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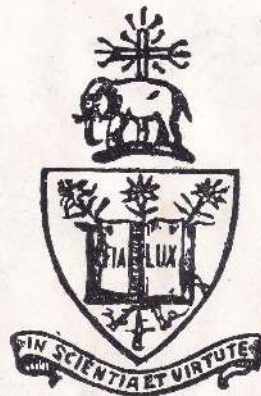


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# BLUE and WHITE



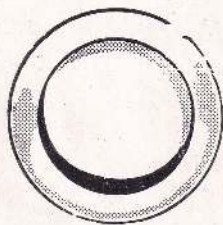
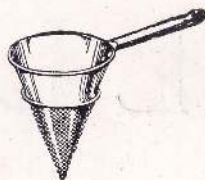
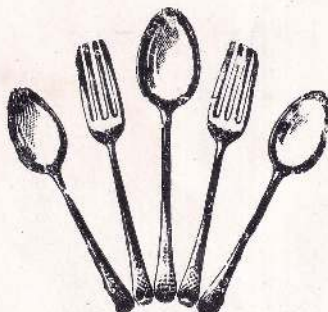
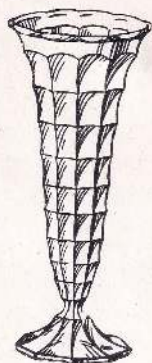
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(1896—1946)

**St. Joseph's College Magazine**

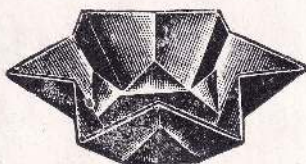
**Nos. 40-42, March, 1946**



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for everything  
in kitchen and  
table ware



# Wittes

STORES

1ST CROSS STREET

COLOMBO





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*Photo and Block by John & Co.*

THE MOST REV. DR. THOMAS COORAY, O.M.I.,  
COADJUTOR ARCHBISHOP OF COLOMBO.





## Blue and White

No. 40 42

MARCH, 1946.

### Priest and Pontiff—Mgr. Cooray As I Knew Him

By J. M. LANZA

**U**OSEPHIANS past and present have good reason to rejoice: It is not every college that has the blessed good fortune of seeing two of its alumni raised to the sacred dignity of the purple—and that within the same decade!

I have been asked (or more correctly *commanded*) to write this article for the simple reason—though, I believe, not a sufficient one—that Mgr. Cooray and I were classmates. Our early years fell in places that were pleasant and times that were stirring: together we began our studies in the fateful year 1914, in the shady precincts, and under the kindly protection of St. Aloysius. The Seminary was then in Slave Island, in the premises now occupied by Brown & Co.'s Slave Island show rooms I think. Behind our house, a little to the east, lay the Empire Theatre; then known as the Public Hall. I still remember some of the melodies, mellowed by the distance, that would float on the warm summer nights, into our dormitory and mingle very pleasantly with our dreams.

Another reason alleged is that we both hail from "Little Rome," as Negombians

love to hear their small township called. The future Bishop lived about half-a-mile to the east of my "place", at Periyamulla, which till now has been wrapped in the same sort of obscurity that made some big-wigs of Jerusalem turn up their superior Jewish noses as they asked: "What good can come out of Nazareth?" Nobody in Ceylon is now going to repeat the question, putting Periyamulla in the place of Nazareth, for hitherto there not come forth out of the little hamlet, the captain that shall rule his people?

In reading the articles that appeared in the Press when the good tidings of Mgr. Cooray's election were first known, one cannot help noticing that some of the epithets describing the Bishop-elect are repeated over and over; *humble* is one of them. I think that is very correct. Genuine Christian humility came very naturally to his family. He has inherited it from his parents who were also an immensely hospitable pair. During the school holidays which were spent in Negombo, I was a frequent visitor at his home. They were indeed not rich in worldly goods but what hearts they had! Thomas's—that was the name he was called by—father was old and ailing and so his mother, who must have been very



near fifty then, did the entertaining. What a kindly soul she was! I have not forgotten yet the graciousness of her hospitality and all the delicacies and tit-bits she made, with her own capable hands, for our delight.

A little stream, some 8 to 10 feet wide ran behind the house. Thomas was an enthusiastic angler. He would spend hours there waiting for a bite. I am by no means partial to angling, and found the waiting a weary business. Not so Thomas, whose patience was equal to all the thousand wiles and vagaries of big fish and little. Yes, Thomas should make a good fisher of men!

\* \* \*

Back in school he would work at his books as if such things as fish and rods never existed. It is my opinion that brilliance is a quality with which Bishops can well dispense. The genius with more than five per cent. inspiration is proverbially a difficult man to get along with. A modern Bishop *must* know how to get along with all sorts and conditions of men. Thomas was a prodigious worker and a persevering one and I think all the prizes and degrees and honours that he has "annexed", as the papers call it, are a tribute to his capacity for work. My only fear for him is that as a Bishop he he will over-do it: and he was never particularly robust. Good old Father Guillaume, a saintly priest if ever there was one was then Director of St. Aloysius'. He was very fond of Thomas and was certain that he would climb high some day. But I do not think that even he dreamed that his spiritual son would ascend the great heights of an Archiepiscopal throne. Then as now, Thomas was thin as a stick and Fr. Guillaume would make playful banter about Thomas' rather prominent shoulder blades and pretend that they were slowly evolving into wings in the orthodox Darwinian manner!

Young Thomas was as keen on the playing field. His speciality in cricket was a vicious leg-break which was nick-

named "pottani" break because of the mysteriously involved manner in which it was produced. All Saturday cricket matches were hotly contested, and prodigies of valour or resistance were performed on both sides. I still remember one of them. The match was *Chilaw vs. The Rest*. Things were going badly for The Rest. Then they rallied as their best bowler began to function. At this critical point one of the Chilaw eleven named Edmund, who meanwhile had been warming up, rushed half-way up the pitch and made a terrific lunge at the leather. Away it sailed high over the luckless bowler's head, across the No Man's Land that lay between the goal-post and the boundary wall above the road, and right into the Beira! It was a titanic and truly episcopal shot that made history! They still talk of it beyond the Maha Oya.

\* \* \*

The true nature of a man easily shows forth in the way he administers a rebuke. There are superiors who have the happy knack of saying unpleasant things pleasantly. Young Cooray seemed to have this art by a kind of instinct. He had all the gentle armoury of the Elizabethan *Booke of Etiquette* edited by Master Touchstone. There was the Quip Modest, and the Retort Courteous; but none of the Reproof Valiant. As far as my own experience went—and I must confess that not seldom did I lay myself open to his reproof—it was invariably the Reproof Mild that turneth away wrath. There is a song that Irishmen sing with gusto: "St. Patrick was a Gentleman". The combination of saint and gentleman is one that is irresistible even if the saint is still in embryo only and the gentleman is in his earlier teens.

\* \* \*

I shall not speak of the next ten years during which the better man of us waxed strong and full of grace before God and his fellow Seminarists while I sojourned in the wilderness; between 1922 and 1932, I lost touch with him. In this



period which is adequately covered by the newspaper accounts that have appeared, with the contents of which all Josephians must be now acquainted, Thomas had obtained his many Degrees in Rome, been ordained, and had come back to St. Joseph's as a member of the Staff. I joined him in 1933. We did not see much of him as he left early each evening to the Catholic Hostel of which he was then Warden, and arrived next morning just in time for class with his specimens (botanical) wallet slung over his shoulder: swift-moving cheerful and earnest, going about doing good.

He was then appointed to the responsible office of Superior of the Oblate Scholasticate, the youngest who ever held it, I believe.

\* \* \*

Some weeks ago I saw him again at the Scholasticate, three days after his elevation: the same simple soul he always was, the same hearty hand-grip, the same smile of welcome. I hope he will always retain these three things.

\* \* \*

Somewhere in the fourth century the Saint of the Golden Tongue, John Chrysostom wrote a little work: *De Sacerdotio*; it was intended to be a guide-book for Bishops-elect. Mgr. Cooray, I am sure, is familiar with it as well as with St. Gregory the Great's *Cura Pastoralis*. It would be gross impertinence on my part if I should try to advise His Lordship how to run the Archdiocese! nevertheless Mgr. Cooray would not mind if I did paint my Ideal Bishop, somewhat on the lines of Wordsworth's "Happy Warrior."

"Who is the happy Warrior, who is  
HE,

That every man in arms should wish  
to be?"

\* \* \*

There have been all sorts of Bishops in the Church. The earliest were the Martyr Bishops like Ignatius of Antioch. There have been also in other times hunting-and-fighting bishops; literary

bishops like Bossuet, political bishops like Talleyrand, ambitious prelates like Wolsey and Richelieu; there have been—and there still are—building bishops, debt-paying bishops and even convert-making bishops: all these have their uses and serve their purpose in the scheme of things, but the only bishop that matters, that makes a difference to the Mystical Body of Christ which is the Church is of course the *Christ-like Bishop*.

If every Christian, especially every Priest is expected to be an *alter Christus*; another Christ, how much more is it binding on a successor of the Apostles to be one? On him is conferred the plenitude of sacerdotal power and grace and consequently he should be the most Christlike of all. Now, when the white radiance of Christ is broken up into the many-coloured virtues of Christian men, there is one of those virtues that seems to be unmistakably the primary colour of them all: the warm, rose-red virtue of charity: and the true sign of charity is surely generosity. It seems to us that generosity is by "appropriation" the virtue of the Ideal Bishop. He will be generous to all, but most so to his Priests with whom he is in touch. My Bishop is also especially generous to the poor of his diocese which will abound in institutions of charity. Being the shepherd of the shepherds of souls, the Bishop will preach eloquently enough by his example, in this as in other matters.

My Ideal Bishop, being also a very modern bishop will have his own practical answer to the social question, seeing that is no more than his duty as a successor of the Apostles, and as an accredited and loyal representative of Leo XIII. and of Pius XI. and Pius XII. The pressing problems of a sound Catholic education; a well-trained clergy, an enlightened laity who are to be made more and more conscious of the obligations of their Apostolate as Baptised Christians and live members of the Mystical Body of Christ; good literature and decent films; the needs of those "Other Sheep" outside the Fold—



all these will engage the earnest and prayerful attention of my Ideal—and the cynic will add “and Utopian”—Bishop. When all is said and done our race cannot go forward without ideals of some kind. True, we cannot always realize them completely; but then as Browning rightly says:

*“A man’s reach should exceed his grasp :  
Or, what’s a Heaven for ?”*

\* \* \*

And now, what shall we Josephians wish my Lord Bishop? None other than the good old Catholic wish: “Dominus Vobiscum”. May Our Blessed Lord be ever with you!

My readers are no doubt familiar with Francis Thomson’s *Hound of Heaven*. The hound is no other than Christ pursuing the sinner, not in vengeance but in love and mercy:

*“With unhurrying chase,  
And unperturbed pace,  
Delebrate speed, majestic instancey :”*

There will be occasions when the chase will be a weary business indeed; there

will come “perturbations” of all sorts from loving friends as from sworn foes; his best intentions will be misjudged and his most carefully planned actions will be criticised and condemned. But what matters all this? If he hunts in the sweet company of the Questing Christ for souls, all will be well. “Of all those who love the seeking Christ a bishop ought be the chief”, says a wise modern bishop. LOVE, as ever, remains the Great Commandment for bishops as well as for other people. So despite a well-known saying, may Our Bishop run with the little hares and hunt with the Hound of Heaven.

**Good hunting My Lord Bishop!**

And now, gentlemen, let us give our Bishop a rousing god-speed in the words of the Sweet Singer of Israel:

*“Thou hast loved justice :  
therefore hath  
God  
anointed thee with oil of gladness  
above thy fellows..  
Gird thy sword upon thy thigh  
O mighty One...  
Proceed prosperously and reign !”*



# Proem

SAINT JOSEPH,

patron of the Universal Church,  
prince of the Patriarchs, *columen mundi*,  
mortal man who was the preceptor of God,  
in your name, just five decades of years ago,  
we raised this living monument to your glory.

NOT THAT our small token could ever  
add thereto,

but that we had need of a model for the moulding  
of the youth of the sons of this Island's men ;  
and who could we choose but you,  
mould of the Boyhood and Youth  
of the Son of God  
and of the Son of Man,  
of the Boy Jesus  
and of the Young Christ,  
the First of the School of Joseph,  
learning the Way of the Life of Earth,  
conning the Sacred Classics and Scriptures  
reading in the Law and the Prophets,  
fathoming the Science of the Saints  
of the first five thousand years from Genesis to the Machabees,  
probing the Virtue of the Men of God of the People of God,  
albeit this Young Learner Christ,  
this First Josephian of all,  
was Himself the Word,  
which was in the beginning,  
and was Himself likewise the Source  
of all the good words  
of all the good books  
of all the ages.

AND NOW, through this same medium,  
and following the same Josephian ideal,  
in the wake of the same Star,  
at the voice of the same Angel,  
despite the imperfections of our merely human endeavour,  
*in Scientia et Virtute*, our mnemonic and motto,  
under your aegis and protection, Saint Joseph,  
model of the world's workers,  
master of the world's apprentices in the craft and carpentry of Life,  
pattern of the fulfilment of Everyman's vocation,  
we also have achieved and fulfilled  
our labour of the day,  
these five full decades of years.

AND YOUR lilies of the valley have bloomed among us  
again and again, with the times and the seasons,  
and all our pupillage and tutelage,  
the generations, that is, of our youth  
versed in the Art of Life of the Just Man  
have flourished like the palm-tree,  
and have multiplied like the cedar of Lebanon,  
planted in the house of the Lord,  
and in the courts of the house of our God.

FOR THE WHICH benefaction and benediction,  
of these same golden jubilee of the years,  
verily, it is good,  
in this very place and under this rounded arch of the years  
to confess to the Lord and sing our psalm  
*Nomini Tuo, Altissime.*



PRAY, SAINT JOSEPH,

accept in sign of our thankfulness  
these fifty finished beads, as it were,  
of our Lady's Most Blessed Rosary  
told by the successions of our learners,  
and woven and wound up  
with their own proper Fifth of the Joyful Mysteries :

*the finding of the Boy Jesus  
in the Temple amid the doctors,  
hearing them and asking them questions ;  
and all that heard him were astonished  
at his wisdom and his answers.*

SAINT JOSEPH, lead our learners  
furthermore and evermore  
to this His wisdom, so they may con His answers,  
knowing there is no question nor any problem  
but He is the Answer  
and He is the Key ;  
and He is the only answer  
and He alone is the Key,  
*in Scientia et Virtute.*

SO MAY it please you, Saint Joseph,  
so let it be,  
*ad multos annos, amen.*

J. P. DE FONSEKA.







# ITE AD JOSEPH

BY T. L. MINOR

*Go with your hearts in your hands  
Fear not the loss of them!  
Fear but the dross of them!  
Go to the shrine where he stands!  
He will take hold of them!  
He will make gold of them!  
Ite ad Joseph!*

*Kneel at his feet when you wake;  
Just for a moment stay,  
Just for a moment pray;  
Short though the prayer you make,  
Bright is the day begun!  
Light is the way you run!  
Ite ad Joseph!*

*And when night cometh on,  
Bend at the shrine again,  
Let your love shine again,  
When the day's work is done,  
Leave it there at his feet;  
He'll keep it pure and sweet!  
Ite ad Joseph!*



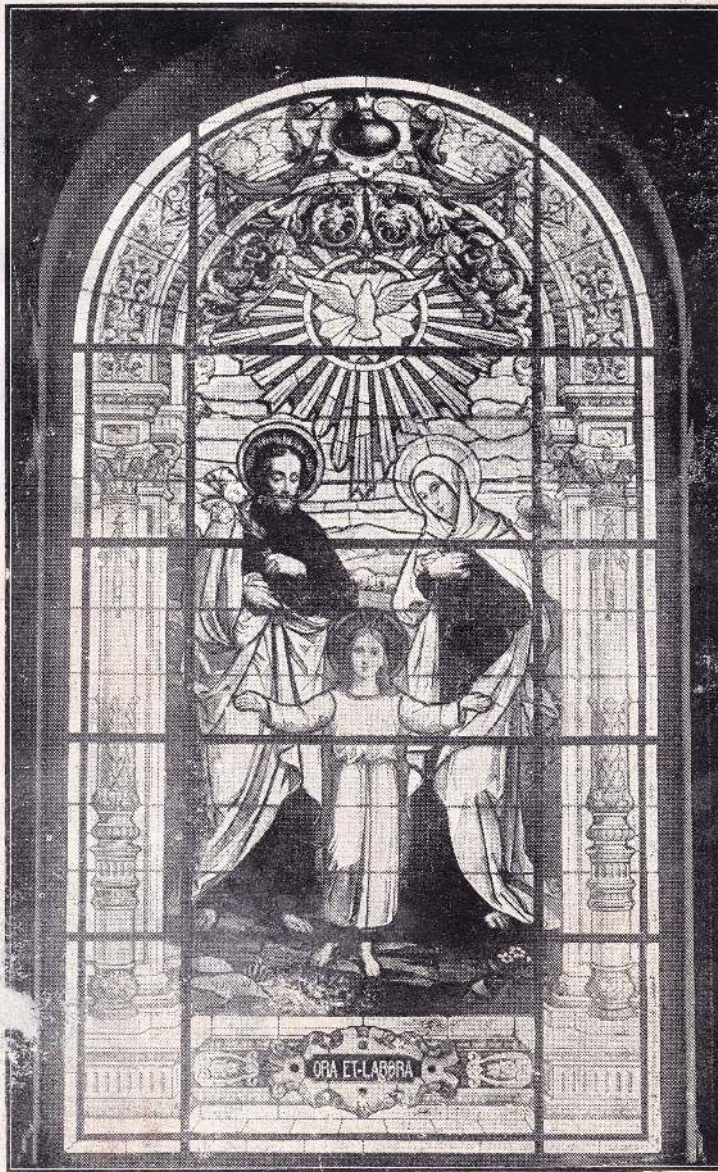


The Chapel—Centre of the College.



The Marble Altar—Gift of Staff & Boys 1928—31.



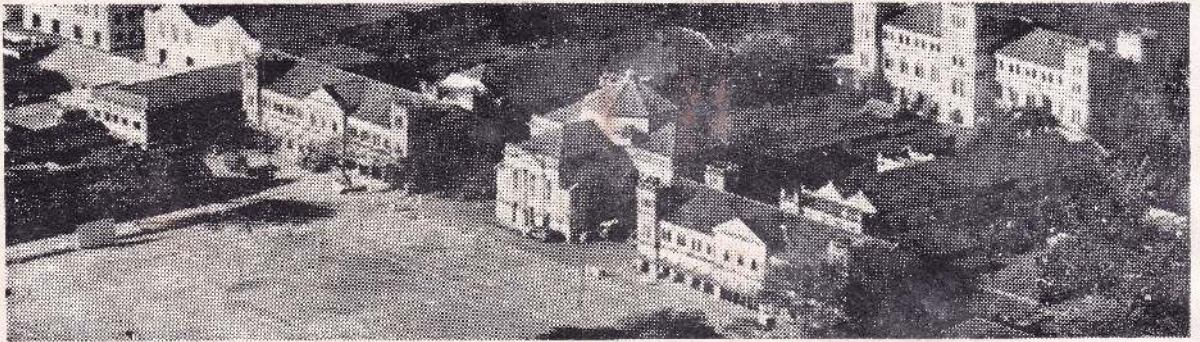


Central Stained Glass.





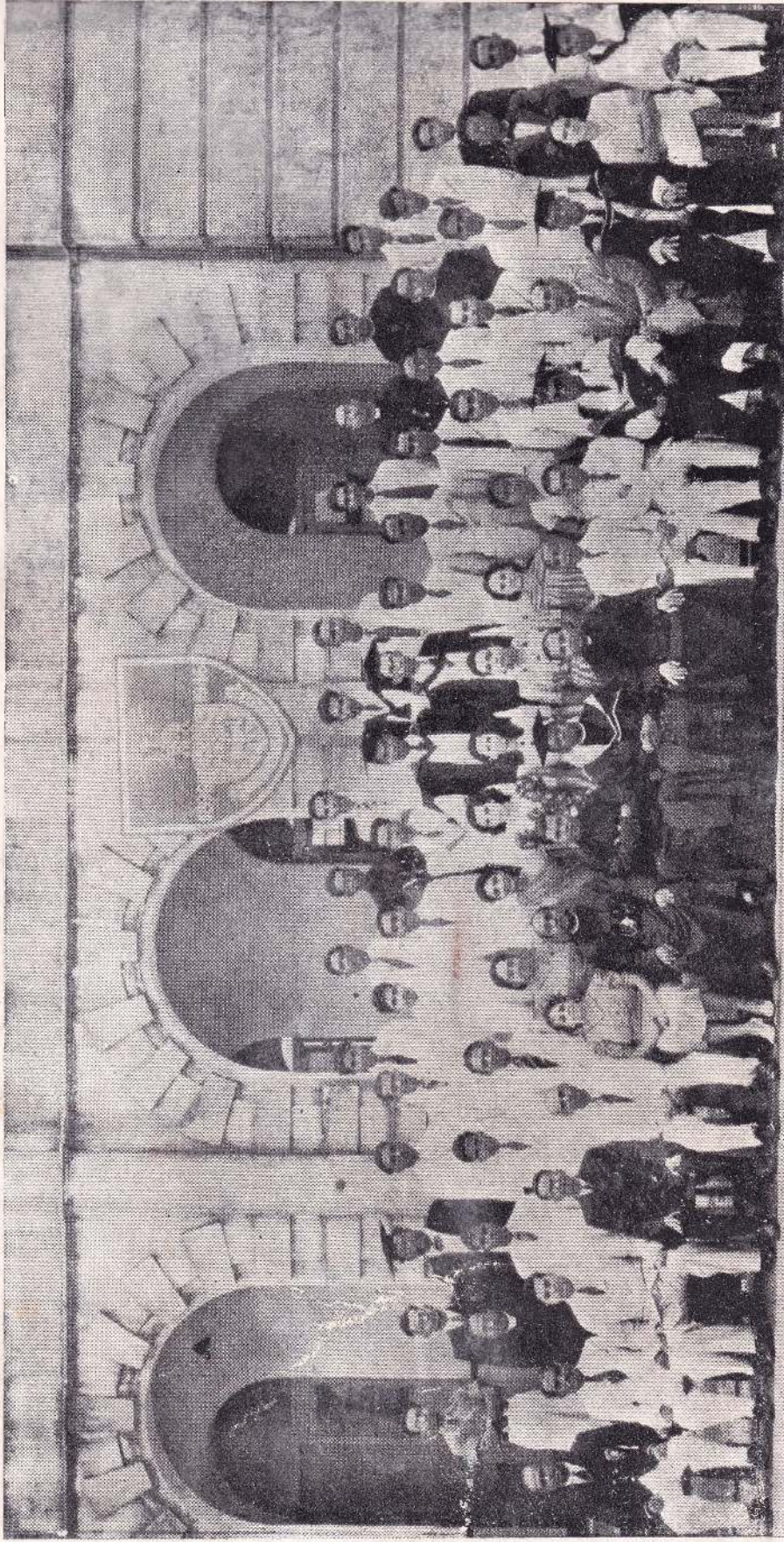
Old—The Lake House, our old Victorian Bungalow, now no more.



And new—Aerial view of the College.

