissioner of Local Government.
 Mr. R. S. Kandiah, Village Headman,
 Point Pedro, General Secretary of
 the All-Ceylon Headmen's Union.

Legal.

Mr. C. Balasubramaniam, Proctor S.C.,
 Jaffna.
 Mr. A. I. Canagasingham, M.B.E., Proc-
 tor S.C., Trincomalee.
 Mr. J. A. P. Cherubim, Crown Counsel.

Mr. Jos. J. David, Proctor S.C., Vice-
 President, O.B.A., Batticaloa.
 Mr. B. G. S. David, Magistrate, Mannar.
 Mr. Jos. St. George, Bar-at-Law, Col-
 ombo.
 Mr. S. H. A. Jayawickreme, Proctor
 S.C., Colombo.
 Mr. V. A. S. A. Joseph, B.A., Advocate,
 Colombo.
 Mr. V. Malachias, Proctor S.C.
 Mr. Cyril X. Martyn, District Judge,
 Avissawella, has been called to the
 Bar in Gray's Inn.
 Mr. F. L. T. Martyn, Proctor S.C.,
 Jaffna.
 Mr. Vital A. Moses, Proctor S.C.,
 Jaffna.
 Mr. Rajaram Nalliah has completed
 the Trinity Bar Examination in
 Roman-Dutch Law and is now stu-
 dying for his Finals in London.
 Mr. S. A. M. Navaratnam, Proctor S.C.
 Mr. R. J. Pathirana, Advocate, Col-
 ombo.
 Mr. J. Patrick, Proctor S.C., Jaffna.
 Mr. S. Poopalaratnam, Proctor S.C.,
 Batticaloa.
 Mr. G. D. Rajah, Proctor S.C., Jaffna.
 Mr. Victor E. Rajakariar, Special Class
 Judicial Service, District Judge, Galle.
 Mr. J. Rajanayagam, Proctor S.C.
 Mr. Nicholas Rajaratnam, Barrister,
 Colombo.
 Mr. T. W. Rajaratnam, Advocate,
 Jaffna.
 Mr. A. I. Rajasingham, Barrister,
 Colombo.
 Mr. T. H. N. Richards, Proctor S. C.
 Mr. S. Santhiapillai, J.P.U.M., Islands
 Division.
 Mr. C. C. Somasagaram, Crown Proc-
 tor, Jaffna.
 Mr. Alfred Swampillai, J.P.U.M., Proc-
 tor S.C., Jaffna.
 Mr. Victor Thambinayagam, J.P.U.M.,
 Nuwara Eliya.
 Mr. C. Thiagarajah, Proctor S.C.,
 Jaffna.
 Mr. J. N. C. Tiruchelvam, Municipal
 Magistrate, Colombo.
 Mr. J. Tisseverasinghe, Proctor S.C.,
 Vice-President, O.B.A., Batticaloa.
 Mr. J. A. P. Thurainayagam, Proctor
 S.C., Member of the Urban Council,
 Trincomalee.

Mr. G. Thomas, Magistrate, Dandamgamuwa.
 Mr. S. Vallipuram, Advocate, Colombo.
 Mr. A. H. Vanniasingham, President, Village Tribunal, Islands Division.
 Mr. Joe Vanniasingham, Proctor S.C., Colombo.
 Mr. N. Velupillai, Bar-at-Law, Batticaloa.
 Mr. D. Vivekanandam, Bar-at-Law, Colombo.
 Mr. A. Gnanapragasam, B.A., Advocate.
 Mr. C. Kulasingham, Proctor.
 Mr. S. Maria Dason, Proctor.
 Mr. R. Namasivayam, Proctor.
 Mr. S. T. Paramsothy, Advocate.
 Mudl. P. J. Swampillai, Interpreter Mudaliyar, Supreme Court.
 Mr. R. C. Santiago, Advocate.
 Mr. S. Sivasubramaniam, Proctor.
 Mr. J. V. Thurairatnam, Advocate.

Medical Dept.

Dr. G. A. Amirthanayagam, J.M.O., Jaffna.
 Dr. C. C. Balasubramaniam, Civil Hospital, Jaffna.
 Dr. J. Bartlett.
 Dr. S. F. Chellappah, O.B.E., Retired D.M. and S.S., now Dep. Director of World Health Organization, South East Asia.
 Dr. V. Doraisamy, Medical Superintendent, Civil Hospital, Jaffna.
 Dr. Chrysostom Joseph, Jaffna.
 Dr. A. G. Muttuthamby, Kalutara.
 Dr. St. John Puvirajasinghe, Jaffna.
 Dr. J. Richards, M.O., Sanatorium, Kankasanturai.
 Dr. F. R. Sandrasagra, F.R.C.S. (Lond. and Edin.), Dip. in Ear, Nose and Throat Diseases.
 Dr. M. Vannithamby.
 Dr. S. A. Vettivelu, till lately D.M.O., Mannar, is now in private practice in Jaffna.
 Dr. P. Sivasubramaniam, has passed his Diploma of Ophthalmic Surgery and Medicine (London), and will be taking fellowship next November.
 Dr. V. N. S. Johnpulle, Wattala.
 Dr. V. Nadarajah, Port Medical Officer.
 Dr. K. Rajanayagam.
 Dr. C. Seevaratnam.
 Dr. R. Sivasubramaniam.

Dr. R. L. Thiruchelvam.
 Dr. A. Ambalavanar, D.M.O.
 Dr. J. P. Anthony.
 Dr. R. A. Mather.

Police.

Mr. R. Arunthavanathan (in training), Katukurunda.
 Mr. A. F. C. Benedict, Inspector of Police, Negombo.
 Mr. H. G. Boudewyn, Inspector of Police, Gampaha.
 Mr. J. Francis, Sub-Inspector of Police, Hinduma, Galle.
 Mr. E. C. de N. Hopman, Inspector of Police, Wennappuwa.
 Mr. M. F. Joseph, Sub-Inspector of Police, Galle.
 Mr. Lucian Keil, (in training), Katukurunda.
 Mr. A. C. Lawrence, Inspector of Police, Kotahena.
 Mr. A. Lovell, Inspector of Police, Péttah.
 Mr. A. S. Marianayagam, Inspector of Police, Mirigama.
 Mr. S. A. Michael, Inspector of Police, Fort.
 Mr. R. C. de Niese, Inspector of Police, Galle.
 Mr. B. S. P. Selvadurai, Sub-Inspector of Police, Changanai.
 Mr. J. A. Selvaratnam, Inspector, C.I.D.
 Mr. M. Sivaloganathan, Sub-Inspector of Police, Fort.
 Mr. R. F. Thyriar, Sub-Inspector of Police, Fort.
 Mr. A. Y. Vincent, Sub-Inspector of Police, Finger Print Bureau.

Excise.