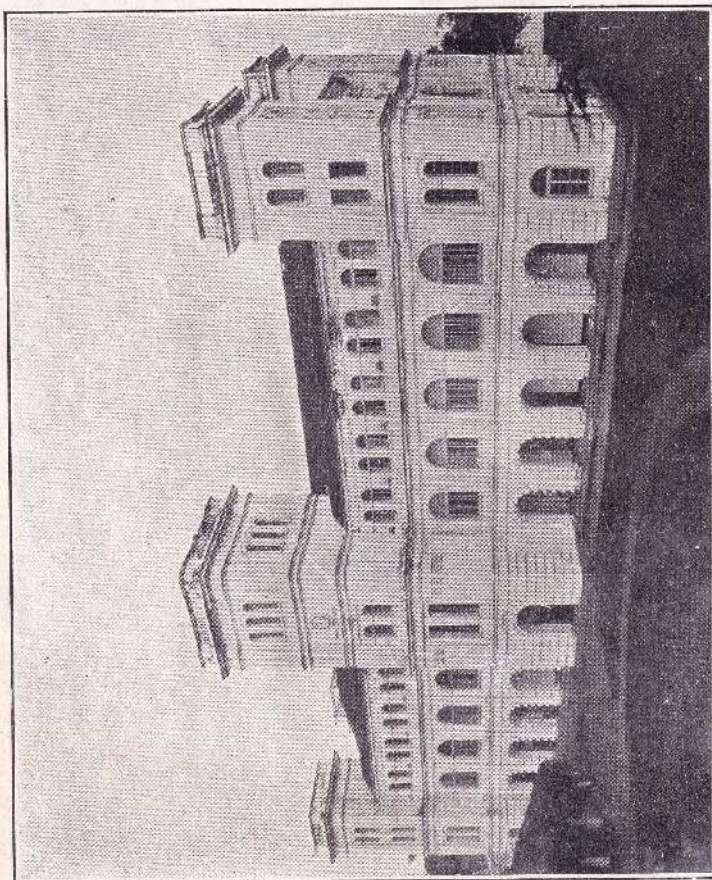


# STAFF OF COLLEGE & SCHOOL, 1946.



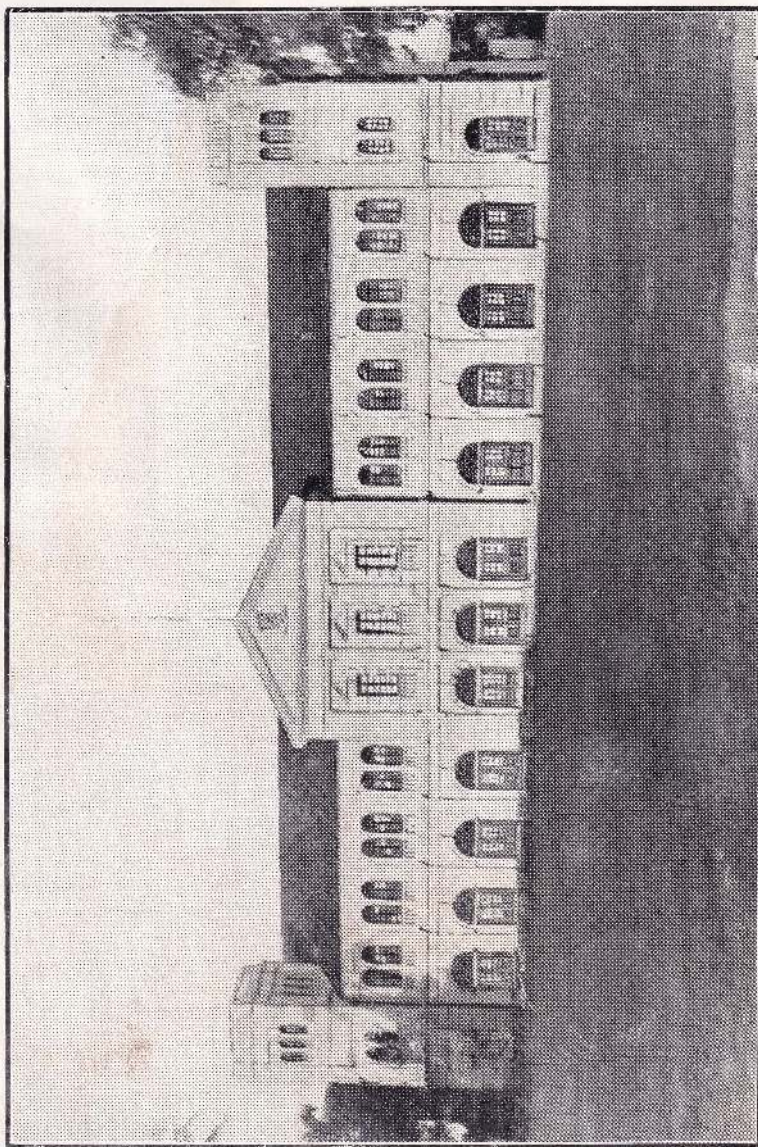
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*2nd Row.*—Messrs. H. K. Nelson ; J. Peter Perera ; J. A. Charles ; V. Muthucumarasamy ; D. J. B. Talayarathne ; S. H. Perera ; J. W. de Silva ; H. J. D. Victor ; J. Aseervathan ; Cecil Graham ; E. H. Jayasekera ; A. Rutnam ; L. Aiyer ; John Rodrigo ; Fr. Lafranc Fernando ; Messrs. S. Nagalingam ; P. Cooray.  
*3rd Row.*—Fr. Justin Perera ; Messrs. Kanmanirajah ; P. Namasiwayam ; Hector Silva ; Mesdames L. Livora ; E. Ellawala ; B. La Harpe ; Mrs. R. D. C. Wendt ; Miss C. Moreira ; Miss I. Dabera ; Mrs. Stephen ; Messrs. M. de Kauwe ; S. Muttucumaru ; Percy Dias ; Augustine Fernando ; Richard Perera.  
*Seated.*—Messrs. L. J. Ariyanayagam ; D. A. Jayamanne ; P. de Rosayro ; A. Maria Dason ; G. H. Pavay ; Mrs. F. J. Stave ; Fr. A. Dharmaratne, O.M.I. ; Fr. K. D. A. Nanayakkara, O.M.I. ; Very Rev. Fr. Peter A. Pillai, O.M.I. (Rector) ; Fr. B. J. C. Pinto ; Messrs. A. W. Weerasekera ; George Perera ; J. P. de Fonseka ; Cyril P. Muller ; Eric Mendis ; Miss T. C. de laHarpe ; Mr. Bennet Cruz.





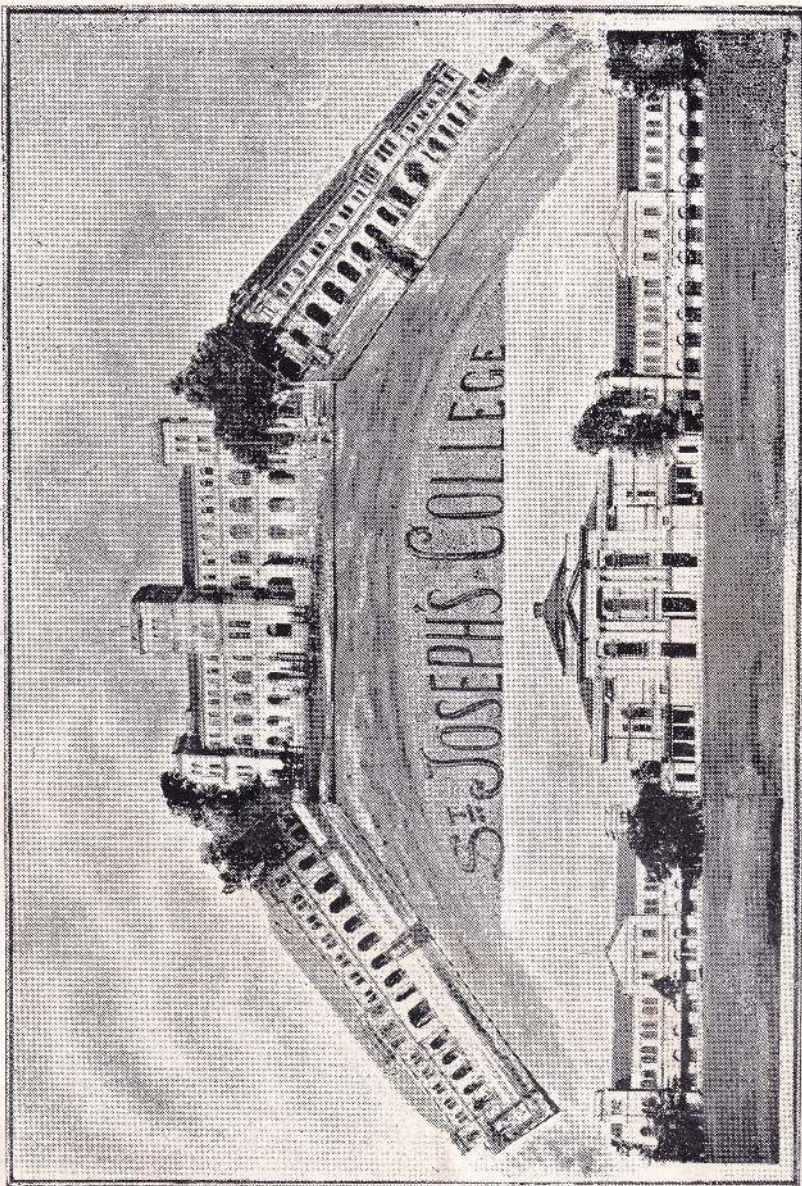
The Main Building





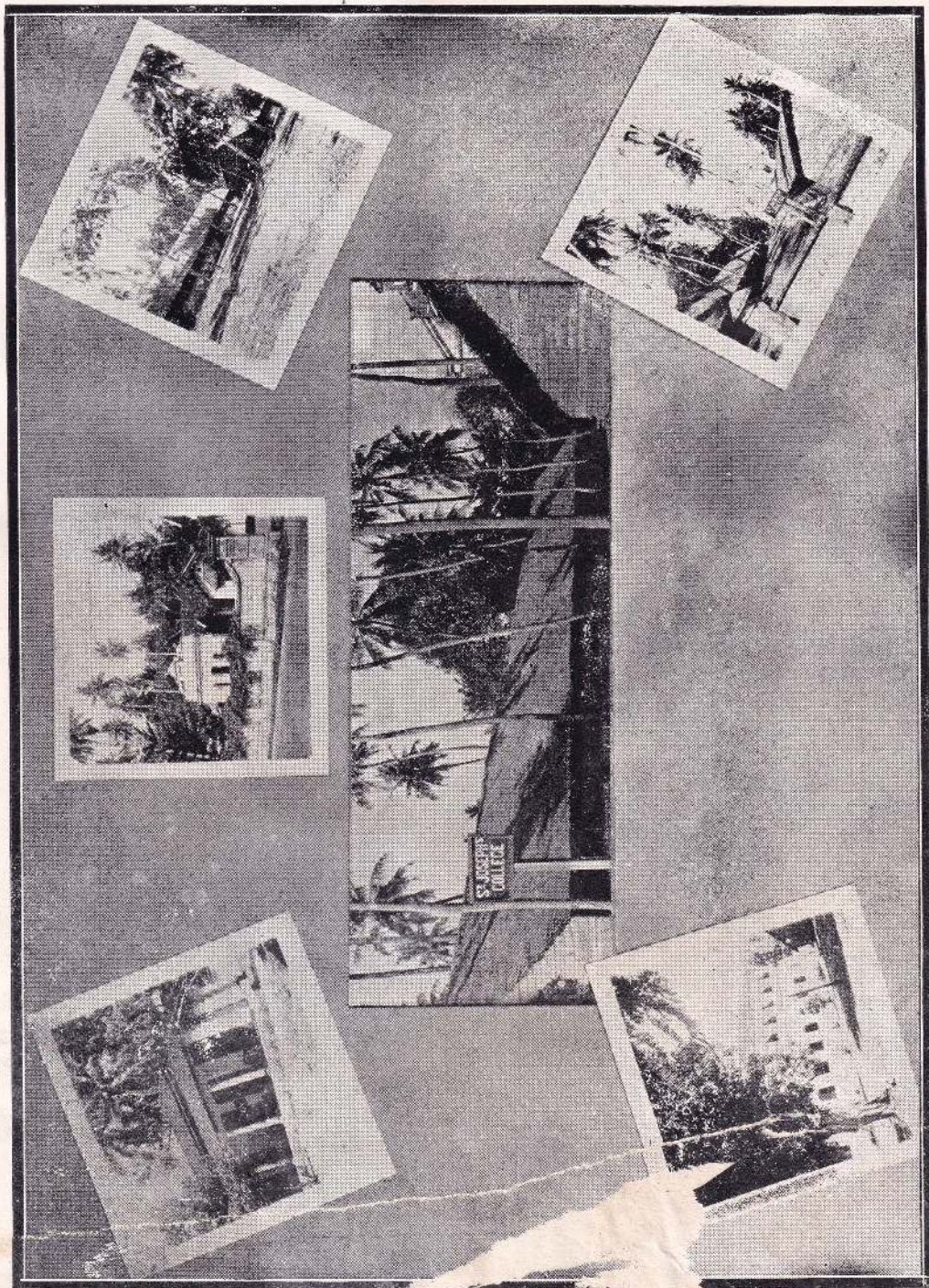
The Bonjean Hall.





Panoramic View of the College.





The College in Exile.









AS THAT THE FACE  
THAT LAUNCHED A  
THOUSAND SLIPS  
(OF THE PEN)?\*

[On last Looking into Forty Years of "*Blue and White*" but without Apologies to Keats and Marlowe]

Much have I revelled in the reams of *Blue and White*, its goodly bumper numbers seen,  
These forty out of fifty years, Tween,  
But not one low-browed Homer swam to view,  
Nor loud-bold Chapman, speaking out of cue.  
Instead, a bard in fealty had been  
To old Apollyon, of whose demesne  
I failed somehow to breathe its pure serene.  
His spate of printer's devil still o'erflows,  
May last another fifty years, who knows?  
No need of Cortez' eagle eye to scan  
The *Blue and White* horizon for the man:  
One wide expanse of couponed cloth he dons,  
Our peak in Darien, J. P. de Fons.

P. DE R.

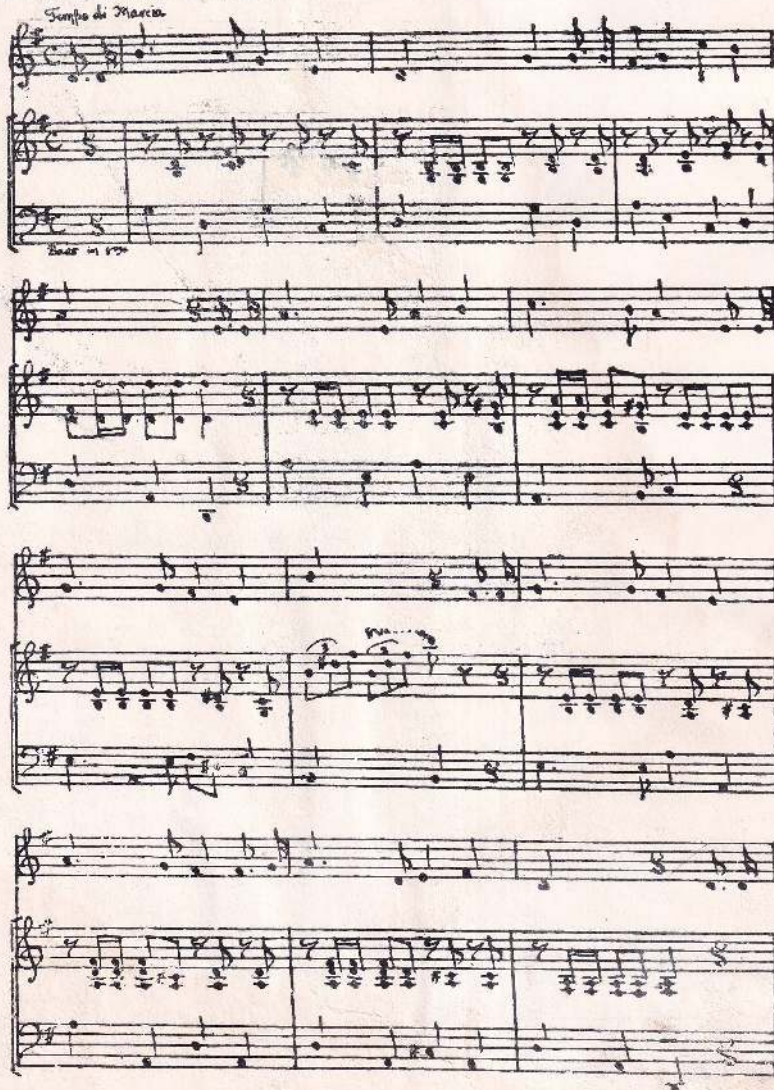
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\*See article "Slips of the Pen" in B. & W. 1938, the Silver Jubilee Celebration of his connection with the Magazine.—Ed., B. & W.



# THE COLLEGE ANTHEM

Music by EDGAR NEYDORFF



1.

Fruits of Virtue and of Knowledge  
Here we gather, Peace and Power,  
Symbolised in yonder banner  
Floating o'er St. Joseph's Tower,  
White and Blue its mystic colours,  
Harmonising, strong, and clear,  
Stolen from the distant mountains,  
From the wild waves breaking near.

From the wild waves breaking near,  
Harmonising, strong and clear,  
White and Blue our mystic colours  
Till the mountains disappear.

2.

Where the peerless Pearl of Indies  
Hides its glow on ocean's breast,  
White and Blue is nature's setting  
To the gem she loves the best ;  
Closely clasped by silvery breakers  
Fretted from the flowing tide,  
Round it heave the swelling billows  
Rolling blue o'er waters wide.

Fretted from the flowing tide,  
Rolling blue o'er waters wide,  
Fretted breakers, swelling billows—  
White and Blue, the Ocean's pride.



# WHITE AND BLUE

Words by J. M. LANIGAN. O.M.I.



3

Where the Ard-righ of the mountains,  
Gaurisanker, proudly reigns,  
Round his throne a thousand vassals,  
Fearless guardians of the plains,  
Thunder back their monarch's greeting  
'Neath his canopy of blue—  
Lightning-darts their quivers keeping,  
Shining white their armour's hue.

'Neath his canopy of blue,  
Shining white their armour's hue;  
Snow-clad peak and bended heavens  
Keep aloft the White and Blue.

4.

Where Our Lady, Queen of Heaven,  
Deigned on earth to reappear,  
In the grotto o'er the torrent  
From the mountains rising near,  
White and Blue her robe and girdle,  
Lily white her mantle too—  
Then, we'll wear Our Lady's colours,  
Dear St. Joseph's White and Blue.

Then, Hurrah for White and Blue  
Then, Hurrah for White and Blue,  
Still we'll wear Our Lady's colours,  
Dear St. Joseph's White and Blue.



## St. Joseph's College Jubilee

DEAR SIR,—In view of the forthcoming Golden Jubilee of St. Joseph's College, which will be celebrated early in March, I wish to know whether any Old Boy of the College can reproduce the words of the 2nd and 3rd verses of the opening College Anthem written by one of the first lay professors,—the late Mr. C. M. Drennan, M.A. (Lond.).

The music for the anthem was composed by the late Mr. C. M. Fernando, Crown Counsel. The first verse and chorus are as follows:—

Hail to the College of the East,  
Glorious Lanka's Isle adorning.  
All hail on this our joyous feast,  
Hail! Bright Star of the morning.  
Dispelling the darkness of the night  
Lead us to the rays of Grace and Light.

### Chorus

Our opening roundelay,  
Comrades make the rafters ring,  
Echoing ring, echoing ring,  
Ring with jolly jocund swing  
Jingling, jingling, jingling sing,  
This our opening roundelay  
Huzza, huzza, hurrah, hurrah.

The 2nd verse was all about Archbishop Bonjean, who conceived the idea of establishing a first class College to attract Catholic boys who were being educated, at the time, in non-Catholic schools. The 3rd verse referred to his successor, Archbishop Melizan, whose happy lot it was to bless the College and declare it open.

I may here mention that nearly a hundred boys took part in the singing of the quartette, and I was one of the soprano singers on the stage. It will be a very interesting item, if it is possible for the present choir to sing the original Anthem over again on the Jubilee Day celebrations. Will any Old Boy, who loves his *Alma Mater*, make an effort to trace the missing verses and forward them to Rev. Fr. Ignatius Perera, Mis. Ap., the choir master of St. Joseph's College.

A. C. BELING,

"Cordelia,"  
Stratford Avenue,  
Wellawatta.

21-2-1946.



# The College and an Ideal

BY HIS LORDSHIP THE RT. REV. DR. EDMUND PIERIS, O.M.I.

AN educational institution, to be worth its name, must have a personality, which is expressed in principles and ideals. Principles are ethical conceptions or ideas about what is morally right or wrong, firmly set in the mind, elevated into standards of conduct and consistently applied to life. An ideal is some type of excellence which we imagine as possible or desirable and which we aspire to realize in our life. Crests, mottoes and colours are nothing more than conventional brevities setting forth the sum and substance of the principles and ideals of the school. Thus for instance, "In scientia et virtute" of St. Joseph's College, tells you briefly what the school stands for, and what the alumnus is expected to carry away from his *Alma Mater*: knowledge and virtue.

When the founder or the first headmaster of a school, is a man with a marked personality, his principles and ideals, exert a profound influence on the future of the institution. Archbishop Bonjean outlined the purpose of St. Joseph's College, and its first Rector, Fr. Charles Collin, tried to carry it out. They were both men with definite ideas on education, and shaped the educational policy of this country; to them must, indeed, be given the credit of formulating the denominational system of schools, which has stood the test of 75 years of fierce attacks by the advocates of state despotism in education. What ideals did they propose for the institution they founded and what visions had they of the future of their pet child? In his Pastoral Letter on Education published on the 6th January, 1892, after recalling the struggles of the past on behalf of Catholic schools, the rapid progress already made and the measures taken to secure to Catholic children a good education, the Archbishop draws the attention of his

Catholics "to the necessity of further advance to meet the requirements of all classes of our spiritual subjects". The Catholics were in need of an institution where their children could get the highest education available in the country, at that time. To this task he now addressed himself. "The goal we have ever aimed at is simply this: To place our Catholic educational institutions in the matter of secular training upon a level with the best non-Catholic institutions in the land...The attainment of that end implies that we shall be prepared to offer to those Catholic youths whom their social position or their natural abilities impel to look forward to the liberal professions or to the highest Government employments opened to the Natives, a course of studies higher than what is now provided for, and which meets the requirements of the large majority of our boys, that is, a course of classical training, or a collegiate education." This then was the purpose for which St. Joseph's College was founded: to give to Catholic children the best and the highest education possible. The massive buildings, the high standard of studies and the very efficient staff of the early days of the College, are clear indications of the purpose of the founders.

What the Archbishop meant by "the best education" may be expressed in his own words. "One quality which education should have, consists in its practical adaptation to the people educated. Any civilization which may be sought to be introduced here ought to have a national, that is a Ceylonese, character. There are not under the skies two nations alike. Their habits, their manners, their wants, their interests, their very constitutional frame of mind, and bodily temper, differ as widely as the climates they inhabit. Not merely the climatic conditions under which they live, but also their traditional



customs and the special part they are called upon to play in the general economy of the world, modify profoundly their nature; and to think of subjecting all the nations of the world to the same social and political regime would be about as wise as the attempt to place a number of patients of every variety of temper, age and ailment under the same medical treatment." (The Catholic Church and Civilization, Examiner Press, Colombo, 1862). Though he castigates those who are "disposed to pass a wholesale condemnation on every little native practice or custom", he admits that the "energetic, restless impetuosity of the *audax Japeti genus* could contribute to infuse a new spirit into the heart of the Eastern nations, under the influence of which it would, with advantage, unite the traditional worship of the past with ardent aspirations for the future". (ib.) His mind, therefore, is clear: he wanted St. Joseph's to give the best education possible, and this education must combine the best elements of national culture with the energising principles of Western civilization; and since he was speaking of Catholic education, he could have meant only that type of civilization, which is not divorced from Catholic influence.

But is such a synthesis feasible or even possible? Can anything Catholic ever combine with anything which is not even Christian? What fellowship hath light with darkness? For one thing, such questions are not generally asked about the adoption of the classics of pagan Greece and Rome into our Colleges; for another, many modern classics, whose moral tone is questionable are studied for purposes of examination or read for their literary value. Any way, the problem is there and we must face it, taking for our guide the Church, which had to face it almost from her infancy.

It is well known, though not sufficiently realised, that all men here below have to provide for two lives—life here and life hereafter. The powers of nature are for the present life, the powers of grace for

the future life. Among the powers of nature, which are so many and varied in body and soul, two stand out supreme, differentiating man from all other creatures here below, and making him master of his acts and in a sense, master of the world. These are reason and will. While man is master of his acts by reason and will, and consequently a free being, in the nature of the case, he is able to do wrong as well as right. He is not forced to the good nor to the bad. But if he wills the better things, the light of his reason tells him that he is a dependent being, and that he must turn to the GOD who made him. The Vatican Council defined, that man may know the existence of GOD by the light of his natural reason; with this he at once infers the Creator's wisdom, goodness, power and love, and the duty he has to the majesty of GOD, to give Him supreme honour, worship, obedience and love. All this is the beginning of what is called natural religion. (cf. Buckler's, "Life of Faith and Love", pp. 7 & 8).

History testifies to the fact that man attained to some knowledge of GOD and His perfections, of the main principles of a good moral life, and of the important acts of worship, even without positive divine revelation. St. Paul says: "Gentiles who have not the law, do by nature the things that are of the law and show the works of the law written in their hearts." (Rom. ii., 14). In illustration of this we have only to recall the works of Aristotle and Plato of Greece, Seneca and Cicero of Rome, and the Dhammapada, in Tirukkural and the Bagavat Gita of India. St. Augustine himself bears witness to the salutary influence, which Cicero's "Hortensius" exercised on him: "In the exhortations of Cicero I was chiefly delighted in this, that it stirred up and kindled and inflamed me, not to this or that other sect, but to the loving and seeking and finding and holding and inseparably embracing of Wisdom itself, wheresoever it might be." (Confess Bk. 3, ch. 4).



The contribution of the sages of Greece, Rome and India to literature, art, music, jurisprudence, mathematics, medicine, and astronomy, already before the coming of Christianity, is well known and acknowledged to this day. Lucretius wrote of the achievements of man in his time :

Sailings on the seas,  
Tillings of the fields, laws and arms and roads  
Dress and the like, all prizes, all delights  
Of finer life, poems, pictures and chiselled shapes  
Of polished sculptures—all these arts were learned  
By practice and the mind's experience,  
As men walked forward step by eager step.  
Thus time draws forward each and every thing  
Little by little into the midst of men,  
And reason uplifts to the shores of light.  
For one thing after other did men see  
Grow clear by intellect, till with their arts

They have now achieved the supreme pinnacle. (DeRerum Natura, Bk.V., 1442, etc.) But we know too well how often man has abused the God-given gift of reason for his own shame and confusion. "And man when he was in honour did not understand : he is compared to senseless beasts and is become like to them," is the Psalmist's lament. (Ps. 48, 13). It is impossible for the unaided reason of man to discover the fulness of truth about GOD and our duties towards Him. Seneca had to admit "that no man has strength enough of himself, if no helping hand aids him." (Ep. 52). In His own good time, therefore, GOD sent His only begotten Son to give us grace and truth in their divine fulness, and lift up fallen man to the nobility of the sonship of GOD." And the word was made flesh and dwelt among us." He did not destroy the nature that He took unto Himself but cleansed and enobled it and made it a thing worth an undying crown. To continue His work of teaching the supernatural, God-given truths, and of communicating the life of grace, the

Divine Saviour instituted the Church our infallible guide, "the pillar and ground of the truth." (i. Tim. iii. 15).

There are three facts worth noting here: (i.) Man's nature, in spite of its fall, is GOD'S hardiwork, great and grand, and therefore, deserving of respect; (ii.) the Son of GOD redeemed us by using our nature, "made of a woman, made under the law," (Gal. iv., 4), and not by destroying it; (iii.) knowing that our nature is prone to evil and error, He gave for our guidance an unerring Church, which is universal and which builds the supernatural upon the natural. It must further be remembered that the truths which the Church teaches are not dead facts; as they relate to our life, they are alive. They are not static but dynamic. Though essentially unchanged, they adjust themselves to environment in many minor points. Moreover, we who receive them are not passive recipients, but react to them according to our upbringing and surroundings. We will compare, contrast, generalise, connect, adjust, classify : and we will view all our knowledge in the associations with which these processes will have invested them. New lights will be brought to bear upon the original statements of the doctrine put forward : judgments and aspects will accumulate. They will be surveyed too in their relation to other doctrines or facts, to other natural laws or established customs, to the varying circumstances, times and places, to other religions, politics, philosophies, as the case may be. (Newman's Essay on the Development of Christian Doctrine, ch. i., sect. I.). All this will go to show that even in the communication of her doctrines, the Church cannot ignore the philosophical, religious, literary and artistic attainments of the peoples, whom she has to teach.

Our Divine Saviour was born in Judea ; He announced the Gospel to the Jews in their own language. His disciples were Jews, and it was they who were charged with the Gospel message to the world. In Palestine their work was generally



among their own, by social and religious up-bringing. But when they came into contact with the pagan world or Hellenist culture, problems bristled up. Should the Gentiles be admitted to full participation in the Church? If they were admitted, should they observe the Mosaic ceremonial at least in part? The reply to the first question came to Peter in the vision at Joppe. "What GOD hath made clean do not thou call common." (Acts. x., 15; xi., 9). The second question was settled in the Council of Jerusalem. Gentiles should not be compelled to undergo circumcision or to observe the Mosaic ceremonies; but "should refrain themselves from the pollution of idols and from fornication and from things strangled and from blood." (ib. xv., 20). "GOD Himself" said Peter, "put no difference between us and them, purifying their hearts by faith." (ib. 9). The Apostles carried the Divine message to Greece and Rome. The Church took root there. Out of the impact between Christian doctrine and Greek thought, there was born a new literature, a new philosophy, a new architecture, and a new music. Plato and Aristotle were harnessed to express and explain the implications of the Gospel message. Demosthenes and the poets began to live again in Chrysostom and the trinity of Cappadocia (the two Gregories and Basil). In Rome, Lactantius, Jerome, Augustine and Ambrose used what was best in Latin literature for the service of the Church. The liturgy and liturgical music, picked and sorted out and refined the noblest elements of Greek and Roman art. Even some of the pagan festivals were taken over and Christianized.

Germany, France and England received the Gospel message from Roman monks and missionaries. At that time these countries had not a culture that could in any way even pretend to rival the heritage of Rome. Yet, the Church made no attempt to destroy whatever was good in the way of life of her new converts.

When St. Augustine of Canterbury wished to know from Pope St. Gregory the Great, what he should do with the pagan temples and feasts of the newly converted Saxon, the reply he received was typical of the attitude of the Church. "The temples of the idols of that nation ought not to be destroyed; but let the idols that are in them be destroyed; let holy water be made and sprinkled in the said temples, let altars be erected and relics placed. For if those temples are well built, it is requisite that they be converted from the worship of the devils to the service of the true GOD; that the nation seeing that their temples are not destroyed, may remove error from their hearts and knowing and adoring the true GOD, may the more familiarly resort to the places to which they have been accustomed." As for the feasting, the Pope tells the Bishop: "let them do the feasting in honour of the saints and martyrs and the occasion of the dedication of the church," and return thanks to the Giver of all things for their sustenance." (Bede's Eccl. History of the Engl. Nation, Bk. I., ch. 30). In the Middle Ages too, when the passion for the classics of Greece and Rome flared forth, the Church was there to encourage what was best and eschew what was not in the interests of the soul's supernatural purpose. St. Albert the Great and his famous pupil, St. Thomas Aquinas seized upon the philosophy of Aristotle and evolved the grand philosophical synthesis, which Pope Leo XIII. called the *philosophia perennis*.

Towards the end of the 15th century the first Christian missionaries came to India with the navigator Vasco de Gama. Here the Church was, for the first time since the days of the Apostles, face to face with a people highly cultured, with an ancient religious system, sprung from the soil, and deeply rooted in the allegiance of millions, enriched with a literature, venerable and vast and well developed, observed in a minute daily ritual, and hallowed by every form of art. It was altogether of a different type of civili-



zation from what the Missionaries had known in Europe. What attitude were they going to take towards the culture of India? Two attitudes were possible, and both were tried with different results. One was the apostolic attitude of sympathy and a genuine desire to understand; the other the "colonial" attitude of contempt, born of the consciousness of a superior culture. The second method was tried by some of the Portuguese, no doubt in good faith. Fr. Robert de Nobili, S.J., speaking of them, said: "*Lusitani quos ad fidem adducebant non solum Christianos sed etiam Lusitanos efficere volebant.*" (Apol. de Nobili, p. II.). The result is thus described by Fr. Castets, S.J.: "Those methods of conversion had only added immensely to the contempt and repulsion felt for a 'foreign' religion." (Bombay Examiner 1922, p. 433). But there were apostolic men of the stamp of St. Francis Xavier, who took the more Catholic view of sympathy towards the existing culture. Some of his successors were found fault with for over doing in certain matters; but the fundamental principle on which they worked, is worthy of our respect. (cf. Gregory XV's Bull, "*Romanæ Sedis Antistes*," Jan. 31, 1623). No one can deny the great work done for the conversion of India and the good name of Christianity, by missionaries like Bl. John de Britto, Robert de Nobili, Constantine Beschi and Abbe Dubois. Their scholarly contributions both to the Catholic literature and to the general literature of India, as well as their painstaking research work into the history and literature of the East, have been often admitted by Orientalists of the fame of Max Muller, Benfey, Caldwell and Pope. In fact, the Asiatic Society of Bengal "did but take up the clue where it had been dropped by the Roman Catholic Missionaries." (Journal, A. S. Bengal, 1893, p. 50). It must be recalled, that the authors of this literary output, were Europeans, who had to acquaint themselves with a foreign language through the laborious process of the direct

method; they were missionaries who wandered about the country, often without proper food and shelter. But their success has proved beyond doubt not only the possibility but also the feasibility of the Catholic synthesis.

Christian missionary work began in Ceylon in the 16th century. The impact between Sinhalese traditional culture and Christian thought was not so strong as in India, but here, too, the problem was present. The two attitudes of sympathy and opposition were tried, with the same results as in India. Although the missionaries of the Portuguese period were Europeans, by race and up-bringing, some of them showed a genuine desire to understand our national culture. But the ceaseless wars and strifes, engendered by foreign invasion and internal jealousies gave them very little opportunity of pursuing their apostolic ideal to the full. When the Portuguese power came to an end in this island, they had to depart, leaving the Church without any provision for continuing their work, and altogether at the mercy of a hostile power. It was at this critical juncture that the Mercy of GOD, raised up the Congregation of the Oratory of Goa, for the salvation of His Church in Ceylon. The members of this Religious body, were all Indian Brahmins, born and bred in old Catholic homes. Their founder, the Venerable Fr. Joseph Vas, was a man of GOD, and his companions followed his ideals faithfully. They spoke the language of the people, ate their food, respected their culture and left unchanged or Christianized those customs and domestic usages that were not inconsistent with Christian belief. They taught their Christians to praise GOD in the melodies sprung from the soil, and to pray to Him in the manner best suited to their temper and genius. They respected and obeyed the rulers of the land of adoption, and did not deem it a dishonour to seek assistance in their literary pursuits, from the then guardians of Sinhalese literature. One of them, Fr. Jacome Goncalvez, not only supplied



the Church here, with correct and elegant phraseology, to express Christian ideas, not only gave us the catechetical, expository and apologetical books in Sinhalese and Tamil, but even made a name in Sinhalese literature. A hundred years before him, Alagiavanna, the last of our classical poets, had shown in the *Kustantini Hatana*, that a Catholic outlook was not inconsistent with Sinhalese poetic diction. But Fr. Goncalvez made Catholic thought feel quite at home in Sinhalese prose and poetry. The Oratorians, indeed, deserve special praise for evolving the highest form of the Catholic synthesis in Ceylon. But, unfortunately, their good work in this respect, was not maintained under their successors, owing to circumstances beyond their control.

The utilitarian educational policy, formulated by Macaulay and Trevelyan for India had its counterpart in Ceylon, as a result of the reforms introduced by the Colebrooke commission. Government service was thrown open to Ceylonese but a knowledge of English was demanded as a necessary condition. The result was not far to seek: higher education in Ceylon took a sharp turn towards English education. The lure of English as the sure key for secure and remunerative service under Government, the inordinate passion for cheap honour and inane titles, and a vain desire to appear great by hobnobbing with British officials: these, and not missionary influence, were the currents that drifted the Ceylonese away from their national culture. The clamour for English and more English, grew intense; and the Catholic missionaries, who were slow to change, had finally to yield to the popular demand, especially as certain other religious denominations and the Government itself, had already made provision for higher English education. But serious educationists doubted the sanity of the new policy. Archbishop Bonjean wrote: "It could perhaps be questioned whether we are wise in giving so much preponderance to English education; and here I cannot help lamenting

the all but universal neglect of Vernacular literature. Much as I approve the spread of the English language, I fear it will never become so universally adopted as to form a convenient channel for the enlightenment of the masses. Alongside with the neglect of indigenous literature, should be mentioned the neglect of the fine arts, painting, sculpture, architecture music, etc. I say, I regret this neglect; for the fine arts have on a people a civilizing effect of a special nature, which scarcely anything else can supply." (Cath. Church & Civilization, sup.). But there was no help for it; and the Anglicizers would not listen to him. All institutions for higher education had to become English schools, submitting themselves to the trammels of the minutiae of the Code, if they wished to earn "grant". At the time, there was no choice left for the great institution founded by the Archbishop but to accept the corrosive influence of State control. But it is clear, if he had his own way, he would have made St. Joseph's College, the power-house for the development and transmission of Catholic as well as national culture, in Ceylon.

The present Ministry of Education has compelled many a large school of this island, to choose between an inferior standard of education for the pittance of an inadequate grant, and freedom to maintain the present high standard, but outside the grant-in-aid system. St. Joseph's College, with other eminent educational institutions, has chosen to get out of the withering hold of Departmental control, in order that it may have freedom to live up to its ideals. At its head, is a Priest whose intellectual attainments are well known, whose grasp of Catholic principles is thorough, and whose national sympathies are deep and sincere. Methinks, a better guide could not have been found to direct the College towards the fulfilment of the expectations of the great Dr. Bonjean and the first Rector.

*Prosit Omen.*









### HIS HOLINESS POPE PIUS XII

*The Rector, Staff and Pupils of St. Joseph's College, celebrating the fiftieth anniversary of its foundation, once again profess the devotedness, love and obedience which they have always cultivated towards the Throne of Peter and fervently pray that His Holiness would deign to bless His children and strengthen them that they may go forward to new conquests and new triumphs.*



# Gathering in the Fifty

By D. J. B. KURUPPU

*Early in 1892, Archbishop Bonjean, crowning his own life-long work as an educationist and acting under the instructions and with the blessing of the Holy Father, launched the great project which, four years later, was to result in St. Joseph's College—an institution destined to be, in the words of the Apostolic Delegate, "not only a centre of knowledge but also a centre of Catholic life"—a training school for leaders in both Church and State. How far has St. Joseph's been true to its mission; how far has it fulfilled its destiny? This is the question to which an answer is sought here.*

THE opening of St. Joseph's College in Colombo fifty years ago was an epoch-making event in the history of Catholic education—and of the Catholic Church—in Ceylon. It marked at once the culminating and the starting point of Catholic educational activity in this country. It put an end to an era of stagnation, of timid endeavours, of petty undertakings, and inaugurated a new era of progress, bold enterprises and brilliant achievements.

In the first period the Catholics—priests and people—were victims of circumstances; in the second, the Catholics—clergy and faithful of the later time—were beneficiaries under the new opportunities that were theirs. But it was St. Joseph's which showed them what they could do. It was St. Joseph's that gave them new courage, a new impulse, a new inspiration. And it was from the new courage, new impulse and new inspiration imparted by St. Joseph's that there sprang up that magnificent galaxy of Catholic institutions which today is one of the glories of the Church in all the East.

*It was not easy to begin anew—because the first Catholic schools raised up by the first Catholic missionaries had all fallen a prey to the persecutor, never to emerge again. Under the dark cloud of persecution, beneath the incubus of social ostracism, cold contempt and harsh disabilities, the torch of Catholic learning had to be kept alive, and was, thank God, kept alive, but barely so. When the age of tolerance dawned and the star of freedom appeared, lights began to glitter here and there, some faint and fitful, others shedding a gentle radiance around them. Then suddenly there arose a great flaming orb that illumined all the land. And it seemed that sparks from that living, fiercely burning flame set up a great galaxy of sister constellations until the whole broad sky shone with the radiance of Catholic learning. And the sun in this new firmament of educational stars was St. Joseph's College.*

## The Time Before

The future of education in Ceylon was settled when in 1801 and again in 1812 English was prescribed as the only language in which petitions to Government would be received, and when in 1813 Governor Brownrigg declared that "the cultivation of the English language must necessarily be a principal object of any system of education to which I can in a public capacity give my concurrence." By 1817 already people had found out that a knowledge of English was a necessary qualification for public employment. Hence there was a definite "turn" on the part of "the natives" "for the learning of the English language."

And at that time there was not a single Catholic school in all Ceylon.

Twenty years elapsed. In the interval several English schools sprang up and education was organised under a School



Commission. But still Catholic schools were conspicuous by their utter non-existence. Of Catholic schools in the vernacular there was a fair number. Unfortunately, however, there was no Minister Kannangara in those days to belaud the Catholics for their spirit of nationalism. As for our forefathers themselves they found that without Catholic English schools they would either have to make nought of their pearl of great price—their Faith—or forfeit most of their civic rights: without an English education they would have no place in the public or even the social life of their country.

In 1841 there was a reorganisation of school administration under a Central School Commission expressly entrusted with the task of promoting the education "in the English language" "of their fellow-subjects of all religions."

At that time there was in all Ceylon just one Catholic school (English)—the Roman Catholic Seminary of Wolvendhal, opened in 1839. It was not a school, however, which could set our Educational Thames on fire.

The general level of education, though, was still very low. So the loss to the Catholics was not so great as it might otherwise have been.

\* \* \* \*

In 1869 for the first time education was efficiently organised when the Central School Commission was replaced by the Department of Public Instruction (later the Education Department) and a very unsettled and unsatisfactory condition of things was remedied by the definite introduction of the Grant-in-Aid system on a denominational basis.

The School Commission had failed; but still it had something to show for its failure. And while it was functioning changes had also occurred in the Catholic camp. The Island had been divided into two vicariates and the Oratorian Fathers, whose congregation had been suppressed (by the Portuguese Government) had be-

gun to be replaced by Missionaries from Europe: the Sylvestro-Benedictines in the southern and the Oblates of Mary Immaculate in the northern half of the Island. Catholics were thus enabled to avail themselves to some extent at least of the somewhat better opportunities placed in their way under the School Commission.

*At the time of the inauguration of the Education Department, 1869, there was a sprinkling of Catholic schools scattered about the country, but only two which could compare in any way with the non-Catholic schools of that period. They were: the Jaffna Boys' Seminary (later, 1881, St. Patrick's College) opened about the year 1850 and St. Benedict's Institute of which the Christian Brothers had taken charge in 1868.*

The Grant-in-Aid system gave a powerful impetus to education in Ceylon—an impetus that gained in momentum as the years elapsed and the efficiency of the system came to be proved by results. One of its greatest merits was that it afforded equal opportunities and the same facilities to all religious denominations. Hence if Catholics failed to make progress and come to their own, the fault would be theirs alone. The measure of their success in the field of education would be the measure of their zeal and generosity in promoting the cause of Catholic education. By way of illustrating the progress of Catholic education under the Grant-in-Aid system, before the coming of St. Joseph's, we give below a Table showing the Catholic passes, as against the total passes, in the Senior Cambridge Local Examination, which with the Junior, was introduced in 1880:

Year	Catholic	All-Ceylon
1880	—	4
1881	—	7
1882	—	7
1883	—	9
1884	—	13
1885	—	13
1886	—	27



Year	Catholic	All-Ceylon
1887	2	13
1888	?	?
1889	?	29
1890	?	32
1891	?	29
1892	5	40
1893	7	29
1894	2	42
1895	?	?

### The Time After

In its very first year, 1896, St. Joseph's presented three boys for the Cambridge Senior; two of them passed. And that year the Senior passes for the whole Island totalled 16, while the Catholic passes were 3 boys and 1 girl.

\* \* \* \*

In the interval between 1870 and 1896, under the new system, almost all the best known non-Catholic schools of today had come into being—one indeed, St. Thomas' had begun much earlier, in 1851. The number of Catholic (English) schools also increased during the period. But whilst, in 1896, 19 non-Catholics boys' schools presented pupils for the Cambridge examinations, only 4 other Catholic boys' schools, excluding St. Joseph's, sent in candidates for the same examinations.

But ten years after the opening of St. Joseph's, in 1906, 9 Catholic Boys' Schools presented pupils for the Cambridge exams and secured a total of 129 passes—49 in the Senior and 80 in the Junior.

The time soon came when the Catholic Schools still further increased in numbers, consistently maintained, year after year, an average of 33 per cent. of all the passes in these exams. Nor did the many changes of syllabuses and of examination tests succeed in lowering the Catholic record. The Catholic schools were always ready to rise to the occasion.

Before the opening of St. Joseph's, Ceylon Catholics stood very low on the educational ladder. After the coming of St. Joseph's they rose higher and higher, until they reached the very top.

Striking, unsolicited and unintended testimony to the notable progress of Catholic education in Ceylon within the past half century we have in the allegation made by the present Minister of Education that Christian, and therefore also Catholic, Missionaries were through their schools ruling Ceylon, and had been doing so for the last one and a half centuries—even at a time when there was not a single school of any eminence, not a single English school, opened by Catholic Missionaries—even when for many decades the settled policy of Catholic Missionaries was not to open English schools except where there was a serious demand for them!

\* \* \* \*

Under the caption, "High Schools," Mr. J. B. Cull, referred thus to the opening of St. Joseph's College in his report for the year 1896:

In the records of educational life of the Island generally, and of the Catholic community specially, the building and opening of St. Joseph's College claims special notice. St. Benedict's Institution, heretofore recognized as the focus of the higher training of Roman Catholics in Colombo, had for many years proved a most valuable adjunct to school energy. But it was felt in the community that aspirations had increased, ambition had been excited, the increase of examination tests demanded increased activity; and so the new college was suggested and is now realized. It is not competent for me to enter upon any estimate of its competitive efficiency with other existing institutions. But without entering upon any debatable grounds, and from a purely "outsider's" point of view, it is perhaps competent for me to re-



cognise the addition architecturally and picturesquely presented of St. Joseph's College. In outline and detail it is a big step on previous college buildings in Colombo. It is therefore to be welcomed. Haply in the future the example thus set may be imitated. The conditions attaching to its intellectual standards may, it is to be hoped, be coincident with the advance of architectural standard already displayed.

Whether, or to what extent, St. Joseph's gave a new impulse to higher education generally, we do not venture to say. Certain, it is, however, that the inauguration of St. Joseph's coincided with a concerted effort to raise the standard of English education in Ceylon, and a stirring up of activities in all educational circles.

In 1895 the Principal of the Royal College at a public function in the College Hall, proud of the uncontested superiority of the Government institution referred to the work of Aided English schools in what appeared to be a tone of supercilious scorn. The managers of the latter schools were incensed, but had to admit that their Colleges were not all they should be. They realised the drawbacks from which they suffered—chiefly lack of efficient teachers—and, as a means of remedying the situation, they, a few years later, asked Government for a subsidy in order to obtain good teachers from Europe.

St. Joseph's, on the very first day of opening, had a magnificent staff of teachers and in the tenth year of its existence it beat the Royal by securing a larger number of passes at the Cambridge Senior Local Examination. The bubble of the superiority of State education was pricked. Thereafter it was no strange or rare thing to find the Royal beaten in the education race by one or other of the denominational schools—by St. Joseph's, St. Thomas', Trinity.

The healthy rivalry among Aided schools and between them and Government schools, has been one of the most powerful factors making for the progress

of education in Ceylon. In rendering that rivalry healthier and the competition keener, St. Joseph's has played no mean part. Her stately buildings have stirred others, not excluding Government itself, to emulation. Her achievements and successes, in the field of education as well as in all other spheres of school activity have spurred on others to strive their hardest and give of their best.

One significant fact may be noted here. At the commencement St. Joseph's elected to work as a Private School, without assistance from Government—not because it could afford to do without such assistance, but because Fr. Collin was not satisfied with the Government's scheme of studies. He wanted a free hand to be able to give a first-class education even though it meant a heavy strain on the College and a drain on Diocesan funds.

Mr. Cull, if he were among us, would perhaps say, were it in his own rather cryptic way, that "the conditions attaching to the intellectual standard" of St. Joseph's have really been "coincident with the advance of architectural standard displayed."

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Archbishop Bonjean appeared to have had a prophet's vision of the future when, already in 1892, when St. Joseph's was yet but a cherished dream, he expressed the conviction that "this undertaking was called to open a glorious era in the life of the Church in Ceylon."

We would be the last to minimise the contribution of other educational institutions to the vast change in the Catholic position, the Catholic outlook, that has been produced within the past half century. We would not attribute to St. Joseph's alone the vivid Catholic consciousness and sense of power—in such contrast to the inferiority complex of a past age—the Catholic solidarity, the jealous watchfulness in safeguarding the civic rights of Catholics, the organi-



sation of the forces of Catholic Action, to mention but a few of the characteristics of Catholic life today. We would not say either that it is due to St. Joseph's College alone that we have today an entire Diocese entrusted to Ceylonese clergy, ruled by a Ceylonese Bishop; that we have been able to witness the consecration of the first Ceylonese Metropolitan-to-be of Ceylon; or that we have so many of our missions and so many of our Catholic institutions manned or headed by Ceylonese priests and religious; or that so many of our Catholic laity are to be found filling positions of trust and responsibility in Government, in the judiciary, in the professions, in the public and social life of the country; or that the Catholics as a community are today reckoned as an important integral part of the body politic, an asset to the country, a factor that cannot be ignored.

All this might have been without St. Joseph's. But how long, how protracted would have been the process of transformation—without St. Joseph's!

St. Joseph's has given to the Church 3 Bishops, 1 Lord Abbot, a large body of clergy. Of them several hold degrees from the Universities of Rome or England, or from both. They have held the posts of Vicar-General, General Manager of Schools, College Rector, Seminary Superior and Religious Superior.

We may say then that the stately buildings of St. Joseph's which in their architectural beauty and majestic proportions have kept pace with the progress of time, stand as a symbol of Catholic vitality, Catholic vigour, Catholic solidarity, of that "knowledge and virtue" which combine to make the true Catholic life.

More than a mere symbol: For the past fifty years St. Joseph's has been not only the premier Catholic educational institution of the Island, but also the radiating centre of the country's main Catholic activities. It has been the principal power station of Catholic Ceylon. Within it originated such movements as the Catholic Union of Ceylon. From it went forth the inspiration that gave life to Catholic Action. Its Rectors, from Fr. Collin to Fr. Peter Pillai have been live wires setting in motion the united forces of the Catholic organism, activating its energies, giving direction to its activities.

St. Joseph's has filled and is destined to fill, a unique place in the economy of the Catholic Church in Ceylon.

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*"... I congratulate St. Joseph's on having been for fifty years and on being today more than ever, an embodiment of and a living monument to Catholic education, and it is my wish and prayer that this College will ever remain what it was meant to be and is, — not only the glory and mainstay of the Catholic Community of Colombo but also a powerful contribution to the greatness of Ceylon."*

H. E. the Apostolic Delegate in his address at the Jubilee Prize-Giving.



## Lionel de Fonseca and the First "Blue and White"

TRULY meet and proper it would be that this issue of Magazine which is preoccupied with looking back these fifty years should for a space of print consider itself. The first issue of this organ of our public opinion (as they call things like it) was commenced in 1905, when the College had reached nine years of age and acquired voice and realised that it had stuff to give voice to.