Mr. J. Armstrong, Inspector, Grade I, Batticaloa.
 Mr. J. S. Nicholas, Asst. Commissioner of Excise, N.D., Jaffna.
 Mr. Walter Nicholas, Inspector, Grade II, Atehuvely.
 Mr. N. C. Rajendram, Inspector, Grade I, Kurungala.
 Mr. A. V. Sivasambo, Inspector, Grade II, Colombo.
 Mr. T. Thambirasa, Inspector, Grade I, Kalutara.
 Mr. Kingsley de Zilva, Inspector, Grade II, Colombo.

At the Customs, Colombo.

Mr. S. M. Alfred.
 Mr. G. Amirthalingam.
 Mr. P. C. G. Antonipillai.
 Mr. Z. A. T. Croos.
 Mr. N. Gregory.
 Mr. S. Mathiaparanam.
 Mr. K. Navaratnam.
 Mr. E. T. Niles.
 Mr. S. S. Perinpanayagam.
 Mr. A. L. Saverimuttu (Port Commission).
 Mr. A. V. Saverimuttu.
 Mr. K. Somasundaram.
 Mr. G. P. Thambaiyah, C.C.S., Asst. Principal Collector.
 Mr. T. J. Thuraisamy.
 Mr. A. D. Tisseveerasinghe.

APPOINTMENTS

WE are happy to record here *inter alia* a list of appointments more recently made in respect of our Old Boys. They continue to give a good account of themselves and shed lustre on their Alma Mater. The list does not claim to be exhaustive. We have made the best possible use of the information available hitherto.

Mr. S. Alalasundaram, Veterinary Surgeon, doing Research Work in India.

Mr. M. M. Alexander, Propaganda Officer, Ceylon Coconut Board.

Mr. N. A. Alfred, Secretary, Town Council, Sammanturai.

Mr. C. Allagaratnam, G.I.E.E., Asst. I.R.A. to D.C.I.

Mr. R. Anthonypillai, O.A. to Inquiry Officer and Chief Tamil Inspector of Schools.

Mr. J. X. R. Anthonypillai, B.Sc. (LOND.), Land Settlement Officer, Polonnaruwa.

Mr. N. Arulpragasam, Inspector of Orphanages.

Mr. Vincent Anthonypillai, Clerk, Gal Oya Project.

Mr. R. Balasingham, Railway Engineering Apprentice.

Mr. C. F. Bartholomeusz, Second Lieutenant, C.C.B.

Mr. J. F. X. Bastiampillai, Class II (Clerical), Income Tax Dept.

Mr. J. P. C. Benjamin, Tea Propaganda Officer, Katunayake Aerodrome.

Mr. P. Bhuvanendra, B.Sc., Chemist to Dept. of Commerce and Industries.

Mr. E. Black, B.Sc., ENG. (LOND.), A.M. I.C.E., A.C.G.I., Assistant Chief Engineer, C.G.R.

Mr. A. V. Chinniah, Electrical Engineer, Municipality, Galle.

Mr. E. V. Christian, Lab. Asst., Dept. of Geography, University of Ceylon.

Mr. M. Coomarasingham, Port Security Inspector.

Mr. C. Cumaradasan, Dept. of Industries.

Mr. A. Cyprian, B.Sc. (LOND.), Accountant, Land Commissioner's Dept.

Mr. R. De Almeida, Forest Dept., Anuradhapura.

Mr. D. J. R. De Almeida, Dept. of Industries.

Mr. M. A. V. Devanathan, B.Sc. (CEY.), Assistant Lecturer in Chemistry, University of Ceylon and now gone to England on a two years' scholarship for higher studies tenable at the Imperial College of Science, London.

Mr. G. A. Duraisamy, Accountant.

Mr. P. S. Dyonisius, Asst. House Master, H.M. Training School, Veyangoda.

Mr. A. Edward, B.A., C.C.S., O. A., Badulla.

Mr. S. S. Edward, B.A. (LOND.) Supdt., National Savings Dept., Kandy.

Mr. B. Emmanuel, Inspector of Schools.

Mr. T. J. Emmanuel, B.A. (LOND.), Inspector of Schools, Ratnapura.

Mr. N. Emmanuel, Lieutenant, C.G.A., Labour Inspector.

Mr. A. P. Edirmanasinghe, Clerk, P.W.D., Secy., Jaffna Branch S.P.C.O.B.A.

Mr. P. Edirmanasinghe, Vidhane, Jaffna Town.

Mr. J. C. Edirveerasinghe, O.I.C., C.G.R., Kodikamam.

Mr. I. Fernando, Labour Inspector.

Chevalier C. A. Gardiner, K.S.S., Senator, Chairman and Managing Director, Ceylon Theatres Ltd.

Mr. P. Gnanapragasam, C.C.S.

Mr. G. Gnanaretnam, Sanitary Assistant.

Mr. R. Gnanaretnam, Chief Shroff, Colombo, Kacheheri.

Mr. N. Gregory, Customs Appraiser.

Mr. B. J. Hensman, B.A., Inspector of Schools.

Mr. D. James, Member, Municipal Council, Jaffna.

Mr. E. J. Jcharajah, Accountant, Air Ceylon.

Mr. M. R. M. Jeevaratnam, Asst. Propaganda Officer, Dept. of Agriculture.

Mr. P. M. John, Member, Municipal Council, Jaffna.

Mr. A. L. Johnpulle, B.Sc. (LOND.), A.I.C. T.A. (TRINIDAD), F.R.E.S., Divisional Agricultural Officer.

Mr. P. M. Joseph, Sanitary Assistant, Grade I.

Mr. A. A. Joseph, B.A. (LOND.), Asst. Commissioner, Dept. of Local Government.

Mr. T. J. Joseph, Chief Accountant, C.G.R.

Mr. T. Kannuthurai, Sanitary Assistant.

Mr. T. Karunakaram, C.G.R.

Mr. M. S. Lawrence, Lieutenant, C.A.S.C.

Mr. B. I. Loyola, Lieutenant, C.G.A., Labour Inspector.

Mr. R. Mahendra, Agricultural Inspector, Chief Shroff, Exchange Bank of India and Africa.

Mr. P. P. Manuel, Irrigation Inspector.

Mr. S. V. Manuelpillai, Manager, Experimental Farm, Vavuniya.

Mr. T. Mylvaganam, B.Sc. ENG. (LOND.), A.C.G.I., A.M.I.C.E., Irrigation Engineer.

Mr. J. J. Mylvaganam, Ceylon University.

Mr. M. Muthubalasuriyar, B.Sc. ENG. (LOND.), A.M.I.E.E., Electrical Engineer-in-Charge Lighting Schemes, Dept. of Govt. Electrical Undertakings.

Dr. A. W. Mailvaganam, M.A., PH.D. (CANTAB.), B.Sc. (LOND.), F.R.A.S., O.B.E., Professor of Physics, Dean of the Faculty of Science.

Dr. Nadarajah, Chief Port Surgeon, Colombo.