The idea was the happy thought of the Senior pupils.

*They selected an editorial board and these officials are listed in the first number as follows:—Editor-in-Chief: Lionel de Fonseca; Assistant Editors: A. P. VanReyk, S. R. de Fonseca and Henry de Silva.*

They dated the first number June, 1905, and the Editor-in-Chief dipping the editorial pen into the editorial ink effected the opening incantation with the ceremonial words: "The first issue of this Magazine," et cetera. That was a fair start, no doubt.

That year was also a Jubilee year, being the year of the twenty-fifth anniversary of the Episcopal Consecration of Dr. Melizan, the second Archbishop. The first number entered into the joy of the occasion with deliverances in prose as well as in verse and celebrated the great event as the first editor said, "with due pomp and éclat."

Among the happenings of the year noticed editorially was the year's Athletic Sports Meet and the editor had had time between items to look round and note with charming gallantry that "the grounds presented a festive appearance with the gay costumes of the ladies."

In noticing the examination results the editorial rejoiced in the fifteen passes in the Senior Cambridge and the nineteen in the Junior. The editorial board had acquitted themselves creditably in the inquisition and that was excellent.

*But we, today, are bound to notice that, whereas the Associate Editors were in the Senior division, the Editor-in-Chief had engaged in the Junior section of the annual battle and had taken his spolia opima with a first-class, first division, and distinctions in Religious Knowledge, English and Latin.*

*The pen is mightier than the sword and distinction in English in the Cambridge Junior availed more for the Editorship-in-Chief than getting a second place in the One-mile Bicycle Race which the first Editor of B. and W. annexed, being outdone in the contest by one of the worthy Associate Editors.*

The most exciting event was the Bicycle Race for Old Boys: "Ten started and only one reached the winning post at all. There was also a Menagerie Race, "all the first places being taken by dogs."



However, "there were blood-suckers, frogs, and even tortoises competing, which created some confusion."

In the first "B. and W." the debating is reported to be getting on but new members, it is hoped, "will soon get over their shyness," and old members, it is regretted "seem unwilling to make remarks." When the Club discussed whether a monument should be erected to Oliver Cromwell (this had however, been carried out in London without waiting for the decision of the S. J. C. D. C.), one of the new members "gravely remarked that Cromwell's actions were without parallel in history, but was unfortunately unable to proceed further."

By 1905 a curious new self-propelled vehicle (called motor car) had reached Ceylon and the Club discussed *pro* and *con* motor car. The chronicle records that at the discussion "a promising orator believed that 'excessive speed could not, in any case, be good for the health,'" while "a very nervous new member, on being called upon to offer remarks, tearfully informed the house that he would go in a rickety old coach rather than risk his life in a motor car. The speaker resumed his seat amid applause."

From the view of a Golden Jubilee Year the most noteworthy contribution to the first "B. and W." is "A Historical Sketch of the College" by F. J. S.

Nowadays the identity of F. J. S. is an easy guess. F. J. S. entered the College on the first day of its existence and nine years after was

authority enough to pen the historical sketch. It is the first historical sketch extant in print.

F. J. S. records memories of Drennan, Pope and Hughes who, already in 1905, have become legends.

Even more important, F. J. S. tells the story so often retold after him, of the founding of the College. "A Historical Sketch" would be a source-book for future writers of a full length history.

To cricketers in this our fiftieth year (whose shadows have never grown less) it will be of interest to hear F. J. S. pronounce blessing: "For the first time this year the College met St. Thomas' at cricket and victorious by nine wickets. May the shadows of our cricketers never grow less."

There are two notable causes of mourning also in the first number: the death of Archbishop Melizan, who was called to God a short while after the Jubilee of His Grace's Episcopal Consecration, and the tragedy of Fr. Fulham, the first Prefect of Games who had been transferred to the Canadian University of Ottawa.

The University buildings caught fire on December in 1903, and Fr. Fulham's escape from his rooms on the fourth-floor was cut off leaving him only the perilous risk of a leap for life out of the window, which in spite of persons below holding blankets to break the fall, was fatal and a career of much promise was abruptly and tragically ended.



Fr. Fulham was an entrant of the first hour at the College.

The heart and mind of the European pioneers who came out to the adventure on March the 2nd, 1896, and their discovery of their place of destiny are recorded in the article "In Days of Old," written by one of them.

The Editor-in-Chief contributes his own personal quota in the shape of a humorous skit on "My Appu," and the first "B. and W." was wound up, to become a monument and a relic more important than its brief less than eighty pages and a museum-piece and a scarce copy which today some three or four, no more, possess.

Lionel de Fonseka left College to proceed to Merton, Oxford, graduated B.A., L.L.B. there, was called to the Bar, practised on his return as a Barrister, contributed to many periodicals, edited for a space a morning paper, contested a seat in the first State Council and

engaged in several notable controversies. In this Golden Jubilee Number he contributes a chapter.

*In 1913 he published the work called, "On the Truth of Decorative Art" in the form of a dialogue between an Oriental and an Occidental, which was well received by the public and favourably reviewed in the English Press and was praised by distinguished authorities among professors as well as practitioners of art.*

*In the twenties the English Monthly, "The Sphere," in devoting its central pages to reproductions of the best pictures of the Royal Academy of the year, set down in four boxes at the four ends quotations from the philosophies of art to support the pictures.*

*One was from Plato's Republic; another from Joshua Reynolds's Discourses on Painting; the third was from Ruskin's Modern Painters; the fourth from Lionel de Fonseka's Decorative Art.*

J. P. DE F.

## Now and Then and I

BY LIONEL DE FONSEKA.

A brief note, which I received from Fr. Rector the other day, began in a completely detached manner with the information that "the College is celebrating its Golden Jubilee next year, and we intend publishing a special Jubilee Number." Anyone could see, and I saw at once, that all was as it should be. But all was well only thus far. It became evident that the initial detachment of the note, which was soon to become regrettably unimpersonal, was utterly misleading, for the note ended with the summary request—"please write me an article for it, within two weeks if possible." There seemed not

to be a shadow of a doubt in the Rector's mind that the manner of the ending of the note was the only possible, the only logical conclusion of the manner of its beginning. It was clear too that the Rector regarded the whole of his note and every part of it with the same serene composure, whence I inferred that to see in any part a reason for disturbance was illegitimate. Here, I recognized, was the authentic voices of Authority—here, if ever, was an occasion for obedience. It was not for nothing that I had been among the earliest to enter within, by the newly-opened gates of St. Joseph's College, and abandon hope, some fifty years ago



But I realized now, with a fresh urgency, what I had often realized before,—the fact that “all that can be” has been said. What then remained to be written—in two weeks, if possible? It is rare, I reflected, for events of real importance, to occur in the next fortnight. There might occur, of course, at any moment, anywhere, some important utterance of an atom bomb, which has that in it which can break all eventual rules. But then an atom bomb always speaks devastatingly for itself, and the subsidiary speech of surviving mortals, however spontaneous in deprecation, becomes increasingly pointless. It would be possible of course to write a brief note to Fr. Rector and explain in a detached way the actual situation of the most obedient writer, but to urge the general disability as a reason for not writing the present article would be, it seemed to me, impossibly impolite. Even if nothing were to happen, something had to be written—seeing that pen, ink, and (within limits) paper, are still procurable in a world whence something vanishes every day.

But it appears after all that, provided he has not himself vanished from his own consciousness, the willing and obedient writer need never suffer from the lack in events outside him, of what is called a suitable subject. Any writer, if he is sufficiently willing can always find a proper subject in himself. This is a truth which I had discovered about forty years ago, when in response to an exigency similar to the present,—though the exigency of that occasion arose from myself,—I being then Editor of “Blue and White”—I responded very readily to the appeal of myself, with an article artlessly entitled “Ego.” Why not resume the same suitable subject in today’s necessity?

But alas, one cannot, when past fifty-five, recover the calm confidence nor the candour of fifteen. One has too often, and in every variety of circumstance, encountered the assailing doubt,—and

doubt assails me now as to the very propriety of the once so simple and satisfactory topic. It appears that there are aspects and accents of the eloquent *Ego* that are not invariably pleasing. Here, before me, is a recent book of Maritain’s wherein that philosopher recalls the remark of an alleged “aesthetician of the East,” to the effect that “Vulgarity speaks always in the first person.” It is true that Maritain refers to the alleged aesthetician only to rebuke him, relying seemingly on the higher authority of St. Thomas to prove the savour in the salt of personality. But doubt remains, like a whisper from an earlier Thomas, to turn the hopeful penman from his primrose path. A modest assurance is acquired with the thought of Montaigne, who generally doubted, it is true, but confirms the faith of Maritain in this at least, that he was always saying “I”, without ever being noticeably vulgar.

Should the writer then evolve a new “Guide for the Perplexed,” for the use of willing but worried egotists? Should he devise a formula of compromise to meet the present emergency, something on the lines of the Spanish proverb which says: “It is best not to be born, but, being born it is best to live in Cadiz”—and say suavely to himself: “It is best not to write, but since one is writing, it is best to write of oneself”? But would such a formula really suffice to save the face of an Eastern aesthetician, who, like Pilate, has written what he has written? Was the wholesome truth of a whole hemisphere, once obeyed alike by the Hindu, the Buddhist, and the ancient Jew, to be lightly abandoned now, in a casual compromise, at the bidding of a Montaigne or a Maritain? Clearly not. But if the hapless aesthetician still premeditates a momentary mischief of personality, it were best for him to turn for courage to the Roman casuist, who said among other things “.....*deteriora sequor*,” and so make a swift plunge in *medias res*, into the memorable midst of himself, in a downward streak, like that of Satan.



My earliest recollections of myself as an early pupil at St. Joseph's (or, to be exact, at the subsidiary infant institution of St. Charles') are of a state of resentment regarding a fact in world-history, the Diamond Jubilee of Queen Victoria, and of a state of satisfaction with a statement in geography. "The Sinhalese," so ran the arresting and satisfactory statement in my geography book, "are polite, kind to their children, and fond of learning." These two personal reactions were more or less simultaneous. I suppose the Diamond Jubilee of Queen Victoria represented the nearest approach to the apotheosis of a human being that has been ventured on since the days of the Roman Empire. I was not of course aware of this at the time. But I was old enough to understand that Victoria,—"the great, the good" was in some way the symbol of the greatness and the goodness of the British Empire. And this was the occasion of my earliest adventure in scepticism.

I could not admit the goodness of the imperial edict—for I supposed it to be an imperial edict—which required that tired and hungry children at school should walk in procession in the sun from Darley road to the Race-course, there to await the enaction of some tedious ceremonial, and return thence in weary procession to Darley Road, in unwilling testimony to some distant glory. Such requirements were neither wise nor good. It is true that at night there was a display of illuminations which were wholly delightful—but a doubt existed in my mind as to whether these had not been designed to beguile the minds of the young, and cloud the real issue, which arose with insistence from the day's proceedings—Would not a Sinhalese Queen have been a wiser and a better Queen than the English Victoria? For the Sinhalese, I had been credibly informed, were polite and kind to their children, and a Sinhalese Queen would surely not have required of us that weary procession in the sun, which was barely compensated for by the later illumina-

tions, even if one believed the purpose of these to have been purely benevolent. I suppose a child of today, of the age of seven or thereabouts, if his attention were directed to the present article, and its problem from the past, would immediately point out that not only was my reasoning on general matters defective, but that my learning (whatever the merits of the geography books of that day) was clearly inadequate by modern standards, for I have seen to have known nothing about the Tamils. Processions of school-children, it might be argued further, are organized with alarming frequency nowadays, and they appear to be concerned with reasons not of imperial, but of purely insular policy. "We do not know," I might be told, "whether a Sinhalese Queen, supposing we had one, would really have been as wise and good, as you, with your simple faith in a geography book, seem to imagine." But we do know that Sinhalese Ministers, for reasons of their own, often like to make us walk in procession, really long distances in the sun. It is true that an elephant, with or without his Minister, sometimes joins in these processions. But there are hardly ever any illuminations afterwards, at least not on the scale, on which, you seem to hint, they were generally commanded by English Queens.

I think there would be much sense and justice in such a protest, if such a protest were forthcoming from the school-child of today. If a prescient writer were willing enough, a whole book,—but, I am afraid, a wholly dismal book—might be written on "The Future of the Small Boy and the State Procession." Meanwhile, it must remain a matter for mournful speculation, how far, if at all, the Small Boy of the future will be able to survive the relentless requisitions in faith and fortitude that will be involved in the State Processions that are to come. I am thinking of course of the child in state-provided, state-aided schools.

I suppose the temper of an epoch may be estimated best if one considers the



metaphors and symbols to which it has instinctively and perhaps unconsciously turned for the expression of its inner meaning and intention. Ceylon is now at the eve of a new era of autonomy, and its people are called on to visualize a conception of the state. It is a sphere where imagination verges on prophecy. To my mind there is something ominous, a sinister presage of the complexion and quality of the state that is to come, in the place assigned by unerring choice to the symbols of the Jewel and the Casket, in the Ministerial announcement of the advent of Free Education. I fear these symbols have come to stay, and are the portents of a ruling thought. The Jewel and the Casket will all too appropriately take their place upon the Elephant in the State Procession,—for each “captain jewel” as it comes, but not “as seldom coming in the long year set” will unfailingly call for instant and for total jubilation. If in fact we are on the eve of an era of government by organized mass-emotion, with the State Procession as a recognized ritual, could any symbols more befitting than those of the Jewel and the Casket have been chosen to be the mystical tokens of the substance and the means of ordinary legislation? If any be inclined to consider this conjecture on the function of the State Procession too pessimistic, I would remind them that we live in a land where, about twenty-five years ago, “Temperance” being the “Captain Jewel” of the day, most of the adult population walked in procession, jubilant in the mystical wish and the power to abolish taverns—though most of the surviving units of those processions may now be seen, standing most reasonably and regretfully in queues to await the opening hour of such taverns as they had failed to abolish in procession. If, as I fear, the State Procession is on the way to become a normal means of government, and the demonstrative joy of school-children over each new-found jewel becomes more and more a matter of administrative necessity, then the education of children must

inevitably be fashioned to the end of their bearing a ready, a constant, and as far as possible, a joyful witness to the unfailing goodness of an infallible state. Teachers will have an important function in the general design of government, and a new authority as the writers of official textbooks. With the provision of Free Education, the State will tend to become largely a School-aided State.

I do not say that such developments are inevitable,—but they seem at least overwhelmingly possible, if one may gauge the main currents of the future, by the actual and tragic “dividing of forces on their ways” in the recent crisis of education. And from the first moment that it appears reasonable to anticipate an ambiguous destiny for the State-aided School, it becomes clear that the only tolerable destiny for St. Joseph’s College is that of a private school,—that is, if St. Joseph’s is to remain what it has been from the beginning—a school whose principal function is the initiation of its pupils into the habit of religious thought and religious living.

It is a fact that most Eastern peoples have continuously up to now, been, as it were, innately disposed towards a religious view of life, and it has been the function of all schools in the East and of all teachers, until very recent times, to foster and develop the natural aptitude of their pupils for the apprehension of the supernatural. The result has been best expressed in the current statement that religious thought is the traditional thought, the common thought of the East, and the history of Buddhist Ceylon is there, for instance, to prove it. The special significance of St. Joseph’s College for the present and the future lies in the fact that it is a Catholic School in an Eastern island—a significance which has received an added emphasis from the amazing fact that in the recent crisis of education in this country Christian religious authority alone has risen to the need of the hour in spirited defence of our traditional way of thinking. The



mandarins of the moment may have found it expedient—as Charles Lamb's Chinaman found it expedient—to burn a total edifice to roast a single sucking-pig. But it is curious that the general religious conscience of the country should have failed to realize that much more than the special detriment to the Christian interest was involved in the total consummation—that what was really at stake was an attitude to life which had been selected by common consent, and had persisted from time immemorial,—and should, one might have thought, be precious to all minds, above all things in this country.

I suppose it was as the result of a completely Catholic and therefore an essentially religious education at St. Joseph's College, and the privilege of spiritual instruction by such teachers as Fr. Lanigan and Fr. MacDonald,—combined with the personal circumstances of an Eastern heredity—that one mind at least was inevitably moved, fairly early in life, into a conviction of the supreme importance of the selected attitude now in question, that is, of the religious way of thinking, and was even induced by the force of its conviction into an effort to communicate to others its appreciation of this truth. W. B. Yeats has stated somewhere his belief that “our intellects at twenty contain all the truth that we shall ever find.” He was probably right. At any rate I do know that my own mind has consistently failed ever since to find any truth beyond what it had already found, when, at twenty, I wrote a little book, which was principally intended to assert the truth of our ancient and traditional and essentially religious way of thinking and was primarily addressed to the people of Ceylon. This little book was somewhat capriciously called “The Truth of Decorative Art.” As I have already said “*deteriora sequor*,” I make no special excuse for referring to my experience of the fortunes of this book, apart from the fact that after the lapse of so many years, it has assumed the character of an impersonal statement, which seems

to have much more to do with the past and the future of St. Joseph's College than with myself. I shall say then quite simply that this little book when it appeared about thirty-five years ago seemed to be of interest to people outside Ceylon more than to people in Ceylon, of interest to philosophers more than to artists, and that certain critics whose honesty I had no reason to doubt, seemed to find the modest restatement of a simple and ancient truth, the truth of the sacramental view of life, which was all that the book contained, so arresting that it appeared original. These curious circumstances led me to the conclusion that the simple and ancient truth aforesaid, which was quite evidently the common possession of people who by birth and upbringing belong to the Eastern hemisphere, and of people who by conviction and upbringing belong to the Catholic Church in either hemisphere, had in fact been largely lost by people who had lost the Catholic faith, in the Western hemisphere; and, if such were truly the case, my contention in the course of the book, that Western civilization was largely “a process of mistaking means for ends,”—so that thought, art, education, democracy, and the entire movement of civilization itself had come to be regarded as ends in themselves,—seemed to have been abundantly justified.

These findings and reflections of the past induce in me a still more vivid realization at present of the vital significance to future generations of the people of Ceylon, of the function of St. Joseph's College as a Catholic school in an Eastern island. If one surveys the trend of world-events in the half-century that has passed since the foundation of St. Joseph's College, one cannot fail to be impressed by the magnitude of the evil that has been wrought in the world in that half-century, by the initial loss of the religious way of thinking, and the subsequent and inevitable mistaking of means for ends in every sphere of human activity which has passed under the



dominant control of the secular civilization of the West. Our generation has witnessed both the unprincipled exaltation and the consequent disaster of Nationalism. In the days when I went to school it used to be urged as a reproach by critics in Europe that Eastern peoples, and especially the Indian people had no conception of nationalism, and were therefore incapable of political development. When the disease of nationalism became manifest in Europe, Tagore's was the first voice, I believe to be raised in prophetic warning. Today, Dean Inge, also a prophet, but one who is wise after the event, declares that "nationalism has become an unmitigated curse." It is not that Dean Inge appears to be conscious even today of the sin of nationalism as an end in itself—he argues rather that ideas in themselves are liable to become dangerous when they reach the East, "which includes Russia, as we are beginning to realize rather uneasily."

To this prophet the evil in a sin like that of unrestrained nationalism, which results in opportunist imperialism, becomes even partially clear only when the prophet and his kindred seem likely to be the next victims called on to bear the consequences of the sin. Prophecy of this kind is undoubtedly one of the conveniences of unmitigated or unprincipled thinking. In philosophy, those of us who became acquainted with its rudiments at St. Joseph's College have lived to see the exaltation, in various forms and degrees, of the sub-conscious, under the influence of the Freudian psychology,—the exaltation of that sub-conscious which the Psalmist referred to when he spoke of "my substance in the lower parts of the earth." It was natural that in ethics as a consequence, casualism should be tendered as a substitute for casuistry. In literature, we have seen the exaltation of D. H. Lawrence, who saw in his private monomania a possible religion. We have seen in these later days the offering of other substitutes for religion, such as the irreverent mysticism which Mr. Gerald

Heard expounds in his "Preface to Prayer"—a mysticism which aspires to profit by the absorption of Catholic experience, while rejecting the Catholic experience of the Redemption—which promises answer to "prayer," first from the sub-conscious, next from the "para-conscious" or the sphere of extra-sensory perception, and suggests as the motive of contemplation the progressive fulfilment by the race of the fair promises of biology,—Mr. Heard being utterly heedless of Chesterton's timely warning that "it is exactly where biology leaves off that all religion begins." But the chief significance of Mr. Heard's system of prayer lies in this, that it is thoughtfully tendered as an alternative or a possible deterrent to a world which, he finds, is terribly tempted to return to Catholicism—most people having lost the habit but begun to feel the need of prayer, "because our society of today is not a praying society, but a progressive society." It was no doubt inevitable that the "progressive society" of the West should begin to hope that since progress alone discovered the way to the atom bomb, prayer alone might be able to find a way out of it.

It may be said in general of the philosophy, the literature and the art of the West in the last half-century that it is has largely consisted in a remorseless reflection of the last and logical consequences of the errors initiated at the birth of the purely progressive society from hundred years ago, when a purely secular thought began to consecrate itself to the function of a progressive or purely opportunist idealization of the successive mistakes of the succeeding centuries,—the last mistake in the life of the progressive society being the atom bomb, which has itself become the object of a tentative idealism in the name of an immensity without limit and without reason in the industrialism of the future,—with the large assumption, in the actual circumstances of the progressive society, of a future on the planet for industrialism or for anything else.



Dean Inge has lately suggested that the Renaissance and the Reformation which brought about the birth of the progressive society, were "domestic affairs of Western Europe,"—much in the manner of a man who might be arguing with the police that a crime in his household was purely a matter for the family cupboard. I find that the most winning of the "Win the Peace" literature that has followed the ending of the world-war is the pamphlet which has revealed the secrets of a long-unpoliced cupboard, and has intelligently discerned in Luther the spiritual ancestor of Hitler's self; while another penetrating critic, Mr. F. L. Lucas (who surely has the spiritual gift of "discernment of spirits") has recognized in D. H. Lawrence "Hitler's John-the-Baptist." Such "domestic affairs of Western Europe" might have concerned us less, who are of this Eastern island, if the actual "bad eminence" in the world of the English language had not involved all Eastern countries in a deluge of badthinking, and if, in the midst of this deluge (to choose a particular mishap) an element of undue obsequiousness to the Prince of the World in this island itself had not prompted those who are entrusted with the direction of a purely secular education to make an acquaintance with the thought of D. H. Lawrence, for instance) a dictate of fashion if not an academic imposition among young students in the University of Ceylon.

The fact of such a mishap and the possibility of more serious misadventures in the directing of education make us wonder whether St. Joseph's College may not be called upon in the future to fill the functions not only of a Catholic school but also to a great extent of a Catholic University. The provision by the State of free education "from the Kindergarten to the University" brings with it the definite danger that the convenience of the State will become the end of all education, and that this consideration may over-rule all others, including the retention of personal freedom in the lip of the community. The day may very

well come when the responsibility of providing a sure shelter and safeguard for the ideal of personal freedom may devolve entirely on independent religious institutions, and Catholic teachers may be found to be those who are specially qualified by their principles to preserve and to promote that ancient harmony in the common life which was exemplified in the statement that "the Sinhalese are polite, kind to their children, and fond of learning."

Much more was lately lost to the country than was commonly realized in the general acceptance of the policy of free education by the State, with the curtailment of the advance of avowedly religious education. The former harmony of life, the peace and politeness of the soul, which the world has largely lost or is losing, might have been preserved for future generations in this Eastern island much more easily than elsewhere, if spiritual perception had been sufficiently diffused for a common appreciation of the issue by men of all religions, who are loyal to their creeds, or at least by all men who sincerely love the virtue of politeness.

It may be pertinent here to quote the independent verdicts on State education of two representative English intellectuals, who, whatever the eccentricities towards which they have tended in the course of their literary lives, being themselves among the victims of the "domestic affairs of Western Europe," have at last been conscientious in their search of the true politeness. Their recent verdicts may be recalled the more appositely because both have lived and moved and curiously regarded the way of the world during the critical half-century which has passed since St. Joseph's College came into existence. Mr. Aldous Huxley affirms his belief in Free Education, with the important qualification that the State should provide the funds, and religious bodies alone should provide the education—while Mr. Middleton Murry implies the same attitude in his remark that "ideally,



the democratic State should provide an education of its citizens into the knowledge of its own essentially instrumental character"—into the knowledge, that is to say, of that sacramental view of life, which religious thinking alone can sustain. "The earthly city is everywhere today," insists Mr. Murray, "and evil everywhere."

If the earthly city in the course of the coming half-century were to make for itself "a local habitation" in this Eastern island, as elsewhere, it would then become the intimate responsibility of St. Joseph's College to teach with a special emphasis the lesson that is latent in all Christian teaching, the lesson of sacrifice, because to the coming generations of Catholics in Ceylon, religious living in the world may no longer be possible without its incessant practice,—while the temptations to abstain from the requisite sacrifice, in place or power, wealth or office or even bare security, may with the years become more and more formidable.

It is possible that the recent crisis in our education is only a local instance of the universal division of which Maritain wrote:—"I think that two immanent tendencies intersect at every point in the history of the world and affect everyone with their momentary complexes; one tendency draws upward everything in the world which participates in the divine life of the Church, which is in the world but not of the world, and follows the attraction of Christ, the Head of the

human race. The other tendency draws downward everything in the world which belongs to the Prince of the World....."

But can it be also that the moment has really come, or is soon about to come, of which some years ago Maritain spoke prophetically in "The Things that are not Caesars?" "Nowadays" he said, "the devil has made such a mess of everything in the system of life on earth, that the world will presently become uninhabitable for anybody but Saints ... Merely to exist one has to expose oneself to too many snares. Christian heroism will one day become the sole solution for the problem of life. Then as God proportions His graces to human needs and tempts nobody beyond his strength, we shall doubtless see coincident with the worst condition in human history a flowering of sanctity."

If the time that was foretold here has already come, or is very soon to come, if, as many signs seem to indicate, we have really reached "the worst condition in human history," than, I think, only one possible future is logically open to St. Joseph's College.

For half-a-century St. Joseph's College has filled a truly honourable part as a school for Catholic citizens. Perhaps a more noble future awaits it. For my part, I believe that the moment has come for the decision that St. Joseph's College should become clearly and consciously, and as far as possible, exclusively, a school for Catholic saints.

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# In These Fifty Years—

Our largest number on the roll for College and School combined was 1999 or thereabouts.

\*

Our largest number of resident students was 250, as at present.

\*

Our greatest sensation in history was the evacuation of the College and the handing over of it, lock, stock and barrel to the Military Authority in 1942.

\*

Our smallest nuisance was the lake-fly in the twenties, not to mention smells from the lakeside which, however, were not on a small scale.

\*

Our nine days' wonder was when a boarder jumped out of a window of the dormitories to mother earth sixty-feet below and survived.

\*

Our longest spell on the teaching staff is to the credit of Mr. A. W. Weerasekera, who is still going strong and adding to a score of forty not out.

\*

Our first pupil to pass the London Matriculation was the late Very Rev. Fr. Theobald de Silva, who got through in 1901 and got the College a holiday on the strength of it.

\*

Our first winner of a Government Scholarship to proceed to England was the late Walter A. Samerawickrema, who passed first in the London Intermediate Examination of 1909 amid jubilation.

\*

Our oldest pupil was an adult of twenty-five who got in in the heroic days but did not last.

\*

One of our visitors who intrigued us most was a caller in the teens of this

century, Father Bernard Vaughan of the famous Sermons in Farm street, who was asked here by us also the stock question which everybody else was then putting to him everywhere else, and who answered non-committally here as everywhere else:

"Did Edward VII die a Catholic?"

"God Knows!"

\*

One of the European members of our Staff in the earlies later attained fame in five continents. Capt. Francis McCullagh, distinguished War Correspondent in all the wars beginning with the Russo-Japanese War and including the World War II.

\*

Our most distinguished contributor to "Blue and White" was Walter de la Mare, who kindly sent us two poems for the issue of 1926.

\*

Our most exalted reader of "Blue and White" was His Holiness the Pope Pius XI., who most graciously sent us his appreciation of the issue of 1922.

\*

Our longest Rectorship was the third, that of Fr. LeGoc, which extended from 1919 to 1940.

\*

Our eeriest visitor used to be a ghost supposed to be that of a stable hand of a previous occupant of Lake House, the old bungalow on our premises, which stood its ground until 1936, long after the ghost had been laid by the heels.

\*

Our fattest pupil weighed eighteen stone but further details are withheld.

\*

Our most celebrated non-clerical visitor was Monsieur Clemenceau who presided at the Silver Jubilee celebrations in 1921, and embraced our old Bursar, the Rev. Fr. J.



Majorel, M.M. and M.C., hero of World War I., and kissed him on both cheeks.

\*

Our most pathetic examination attempt was of a candidate in the teens who failed in every single of his eight subjects and registered as a climax a bad failure in the last and ninth.

\*

In our teens there flourished Fr. George Macdonald, the second Prefect of Games, noted sportsman and writer and reputed to be the finest after-dinner speaker of the day.

\*

One of our pupils summoned to receive corporal punishment in the earlies was discovered to be wearing four pairs of trousers excluding the fifth one which innocently overlaid the subincumbent four.

\*

Our most exciting finish of a cricket match was when the game was won by one run, the opponents being in for the fourth innings of the encounter and the situation being last ball, last over, last minute, last man in, and this was in 1924.

\*

Our cricket of the heroic days drew the following long bow : that the late J. Don Paul, a giant of the time hit a sixer and the ball sailed over the ropes, over the buildings and fell into the lake after all.

\*

Our boarders of the more spacious days used to have flung at them as a taunt that they were eaters of " cauldron rice ", (" kalderan bath "); and now the whirligig of time has, alas, made rice cooked in a cauldron a luxury within the reach of only the most abandoned of the war profiteers or a token of pots of money deriving from military contracts.

\*

In the early twenties two of our pupils made history (but without knowing it at the time) by sporting on shorts and shirts as their daily wear for all their time in College, and they were alone in this gear ; but now that it is a universally accepted

mode and they are the first parents of the mode, two statues await erection to mark the trail blazed by these two fearless pioneers.

\*

In the football matches of the earlies with first class clubs there turned out for the College side the Rev. Frs. Croctaine, Lanigan and MacCarthy with cassocks hitched up for the fray, Fr. Croctaine rushing down every man jack near him with the war cry " Come On-ne ", Fr. Lanigan passing with terrific pressure and Fr. McCarthy shooting dead into goal.

\*

Our greatest benefactor, next to His Grace the most Rev. Dr. Bonjean, first Archbishop and founder of the College, was the Right Rev. Mgr. Maver, who lived to an advanced age and resided in the College from the earliest days down to 1916, and being made a Papal Chamberlain of Honour *extra urbem* was entitled to wear a moderate purple and so added colour to our landscape and; blind in the last years, read the same Mass day after day, reciting all from memory.

\*

Our staff in the earlies included not a few European laymen from British Universities of whom Mr. C. M. Drennan later became Professor of English in the South African University of Witwatersrand, and a noted Chaucerian authority.

\*

In the early teens reaching down to 1912, the Graduate Masters wore cap and gown in class and when the last two Europeans left, Messrs. J. J. Dennehey and T. L. Minor, had worn their last gown to shreds the custom fell into disuse, but, when it flourished, it gave the College the air of a University.

\*

In the thirties a master in the Intermediate came one day in frock coat, top hat, spats and all the rest and took his lecture and returned to the cake and wine from which he came.

THE JOTTER.



# I Remember, I Remember

Being the reminiscences of a man whose memory is not too good.

BY GERARD M. MUTTUKUMARU

IT is, I am sure, forgivable, that on occasions such as this, fools (like me) should rush headlong into regions which even ethereal spirits would hesitate to tread. The "Fat Son" before me, in contributing what he thought was only his mite (I beg to disagree, "Fat Son"!), also displayed an unwillingness to wander in this region. For, who can ever dream of playing a suitable "second fiddle" to men like Guy O. Grenier or "J. P." with his all-too-original, brilliant and inexhaustible pen? The "Fat Son" was an agnostic on this; so am I. But the "Fat Son" almost attained "J. P."; I never will. Nevertheless, parting company from the ethereal spirits, I rush in (as is usual with me), and take the plunge.

Not long ago, the Dynamite of the Quadrumvirate that bestrides this year's Editorial world, imposed on me the unenviable task of contributing to what had up to now been a brilliant series of articles. "No" says I; "You must", says Dynamite. "Impossible" retorts self. A punch from the Dynamite, in true Java-lane-style, was the eloquent reply. "Adamant" was self's soul-of-brevity retort. "You are fixed" was Dynamite's cocksure answer. Another punch, another blow, and self was silenced K-O'ed and smashed into submission. Dynamite won on rounds—self knuckled under. And.....Gentlemen, here I am! If you are bored stiff—and you sure will be—ask, not me, but.....Dynamite of the Editorial Board.

My earliest memories of St. Joseph's College date back to a day in December, 1931, when piloted by some of my then superiors, (I am proud to own it), the Franciscan Missionaries of Mary, I arrived in the College to face the ordeal

of the Entrance Examination. In the company of these holy and amiable nuns I made my ceremonious debut; 'mid the rustling of their silken veils, escorted by them, and under the gaze of their motherly and ever-watchful eyes, I passed over from childhood to boyhood. Quite characteristically, they were not satisfied till they had seen me safely esconced in my seat of ordeal in the Bonjean Memorial Hall. Then alone did they leave me—faithful souls that they were!

One incident alone remains fresh in my mind, from my examination that morning. The written papers were over, and the Rev. J. S. H. Edirisinghe approached us for his Elocution. My turn soon came along; I mounted the stage and declaimed what was (and still is) a strong favourite with me—"The Charge of the Light Brigade". I reeled it off with all the gusto I could summon; and wonder of wonders, it seemed to have struck some note in our Elocution pedagogue. For without a word, without even summoning any other candidate to his ordeal, and without the slightest delay, he sprang up from his seat and declaimed the entire piece I had just completed. Never will I forget that deep voice of his reverberating through the hall; his arms flying about in feverish gesticulations; and to cap all, the masterly deftness with which he thundered forth those immortal lines of Lord Tennyson:—

Their's not to make reply,  
Their's not to reason why,  
Their's but to do and die:  
Into the valley of death  
Rode the six hundred.

.....and so ended my Entrance Examination, which happy to relate, I had encountered without casualty.



D-day was fast approaching. In fact it had actually dawned, and on the 11th of January, 1932, the young hopeful entered the precincts of S.J.C. at last a real Josephian, and was admitted to Form 1A. Among the memories of that great day three stand uppermost in my mind. First, was my interview with Father Rector, the late Rev. Fr. M. J. LeGoc, in the company of my father (also now gone to his eternal rest). He spoke to me as though he had known me for years: Fr. LeGoc was just that. "My zonny, Gerry" which I was to hear so often, started its career on that eventful day. Second, was—no, I won't call it an "interview"—my conversation with Fr. D. J. Anthony, our Prefect of Boarders, to whom I had already assigned a very special place in my affections. And third, was the beginning of a friendship with a youngster who was in a similar travail as I, having entered the Boarding that very day and so suffering (like me) from that most common of maladies: homesickness. He was a great young lad, and on looking back, I see that what endeared him to me must have been his very surprising and completely disarming habit of accosting every passer-by with the pass-word "I am Alexander Richard VanDort" ..... And so, Alexander Richard VanDort and I (by now good friends) launched out on what were to be long, but rather different careers at S.J.C.

My first encounters with the "big shots" of the place were rather memorable. "Ginger" was of course a *sine qua non* on the Josephian landscape of those days. If he had conceived the bright idea of gate-crashing into my memories, not all the angels in heaven would have been able to save me from being "Hiroshima-ed". But Ginger was really an affectionate character, as largely affectionate as was his bulk. There was another whom I had still to meet and who, when met, corresponded most exactly to my idea of the Big Bad Boy. He was Eric Fonseka. His very looks radiated terror. His words and actions

were—to me, then—far worse. Since we were both boarders, I had little opportunity of evading him, but all the same I swore that I would avoid him like the plague..... But then it happened. One of the usual Boarders *vs.* Day-scholars cricket matches (then, greatly in vogue) was in progress. I happened to be aimlessly sauntering along, when lo and behold! I came up against the Dark-angel. I was collared, literally collared. I was set up on that famous stone under the "Koeng Tree" (an almost necessary feature on the Josephian landscape), and then the fun began. Eric got me to shout out all kinds of names and remarks at the big shots who were playing in the match, and through sheer funk I shouted. The players quite naturally took umbrage at this pertinacity of a raw fresher. They were furious; some even swore vengeance—and all the time Eric was having his fun, and poor me was the victim. Half an hour later ended the torture and I was mercifully let off. I ran as fast as my legs would carry me. And after that I avoided Eric even more meticulously than I had done before. Thank God, some months later I changed my first impressions of Eric Fonseka quite a lot. When later I came to know him, I saw that he was after all, a decent sort of guy with just a dose of a quaint sense of humour.

Those were the days when we were all literally mad on cricket. With cricketing heroes like Robert Fernando captaining the College Team, it could not be helped; we little kids just adored him; with a match-winning team as ours was in 1932, it was but to be expected; they had a special charm for us. They were our heroes. I remember "Jaya" and his lightning deliveries which far outrivalled those of another interesting figure, "Thabrew" of St. Thomas's. I remember distinctly the match when Jaya clean bowled a number of the opponent batsmen actually breaking the wicket of one. That was Jaya all over. Robert, or Bobby as he was known, was our hero no



doubt; but "Jaya" was our Demi-god. His habit of "pulling" (excuse school-boy jargon) a couple of sixers at the psychological moment, fascinated us kids far more than Bob's steady run-getting innings. Those were the grand cricketing days. Those too, were the cricket-picture-collecting-days, a phase which, I think, every schoolboy passes through at some time or other.

Cricket had gone to our heads. We were talking cricket, studying cricket, and pardon the blasphemy, even praying cricket. It was cricket from morning till night. Then it was that the indefatigable Fr. Anthony inaugurated the "Tiny Tots' Team", of which I was the captain. We were great cricketers indeed. Every evening immediately after classes, there we were at it. It seemed to have become the 'finis ultimus' of our lives. Our "Oval" was the small ground between the main building and the old lake house building. It had an all too liberal sprinkling of huge shady trees and in between these trees, cricketing heroes that we were, "Prospective Challengers to the M.C.C." (as the 1932 Blue and White had it), we had cricket to our hearts' content. Our only spectator was our dear "Father" (Fr. Anthony); our coach too was "Father"—in short, he was all in all to us. Often we had matches among ourselves. But the crowning event of the year was when our "Father" suddenly told us that the next morning we were to be ready to make our way to Harris' Studio for a photograph of this epoch-making team. We were duly photographed, and the Blue and White of 1932 faithfully registers it. With our outgrowing the Tiny Tots' stage, the Tiny Tots' team too, sad to relate, died a natural death. It gradually fizzled out of existence.

Our class-room was in the small boarders' study hall. On a certain day, we were suddenly awakened from a peaceful slumber during the Arithmetic class of Mr. Dep (poor Mr. Dep how even we, kids that we were, took advantage of his

trusting fatherliness) by the sound of resounding whacks. A few minutes later Fr. D. J. walked into our class, called out certain names.....and then we knew! The stark reality dawned on us! One—two—three; each of the unfortunates got his rightful share plus a word of admonition.

At the time of my entering the College, I was initiated into a legend connected with Fr. D. J. Anthony. We were told that whenever rain holidays were becoming too plentiful, Fr. D. J. would place his statue of St. Anthony, out on his window-sill, pray, and leave St. Anthony to do the rest. And St. Anthony it was said, never let him down. By nature inquisitive, I was determined to verify this. I made my way into Fr. D. J.'s room, spotted the statue, subjected it to a detailed scrutiny (in the course of which I detected signs of moss on it), and then questioned Fr. Anthony. The accused pleaded guilty!

The year 1933 will long be remembered as the "kick-off" of the gigantic building schemes of "Fr. LeGoc of St. Joseph's". Operations commenced with the Bonjean Memorial Hall, which was transformed and improved. The old Lake House (once the home of Arabi Pasha and his horses) was soon a mass of ruins..... I think it was in the next year that the series of Josephian-Peterite cricket matches was initiated. The first match was on St. Peter's Grounds, and what a match it was! Excitement ran to a high pitch in the rival tents, and the more mature and experienced Josephians Team was making short shrift of the Peterites. When we returned to the grounds for the second day's play, there was a huge poster on the Peterite tent with the challenging words "Are we down-hearted? No, No, No". They did put up a good fight though they lost rather badly. We jubilantly witnessed batches of Peterites parading the grounds on the second day with their watchword "Are we down-hearted? No, No, No!"



I remember the year 1933 distinctly for an important meeting I had with a highly-interesting personage. In those days, we used to call him "Eddie Bada"; he was an exact replica of my mental picture of what Billy Bunter (of Greyfriars fame) must have been. Billy Bunter was short; he was round all over; he was bulging all round; he wore spectacles; and he was of a highly genial temperament. All this, my Eddie Bada was. In those early days he used to try his luck at Football (a feat not to be indulged in, in these later days). One memorable day the writer of this article had a historical clash on the football field. The football had sped along, but I remained tugging for something which I fondly imagined was the ball—and then the clash came. A major catastrophe that was, for a man of Eddie Bada's proportions..... With the clash we became friends, and to this day we remain such. In those days, Eddie Bada's father had a greater interest for us than even Eddie Bada; and that, for the simple reason that plenty of "lug-gage" was in the offing after a visit of Eddie's father. This enhanced Eddie's value as a friend, I must confess. As in those days, so too in these, though in entirely different surroundings and circumstances, the visits of Eddie Bada's paternal prodigy are keenly awaited and lustily acclaimed.

Among the great 'uns in our class, one name looms large in my mind, that of H. J. V. Fonseka. He had the perfectly disgusting habit of carrying away every conceivable prize in our class. An absolute prodigy H.J.V. was! Always top-boy in our class, year in year out, week in week out (as Fr. LeJeune would say), he would be the first boy, with the highest marks in all the subjects, once averaging almost 100 per cent.! No wonder then, that we chaps did not have even a look-in.

An event which remains deeply fixed in my mind is Fr. D. J. Anthony's appointment as Acting Rector in 1936. Everyone was quite excited over it—and

so were we. Other and better pen have chronicled this event in far more glowing and eloquent terms than I can ever dream of—so I had better be mum!.....

Those were days of "small cricket". It is needless for me to launch into an exhaustive description of what this exquisite monstrosity was—for the simple reason that.....well, let me give the reason in the words of Franz Werfel with profuse apologies to him:—

To those who believe, no explanation is necessary

To those who do not, no explanation is possible (such are the intricacies of small cricket!)

Self, dethroned king of Tiny Tots' fame, its erstwhile captain and all that, now got absorbed in Small Cricket. It was the rage among the boarders of those days. We had various teams, and it so happened that the erstwhile Tiny Tots' captain too had his own team which ventured forth on many daring projects, not always very successful. We played; we lost; we won; and—we fought. Many were the Waterloo's that were fought—often excitement ran too high, and then things had to be brought to a dead halt. But then it would start all over again. And mind you, great cricketers like Fred Perera were products of small cricket. Pity I too did not wind up my cricketing career with similar laurels!

That reminds me of the boarding. There is so much a chap like me whose home it was for over 8 years, could write about it. Fed on "kaldron-bath" and the "parippu curry" (unrivalled in the length and breadth of Ceylon), we always claimed to be far superior to the Day-scholars. How often we used to have tussles with them in cricket, football, and more important still, in small cricket. Most of the great men of the College were ours. Robert Fernando, Fred Perera, Alcon and George Powell, "Baby" Markus (R.I.P.).....and so on and so forth: an interminable list. But I cannot refrain from mentioning such



great guys as C.R.D., Sabinus, Cajetan Father, Mother and Baby Bear, and—in more recent times—Cassie. Of C.R.D., we boarders could write a book; of that massive chain of his, vigorously waved around him to punish all offenders who dared to trespass prohibited territory and do violence to him, we could write reams. But no, I won't. His chain was an institution, the velocity at which it swung around him was a pleasure and a threat, his rotundity was highly appreciated by members of the opposition, but above all, his faith (in later years he came to be known as "Member for Rome"), was something I always admired. Sabinus *alias* Sabby (still more affectionately called "foxy") was the leader of the Opposition to C.R.D. Sabby's sense of humour is something that every boarder of his day will long remember. Even in these days when I come up against him (as I did the other day) I just laughed my lungs out. Cajetan with his legal bent was our lawyer. He used to be more interested in the intricacies of law and its finer points than in anything else. And when one combines law with an irrepressible sense of humour—well, I leave you to imagine the rest. Often while appearing to follow some class or other, we would be listening to Cajetan delivering his charge to the Jury. In those days we had an interesting trio of brothers in the Boarding; we called them Father Bear, Mother Bear, and Baby Bear. Since then, Father Bear has met with a most tragic death. R.I.P. As for Cassie, great actor that he was, excelling as Shakespeare's Shylock, and quite at home in any humorous rôle, every schoolboy of the later days will have a place for him in his heart.

In those days I used to find great interest in the Notice Board on the verandah of the old Lake House. Those indeed are days to speak of! Every term-ending would witness some cricket match or other between fictitious teams such as "Big-Bugs vs. Hum-Bugs". In such nomenclature, that wizard S. J. Cruse would excel. It was at these

matches that we heard for the first time faint rumblings which were soon to gather momentum, and by the time the next Inter-Collegiate cricket season dawned, were to assume gigantic proportions. I refer to the "Misery Farm". Its leader was, if I remember right, that incurable humorist and master-comedian, Kingsley Perera. They were there at every cricket match, and the field was full of the strains of their anthem so dear to our schoolboy hearts. As I write it I can almost hear it again; I can almost picture the atmosphere at a cricket match; I can hear the witty remarks (commentaries almost) of Kingsley Perera; and I can hear the concluding bars of that unforgettable strain—"We are the boys of the Misery Farm!"

Before the formidable editorial Quadrumvirate come upon me, I had better think of trying to wind up these stray jottings. But I cannot do so without referring to some of the really great men on the Staff of our days.

Fr. M. J. LeGoc was Rector right throughout my stay. Of him I will not dare to write. It would be the height of folly and presumption if I were to venture on saying anything about that great man whom we all really cherish. Fr. D. J. Anthony, a strange combination of a prodigious strength of character and a gentleness of disposition, endeared himself to every single student and member of the Staff, "made history at St. Joseph's", and later proceeded "to fresh fields and pastures new". Fr. LeJeune of "Naliki Va" fame, who was also my Professor of Latin in the Inter Form, is one whose lovable memory is indelibly inscribed in my heart. His Latin classes were things I could not forget, even when in later years, I drank of the fountains of classical learning at the feet of men of the calibre of Prof. S. Whitely. But above all this, "Fr. LeJeune of St. Joseph's" will be remembered by every generation of Josephians for his geniality. Today, away from the *Alma Mater*, it is the memory of men such as Fr. LeJeune



that refreshes us and brings to our minds :—

“ feelings too,  
Of unremembered pleasure : such  
perhaps,  
As have no slight or trivial influence  
On that best portion of a good man's  
life,  
His little, nameless, unremembered  
acts  
Of kindness and of love.”

Fr. K. D. A. Nanayakkara, who was Prefect of the Middle Dormitory and Director of Altar Servers, later also Prefect of Boarders, added these to his already onerous duties of Principal of the Preparatory School and Prefect of Games. The efficiency with which he executed this multiplicity of duties, and despite all, found the leisure to be interested in our squabbles and discussions won for “ Father Nana ” an affection which will always abide. It was men such as he who have made St. Joseph's what it is today ; who put their hands to the plough and went on doggedly.

Rev. Fr. Joseph Perera was a great figure in our day. An untidy personality, it was rumoured about him that he would never submit himself to a barber. He cut his own hair ! Such was Fr. Joseph. On one occasion, rumour had it, he allowed himself the luxury of a real barber's hair-cut, and that was for his Silver Jubilee ! Dear Fr. Joseph, how he shunned publicity ! His classes of Latin and Greek were masterpieces ; they seemed to be contests for supremacy between teacher and pupils—who would be the louder ? That was the contest. And then in the midst of it all, we would suddenly hear that brisk monotone—“ that boy ; that boy ; yes, yes ; that boy come here ; kneel down ! ” And so it went on, the contest for supremacy. What really earned for him a place in our hearts was his happy knack of “ guessing questions ” before the Cambridge examinations. He would give us a list of likely questions—and *hey presto* ! the Cambridge examiners did not disappoint ! Fr. Joseph has gone to his

rest, and has joined those many souls who laboured incessantly and laid the foundations of what St. Joseph's has now become. The College has lost in him a prodigy in the Classics, a masterly teacher, and above all, a saintly and ascetic Oblate.

If I were to go on in this strain, I could go on endlessly. Many were the great teachers of our day, and most of them still proceed with their hard-fought innings, NOT OUT. But it wouldn't do for me to speak of everyone of them : Mr. Louis Fernando (who would keep us in roars of laughter with his mannerisms), Mr. Dep (now gone to his eternal rest), Mr. Marcus Perera, Mr. Eric Mendis, Mr. J. M. Lanza (now Bro. J. M. Lanza—whose neat red ink markings and terse comments in our Essay books are memorable), Mr. B. Cruz, the late Mr. G. H. Tillekeratne, Mr. George Perera and of course Mr. J. P. de Fonseka.....these are some of the many teachers who taught me. Mr. Louis Fernando's classes gave us much scope and provocation for fun and amusement. Mr. Dep—dear old gent !—how we duped him. Mr. G. H. Tillekeratne met with his death recently. He was an institution in the College, Indeed, to use Goldsmith's words :—

“ A man severe he was, and stern to view ”.