Mr. C. Nagamuttu, Sanitary Assistant.

Mr. N. Nagamuttu, Lab. Asst., Dept. of Physics, University of Ceylon.

Mr. C. T. Namasivayam, Deputy Tea Commissioner, Internal Sales.

Mr. V. R. Navaratnam, Irrigation Inspector.

Mr. S. R. V. S. Navaretnam, Purchasing Officer, Air Ceylon.

Dr. K. Nithiananda, Medical Department.

Mr. Emmanuel Patrick, University of Ceylon.

Mr. S. Pedurupillai, Asst. Postmaster, Jaffna.

Mr. Joseph Paul, Secy., Town Council, Point Pedro.

Mr. J. X. L. Philips, Electrical Engineer, Dept. of Electrical Undertakings.

Mr. S. F. Philipiah, B.Sc., Labour Inspector.

Mr. G. A. V. Pillainayagam, Chief Clerk, Magistrate's Court, Galle.

Hon. Mr. G. G. Ponnambalam, K.C., M.A. (CANTAB.), M.P., Minister of Industries, Industrial Research and Fisheries.

Mr. J. Ponrajah, Irrigation Inspector.

Mr. E. J. Pullenayagam, Special Class, Clerical Service.

Mr. A. E. Puvimanasinghe, Actg. Asst. Accountant, D.M.S.S. Office, Colombo.

Mr. A. M. Puvimanasinghe, Class II Clerical Service.

Mr. G. T. Puvimanasinghe, Class I, District Traffic Inspector, C.G.R.

Mr. L. A. H. Rajakarier, B.Sc. (LOND.), Distilleries, Wadduwa.

Mr. S. N. Rajah, B.A., Advccate, Asst. Elections Officer, Jaffna.

Mr. A. Rajakarier, B.A., Asst. Officer-in-Charge of Adult Education.

Mr. L. Rajaratnam, B.Sc., Dept. of Industries, Sericulture Section.

Mr. V. N. Rajaretnam, Irrigation Engineer, Designs Branch, Irrigation Office, Colombo.

Mr. S. K. Rajasingham, B.A., Actg. Asst. Director of Education.

Mudl. A. B. Rajendra, Senator. Sometime Tamil Interpreter to His Excellency the Governor.

Mr. F. Rasanayagam, Class I Clerical Service.

Mr. G. Rasiah, awarded a British Council Scholarship in Journalism.

Mr. K. Ratnasingham, B.Sc., Manager, Govt. Acetic Factory, Madampe.

Mr. V. R. Ratnasinghe, Irrigation Inspector.

Mr. Jim Sandrasagara, School of Co-operation, Kandy.

Mr. J. R. Santhiapillai, Chief Traffic Assistant, Air Ceylon Office, Jaffna.

Mr. K. Satchidananda, B.A., B.Sc., Secy., Accountancy Board, Colombo.

Mr. S. P. Sateunan, B.A., L.C.P., M.R.S.T., Education Officer, N.P.

Mr. W. H. Saverimuttu, Major, C.G.A.

Mr. J. Saverimuttu, B.Sc., Engineering Asst. Director of Public Works.

Mr. J. Sebastiampillai, Member, Municipal Council, Jaffna.

Mr. K. A. Sebastian, Class I Clerical Service, Secy., District Court, Avissawella.

Mr. E. S. W. Selvadurai, Class II Clerical Service, Ministry of Labour and Social Services.

Mr. S. V. F. Selvanayagam, Accountant, Gal Oya.

Mr. T. Selvaratnam, B.Sc., Specializing in England for D.C.I.

Mr. L. A. R. Serpanchy, G.M.R.'s Office.

Mr. M. Sivalokanathan, Security Officer.

Mr. T. Sivapragasam, B.Sc. (LOND.), B.A. (CANTAB.), Asst. P.M.G.

Mr. R. Sivaramalingam, B.Sc.

Mr. N. Sivaramalingam, Civil Aviation Dept.

Mr. S. Sivaramalingam, Port Security Inspector.

Mr. S. Sivasithamparapillai, Irrigation Inspector.

Mr. K. Sivasubramaniam, Irrigation Inspector.

Mr. S. Somasunderam, Sanitary Assistant.

Mr. Jos. St. George, Bar-at-Law, Colombo.

Mr. O. Subramaniam, Sanitary Assistant.

Mr. P. B. Swampillai, Class II Clerical Service.

Mr. G. P. Thambiah, B.A., C.C.S., Asst. Collector of Customs, Colombo.

Mr. T. Thambyahpillai, B.Sc., Asst. Lecturer in Physics, University of Ceylon.

Mr. Alfred Thambiayah, M.P. (Kayts).

Mr. J. A. P. Thurainayagam, Proctor, Member, U.C., Trincomalee.

Mr. S. Thommanupillai, B.Sc. (ECON.), Accountant, Medical Dept.

Mr. T. A. Tisseveerasinghe, Class II Survey Clerical.

Mr. J. P. Tisseveerasinghe, Class I Clerical Service.

AT THE OBLATE SCHOLASTICATE, COLOMBO

Rev. Bro. M. Emmanuel, O.M.I.

Rev. Bro. Adrian Joseph, O.M.I.

Rev. Bro. Francis Kulas, O.M.I.

Rev. Bro. S. Saminathan, O.M.I.

Rev. Bro. C. Senthilvel, O.M.I.

Rev. Bro. F. J. Navaratnam, O.M.I.

Rev. Bro. J. F. Xavier, O.M.I.

Rev. Bro. E. Masillamany, O.M.I.

Rev. Bro. B. Celestine, O.M.I.

OLD BOYS IN COLOMBO

Abraham, F. N.

Abrahampillai, Magi

Alagaratnam, C.

Alfred, M. S.

Aloysius, B. J.

Aloysius, D. P.

Aloysius, S.

Alexander, Frederick

Alexander, P. C.

Amirthanayagam, G.

Anthonipillai, A. B.

Anthonipillai, A. M.

Anthonypillai, F. F.

Anthonipillai, S.

Anthonipillai, S.

Antonymuttu, P.

Ariyanayagam, J. S. S.

Arulanandam, L. A.

Arulanandam, K. B.

Arulpragasam, N.

Arumainayagam, P. T.

Arumainayagam, P. J. E.

Aseervatham, J. D.

Augustine, V. S. S.

Balasingam, D.

Balasubramaniam, C. C., Dr.

Balasubramaniam, K.

Balasunderam, N.

Bartlett, J. A.

Bastiampillai, A. V.

Bastiampillai, J. F.

Bastiampillai, J. F. X.

Bastiampillai, J. F. X.

Bastiampillai, P. C. R.

Bastiampillai, R. M.

Bastiampillai, S. R.

Bastiampillai, S.

Bastiampillai, S. P.

Bastiampillai, T. S.

Bastian, J. E.

Bastian, M.

Bawa, M.

Benedict, A.

Benedict, B.

Benedict, Basil

Benedict, C.

Benedict, T. A.

Benedict, J. E.

Benedict, J. N.

Benjamin, J. A. L.

Benjamin, M.
Bhuvanendram, B.
Black, Edwin
Boniface, S.

Chandrapala, S.
Charles, H. A. D.
Charles, S. A.
Chelladurai, K.
Chellappah, S. Dr.
Chelliah, S. P.
Cherubim, J. A. P.
Chinniah, J. M.
Chittampalam, A., Dr.
Cumaradas, P.
Cyprian, A.

David, C.
David, J. N.
De Niese, George
De Niese, H.
Dharmalingam, V.
Dharmaratnam, S.
Dominic, S. P.

Edirmanasinghe, A. E.
Edirmanasinghe, A. P.
Edirmanasinghe, C.
Edirmanasinghe, J. B.
Ehamparanather, S.
Emmanuel, N. A.
Emmanuel, Bastiampillai
Emmanuel, B.
Emmanuel, C.
Emmanuel, Christopher
Emmanuel, L. B.
Emmanuel, P. K.
Emmanuel, S. J.
Emmanuel, Victor
Ernest, M. C.
Edward, Alfred
Edward Rajah, S.
Edward, J.

Fernando, Isidore
Fernando, K. A.
Francis, A. N.
Francis, T. G.
Francis, P. J.

Gabriel, Tony.
Ganesalingam, N.
Gardiner, C. A., Chevalier
George, Anthony St.
George, Charles St.

George, John St.
George, Joseph St.
Gnanapragasam, A.
Gnanapragasam, A.
Gnanapragasam, B. B.
Gnanapragasam, J.
Gnanapragasam, G. A.
Gnanapragasam, M.
Gnanapragasam, S.
Gnanapragasam, S.
Gnanapragasam, S.
Gregory, E.

Jabar, O. L. A.
Jacob, J. J.
James, D.
Jayaretnam, A. E. R.
Jeevarajah, C.
Jeyarajah, C.
Jegarajah, P.
John, S. A.
Johnpillai, A. L.
Johnpillai, J. A.
Johnpillai, O. L.
Joseph, S. A.
Joseph, S. A.
Joseph, Chrysostom, Dr.
Joseph, P. C.
Joseph, B. E.
Joseph, Francis
Joseph, V. M. Francis
Joseph, J.
Joseph, T. J.
Joseph, Lionel
Joseph, B. M.
Joseph, Valentine
Joseph, P. M.
Joseph, T. P.
Joseph, T. S.
Joseph, A. S. A. V.

Kanagasunderam, J.
Kanagasunderam, Rufus
Kathiravelu
Keil, Lucian
Krishnarajah, N. G.
Kumarakulasingam, C. B. B.
Kumarakulasingam, M.
Kumarasamy, K.
Kumarasamy, T.
Kumarasuriyar, C.

Latiff, Abdul
Lawrence, A. S.
Lawrence, M. S.

Lawrence, Rev. Fr. C. J. V.
 Leo, A.
 Leo, S. M.
 Liguory, C.
 Liguory, I.
 Lovell, Andrew
 Lovell, C.
 Lovell, E.

Mahadeva, V.
 Mahendram, K.
 Mailvaganam, J. J.
 Manicam, A.
 Manuel, A. G.
 Manuelpillai, B. J.
 Manuelpillai, J.
 Mariampillai, M. P.
 Mariampillai, S.
 Maria Dasan, A.
 Martyn, J. F.
 Martyn, C. X.
 Mathias, J. D.
 Munamale, L. G.
 Muthueumaraswamy, S.
 Muthuthamby, A. G., Dr.
 Muthuvaloe, J. E. I.

Nadarajah, C. C.
 Nadarajah, V.
 Nagaretnam, S.
 Nagarathnarajah, S.
 Nagalingam, Rupert D.
 Namasivayagam, R.
 Nathaniel, T. N.
 Navaratnam, Edwin
 Navaratnam, B. J.
 Navaratnam, J. E. N.
 Navaratnam, S. R.
 Navaratnam, J. N. R.
 Navaratnam, R.
 Navaratnam, V.
 Nicholas, S.

Pakianather, E.
 Palagarajah, E. J.
 Paramsothy, T.
 Pathmarajah, C. A. V.
 Pathirana, Jaya
 Patrick, Emmanuel
 Patrick, P. L.
 Paul, S.
 Paul, E. R. A.
 Paul, Louis
 Perera, Pascal
 Perimpanayagam, S. S.

Peter, M. S.
 Peter, S. S.
 Philips, J. X. L.
 Philip, Rex H. S.
 Philip, S.
 Philip, Victor
 Philips, Victor
 Pillainayagam, E. J.
 Pillainayagam, M. J.
 Piragasam, A. J.
 Pragasam, F.
 Pragasam, Felix
 Ponnambalam, G. G.
 Puvimanasinghe, A. E.
 Puvimanasinghe, A. L.
 Puvimanasinghe, G. T.

Ragunathan, A.
 Rajakarier, Angelo
 Rajakarier, V. E.
 Rajakarier, R. J.
 Rajakarier, T. M. V.
 Rajanayagam, Dr.
 Rajanayagam, M. J. L.
 Rajanayagam, S. E. F.
 Rajanayagam, E. S.
 Rajanayagam, X. J. S.
 Rajaratnam, S. N.
 Rajaratnam, C. S.
 Rajaratnam, J. M. V.
 Rajaratnam, T. W.
 Rajasingam, A. R. M.
 Rajendra, B., Mudlr.
 Rajendram, N. J.
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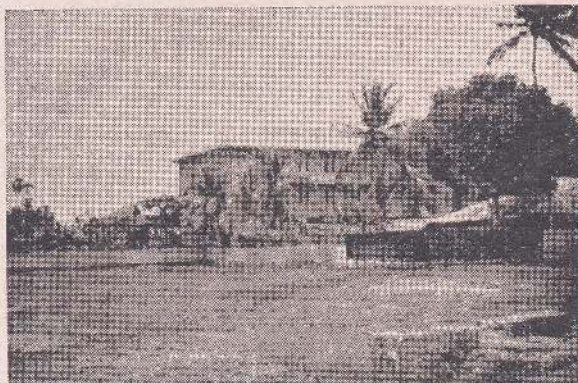
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Photo by K. Ponnampalam

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THE LATE MR. S. A. ALAGARETNAM

THE first full school-day for 1949 was on Wednesday, January 19th. The shock felt by the School and Jaffna at the news of his death late on the 19th may be best realised from the following tribute rushed to the Press for the 20th by a colleague on the Staff. We are grateful to the Editor of the *Catholic Guardian* for the permission to reprint.

"As we go to press, the sad news reaches us that Mr. S. A. Alagaretnam, Senior Teacher of St. Patrick's College, passed away last night at 10-30 p.m.