Garbed in dark alpacca coat and vest, immaculate white collar, the well starched white trousers and the inevitable specs on his nose, Mr. Tillekeratne did indeed present a severe exterior. But—as I soon learnt—to know him, was to admire, respect and love him. For he was indeed a great teacher, and above all, a great gentleman. His classes used to be very ceremonious affairs. His Bible was Carter's History of England, which he seemed to know from cover to cover. And he seemed to trust us so implicitly—I wonder whether it was always with the happiest results !

I cannot leave unmentioned Captain George A. Perera, who has now put in much above 30 years' hard at St. Joseph's



and still walks with a regal dignity and bearing which even we youngsters do not possess. He used to be a stickler for accurate maps in his Geography classes. "Eh boys—the Dardenelles, the Bosphorus—more accurate, more accurate, you see?" He taught me Latin too for a year, and there again I found him with his passion for accuracy. Often our equally passionate zeal for inaccuracy would prompt him to remark "Eh, boy, you see? That's the Ceylon Boy! No reflection; none at all—always the path of least resistance". But where the great George was a real danger, a real live-wire (I say this with all respect to him), was when witnessing a cricket or football match. Through bitter experience, I pass on the warning—never be near him then. He would throw his hands about, his legs about, anything and everything—such was his enthusiasm! A teacher who could hammer the most difficult problem into the dullest head of the "Ceylon Boy"; Mr. George Perera excelled as a cricket coach.

In those days—and I am told in these too—a familiar feature on the landscape was a certain rickshaw at a certain time in a certain place in the College. A figure would emanate from it—did I say figure?—oh, no, a huge bulk. It was His Highness the Catholic Bulk of JP., every inch of his many inches, every pound of his all too numerous pounds, a Catholic. Many are the amusing incidents I can relate about him, but I dread the Editorial wrath. Suffice it to give one. One morning in the Inter Form, the bell had been rung for class, the minutes passed by, without the familiar figure of JP. strolling in cigarette-in-hand. We feared the worst. (After all, rickshaws too do groan now and then 'neath their burdens). And so we despatched one, whom in these later days we would term a "sniper". After minutes of anxious waiting, we heard the truth—the rickshaw had at last protested; JP.'s family-waged, Rama-reading rickshaw-puller, prince among rickshaw-pullers, had failed for once; and

there was poor JP., an unenviable sight, experiencing for the first time (and I hope, the last) the excellent Municipality work on Darley road!

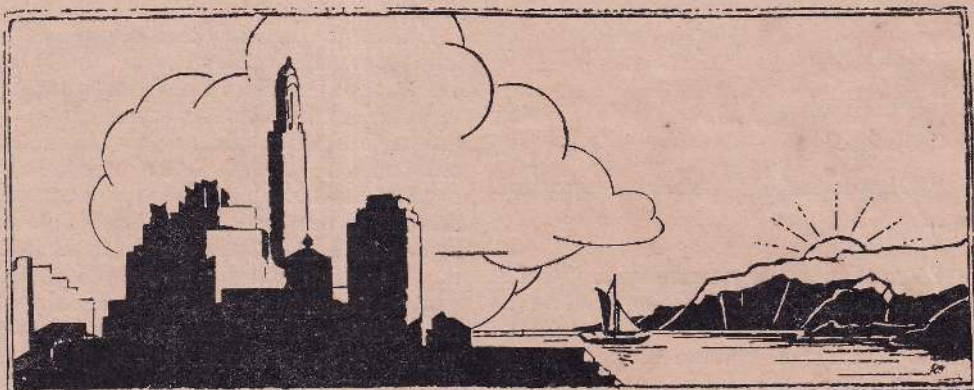
.....But surely I must stop. Dynamite's wrath is on me. This time, willy-nilly, I must stop. Where shall I stop? It may as well be here, as anywhere else, for these are but stray jottings. I could go on for days and days, wandering aimlessly, but wandering all the same—wandering between the magnificent buildings St. Joseph's now boasts of; along those miles and miles of corridors; in and out of those various dormitories; down again towards the Beira; climb up the familiar bamboo bushes and remain perched up there basking in the beautiful Josephian sun with the Beira breezes..... on and on.....and finally, to the centre of Josephian life, where all hearts and generations meet: **THE CHAPEL**. I have no monopoly of peep-holes into the future (as H. G. Wells has)—but I do know, that when I left College in June, 1940, she was well set for a renaissance. Fr. LeGoe of St. Joseph's went; Fr. Anthony went; a great epoch in Josephian history, was concluded. In place of them came others..... Though I had left College in mid 1940, my interests were still there, and so, most of my spare hours were spent there. I found that Fr. Justin Perera, just returned from Rome, had worked his way into the heart of almost every single Josephian. I found too, that soon the spiritual life of the College was given a magnificent fillip. The new Rector, Fr. Peter A. Pillai meant business. The spiritual front of the College was on the offensive—and victories were reported on all fronts. The feast of St. Thomas Aquinas was for the first time observed as a 'dies non' (a happy augury for Thomism at SJC). The introduction of the Dialogue Mass and monthly Recollection Days, though viewed perhaps with a slight tinge of cynicism, soon became popular. Fr. Justin's "Aquinas Library" met a long felt need. And finally, the CAM and the CYM catered



for what long needed catering, viz., the "FULL MAN" (apologies to the Rector for use of his phrase). My home for over 8 years, the College was of course dear to me; "symbolised in yonder banner, floating o'er St. Joseph's tower" was of course so much that I cherished; but now at last the College came to mean something even more than it had ever done in the past; to me and to many other Old Josephians (witness the unprecedented, mammoth gathering of over five-hundred at the Old Boys' Union meeting in 1941), it now held a new significance in addition to all that it had hitherto meant. For now, more than ever before, the "lumen Christi" was ablaze; Christ in the STUDENT was on the march; and after all, it is for that, that all our great Rectors had laboured .....Changes took place, and are taking

place. Great things are surely going to happen. We wait; we wait dreaming dreams of the happy days we spent at OUR *alma mater*, and can truthfully say with Wordsworth:—

"These beauteous forms,  
Through a long absence, have not  
    been to me  
As is a landscape to a blind man's  
    eye:  
But oft in lonely rooms, and 'mid the  
    din  
Of towns and cities, I have owed to  
    them  
In hours of weariness, sensations  
    sweet,  
Felt in the blood and felt along the  
    heart;  
And passing even into my purer  
    mind,  
With tranquil restoration."





# Josephian in Bloomsbury

By THURAIRAJAH TAMBIMUTTU

WHAT shall I write about? The *Blue and White* have asked me to contribute to the Jubilee number which is indeed a great pleasure and an honour. It is nearly a dozen years since I left St. Joseph's and eight since I came to England. Time has passed quickly for it seems only yesterday that Fr. Joseph Perera used to shout to me in the Latin Class of Senior Cambridge A (or was it B?) "Tambimuttu don't day-dream!" He himself was a dreamer I had always thought with that day-long look of abstraction in his face and it was a matter of considerable surprise to me that he caught me out gazing at the banana trees and the tennis court behind the Science block. I was bad at Latin having never properly understood declensions or the conjugations of verbs. I had joined St. Joseph's in the Second Form when most of the boys had already a year or two of Latin and I had to pick it up all from scratch. I shared the same desk with my cousin Anton Gardiner who was a genius at Latin and whenever we were asked to translate a line, say "Gaul is divided into three parts" this is the sort of thing that happened:

"Anton! What is Gaul?" in a whisper.

"Gallia".

"And divide?"

"Divido."

"What is part?" After a long pause.

"Pars."

So down went my translation "Gallia divido in trio pars." Being as bad as that at Latin I preferred to watch the transparency of banana leaves in the sunlight and the ballet of light and shadow as the leaf-plumes moved in the *Beira Breezes*. But Fr. Perera always caught me out.

WHAT HAS HAPPENED TO BEIRA BREEZES? Publication of a new issue of *Beira Breezes* at St. Joseph's was a great event for me. It had ten to twelve small pages but it was the Josephians' own magazine and I preferred reading it to *Champion*, *Triumph*, *The Magnet*, *Modern Boy*, *Film Fun*, or *The Popular* that I bought every Saturday (when the English mail boat arrived) or borrowed from Christie Perera. (WHAT HAS HAPPENED TO CHRISTIE? The last time I saw him he was strumming the Hawaiian guitar at the Ceylon Broadcasting Station with his long nervous fingers. He looked like a small, intense twittering sparrow full of OOMPH crouching over the strings that hummed like a hundred-miles-per-hour gale.) What has happened to *Beira Breezes*? It had ceased publication while I was at St. Joseph's but I hope you have revived it in spite of the paper restrictions. We enjoyed *Beira Breezes* so much that it taught me every school should have its own weekly paper. (St. Patrick's had *Bottled Sunshine*.) I don't think I am wrong in saying that the average schoolboy likes reading most what his more talented schoolmates have succeeded in placing with his school paper.

During my self-imposed exile in England *Beira Breezes* and *Blue and White* are among the things I have missed most. It is incredible how sentimental and nostalgic an expatriate feels about, his old college. I have been hungry for news of St. Joseph's. I knew there was an old Josephians' O.B.U. in London but so far I have been unable to contact it. I wanted to know how we fared last year in our cricket match against Royal, St. Peters, St. Thomas', Ananda. I wanted to know about my friends Joseph Samerewickreme, Autie Fernando, Shelley Misso, Eddie de Silva, Blaize Wijeyeratne, Abbas Gulamhusein, C. Sivagnanam, Eric Mendis (Science Mas-



ter), Mr. Weerasekera (English Master), Stanley Suraweera from Kegalle, our Rector Fr. LeGoc, Naliki Va Fr. LeJeune, Bernard Perera and Anton Gardiner (we were known as the three musketeers), my four brothers still at St. Josephs, the Hamer and Matthysz brothers, Stan Fernando, Romel Rodrigo, Robert Fernando, Spittel, the cricketers, tall, distinguished looking Fr. Nanayakkara, Fr. T. B. Cooray, the botanist with his neat and accurate sentences, my dear friend Leo Fernando who lived with his aunt Mrs. Phillip near University College, Mr. Thambiappah who let us make ice-cream in the chemistry class on several occasions and was one of the most adored of our teachers. My uncle A. Santiagupillai, who taught mathematics in the Prep. School and rode into college with a Jaffnese cheroot between his lips, Joseph Turnbull from Llandudno in Wales, Banim and Cormican the Irish Priests who taught me Chemistry and English and later went to Canada, Attila the scourge of the school (this was only a nick-name), Leslie Perera and his brother with whom I used to fight beside the lake ("I challenge you to a boxing match. I'll meet you after class by the lake," I used to say). I was beaten up badly by Leslie behind the Clock Tower while the rest of the College were attending Benediction in the College Chapel. We managed to slip in unnoticed afterwards; Vincent Alles whom I met similarly at "a boxing match beside the Beira" and later became one of my best friends. Autie's cousin Ian Marcus, also one of my best friends who later played cricket for us. These are some of the people I wanted to hear about. I wrote last year to my brother who is now a teacher at St. Joseph's and received two copies of *Blue and White* for 1941 and 1943, which are among my most treasured possessions. I hope St. Joseph's will send me "B. & W" regularly. And what about our O.B.U.? I see my friend Blaize is the Treasurer. Come on Blaize, why don't you keep your old friend informed of what is happening at St. Josephs?

I called what I am writing "A Josephian in Bloomsbury" since I thought you would all prefer to hear of what I have been doing in England since I left Ceylon. This is what I, as a schoolboy, would most like to have heard from an old Josephian in England (I remember, as a boy, leaning on the rails of Colombo jetty and gazing beyond the breakwater and harbour lights, the sleek ships that caressed the horizon, gazing at imaginary islands that lay beyond like England and Lampedusa. Magic words that held all of a boy's desire for the tremendous, novel and exciting. Are some of you at St. Joseph's still dreaming, as I did, static by the breakwater, of Paris and Rome, Chimborozo and Cotopaxi? Do you also dream of the chrysalis that will burst its island skin to skim the waterways of the world and mingle with man, beast and fowl, East, South and West?) But this article was meant to be something else. O, something else.....I haven't even started what I set out to do because writing for Ceylon and St. Joseph's has made me sentimental, "an old man in a dry month being read to by a boy waiting for rain," "a miser counting the riches of his youth.....".

I am writing this in the saloon bar of *The Lord Nelson* in Chelsea. There is a warm fire in the grate and there are only four people with me. It is not yet twelve o'clock. At one John Wells, the young painter, will arrive and Helen Scott, my secretary. We "pub-crawled" last night in Chelsea and we were both put up for the night in Helen's flat. She is very proud of her flat which is in Oakley street in the heart of the Artist's Quarter. It is very difficult to find flats in London at the moment and Helen lived in a single room for a whole year. Now she has persuaded her landlord to give her two more, and she is proud of her flat. She has reproductions of a new Picasso from the Occupation period and a Russian Ikon in one room, and I had a red and brown Buddha (from a fresco, I suppose)



and a Matisse in my bedroom. She has a nice selection of books. Her flat is typical of all London flats where artists live.

Johnny Wells was doctor in the Scilly Isles, off Land's End in Cornwall, for the past ten years. The Scilly Isles are an archipelago of 200 islands many of them minute and sunk in the sea at high tide. There are four inhabited isles and Johnny was the only doctor to look after the three thousand odd inhabitants. I met him during my summer holidays at St. Mary's, one of the inhabited islands. Now he has taken a studio at Newlyn, Nr. Penzance, and decided to devote the rest of his life to painting. John arrived in London five days ago to see the exhibition of Paul Klee's paintings at the National Gallery. He has already visited the show twice and I have no doubt he will go again on Monday. He did, hauling me along with him. I had my revenge by taking him first to the National Portrait Gallery.

Johnny belongs to what I call the Cornish Artists' Colony which is a sort of Bloomsbury or Chelsea in the Cornish Riviera. Only, the artists there instead of being confined to boroughs live in whole townships like St. Ives or Penzance of the fishing village of Newlyn. I have commissioned a book on the Artists' Colony in Cornwall from Sven Berlin called *Disturbance in the West*. Sven is a very promising painter, I think, and he has already written a book to be published soon by *Poetry London*. It is on the Cornish primitive, Alfred Wallis, who was a fisherman and started to paint at the age of seventy or thereabouts. Alfred Wallis was a fine painter and he painted on anything, bits of wood, Lux soap packets, with anything, water colour or boat paint. The monograph on Alfred Wallis by Sven will be an important book. *Disturbance in the West* will be about Ben Nicholson (the abstract painter, the man who is said to paint squares and circles), Barbara Hepworth (Ben's wife, who is a sculptor), Naum Gabo (who founded the

Constructivist movement with his brother Pevsner and makes beautiful objects, constructions, as he calls them, out of glass, wire, perspex, metals, string), John Tunnard (painter), John Wells, Bernard Leach (potter, the Leach potteries are famous in England), Guido Morris (printer), Brian Wynter (painter), and Christopher Wood (who died some years ago and is one of the most important artists England has produced.) I myself will write an article on Sven for the book. The Cornish Riviera is the prototype of Bloomsbury and Chelsea, but the artists in Cornwall have more sunshine and air and are happier, I think. A Josephian in Bloomsbury is a man without a mind; the wise one will live in Cornwall or the country away from London's distractions and he will concentrate on his work. Unfortunately, for the editing and publishing I do it is necessary for me to live in London. My own writing is neglected. One day, however, when PL is well organized, and is running smoothly I will return to Ceylon, live in Provence, the country perhaps for short periods and I will write my own poetry. In the meantime, I must flit between Chelsea and Bloomsbury, my office in Manchester Square and my flat in Regents Park.

Johnny or Helen have not yet arrived. It is not yet one o'clock and there are nearly fifty people in the pub. I am having my second glass of light ale and some of the people are astonished at concentration in my corner. It is pleasant writing this letter to St. Joseph's.....

I am back at my flat now. It is Sunday, February 10th, after midnight and the street are silent. I spent the evening with Percy Wyndham Lewis, author of *Time and the Western Man*, *Tarr* and several other books. *Poetry London* will soon publish his latest, *America and Cosmic Man*. He is also an important painter and some years ago several artists, including Augustus John, resigned from the Royal Academy when it rejected his portrait of T. S. Eliot. Wyndham Lewis has recently returned from America



where he has been lecturing on American history. America, for him, is a crucible in which many nationalities are being melted down into one product, cosmic man. This is the theme of his new book. America is, for him, the germ of a world state which will attain *the cosmic uniform of peace* (the first title he chose for his book).

Gregorio Prieto and Roy Campbell live near Wyndham Lewis as do Jankel Adler (a very important painter who is holding his first exhibition in London in March) and David Jones (best English water colourist and author of *In Parenthesis* a book about the war of 1914). I had promised to give a second sitting to Gregorio Prieto (there will be others) for a drawing he is doing of me. Prieto is a small, dark, vivacious Spaniard who talks English with great difficulty and is best known for his portrait of the Spanish poet Federico Garcia Lorca, who was killed during the Civil War. He has illustrated Shakespeare's sonnets for the Oxford University Press and is at the moment doing a series of drawings of modern poets. His drawings for Lorca's poems are excellent and I am hoping to use some of them in the Complete Works of Lorca, translated by Roy Campbell, and edited by Lorca's friend R. M. Nadal. Prieto is a romantic. His pictures are full of roses, young people, Greek statuary and of all things, lemons. He must leave England soon, I think, or else his painting will become merely pretty. There is a nostalgia for his native country in everything he has done and soon he must go back to draw more energy from his native soil and tradition.

I called on Roy and Mary Campbell on my way home. South African friends of Roy's also called and we retired to the *Catherine Wheel*, in Kensington Church street, to ruin our stomachs with wartime bitter. Geoffrey Long, one of them, the South African War Artist, had a copy of a new book of poems by Dylan Thomas which was published two or three days

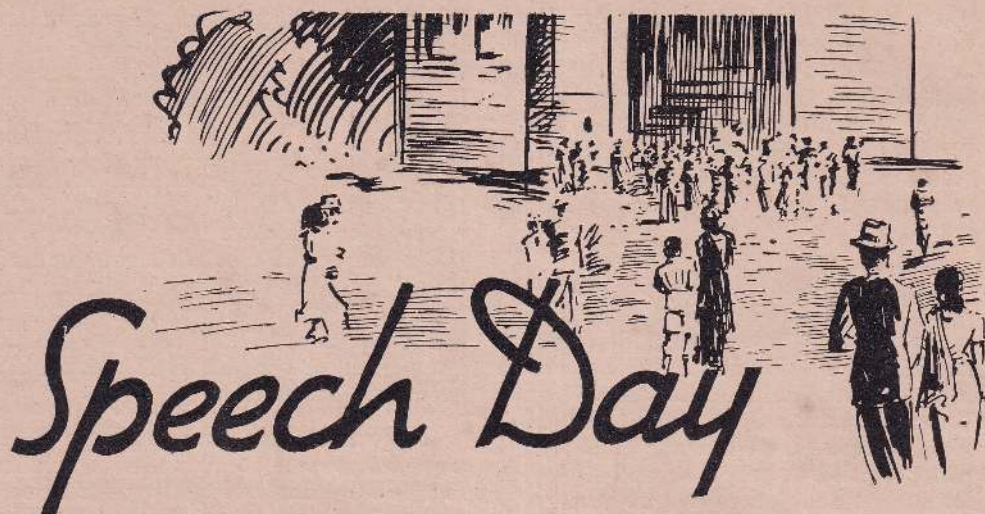
ago and I hadn't yet seen. I coaxed him into selling it to me. Geoffrey thinks there has been a great artistic movement in Africa during the past five years and that South Africa is the most artistically promising of the Dominions. "Well," I replied, "I am never sent anything from South Africa but judging from the magazines I receive from Australia I think she might toss with you for first place." I also asked him why it was that Roy Campbell, William Plomer, Hetta Empson, F. T. Prince and Charles Madge had left Africa if it was such a good place for artists.

Roy was in good form tonight. He is a good raconteur, and his tales of soldiering, bull-fighting and fighting other poets and writers (all of which he has done) kept us in good humour. Roy is what T. S. Eliot called him in a letter last week "the best satiric poet alive!" Roy should have been born in the last century or even further back, when Samuel Johnson was alive. He is in "the grand manner" which is fast disappearing in England. He fought for Franco in Spain and incurred the displeasure of the critics for writing *Flowering Rifle*. *The Georgiad*, finest satirical poem of the last thirty years, annoyed many people, and his forthcoming book, *Talking Bronco*, is going to annoy more people. Good old Roy. He is always on the move and he is always fighting.

Tomorrow will be a similar day for me. There will be more people to see at the office and, on the slightest pretext, I will nip down to one of the locals to unravel a knotty problem with an author or friend over a glass of bitter. Perhaps in the evening I will land up in the *Caribbean* of the *Gargoyle* with G. S. Fraser, Michael Swan or Stewart Scott.

Last week I had a picture postcard from Lawrence Durrell in Rhodes. It was an aerial view of a heavenly township on the coastline of Rhodes and on it he had written *Would you exchange this for Sloane Square?*





1944

THE Forty Fourth Annual Distribution of Prizes was held at St. Bridget's Convent Hall on the 9th of December 1944. The Hon'ble Mr. Justice E. G. P. Jayatileke, K. C., Puisne Justice, presided and Mrs. Jayatileke gave away the prizes.

#### ANNUAL REPORT

SIR,

You are assured of the heartiest of welcomes at St. Joseph's. Not only have you achieved the highest distinction open to the legal profession, but you are one of the outstanding examples of eminence in the secular field accompanied by deep Christian convictions and the integral practice of the Catholic faith. You are President of the Central Council of the St. Vincent de Paul Society and if you had the time, I believe that you would count it an honour to be a humble brother of the society and take your share of the weekly visits to the homes of the poor. In the discharge of your present responsible public duties you have the advantage of the guidance of the Catholic Faith in the mould of which the traditional ideas of law and order, right and obligation, delict and tort, justice and equity

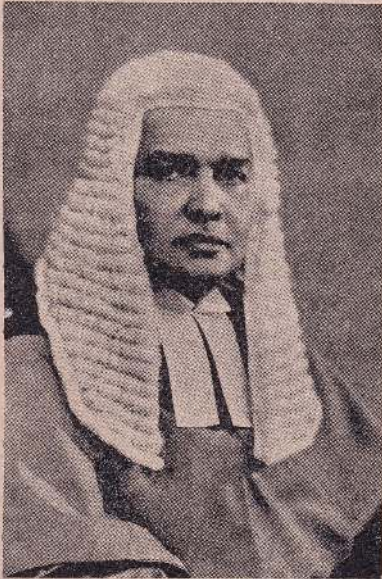
were formed. In this sense you not only dispense justice according to the law of the land but also maintain continuity with the century-old tradition of a divine and human justice. Our admiration of your career is expressed by the confession that had you been an Old Boy of St. Joseph's, the several generations of Josephians would have been proud of you.

I thank you for the honour you have done us, and assure you that your presence is a source of great encouragement to all those of us who are engaged in the work of Catholic Education.

It is impossible for me not mention the subject of the Educational Reform Proposals. Last year on Prize Day I had occasion to criticise many of the suggestions made by the Report of the Special Committee. During the year that criticism has been amplified by other educationists as well as by myself and in my opinion the criticism has been so detailed and adequate that it is no longer necessary for me to make further examination of the Special Committee's Report. But what I must refer to is the very unsatisfactory manner in which the Education Proposals have been debated by



most members in the State Council. I have been present in the Council for most of the Debate, and what struck me most forcibly was the utter unreality of the whole discussion. The question of how much the new scheme would cost, and whether the country could possibly afford it in normal times was hardly ever mentioned. It was an academic discussion regarding the ideal form of education such as might have formed the subject of study in an ordinary debating society. A discussion at such a level is not devoid of value, though one is tempted to doubt



The Hon. Mr. Justice E. G. P. Jayatileke

whether the State Council is the most appropriate body to undertake such an investigation.

What we have a right to expect from the legislature is an examination of the educational proposals on a different plane, viz., at the level of their feasibility in our country and in our concrete circumstances. The first question that the Government should ask is how much can we afford to spend on education in post-war Ceylon? When an approximate answer to that question is provided, then

such a scheme of education can be devised as to fall within the ambit of the maximum educational expenditure that is permissible. In England the problem has not been approached in this way simply because England is a rich country, and can find the money necessary for an excellent system of education and for comprehensive social services. In England the problem is merely one of re-distribution of wealth, for there is enough wealth for all. In Ceylon on the contrary there is not only the problem of right distribution, but there is the still greater problem of not having enough wealth to distribute, as our national income is particularly low. In fact the most urgent task before us at the moment is that of increasing our wealth by more extensive as well as intensive production. I may say in passing that the absence of a Government plan for post-war increase of our national income is extremely disquieting.

But however that may be, the fact remains that at least for a long time to come, it will be impossible for us to afford an expensive system of education such as has been projected for England. Of the willingness of some members to vote even a hundred million rupees for education, there is ample evidence. But willingness unfortunately is not enough. The money must be there before it can be voted. Studies on our national income, however, show that the money cannot be found. Hence the importance of knowing how much we can afford to set apart for education. The kind of educational structure we are going to plan for our country will be conditioned by the sum of money that will be normally at our disposal.