"It is hard to believe that he



is no more; he was such a colourful, vivid, emphatic personality. He taught as usual yesterday and took his supper last night. After ten o'clock he complained of giddiness and soon after collapsed. Frs. Le Coutour, Augustine and Selvaretnam were soon on the spot and administered the last rites. The end was peaceful.

"He had been ailing for years but he would not give in. He had indeed talked of retiring this year but one felt that retirement would sit irksomely on him. He was not the man to do things by halves. If and when he consul-

ted the doctors it was merely to get temporary relief: the relief once obtained, he carried on. Of him it might truthfully be said that he warmed both hands at the fire of life. He gave himself wholeheartedly to his classes, wherein he made a specialty of pushing boys despaired of by other teachers through their examinations. He was St. Patrick's greatest Prefect of Games; the triple championship years were his years of office.

Born at Mirusuvil he was close on 59 years of age. After finishing his studies at St. John's College, Jaffna, he joined the staff of St. Patrick's, qualified as a trained teacher and gave of his best to St. Patrick's thereafter.

To his sorrowing widow and children goes our sincerest sympathy. May his soul rest in peace.

The funeral on the 20th was one of the most impressive ever seen in Jaffna. The Lower, Middle and Upper Schools and the entire Staff took part, well over one thousand in all. The cortege was led by the Senior School Prefect, Mr. J. R. E. Paramsothy carrying the school flag draped in mourning. All along the route the Rosary and the Chaplet of the Sacred Heart were recited. The Rector presided from the Cathedral to the cemetery and at the cemetery for the final rites.

THE LATE JAMES H. VANNIASINGHAM, ESQ.

Attorney General, Seychelles Islands.



Photo "Times of Ceylon"
"JIM"

I HAVE been asked to write an article about the late Mr. James Homer Vanniasingham. In no idle spirit of boast must I claim to be competent to respond as we were very intimate friends, having studied together at the University and Law Colleges, practised at the Bar and worked as Public Servants in close proximity

to remember many happy hours spent in each other's company. To many, if not all, his memory recalls the numberless drawing-room entertainments at which he delighted his listeners with his rare art of mimicry. It would be true to say that Ceylon has not as yet produced another so gifted in that line as Jim. Whether he reproduced the peculiarities of his school professors, priests, law lecturers, judges or amateur singers, his art was stripped of malice, and it was often the subjects themselves that most delighted to be so entertained. We have read that in India too he had provided the highest in the land with much laughter and the journalistic references to the "Prince of Mimics" are still fresh in our minds. This accomplishment, although the most outstanding, was not his only one. He excelled as a conversationalist—in that respect he was not unlike his uncle who was a famous criminal lawyer in his day. His command of the English Language was something remarkable and his French intonation was flawless. Those who came to know him began to love him after five minutes of conversation with him. His almost inexhaustible fund of humour endeared him to all his associates, and nobody could possibly even think of him without conjuring up a picture of buoyant healthy fun. His presence was a perfect antidote to gloom. He was, in short, so full of life that it is hard to imagine that at one fell stroke all of it could have been taken away. His commendable ear for music and his attractive singing voice are known to those of us who moved very closely with him. These talents were overshadowed by his superior powers of mimicry. They were, nevertheless, of a high order. As a devout Catholic, he was of the very best. It is with admiration that we discerned in him that ability to steer quite clear of wounding another's religious feelings even in the ecstasy of his magic art. He was a great admirer and ardent supporter of the Rosarians in Atchuvely and I for one, am more than grateful to him for introducing to me that holy band of Catholic monks.

After being called to the Bar, nearly 20 years ago, he straightaway plunged into the line of criminal defence, which was

to each other. Thus to remember him is

undoubtedly his 'forte.' He made his presence felt in the Assize Courts and we often went there to hear his addresses to the Jury. The flow of words that marked his speeches is rarely heard today. It is but fitting to state here that it was well-known that in building up a practice he did not resort to anything that could be even suspected to be unprofessional. He expanded his professional activities purely on his own merits, and it is with a tinge of personal pride that I can point to him without reserve as one who never "Stooped to conquer." He soon built up quite a lucrative practice for a junior. It was in Jaffna when he appeared in Assize that he caught the ear of a Supreme Court Judge who complimented him on the conduct of his cases. As a result he was appointed Acting Crown Counsel, which appointment at that time was considered difficult to obtain. To the utter dismay of myself and a few other friends of his, he decided to become an Assistant Legal Draftsman. We were disappointed as we all felt that he was getting into a groove where his forensic ability was not being given a sporting chance to develop. Wiser counsel, however, prevailed and Jim became a member of a department the work of which he later admitted to me was getting more distasteful to him day by day. Had the then Legal Draftsman been alive today, he would have borne ample testimony to the fact that even there he began to show promise of good work, and I know for a certainty that he was held in the highest esteem by the head of his department and his colleagues. He was selected to undertake the revision of the Legislative Enactments, to which he devoted some years of his life with assiduity. The Legal Secretary took notice of his work and offered him the post of Legal Adviser to Seychelles whither he proceeded at very short notice during the last war. He was also Crown Prosecutor and

very soon displayed his prowess in that direction. It gladdened all our hearts to see that once again he was filling a role which he liked. He crowned his successes by acting for the Chief Justice of Seychelles. This news was received in Ceylon with sincere pride and acceptance by all.

When I met him in Colombo before he left for India to be with his family prior to proceeding on furlough, he disclosed to me his programme in life. It would be futile to set it down here. Neither he nor I knew then that this was to remain but a programme. It was his wish to live in Jaffna in retirement as a "simple farmer," to use his own words. His wish is entirely in keeping with the man. For if he was anything, he was simple in his ways. He was one of those rare personalities who could move with kings and not lose the common touch. I knew him to be a very good husband and kind father. He had often told me about his wife and children. He used to refer to his home as his club. We feel very sorry indeed that he could not have been spared to continue doing for them all that he meant to do. But there is solace in the thought that in their minds and ours he has left behind a very dear memory of a great gentleman, who strove to do his best for everybody he knew. I do not know if he had a single enemy. I cannot think he could have had.

In closing this humble tribute to my mind there comes a beautiful verse of a hymn I used to sing:

We'll know why clouds instead of sun
Were over many a cherished plan
Why song had ceased when scarce begun
Sometime, sometime we'll understand.

CLARENCE DE SILVA

எனது மடு யாத்திரை

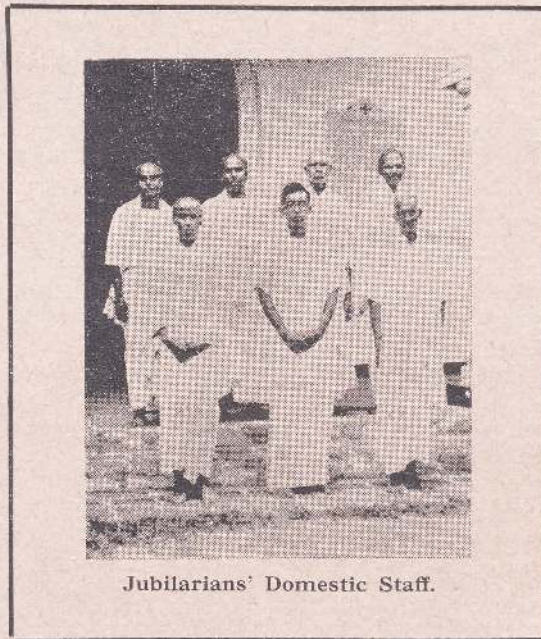
ஸ்ரீ லங்காவின் பலபுண்ணிய கேடத்திரங்களுள் ஒவ்வொரு மதத்தினரும் ஒவ்வொரு இடத்தைப் பரிசுத்த ஸ்தலமாகவும், ஒவ்வோர் கோவிலைத் தேவகடாட்சம் சுரக்கும் திருப்பதியாகவும் கொண்டுவர். வருஷா வருஷம் அவ்வவ்விடங்களுக்குத் திருயாத்திரை செய்து ஈஸ்வர அருள் பெற்று மகிழ்வர். சாதி, மத வேற்றுமையற்றுச் சகலரும் சென்று தரிசனை செய்யும் பதியும் ஒன்றுண்டு. அதுதான் கானகம் நடுவே கோயில் கொண்டெழுந்த ருளியிருந்து கன்னி மரியம்மாள் கடாட்சம் புரியும் மருதமடு வாகும்.

கங்கை, அமேசன் போன்ற பெருநதிகள் சிறு ஊற்றுக்களினின்றே உற்பத்தியாகின்றன. நாற்பெரும் படையொடு மன்னர்க்கிருக்க நிழலைக் கொடுக்கும் ஆலமரம் கடுகிலும் கயல் சினையினும் நுண்ணிய விதையினின்றே ஓங்கி வளர்ந்து இந்நிழலை உதவுகின்றது.

அதுபோலவே மடுப்பதியும் ஆதியில் களிமண்ணால் கட்டப்பட்டுக் கறையான் குடிபுகுந்த சிறு கோவிலாயிருந்து தற்பொழுது அகில இலங்கையையும் தற்காக்கும் திருப்பதியாகமிளிகின்றது.

திமையினின்றும் நன்மை வருவிக்கக் கூடிய சர்வேஸ்பரன் கத்தோலிக்கரையும் கத்தோலிக்கத்தையுமே கருவறுக்கக் கங்கணங்கட்டியெழுந்த ஒல்லாந்தப் பதிதரிடமிருந்து மருத மடுவில் நாம் பூசுக்கும் அற்புத சுருபத்தை அற்புதவிதமாகக் காப்பாற்றியருளினார்.

அச்சுருபமே ஆதியாய்த் தோன்றிய மட்கோவிலில் ஆராதிக்கப்பெற்று இப்பொழுது விளங்கும் அலங்காரக் கோவிலின் நடுநாயகமாகவும், லட்சக்கணக்கான யாத்திரிகர்களின் பூசுதப்பொருளாகவும் விளங்குகின்றது. இப்பதியை அமலோற்பவ பரித்தியாகிகள் சபைக் குருமாரகையேற்றுப் பரிபாலித்துவந்த முதலாம் நூற்றாண்டு இவ்வருடத்தடன் பூர்த்தியாயிற்று.



Jubilarian's Domestic Staff.

ஆகவே இவ்வரும் அப்பதியின் விசேஷத்திருநாளாகிய ஆடிமகோற்சவம் அதிபுன்னத மேரையில் கொண்டாடப்பெற்றது. திருநாளுக்கு எட்டுப் பத்து நாட்களின் முன்னர் மாதாபக்தர்கள் பத்து நூற்றுக்கணக்காகச் சொரியத் தொடங்கினர். கால் நடையிலும், கட்டைவண்டிகளிலும் வந்த பக்தர் கூட்டம் இரண்டொரு வாரங்கட்கு முன்னதாகவே மாமரியை வாழ்த்தும் ஒலியோடு நாணுதிசைகளிலுமிருந்து புறப்பட்டு மடுக்கோவிலைச்

சேர்ந்தன. கடைசி நாட்களில் சாதாரண புகைவண்டிகளிலும், விசேஷ வண்டிகளிலும் எள்ளிட இடமின்றி மாதாவின் மக்கள் மணவுருக்கத்தோடு பிரயாணக் கஷ்டங்களைப் பொருட்படுத்தாது வந்திறங்கினர். 'கார்'களில் வந்தோர் தொகையைக் கணக்கிட இயலாது. கோவிலைச் சுற்றி எங்கு யார்த்தாலும் 'கார்கள்' விதவிதமாதிரியான கார்களின் தேக்கம் ஓர் மோட்டார் காட்சியை ஒத்திருந்தது.

அமலோற்பவ பரித்தியாகிகள் சபைக் குரு

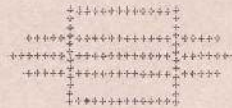
மார் இத்திவ்வியஸ்தல முகாமையைக் கையேற்று ஒரு நூற்றாண்டானது மாத்திரமன்றி மடுப்பதித் திருச்சுருபத்துக்கு பரிசுத்ததிருச்சபையின் ஆசார முறைப்படி மகுடதாரணம் செய்த இருபத்தைந்தாம் வருடக் கொண்டாட்டமும், தற்பொழுது யாழ்ப்பாணத் திருச்சபையை ஆண்டு நடத்தும் செயமாலை மேற்றிராணியாராகும் மகா மேன்மை தங்கிய கியோமார் ஆண்டவர் அவர்களின் மேற்றிராணித்துவ வெள்ளியூபிலியும் சேர்ந்து இவ்வருட விழாவை மும்மடங்கு காத்திரங்கொண்டதாக்கிவிட்டன. பக்தர்களின் ஆன்ம காரியங்களைக் கவனிக்க யாழ்ப்பாண முதல் மேற்றிராணியார், துணை மேற்றிராணியார், கொழும்பு அதிமேற்றிராணியார் சலாபம், கண்டி, காலிப்பகுதிகளின் மேற்றிராணிமார்களும் எழுபத்தைந்துக்கு மேற்பட்ட குருப் பிரசாதிகளும் குழுமிருந்தனர்.