It might possibly be objected that the ideal system of education that we have worked out for ourselves can be gradually implemented according to our resources each year so that we need not know right at the very beginning exactly how much money will be available to us. This would certainly be true if reform in education only meant simple addition to



the existing structure. We could then build more schools according to the amounts of money that are provided. But education reform does not merely consist in quantitative increase, it is much more a qualitative transformation. We are all anxious for a different kind of education and the kind of Education that we propose will evidently depend on the available financial resources. If for example we desire to abolish tuition fees in aided schools, we must be ready to subsidise adequately not only some of the existing schools, but all of them, and not only all the existing schools, but all schools that will be built in the future. We can therefore reasonably embark on complete abolition of tuition fees only when we are certain that the State will be capable of maintaining a high standard in our schools by its subsidies now and in the future.

That is why I repeat that the State Council debate has been to a great degree unhelpful from the point of view of practical educational reform. If it was intended to provide a mere forum for discussion, no harm will have been done. But if on the contrary the educational proposals have been debated in order to indicate to the Government what concrete measures of reform should immediately be undertaken, then in my opinion the debate has been fruitless.

Last year I said that we were endeavouring to conduct the school as if we were in normal times. The current year's record has been at least as normal as that of the previous year, but I may be permitted to complain that we are getting a little tired of being just normal. There is no life without movement, and if our school is to have a vigorous life it must be able to progress in every field of education. New vistas in life are opening out to our boys, and they cannot prepare for them without a certain spaciousness and freedom of movement. We are certainly thankful for what we have, but we are realising acutely the absence of our buildings and our grounds and we appeal to the War Department to release our

buildings as soon as possible in order that the cramping effect of our present difficult circumstances may not permanently damage the delicate organism that is the living and growing school institution.

The number at the Homagama Branch fell to 160, half of the students being boarders. Rev. Fr. Alfred Nanayakkara continues to direct with great success both the Boarding Department as well as the Branch School. The opening of the football ground gave a new outlet to the energies of the boys most of whom have not the slightest desire to come back to Colombo. Without the manysided assistance given by Rev. Fr. Lanfranc Fernando, the wheels of our Homagama Branch would simply refuse to revolve. The shortage of personnel has unfortunately prevented me from giving the two fathers any kind of relief.

There were sixty boys in our three classes of the Kelaniya Branch during the year. As this Branch is no longer necessary it has been decided to close it down this month. No special hardship will be caused as the boys can travel to Borella without difficulty. Rev. Fr. Joseph Perera was transferred in January from Homagama to Kelaniya and was in charge of the institution during this year.

The main branch of the College at Borella had 930 boys on the roll during the year as against 850 in the previous year; and an additional row of temporary buildings was erected. A Junior section of our hostel was opened up stairs in the main building with accommodation for about 20 students.

Rev. Fr. B. J. C. Pinto returned to his former office of Prefect of Discipline at the main school at Borella, but continued to be in charge of the Farm at Kelaniya. Mr. Loyola Dias and Mr. J. A. Charles came back to the staff of the College. Mr. Lakshmana Iyer, B.A. of Annamalai University, Mr. Augustine Tambimuttu, B.A. (Ceylon), and Mr. H. P. de Silva, B.A. (Lond.) joined the staff during the year, while Messrs. T. Tangarajah, B.Sc., R. Wijewickreme, B.A.,



Victor Perera, and S. Aloysius, left the staff during the same period. Mr. S. Kanthasamy, B.Sc., was absent during the year undergoing his course of Graduate Training at the Training College. In the Preparatory School, Mr. J. W. de Silva, Mrs. I. Dabrera, and Miss Muriel Perera returned to the staff. Rev. Fr. Noel Perera came back from the Training College to become Vice-Principal of the School and to act for Fr. Nanayakkara during his absence in Homagama. He also took charge of the Junior section of the Hostel. Mr. H. P. L. Fernando has just left the staff of the School.

Rev. Fr. Joseph Cabral who had been in charge of the Choir and Rev. Fr. P. Stephan, the Bursar of the College left us to join the Mission field, and the latter was replaced by Rev. Fr. Anthony Dharmaratne, O.M.I., an Old Boy of St. Joseph's.

In January Mr. C. P. Muller completed 25 years service in the College and was accorded a hearty ovation.

Last year I suggested that it was not beyond human ingenuity to discover ways and means of stirring the Staff Guild to an active life in spite of the difficulties of dispersion. I am glad to report that the ways and means have been found and that the Guild is now meeting regularly to discuss questions of great educational interest. Special attention is being paid to its reading room and to the formation of its library.

I thank the members of the staff for devoted and loyal service to the College. I wish to thank especially those teachers who have had to travel daily to Homagama, and who have succeeded in arriving in time in spite often of inclement weather and the uncertainties of bus travelling.

Our examination results have been satisfactory. Eight students passed the Higher School Certificate examination with one in the First Division, while 17 passed the University Entrance examination for the Arts, Science and Medical courses. Godfrey Senaratne who will in future be known as D. V. D. St. Guna-

tilleke won an Arts Scholarship, while M. S. Maujood won the Saleh Macan Markar Scholarship. The examination is well conducted by the University, and the only complaint I have to make is that the standard required in English Language and Literature is unnecessarily high and such as to discourage the study of English.

There is a proposal to separate the University Entrance and Higher School Certificate examinations altogether. However laudable the intention may be, the consequence to the schools would be to place on them an intolerable burden. The schools are unanimous that there should be only one examination and not two. It is immaterial to us whether this examination be held by the University or by the Education Department. We are confident that the University and the Department will realise our plight and will arrive at some working arrangement by which the duplication of the examination will be prevented.

Three of our boys passed the 1st M.B. Examination. In the December Senior examination 76 boys passed, probably the highest number in any school. Two were placed in the 1st Division, and 19 obtained exemption from the London Matriculation.

Our cricket record this year has been remarkable. Victories followed each other in rapid succession. St. Thomas was beaten by 227 runs; Royal and St. Anthony's by 10 and 6 wickets respectively, and St. Benedict's, Wesley and St. Peter's were each beaten by an innings. Our last match viz., with Trinity was therefore invested with great significance. It proved to be one of the most exciting matches in our cricket annals. The fortunes of the game swayed from one side to the other till when all hope seemed lost a last wicket partnership of H. Bagot and T. Wickremesinghe produced an admirable 32 runs. We lost the match amid the greatest excitement by only seven runs. It was a glorious match and will live long in Josephian memories.



Our football team was unbeaten this year. We beat Maris Stella and de Mazenod and drew with St. Benedict's. There was much greater enthusiasm than in the past year, and the keenness shown augurs well for the future.

Our athletics were good. As a team we were not up to last year's standard but weather conditions certainly robbed Cletus de Mel of a record in putting the weight and Brian de Silva of first place in the High Jump at the Public Schools Meet. Our College Athletic meet organised as usual by the Old Boys was held on the University Grounds and the Vice-Chancellor gave away the prizes.

The House Competitions were followed with keen interest. There were three successful Cadet camps this year, the Junior Camp at Bandarawela, the Senior Camp at Diyatalawa, and the A. T. S. Camp at Ratmalana. As our O. C. Contingent, Lieut. Abeysinghe was promoted to the rank of Captain, first Mr. Hector Silva and when he resigned owing to ill-health, Mr. C. A. M. Kekulawela was appointed to act as O. C. Contingent. Mr. A. Tambimuttu has been appointed one of the Cadet Officers.

College Societies are functioning normally. The Union Society from the VIth Form and the various English, Sinhalese and Tamil Literary Unions are quite active. The Tamil Literary Union staged a successful Tamil play at the Good Shepherd Convent Hall, Kotahena. We are very grateful to the Convent for much kindness shown to us. The Guild of Mary Immaculate, the Apostleship of Prayer, and the Society of St. Vincent de Paul are carrying out their programme successfully. The Catholic Students' Society of the VIth Form took on a new lease of life and in its weekly meetings provided very varied fare for its members. It organised once a pilgrimage to Ragama and on another occasion a joint discussion meeting with St. Benedict's and St. Peter's. Its success has stimulated the

foundation of a similar society for the Senior boys. The Catholic Youth Movement manifested a new aspect of its work when it staged a well-acted play called The Bishop's Candlesticks at St. Bridget's Convent Hall.

The second Terminal Retreat was preached by Fr. Green, C.S.S.R. and the Annual Retreat by Fr. Balasundaram, O.M.I., who was so generous as to have preached first to our boys at Homagama and immediately after to our main branch at Borella. We sincerely thank them both.

The Old Boys' Union shows no signs of diminishing vigour, although it sustained a great loss through the untimely death of its popular and energetic Hon. Secretary, viz., Dr. Genesis Ameratunga. Old Boys' Day attracted the usual numbers. The Old Boys have nearly completed their collection for the LeGoc and Anthony Scholarship Fund which now stands well over Rs. 20,000.

During the year Rev. Fr. LeJeune beloved of the old as well as of the present boys celebrated the Golden Jubilee of his Religious Profession. The Old Boys decided to commemorate the occasion by a luncheon in his honour, but the state of his health did not permit him to take part in the celebration which had therefore to be reluctantly cancelled.

Mgr. Hugo Fernando, Vicar-General of Chilaw, former Master and Prefect of the College celebrated the Silver Jubilee of his Ordination to the Priesthood.

The following additional scholarships have been donated during the current year. Mr. C. H. Z. Fernando has offered a scholarship of the total value of Rs. 1000 to be held for three years at the Ceylon University by a Josephian. It has been won by Aloy Wijayaratne. Dr. Balendra has offered a scholarship to be held at the College by the best student in Tamil. The scholarship has not yet been awarded.



The following are some of the successes of our Old Boys during the current year. Dr. L. A. Rajapakse has been made a King's Counsel. Messrs. J. B. de Fonseka and Guy O. Grenier were made Justices of the Peace. T. Kelaart and Algernon Perera were promoted to be Assistant Superintendents of Police. George Perera took his 100th wicket in First Class cricket. Mr. Stanislaus Fernando our cricket coach was elected a member of the Negombo Urban Council.

At the Ceylon University, A. S. Navaratnarajah, one of our former scholars obtained First Class Honours in Chemistry and won the Science Scholarship. F. C. Pinto and P. Namasivayam obtained 2nd Class Honours in the B.Sc. (Chemistry), and V. M. Peiris in the B.A. (History). F. R. S. Weeraratne, B.A. (Econ.), and D. Abeyesekere (General), and T. Kulasegaram, B.A. (Hons.) Lond. (Maths.) were the other graduates. Two of our old boys passed the London 1st M.B., and 12 the 1st M.B. of the Ceylon University.

C. F. W. Wickremesinghe passed his Advocates Final, and I. M. D. Fernando won a scholarship at the Preliminary Proctors' Examination. Twelve of our students entered the Law College this year.

Bro. Peter Mendis in Ceylon, and Bro. L. D. Eusebius, O.M.I. in Europe were raised to the priesthood. Bro. Henry

Rodrigo, O.M.I., received the sub-diaconate. John Francis and J. Gunawardena joined the Oblate novitiate, T. C. Kuria-cose, B.A., the Jesuir novitiate in India, Manik Muttukumaru, E. A. Rajapakse and Austin Lanza the Papal Seminary. Rev. Fr. Eusebius, O.M.I., has joined Oxford after completing his theological studies in Rome and Ireland.

We have to record with regret the death of the following :—Mr. J. G. de S. Wijeyeratne, a very loyal old boy and Treasurer of the O. B. U. for a long time, Dr. G. Ameratunga already referred to above; Messrs. Lawrence Perera, Louis Karunaratne, P. Narendranathan, Capt. Joseph Jayawardene, Mr. Anton Jacolyn Seneviratne, Dr. James de S. Wijayarathne, Mr. Thomas Minor, who was a landmark in the College for so many years, Rev. Fr. Morel a former Prefect of Games, and of Mr. M. K. Albert a former cricket coach.

Let me thank His Grace the Archbishop now happily once more with us, for much encouragement, the members of the staff for loyal co-operation, Rev. Fr. Herat, O.M.I., for training our choir, all scholarship Founders, Prize Donors and Benefactors for their generous contributions, and St. Bridget's Convent for so kindly giving us the use of this hall.

PETER A. PILLAI, O.M.I.,  
*Rector.*



# Prize List

## Vith FORM (H. S. C.)

### PRIZES FOR SUBJECTS

#### Religious Knowledge

*Prize Presented by the Most Rev. Dr. J. M. Masson, O.M.I., Archbishop of Colombo*

Awarded to	...	H. M. A. B. Fernando
Prox. Acc.	...	H. F. P. Panditaratna
Hon. Mention	...	R. D. L. Augustine

#### English

*The C. Brito Muttunayagam Memorial Prize  
Presented by C. C. A. Brito Muttunayagam, Esq.*

Awarded to	...	H. M. A. B. Fernando
Prox. Acc.	...	R. D. L. Augustine

#### Latin

*The C. M. Fernando Memorial Prize  
Presented by C. H. Z. Fernando, Esq.*

Awarded to	...	R. D. L. Augustine
Prox. Acc.	...	Felix Ranasinghe
Hon. Mentions	...	{ Allan Seneviratne Arthur Jayamanne

#### Greek

*Prize Presented by C. P. de Jong, Esq.*

Awarded to	...	Felix Ranasinghe
Prox. Acc.	...	{ Arthur Jayamanne L. Mariadasan

#### Sinhalese

*Prize Presented by Bernard Jayasuriya, Esq.  
M.S.C.*

Awarded to	...	R. D. L. Augustine
Prox. Acc.	...	B. W. de Silva
Hon. Mention	...	Herbert Dias

#### Mathematics

*Prize Presented by S. Aloysius, Esq.*

Awarded to	...	Mervyn de Silva
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#### Geography

*The J. B. Pinto Memorial Prize  
Presented by Messrs. J. B. Pinto & Sons*

Awarded to	...	Bernard Perera
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#### Chemistry

*Prize Presented by Professor W. A. E. Karunaratne, M.D., Dean of the Faculty of Medicine, University of Ceylon*

Awarded to	...	H. F. P. Panditaratne
Hon. Mention	...	Angelo Madappuli

#### Physics

*Prize Presented by W. J. A. VanLangenberg, Esq.,  
C.C.S.*

Awarded to	...	Mervyn de Silva
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## British History

*Prize Presented by Prema C. S. Fernando, Esq.*

Awarded to	...	Stanley Joseph
Prox. Acc.	...	M. Uduman
Hon. Mention	...	William Fernando

## Government

*Prize Presented by Joseph A. L. Cooray, Esq.*

Awarded to	...	Stanley Joseph
Prox. Acc.	...	G. Bernard Perera
Hon. Mention	...	William Fernando

## UPPER Vth FORM

### General Proficiency

#### BORELLA

#### Upper Vth A.—Science

*The A. A. Wickremesinghe Memorial Prize  
Presented by Mrs. A. A. Wickremesinghe*

Awarded to	...	Oscar Fernando
Prox. Acc.	...	N. D. W. Lionel

#### Upper Vth B I.—Science

*Prize Presented by Rev. Bro. Luke, Director,  
St. Benedict's College*

Awarded to	...	Alston Perera
Prox. Acc.	...	L. Y. Paktsun
Hon. Mention	...	Ivor Seneviratne

#### Upper Vth B 2—Science

*Prize Presented by Very Rev. Fr. J. Jambays,  
O.M.I., Procurator General*

Awarded to	...	B. Leger Rodrigo
Prox. Acc.	...	A. Wijeynathan
Hon. Mentions	...	{ J. N. Benedict D. Sylvester

#### Upper Vth B—Arts

*The J. Clovis de Silva Memorial Prize  
Presented by Rev. Fr. Rector, St. Joseph's  
College*

Awarded to Ex-Aquo	{	Y. Abeysuriya
		B. Forbes
Hon. Mentions	...	{ R. Muttucumarasamy Terry Fernando

## HOMAGAMA

### Upper Vth Form

#### Memorial

*The H. P. C. de Silva Prize  
Presented by C. J. R. de Silva, Esq.*

Awarded to	...	Malcolm Fernando
Prox. Acc.	...	Leslie Jayasuriya
Hon. Mentions	...	{ Dennis Andrado Neville Emmanuel Leon Marcus Fernando



PRIZES FOR SUBJECTS

Religious Knowledge

*Prize Presented by Very Rev. Fr. D. J. Anthony,  
O.M.I., General Manager of R. C. Schools*

Awarded to ... N. D. W. Lionel  
Prox. Acc. ... { Neville Emmanuel  
Malcolm Fernando  
Hon. Mention ... Leo Fernando

English

*The Father Collin Memorial Prize  
Presented by the Old Boys' Union*

Awarded to ... Terry Fernando  
Prox. Acc. ... G. Amarasinghe  
Hon. Mentions ... { G. Wickremasekera  
Leslie Jayasuriya

English Literature

*Prize Presented by Sir Gerard Wijeyekoon*

Awarded to ... Neville Emmanuel  
Prox. Acc. ... Leslie Jayasuriya  
Hon. Mention ... Dennis Andrado

Latin

*The Fr. David Fernando Memorial Prize  
Presented by G. E. Misso, Esq.*

Awarded to ... Ivor Seneviratne

Sinhalese

*Prize Presented by Rt. Rev. Dr. Edmund  
Peiris, O.M.I., Bishop of Chilaw*

Awarded to ... L. S. R. Samarasinghe

Tamil

*Prize Presented by N. Nadarajah, Esq., K.C.*

Awarded to ... R. Muttukumaraswamy

Mathematics

*Prize Presented by Dewan Bahadur I. X. Pereira,  
M.S.C.*

Awarded to ... M. J. V. Martyn  
Prox. Acc. ... Dudley Wijeyratne  
Hon. Mentions ... { Ivor Seneviratne  
Alston Perera  
W. S. Silva

Applied Mathematics

*Prize Presented by Fred. E. Abeysundera, Esq.*

Awarded to ... Alston Perera  
Prox. Acc. ... Stanley Jayasinghe

Advanced Mathematics

*Prize Presented by Dr. G. Wignarajah*

Awarded to ... Stanley Jayasinghe

Chemistry

*Prize Presented by Dr. L. D. P. Dharmaratne*

Awarded to ... Alston Perera  
Prox. Acc. ... Malcolm Fernando  
Hon. Mention ... Gordon Walles

Physics

*Prize Presented by J. Herman Cooray, Esq.*

Awarded to ... Stanley Jayasinghe  
Prox. Acc. ... Alston Perera

Botany

*Prize Presented by Very Rev. Fr. M. J. LeGoc,  
O.M.I., Vicar-General*

Awarded to ... Gordon Walles  
Prox. Acc. ... Norbert Fernando  
Hon. Mention ... Malcolm Fernando

Biology

*Prize Presented by S. H. Moosajee, Esq.*

Awarded to ... J. N. Benedict  
Prox. Acc. ... A. Wijeynathan  
Hon. Mention ... Leger Rodrigo

History

*Prize Presented by the Hon. Mr. Justice F. J.  
Soertsz, K.C.*

Awarded to ... Neville Emmanuel  
Prox. Acc. ... Leslie Jayasuriya  
Hon. Mention ... Y. Abeysuriya

Geography

*Prize Presented by S. P. Ranasinghe, Esq.*

Awarded to ... Dennis Andrado  
Hon. Mention ... Leo Fernando

Pali

*Prize Presented by the Hon. Mr. G. C. S. Corea,  
M.S.C., Minister of Labour, Industries  
and Commerce*

Awarded to ... T.R.S. Wijeywickrema

LOWER Vth FORM

General Proficiency

BORELLA

Lower Vth A.—Science

*Prize Presented by Dr. A. Lucas*

Awarded to ... S. Nadesan  
Prox. Acc. ... C. D. Herat  
Hon. Mention ... E. W. F. Fernando

Lower Vth B.—Science

*Prize Presented by Dr. A. Caldera*

Awarded to ... Joe Aloysius  
Prox. Acc. ... Stanley Weerasiri  
Hon. Mentions ... { A. R. Calloor  
Bede Adams  
C. Sivagnanasunderam  
V. Sinnatamby  
C. T. Thomas

Lower Vth—Arts

*The Sir Thomas de Sumpayo Memorial Prize  
Presented by Mrs. S. J. Weeraratne*

Awarded to ... Gilbert Perera  
Prox. Acc. ... M. Ovais  
Hon. Mentions ... { G. P. M. Saratchandra  
P. Yuvarajasingham  
S. Wijeytilleke



## HOMAGAMA

## Lower Vth Form

*The J. B. M. Perera Memorial Prize**Presented by J. G. C. de S. Wijeyeratne, Esq.*

Awarded to ... Oliver Perera  
 Prox. Acc. ... M. K. D. Perera

## PRIZES FOR SUBJECTS

## Religious Knowledge

*Prize Presented by Very Rev. Fr. P. Monnier, O.M.I., Vicar of Missions*

Awarded to ... Oliver Perera  
 Prox. Acc. ... Joe Aloysius  
 Hon. Mentions ... { Gilbert Perera  
                                   C. Kurukulasuriya

## English

*The Father MacDonald Memorial Prize**Presented by Dr. W. Balendra*

Awarded to ... Joe Aloysius  
 Prox. Acc. ... A. Van Starrex  
 Hon. Mentions ... { V. Sinnetamby  
                                   R. Weeraratne  
                                   I. Samarasinghe

## Latin

*Prize Presented by D. G. L. Misso, Esq., C.C.S.*

Awarded to ... S. Wijeytilleke  
 Hon. Mentions ... { Dallas Fernando  
                                   Joe Aloysius

## Pali

*Prize Presented by Dr. D. P. Perera*

Awarded to ... M. Sarathchandra

## Sinhalese

*Prize Presented by The Teachers' Guild*

Awarded to ... C. D. Herat  
 Hon. Mentions ... { Gilbert Perera  
                                   D. B. Edirisinghe  
                                   S. Weeratinga  
                                   W. K. Warnakulasuriya

## Tamil

*Prize Presented by R. M. Ramasamipillai, Esq.*

Awarded to ... C. Sivagnanasunderam

## Mathematics

*Prize Presented by Guy O. Grenier, Esq.*

Awarded to ... Joe Aloysius  
 Prox. Acc. ... Bede Adams

## Advanced Mathematics

*Prize Presented by H. N. G. Fernando, Esq.*

Awarded to ... Bede Adams  
 Prox. Acc. ... Dallas Fernando  
 Hon. Mention ... Joe Aloysius

## Chemistry

*The A. F. Raymond Memorial Prize**Presented by A. F. Raymond & Co.*

Awarded to ... Lucian Weliwita  
 Prox. Acc. ... Joe Aloysius  
 Hon. Mentions ... { S. Nadesan  
                                   S. Weerasiri

## Physics

*Prize Presented by Dr. W. M. Muller*

Awarded to ... V. Sinetamby  
 Prox. Acc. ... { C. D. Herat  
                                   C. Sivagnanasunderam  
 Hon. Mention ... Joe Aloysius

## Botany

*The Chevalier William Abeysondera Memorial Prize—Presented by Paul E. de Costa, Esq.*

Awarded to ... I. Samarasinghe

## Biology

*Prize Presented by Dr. Wilfred Fernando*

Awarded to (Ex. Equo.) ... { G. M. Perera  
                                   E. W. F. Fernando  
 Hon. Mentions ... { W. J. C. Perera  
                                   S. Weeratinga

## History

*The Edmund de S. Wijeyeratne Memorial Prize Presented by Mrs. N. de S. Wijeyeratne*

Awarded to ... Gilbert Perera

## COMMERCIAL CLASS

## General Proficiency

*Mr. N. D. B. Silva Memorial Prize**Presented by N. D. Fred Silva, Esq.*

Awarded to ... Joseph H. Peiris

## PRIZES FOR SUBJECTS

## English

*Prize Presented by G. H. Tillekeratne, Esq., J.P.*

Awarded to ... Anthony de Costa

## Typewriting

*Prize Presented by J. R. Peter, Esq.*

Awarded to ... J. A. Michael Perera

## Shorthand

*Prize Presented by Ben F. Seneviratne, Esq.*

Awarded to ... J. A. Michael Perera

## Book-keeping

*Prize Presented by Messrs. W. M. A. Wahid & Bros.*

Awarded to ... Titus A. Fernando

## IVth FORM

## General Proficiency

## BORELLA

## IVth Form A.

*Prize Presented by Mons. G. de Beauvais, Agent General des Mesageries Maritimes*

Awarded to ... R. Wimaladharma  
 Prox. Acc. ... M. H. Sallay  
 Hon. Mentions ... { A. Sampanthan  
                                   A. Paramanand



IVth Form B.