காட்டின் நடுவே கிடக்கும் கோவிலும், கோவிலைச்சுற்றி இரண்டு மூன்று மைல் உள்ளிட்ட சுற்றாலும் கனின்பெறு நகரமாக விளங்கிற்று. மின்சார வெளிச்சமானது இரவைப் பகலாக்கிற்று. கோவிலைச் சுற்றிவர யாத்திரிகர்களின் முகாம்கள் ஒவ்வொரு மரத்தின்கீழும் விளங்கிற்று. இலை, குழைகளால் அடைக்கப்பெற்ற 'வாடிகளும்' அவ்வாடிகளில் கேட்கும் செயமாலைக் கீதமும் அவ்வாடி

களை முனிவர்வாழ் பன்னகசாலைகளோவெனப் பிரமிக்கச்செய்தன. கோவிலும் அல்லும் பகலும் யாக்கோப்பின் ஏணிபோல அற்புதவரத்தியாம் அன்னை மரியைத் தரிசிக்க வருவாரினதும், தரிசித்துவிட்டுப் போவாரினதும் கூட்டத்தால் நிறைந்திருந்தது.

ஆடி மாதம் 2-ந் திகதியாகிய திருநாளன்று சனங்களின் தொகை 2 இலட்சத்துக்கு மேல் என்று அச்சமின்றிக் கூறலாம். அன்று காலை 2 மணி தொடக்கம் திவ்விய பூசைப்பலி சங்கிலிக் கோர்வைபோல் இடைவிடாது ஒப்புக் கொடுக்கப்பட்டது. திருநாட் பாடற்பூஜையும் ஆசீர்வாதமும் மகா மேன்மை தங்கிய யாழ்ப்பாண மேற்றிராணியாரால் நிறைவேற்றப்பட்டது. இவ்வருடமே முதல் முறையாக மடுப்பதியில் நடந்த தேவ ஆராதனை ஒலிபரப்பி மூலம் அகில உலகுக்கும் அறிவிக்கப்பட்டது.

இவ்வண்ணம் ஸ்ரீ லங்காவின் மங்காத்தீபம் என விளங்கும் கன்னிமரியம்மையின் பரிசுத்த பதியாகிய மடுப்பதி வருடா வருடம் வளர்பிறைபோல் வளர்ந்து உலகில் விசுவாசமே அருகிவரும் இக்காலத்தில் தேவ விசுவாசத்தைத் திடப்படுத்தி ஆண்டவரின் அருள்மாரியைச் சுரக்கச் செய்யும் அமுத சுரப்பிபோல் என் றென்றைக்கும் மிளிர்வதாக!



The Golden Age of Sinhalese Literature.

සිංහල සාහිත්‍යයේ සවණීමය යුගය.

උසලොස් වැනි ශත වර්ෂයෙහි රජ පැමිණි සවන පැරකුම්බා නරපතින්ගේ රජ්‍ය සමයෙහි දී සිංහල සාහිත්‍යයට නව ජීවනගන් ලැබිණි. ශී යුගයෙහි පටන් ශත වර්ෂ ගණනක් යන තුරුම සිංහල සාහිත්‍ය ග්‍රන්ථාවලියට පද්‍ය කාව්‍යයක් එකතු නොවූයේ, ගද්‍ය භාෂාව දියුණුවීමත්, උගතුන් සාදරයෙන් පිළිගැනීමත් නිසා ගද්‍ය කාව්‍ය රචනයට උගතුන් අතර උනන්දුවක් ඇති වීම නිසායයි සිතිය හැක. එහෙත් ගද්‍ය කාව්‍යයන්ගේ පිරිහීම ආරම්භවීමත් සමගම පද්‍ය කාව්‍ය රචනය උගතුන්ගේ සැලකිල්ලට භාජන විය. සිංහල පද්‍ය කාව්‍යය ඉතා දියුණු තත්වයකට පිවිසියේ සවන පැරකුම්බා රජුගේ රජ්‍ය කාලයේ දීය. උගතුන්ගෙන් ගහකි කාලයක්වූ මෙසමයෙහිදී රට පුරා පැතිර තුබුණු පිරිවෙන් වලින්, සාහිත්‍යයට ලැබුණු සේවය අල්ප නොවීය. කාරගල පද්මවර්ගී පරිවේණාධිපති රාජගුරු වනරහන හිමියෝ, පලාබත්ගල ශ්‍රී ධම්ම කීර්ති හිමියෝ, රසිගම්පුර සණාතනු පරිවේණාධිපති මහා ජෛත්‍රිය හිමියෝ, තොටගමුවේ විජයබා පරිවේණාධිපති ශ්‍රී රාහුල හිමියෝ, පැපිලියානේ සුනෙත්‍රා මහා

දේවි පරිවේණාධිපති ක්‍රිපිටක මංගල හිමියෝ වැන්නාවේ සමාජිකයෝ ආදීහු මෙකල විජුණු පබ්වරාන් අතර ප්‍රමුඛස්ථානයක් ගත්හ. මේ පබ්වරාන් අතුරෙන් තොටගමුවේ ශ්‍රී රාහුල සමාජිකයන්, එතුමන්ගේ එකල රජපවුලන් සමග තිබුණු කිවිටු සම්බන්ධතමි නිසාදෝ විශේෂ උසස් ස්ථානයක් ලෙසු ලැබීය.



More Jubilarians.

- S. Joseph : Laboratory Assistant.
- I. Pedropillai : Bursar's Secretary.
- D. James : M.M.C., Rector's Private Secretary.

පැරකුම්බා රාජේෂාදයෙහිදී සිංහල සංඥා කාව්‍යය වලියට උද්දීපනයක් ලැබිණි. දෙවියන් පිදීමත් යැදීමත් පැතිරයාම මේ කාලයෙහි සංඥා කාව්‍ය සුලනකීර්ම සදහා උගතුන් පෙළඹවූ කරුණක් වියයි හැගේ. හැම සංඥා කාරයාම නලකනන් තම රැඳුමෙන් දෙවියන් පිදී සැටි වැනි කළේය. සිංහල සාහිත්‍යයෙහි සංඥා කාව්‍ය සුලනවූ නමුත් නවතායෙන් කියවිය හැකි සංඥා කාව්‍ය එතරම් සුලන නොවීය. පැරකුම්බා සමයට අයත් හංස සංඥායන්, ශිරා සංඥායන්, සැලලිතිණි සංඥායන් මෙසේ නවතායෙන් කියවිය හැකි සංඥා කාව්‍යයෝ වෙති. සැලලිතිණි සංඥායන් තොටගමුවේ ශ්‍රී රාහුල හිමියන්ගේ කාර්යයකි. පද්‍ය එක්සිය අටෙකින් යුත් මේ කාව්‍යය රචනාකරන

ලද්දේ පරාක්‍රම බාහු රාජදුකිතාං ලෝකනාථා (උලකුඩය) දේවියට දරු සමපතක් දෙන මෙන් විශිෂ්ණ දේවියන්ට යාඤ්‍ය කරණු සදහාය තනන තනනා කළ ව්‍යාජ වණ්ණාවන්ගෙන් තොර මේ කාව්‍ය රචනයෙහිදී, රහල් හිමියන් විබිසන දෙවියන් සිහිකළේ යාපනයේ සිට කතරගම වදින්නට යන ගැමි ගැහැණියක මෙන් හසකින් හා ගෞරවයෙන් යුක්තවය.

ශිරා සන්දේශය ජයවර්ධන පුරයෙහි වාසයකළ නිර්නාමික උගතෙකුගේ කාව්‍යයක් යයි සැලකිය හැකිය. මේ කාව්‍යයෙහි දුකයා යවානිබෙන්නේ නාථ දේවියන් වෙතටය. පොටගමුවේ හිමියන්ගේ සීමය යෙකැයි පිළිගැනෙන ශිරා සන්දේශකාරයා තමාගේ ප්‍රතිපාශයක් මේ කාව්‍යයෙන් මොනවට හෙළිකරයි. හංස සන්දේශය, බුදුකුණ අලංකාරය කළ විද්‍යාම හිමියන් විසින් කරන ලද්දේ යන මතයක් පහළ විය. එහෙත් මෙය පිළිගත නොහැකිවුන පරිදි ඇතිවූ මතයෙද පසුව වැඩිවෙන්නට විය. කෙසේ හෝ හංස සන්දේශය අවුතුම මගක් ගෙන කළ කාව්‍යයකි. හංස සන්දේශයෙහි දුකයා යැවෙනුයේ කෙළින්ම දේවි කෙනෙකු වෙතට නොව වනරඟන සහරජ හිමියන් වෙතටය. අතින් සන්දේශ කාරයන් මෙන් දේවියන්ගේ තෙජ බලපරාක්‍රමය වණ්ණා කිරීමට හංස සන්දේශ කතෘ නොවෙතෙසෙයි. මෙයින් හෙළිවන්නේ, හංස සන්දේශ කාරයා මෙකල නුගතුන් අතර මෙන්ම උගතුන් අතරද පැතිර තුබුණු දේව පූජා නොඉවසු වකු බවයි. පරව් හන්දේශය හා කෝකිල සන්දේශයද මේ කාලයට අයත් සන්දේශ කාව්‍යයෝ වෙති.

පැරකුම්බා සමයෙහි සන්දේශ කාව්‍ය තරම් මහාකාව්‍ය එතරම් සුලභ නොවීය. රාජුල හිමියන්ගේ කාව්‍ය ශෛර්යයත්, වෑත්තෑවේ හිමියන්ගේ ඉත්තිලයත් මේ කාලයට අයත් උසස් කාව්‍යයන් යයි සැලකිය හැකිය. සත්තුහතන ජාතකය වස්තුව කොට ගෙන පැබැදුණු සර් පසළොසකින් යුත් කාව්‍ය ශෛර්ය බොහෝ විචාරකයන්

විසින් මහා කාව්‍යයක් මෙන්- සිංහල කවි කලාවේ මුදුන් මල්කඩක් මෙන්- සැලකෙන කාව්‍යශෛර්ය තමාගේ කවි කමට වඩා උගත්කම දැක්වීම සදහා කළ කාව්‍යයකැයි ඇතැම් අය සිතති. කෙසේ හෝ රහල් හිමියන්ගේ කවිවිමයට දෙස් කියන රමණීය පැබැදුම් කාව්‍යශෛර්යෙහි දුලබ නොවේ. 'සත්‍රිය වපලය' යන බමුණු මතයට රහල් හිමියෝ කදිම පහරක් ගසයි. කාව්‍යශෛර රචනයෙහිදී රහල් හිමියෝ සත්‍රියගේ රූ සපුව මෙන්ම ශුණ සපුවද කදිම ලෙස විදහා පායි. රහල් හිමියන් සත්‍රිය සිහිකළේ; උසස් විත්‍රයෙකු, වරක් තමා දුටු සීගිරි විත්‍රයක් සිහිකරන්නාක් මෙනි. ඇතැම් කවින් මෙන් ලජ්ජාවකින් හෝ කාමුක කමකින් යුක්තව රහල් හිමියෝ සත්‍රිය දෙස නො බැලූහ.

සිංහල පද්‍ය සාහිත්‍ය වංශයට වූඩා මාණිකාසක් බදු ඉත්තිල කාව්‍ය රචනා කරන ලද්දේ වෑත්තෑවේ හිමියන් විසිනි. පද්‍ය පන්සිය එකොළොසකින් යුත් ඉත්තිලය පැබැදුණු ඉත්තිල ජාතකය වස්තුව කොට ගෙන, ඉත්තිල කාව්‍යය අතින් බොහෝ සිංහල කාව්‍යයන් මෙන් තනන තනනා කළ නුන්ටයෙක් නොවේ. දවස් ගණන් සිත මින් දහඩිය දමාගෙන, මොලයට දුක් දෙමින් කළ එකම පද්‍යයක්වත් ඉත්තිල යෙහි දක්නා නොලැබේ. ඉත්තිලයෙහි දක්නා ලැබෙන්නේ නියම ප්‍රතිපාශයක් ඇති නිභතමාති කවියෙකුගේ රසවත් පැබැදුමය. අතින් සිංහල කාව්‍යයන්හි දක්නා ලැබෙන ව්‍යාජ වණ්ණාවන් ඉත්තිල යට ඇතුල් නොවූයේ වෑත්තෑවේ හිමියන් ගේ නියම කවිකිය නිසාය. ඉත්තිලයෙහි දක්නා ලැබෙන්නේ පමණ ඉක්මවා නොහිය රසවත් වණ්ණාවෝය. එහි එන රාජ වණ්ණා, තගර වණ්ණා, සැණකෙළි වණ්ණා ආදිය මෙයට දෙස් දෙයි. වෑත්තෑ වේ හිමියන් වණ්ණාවන් පැබැදුණේ අවසර වටද, වස්තුවටද උචිත ලෙසය. අහසින් බැස රහ ගත් සුරකන් වැනුම වෑත්තෑවේ හිමියන්ගේ මේ ශුණය විදහාපාන කෑට පෙනයි.

මේ කාව්‍යයන් හැර පංචකා ප්‍රදීපය, බ්‍රහ්මසාදිතිය, කුචේඤී අස්ත, රජ රත්නාකරය, බුදුගුණ අලංකාරය, රුවන් මල, ලෝවැඩ සගරාව ආදී ග්‍රන්ථයෝද මේ කාලයට අයත් වෙති. අතී ශතවර්ෂීය කින් යුක්ත පැරකුම්බා රජ්‍යකාලය සිංහල සාහිත්‍යයෙහි උද්දීඪතමත් සමය විය. මෙකල කෙරුනු හැම කාව්‍යයකින්ම පැර-

කුම්බා රජතුමන් කෙරෙහි මහජනයා තුළ තුබුණු ඇල්ම කදිම ලෙස හෙළිවෙයි. මෙකල රටේ පවතුන සාමය සහයස ඉසුරුද සිංහල සාහිත්‍යයේ උන්නතියට ඉවහල්වියයි සිතිය හැක.

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NOVEMBER, 1949



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