*Prize Presented by the Very Rev. Fr. P. M. Gueguen, O.M.I.*

Awarded to	...	B. H. Jayasinghe
Prox. Acc.	...	{ S. Allirajah C. Tambimuttu
Hon. Mentions	...	{ T. Kadiravelupulle Leonard Gunewardena

IVth Form (Homagama)

*Prize Presented by Dr. M. J. A. Sandrasagara*

Awarded to	...	P. V. Edward Pieris
Prox. Acc.	...	Reginald Tissera
Hon. Mentions	...	{ Silvrius Perera D. Bartholomeusz Bernard de Silva

IVth Form (Kelaniya)

*Prize Presented by Messrs H.W. Cave & Co.*

Awarded to	...	{ Raja Tillekeratne (Ex. Aequo.) A. C. R. Perera
Hon. Mentions	...	{ L. Dep A. B. Casiechetty M. Elayaperuma

PRIZES FOR SUBJECTS

Religious Knowledge

*The Father Cajetan Memorial Prizes—Presented by Edmund J. Cooray, Esq., C.C.S.*

Awarded to	...	B. C. L. de Alwis
Hon. Mention	...	S. R. Bocks

English

*Prize Presented by Rev. Fr. Basil Wiratunga, O.M.I., Rector, St. Peter's College*

Awarded to	...	S. Allirajah
Prox. Acc.	...	Dennis Bartholomeusz
Hon. Mention	...	B. H. Jayasinghe

Latin

*The Gate-Mudaliyar and Mrs. James de Fonseka Memorial Prize—Presented by J. C. S. Fonseka, Esq.*

Awarded to	...	P. V. E. Peiris
Prox. Acc.	...	{ A. B. Casiechetty S. Allirajah
Hon. Mentions	...	{ C. Tambimuttu R. Wimaladharm C. Paramanand

Sinhalese

*The D. J. Arsecularatne Memorial Prize Presented by Mrs. D. J. Arsecularatne*

Awarded to	...	P. Ranatunga
Prox. Acc.	...	R. Tillekeratne
Hon. Mention	...	P. V. E. Peiris

Tamil

*Prize Presented by C. Thiagalingam, Esq.*

Awarded to	...	K. Sanmuganathan
Prox. Acc.	...	T. Kadiravelupulle
Hon. Mention	...	C. Tambimuttu

Mathematics

*Prize Presented by T. Weeraratne, Esq.*

Awarded to	...	R. Wimaladharm
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History

*The Don Nicholas Gunewardena Memorial Prize Presented by D. A. Gunewardena, Esq.*

Awarded to	...	Reginald Tissera
Prox. Acc.	...	{ D. Bartholomeusz Nimalasiri Silva
Hon. Mentions	...	{ C. Tambimuttu S.R. Bocks

Geography

*The C. D. Antonius Jayawardene Memorial Prize Presented by Mr. & Mrs. T. P. E. Jayawardene*

Awarded to	...	Hubert Fernando
Prox. Acc.	...	B. H. Jayasinghe

Science

*The Rajapakse Science Prize—Presented by J. E. Percy Rajapakse, Esq.*

Awarded to	...	S. R. Bocks
Hon. Mentions	...	{ K. Sanmuganathan Reginald Tissera

IIIrd FORM

General Proficiency

BORELLA

IIIrd Form A

*Prize Presented by J. A. D. Victoria, Esq.*

Awarded to	...	W. J. E. Abeyratne
Hon. Mention	...	M. Z. H. Uduman

IIIrd Form B

*Prize Presented by S. W. Lionel de Fonseka, Esq.*

Awarded to	...	M. Rajagopal
Prox. Acc.	...	{ B. A. Vandort Richard Peiris
Hon. Mentions	...	{ Paul Xavier A. Haleem P. Sivagnanasingham

IIIrd Form (Homagama)

*Prize Presented by Very Rev. Fr. L. Perrot, O.M.I.*

Awarded to	...	Aloysius Gunetilleke
Prox. Acc.	...	{ M. K. Shelton Perera M. L. M. Fernando
Hon. Mention	...	Michael Ranawaka

IIIrd Form (Kelaniya)

*The J. G. de S. Wijeyeratne Memorial Prize Presented by Mrs. J. G. de S. Wijeyeratne*

Awarded to	...	Donald Perera
Prox. Acc.	...	Lloyd Fernando
Hon. Mention	...	A. Dekker



## PRIZES FOR SUBJECTS

## Religious Knowledge

*Prize Presented by the Director of the Guild of the Immaculate Heart of Mary*

Awarded to	...	B. A. Vandort
Prox. Acc.	...	Donald Perera
Hon. Mentions	...	{ A. M. Deekker A. Gunatilleke W. J. E. Abeyratne Richard Peiris

## English

*Prize Presented by Dr. K. Michael Fernando*

Awarded to	...	Lloyd Fernando
Hon. Mentions	...	{ P. Sivagnanasingham Emerie M. Fernando

## Latin

*Prize Presented by Rev. Fr. H. Hueber, O.M.I.,  
Manager, Catholic Press*

Awarded to	...	Lloyd Fernando
Prox. Acc.	...	Donald Perera
Hon. Mentions	...	{ P. Sivagnanasingham Richard Peiris

## Mathematics

*Prize Presented by C. T. Lorage, Esq., Assistant  
Director of Education*

Awarded to	...	M. L. M. Fernando
Prox. Acc.	...	Donald Perera
Hon. Mention	...	Emerie M. Fernando

## Hind FORM

## General Proficiency

## BORELLA

## Hind Form A

*Prize Presented by C. F. X. Pinto, Esq.*

Awarded to	...	V. Pathmanathan
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## Hind Form B

*The Mr. & Mrs. Wilfred Perera Memorial Prize  
Presented by Mrs. A. S. P. Fernando*

Awarded to	...	R. A. Jayatilleke
Prox. Acc.	...	S. Drahman
Hon. Mentions	...	{ R. B. L. Wijesuriya R. Allirajah N. Sinnatamy Irvin Gunewardena

## Hind Form (Homagama)

*The Dr. A. S. P. Fernando Memorial Prize  
Presented by Mrs. A. S. P. Fernando*

Awarded to	...	L. H. R. Samarasinghe
Prox. Acc.	...	H. D. J. Gunesekera
Hon. Mention	...	Swinton Rodrigo

## Hind Form (Kelaniya)

*Prize Presented by W. K. William Fernando, Esq.*

Awarded to	...	Beaumont Ratnayake
Prox. Acc.	...	Alfred Perera
Hon. Mentions	...	{ John Perera Ernest Ratnayake

## PRIZES FOR SUBJECTS

## Religious Knowledge

*Prize Presented by Rev. Fr. A. Serru, O.M.I.*

Awarded to	...	A. de Sayrah
Hon. Mentions	...	{ T. S. O. Fernando Eustace Gunewardena

## English

*The D. S. W. Walles Memorial Prize—Presented  
by G. N. G. Walles, Esq.*

Awarded to	...	S. Y. D. Wickremasinghe
Prox. Acc.	...	H. J. Gunesekera
Hon. Mentions	...	{ R. A. Jayatilleke P. John Perera

## Latin

*Prize Presented by P. Oliver Fernando, Esq.,  
C.C.S.*

Awarded to	...	Alfred Perera
Hon. Mentions	...	{ P. John Perera L. H. R. Samarasinghe

## Mathematics

*Prize Presented by the Old Boys,  
Aquinas Hall*

Awarded to	...	H. J. Gunesekera
Prox. Acc.	...	V. Pathmanathan
Hon. Mention	...	L. H. R. Samarasinghe

## OPEN PRIZES

## Religious Essay

*The Cyril O. de Silva Memorial Prize—Presented  
by E. V. R. Samarawickrema, Esq.*

Awarded to	...	Asoka Kumar David
Prox. Acc.	...	William Fernando
Hon. Mentions	...	{ Neville Emmanuel Oliver Perera

## English Essay (Senior)

*The G. K. Chesterton Prize—Presented by J. P. de  
Fonseka, Esq.*

Awarded to	...	A. Van Starrex
Prox. Acc.	...	M. Uduman
Hon. Mentions	...	{ William Fernando G. Wickremasekera Oliver Perera

## English Essay (Junior)

*Prize Presented by Messrs. Hamer Bros.*

Awarded to	...	Dennis Bartholomeusz
Prox. Acc.	...	Nimalasiri Silva
Hon. Mentions	...	{ C. Tambimuttu D. M. da Silva

## General Knowledge

*Prize Presented by Lt.-Col. Anton Muttukumaru*

Awarded to	...	M. Uduman
Hon. Mentions	...	{ Oliver Perera B. Forbes James A. Perera





General Science

*The Sir Marcus Fernando Memorial Prize*  
*Presented by Reginald M. Fernando, Esq.*

Awarded to ... Anton Puvimanasinghe  
Hon. Mention ... Angelo Madappuli

Latin Prose

*The V. M. Fernando Memorial Prize*  
*Presented by J. L. M. Fernando, Esq.*

Awarded to ... R. D. L. Augustine

Ceylon History

*Prize Presented by Dr. L. A. Rajapakse, K.C.*

Awarded to ... M. Uduman  
Prox. Acc. ... Bernard Perera

Senior Art

*The James VanLangenberg Memorial Prize*  
*Presented by Mrs. J. VanLangenberg*

Awarded to ... N. M. Deckker  
Prox. Acc. ... K. G. de Alwis

Junior Art

*Prize Presented by Gate-Mudaliyar N. P. A.*  
*Wickremaratne*

Awarded to ... M. Rajagopal  
Prox. Acc. ... C. Vivekanandan  
Hon. Mention ... R. L. A. Kuruppu

Senior Elocution

*The Gold Medal Presented by Grand Chevalier*  
*N. D. A. Silva Wijayasinghe, Padikara*  
*Mudaliyar*

Awarded to ... H. M. A. B. Fernando  
Prox. Acc. ... Noel Deckker

Junior Elocution

*The Silver Medal Presented by A. Gardiner, Esq.*

Awarded to ... D. M. da Silva  
Prox. Acc. ... Dennis Bartholomeusz

Best Senior Cadet

*Prize Presented by Lt.-Col. H. W. G. Wijeyekoon*

Awarded to ... H. W. Jayawardena  
Prox. Acc. ... L. Abeysinghe

Best Junior Cadet

*Prize Presented by Dr. L. A. P. Babapulle*

Awarded to ... Kingsley Panambalana

Vocal Music Senior

*The Dr. James de S. Wijeyeratne Memorial Prize*  
*Presented by Mrs. Gladys de S. Wijeyeratne*

Awarded to ... William Fernando  
Prox. Acc. ... M. A. Fernando

Vocal Music Junior

*The W. A. Muttukumaru Memorial Prize*  
*Presented by Mrs. J. M. Muttukumaru*

Awarded to ... R. M. S. Wickrema-  
sekera  
Prox. Acc. ... H. Stave

MERIT PRIZES

*Prize Presented by Gate-Mudaliyar A. G. Tilleke-*  
*ratne, O.B.E., J.P., A.M.I.E.E., F.R.G.S.*

Awarded to ... Leslie Jayasuriya  
*Prize Presented by A. M. A. Azeez, Esq., C.C.S.*

Awarded to ... C. Tambimuttu  
*Prize Presented by Angelo Rajakarier, Esq.*

Awarded to ... P. Sivagnanasingham  
*Prize Presented by M. L. D. Caspersz, Esq., C.C.S.*  
Awarded to ... P. John Perera

INTER-HOUSE SPORTS COMPETITION  
RESULTS

*Inter-House Championship Cricket Shield*  
*Presented by Messrs. Adamjee Luk-*  
*manjee & Sons*

Awarded to ... Bonjean

*Inter-House Championship Football Shield*  
*Presented by Abdulhussein Jafferjee Esq.*

Awarded to { Bonjean  
(Ex. Aequo.) { Coudert

*Inter-House Basket Ball Championship Cup*

Awarded to ... Coudert

*Inter-House Drill Competition Challenge Cup*  
*Presented by G. N. G. Walles, Esq.*

Awarded to ... Bonjean

*Inter-House Relay Championship Shield in*  
*Athletics—Presented by Ben. F. Senewi-*  
*ratne, Esq.*

Awarded to ... Bonjean

*Inter-House Athletic Championship Cup*  
*Presented by Lady Clifford*

Awarded to ... Bonjean

In Studies Coudert House comes First  
In Conduct Marque House comes First  
*Inter-House General Championship Shield for*  
*Sports, Conduct and Studies—Presented*  
*by the Very Rev. Fr. M. J. LeGoc, O.M.I.*  
Awarded to ... Bonjean



# Academic Successes

—1944-45—

## UNIVERSITY ENTRANCE

MAY, 1944

### Arts

S. D. Amarasekera  
W. M. C. W. M. Aponso  
G. G. D. S. P. Gunatilleke  
H. S. T. A. W. Gunawardena  
A. de S. L. J. Wijeratne

### Science

E. H. C. Alles  
D. J. F. Douglas  
B. B. D. Fernando  
M. J. P. Motha  
M. S. Moujood

### Medicine

T. N. Gunawardene  
A. W. Jansz  
C. Mahenthiram  
T. G. J. Phillips  
R. H. Peries  
K. Ratnarajah  
N. V. A. Wickremasinghe

MAY, 1945

### Arts

J. J. G. Amirthanayagam  
R. A. D. L. Augustine  
E. G. de Silva  
W. de Silva  
H. M. A. B. Fernando  
W. S. M. Fernando  
S. A. Joseph  
L. G. Mariadason  
P. Nadarajah  
A. G. Waas

### Science

M. E. M. S. de Silva  
D. H. F. de Soyza  
H. P. F. Panditaratne  
A. Puvimanasinghe  
O. C. Wickremasinghe  
S. M. Wijewickrema

### Medicine

R. A. Dharmaratne  
E. L. Joseph  
J. D. Seneviratne  
J. B. Gnanapragasam

DECEMBER, 1945

### Arts

L. A. G. Jayasekera  
A. E. C. Jayamanne  
G. B. P. Perera  
F. A. Ranasinghe  
K. A. Perera  
E. M. Amunagama  
H. S. V. de Zoysa  
M. Farooque  
C. A. Halpe  
M. M. I. Hussain

### Science.

N. C. Cooray  
E. T. Sebastian  
T. R. J. B. Silva

### Medicine.

L. D. Cramer  
W. N. B. J. T. Fernando  
K. A. Perera  
P. A. Xavier

## HIGHER SCHOOL CERTIFICATE

MAY, 1944

### Division I.

G. G. D. S. P. Gunatilleke (BH, CH)

### Division II.

D. J. F. Douglas  
H. S. T. A. W. Gunawardena  
A. W. Jansz  
M. J. P. Motha (PM)  
M. S. Moujood (AM)  
R. H. Peries  
A. de S. L. Wijeratne

MAY, 1945

### Division I.

O. C. Wickremasinghe (PM, AM)

### Division II.

J. J. G. Amirthanayagam  
M. E. M. S. de Silva (PM, AM)  
R. A. Dharmaratne (PH)  
W. S. M. Fernando



J. B. Gnanapragasam  
P. Nadarajah  
H. P. Panditaratne  
S. M. Wijewickrema  
L. J. Mariadason

(AM—Distinction in Applied Mathematics; BH in British History; CH in Ceylon History; PM in Pure Mathematics; PH in Physics).

# SENIOR SCHOOL CERTIFICATE,

DECEMBER, 1944

## 1st Division.

G. N. G. Walles (b)  
K. Sivanathan  
S. J. Perera (ems, ph)  
T. S. Jayasinghe (ems, ph, me)  
S. N. Kodikara (e, l, h)  
N. W. Lionel (ph, ch, b)  
A. C. S. Perera (ems, ch, me)  
H. B. A. Forbes (l)  
M. A. Fernando (ch)  
H. R. Emmanuel (e, c)  
I. V. K. de Silva (l, ems)  
D. N. Wijeratne (ems, ph, me)

## 2nd Division.

C. Thuraisingham  
N. Vallipuram  
D. P. Wickremaratchi  
J. V. D. Seneviratne (ems)  
D. J. Ranasinghe (l)  
J. H. S. V. Ratnayake  
L. S. R. Samarasinghe  
S. D. Sylvester  
G. M. J. Wickremesekera  
W. A. S. Silva (e)  
V. Savundraraja  
V. J. T. Perera (ems)  
C. E. Puvimanasinghe  
H. W. Jayewardane  
K. A. Jayasinghe  
W. J. V. Karunaratne  
M. Kundanmal  
G. T. B. Makalanda  
V. T. A. B. Makalanda (h)  
V. J. Martin (ems)  
R. C. Muthucumaraswamy  
L. Y. H. Paktsun (ph)  
A. Pathmanathan  
A. Perera

A. H. P. Perera  
N. F. Emmanuel  
D. S. Andrado (e)  
A. M. Kanaganayagam  
S. Goonesinghe  
N. P. K. Gunawardene  
G. P. S. Grero  
T. V. Gunatilake  
A. M. D. Francis  
M. J. A. Ghouse (h)  
R. A. Jansen  
Y. I. Jafferjee (e)  
J. L. Jayasooriya  
N. M. I. Hussein (e)  
D. L. Fonseka  
M. B. A. S. Fonseka  
M. A. Fernando  
N. B. P. Fernando  
A. H. Hazari  
D. M. L. Fernando  
B. J. L. Fernando  
B. C. D. Fernando  
M. R. de Silva (ph)  
H. de Andrado  
J. N. Benedict  
J. E. Bastiampillai  
H. S. Dassanayake  
P. Cumaraswamy  
F. A. de Silva  
B. L. W. de Silva  
M. T. N. Ahamat  
Y. Abaysuriya (h)  
V. Abcysinghe  
P. W. Daniel  
P. S. Perera (ab)

DECEMBER, 1945

## 1st Division

V. B. Adams (ems, am)  
J. Aloysius (ems, ph, ch)  
D. F. S. Fernando (ems, am)  
E. F. W. Fernando (b, z)  
N. V. P. Fernando (ph)  
T. F. Fernando (ge)  
C. Herat (ms)  
O. M. J. Perera (el)  
A. R. G. Panambalana (el, h)  
I. E. Samarawira (b, el)  
V. R. Sinnatamby (ph)  
C. Sivagnanasunderam (ct, ems, ph)



L. G. V. Weliwita (cms, ph)  
 S. Wijetillaka (l, cms, ge)  
 J. G. S. Perera (cl)

### 2nd Division

J. Ameresekere  
 B. N. K. Jayawardene  
 D. J. Rupasinghe  
 D. B. Edirisinghe  
 W. D. Henry  
 V. Abeysinghe (cms)  
 T. D. C. Allan (cms)  
 B. L. G. Ameratunga  
 H. N. Anthony  
 F. I. Bagot  
 H. A. Bagot  
 J. O. N. Casiechetty  
 S. F. Casiechetty  
 J. D. Crabbe  
 H. C. Fernando  
 T. L. S. Fernando  
 B. L. Gunawardene  
 N. P. K. Gunawardena  
 W. D. Henry  
 K. B. M. Jansen  
 R. N. G. Jayawardene  
 S. R. Jayawardena (ems)  
 M. A. S. Kodikara  
 K. Krishnadasa  
 J. E. O. Madawala  
 S. Nadesan  
 D. C. C. Panditaratne  
 P. D. Piyawardene  
 M. N. Peiris (el)  
 N. M. J. Perera  
 G. L. M. Perera (ph)  
 C. A. T. P. Kurukulasuriya  
 M. K. D. Perera  
 A. C. Perera  
 J. A. Perera  
 N. L. A. Perera  
 P. A. M. Perera  
 S. M. F. Perera  
 Q. M. Rabot (el)  
 R. Ranasinghe  
 H. S. K. Rodrigo  
 L. Rodrigo  
 S. R. Samarasinghe  
 M. Sarathchandra  
 D. L. P. Senaratne  
 S. D. L. M. Seneviratne  
 C. E. Silva

S. Sinnetamby  
 C. T. Thomas  
 A. H. D. vanRye  
 M. C. M. T. Waas  
 J. N. Weerasinghe  
 S. Weerasiri (ph)  
 S. Weeratunga  
 J. E. R. Weeraratne  
 S. P. Wijeyeratne (at)  
 T. Yogarajah  
 P. Yuvarajasingham  
 S. B. Croos  
 N. A. M. Decker (at)  
 C. de Silva  
 T. E. S. P. Soertsz  
 O. M. Symons

*Distinctions* : el=English literature ;  
 b=Botany ; h=History ; z=Zoology ;  
 ph=Physics ; ch=Chemistry ; l=Latin ;  
 ems=Elementary Mathematics ; at=Art ;  
 gc=Geography.

### Referred List.

H. Akbar	Latin
A. R. Cafoor	English
A. de Alwis	Modern Sinhalese
J. E. de Costa	Chemistry
J. M. Fernando	Chemistry
A. B. St. J. Forbes	Latin
K. S. S. Karunatileke	Latin
S. M. Muttiah	Classical Tamil

The following candidates who sat for single subjects have passed with credit :—

D. S. Andrado  
 H. de Andrado  
 D. J. de Silva  
 T. Ebert  
 J. P. Nethesinghe  
 G. A. A. Ratnanathar  
 E. C. Y. Soosapillai  
 G. N. G. Walles  
 C. Amunugama

### JUNIOR SCHOOL CERTIFICATE, 1944

#### 1st Division.

B. H. Jayasinghe (e, l, s, g, sc.)  
 R. Tissera (h, g, r, e, l)  
 R. Wimaladharma (s, m)

#### 2nd Division.

B. P. Abeysinghe  
 V. Amaratunga



S. Allirajah (e)  
 A. N. Balasuriya  
 D. Bartholomeuz (r, h)  
 S. K. Bocks (r, h)  
 A. B. Casiechetty  
 M. Chandrasena  
 B. C. Cooray  
 H. L. Daviot  
 L. Dep  
 B. C. L. de Alwis  
 A. P. de Sayrah  
 B. de Silva  
 S. J. de Silva  
 C. de Silva  
 D. S. de Souza (r, h)  
 M. Elayamperuma  
 C. Fernandez  
 H. Fernando  
 M. C. Gauder  
 C. R. I. Gomez  
 C. Gunatilleke  
 L. Gunatilleke  
 G. I. P. Gunasekera  
 L. Gunewardena  
 B. E. Jayasinghe  
 H. S. W. Jayasekera  
 P. W. S. Jayasekera  
 B. W. M. Jayawardena  
 E. Jayawardena  
 T. Kadriavellupillai  
 Y. H. Moosajee (d)  
 R. D. Nagalingam  
 A. Paramanand  
 A. B. Parनाविथarne  
 A. D. Paul

P. V. E. Peiris  
 A. C. R. Perera (s, d)  
 C. S. Perera (d)  
 H. L. Perera  
 L. G. J. Perera (r)  
 M. P. Perera (r, h)  
 Regis Perera  
 Silverius Perera (g)  
 Stanislaus Perera  
 W. Perera  
 W. A. M. Perera  
 L. E. N. Perera  
 F. Puvimanasinghe  
 M. D. Raban  
 S. Rasanayagam  
 M. H. Sallay  
 M. S. Sallay  
 Q. N. Saldin  
 C. S. Samaranayeka  
 D. F. Samarasingha  
 A. Sampanthan  
 K. Sammuganathan (t, h)  
 N. Silva  
 V. H. Siriwardena  
 C. Thambimuttu (r, h)  
 K. Thiagarajah  
 R. Tillekeratne (d)  
 I. C. Vancuylenberg  
 E. Nisser  
 C. Vanmaybrink (h)  
 I. H. Weerasinghe

*Distinctions : r=Religious knowledge ;  
 e=English ; l=Latin ; s=Sinhalese ; g=  
 Geography ; sc=Science ; h=History ;  
 m=Mathematics ; d=Drawing ; t=Tamil*





## A Leaf From the Past

(The Rector's Report and Prize List at the First Prize Distribution in its original copy is a museum-piece and we are indebted to Mr. T. A. de S. Wijeyratne, one of the Josephians of the first day, for the loan of his copy to us. Many well-known names of the time are among the prize-winners. Theobold de Silva was the late Very Rev. Fr. Theobold de Silva, Wilfred Muller is Dr. Wilfred Muller, J.P., and Vice-President of the Catholic Union of today. J. Robert Fernando is the Very Rev. Fr. J. Robert Fernando, O.M.I., and D. G. Goonewardena, the late Rev. Fr. D. Gregory Goonewardene, O.M.I. (whose career is recorded elsewhere in this issue). Guy Grenier is Mr. Guy O. Grenier, retired Chief Registrar of the Supreme Court, one of a number of brothers who are loyal Old Boys and a contributor to *Blue and White*. Emmanuel Alles was the late Dr. E. C. Alles, F.R.C.S., Surgeon of the General Hospital and for several years the College Doctor. Gregory and Ulric Weerasinghe are two brothers known to us today as Mr. G. E. G. Weerasinghe, a leading Proctor, S. C. and N. P. of the Colombo Bar, and as Mr. Ulric A. Weerasinghe, retired Magistrate. Among the Honourable Mentions figures J. F. J. Soertsz, nowadays the Hon'ble Mr. F. J. Soertsz LL.B., K.C., Advocate and Senior Puisne Justice of the Supreme Court of Ceylon, and President of the Catholic Union. Richard R. de Soysa, the late Proctor, R. R. de Soysa of Kalutara, joining as No. 1 on the Roll in 1896. Ernest A. de laHarpe, nowadays Mr. E. A. de laHarpe, retired Inspector of Schools; Johanes Fernando, the late Rev. Fr. Johanes Fernando; Francis Goonetilleke, the Rev. Fr. F. M. Goonetilleke of the Kandy Diocese; D. P. Jayasuriya, Mr. D. P. Jayasuriya, Member of the State Council for Ja-ela; Rufus Mendis, Mr. Rufus Mendis, who was on the Staff of the Preparatory School and retired after over twenty-five years' service; Donald Dabrera, the late Mr. Donald Dabrera, Colombo Proctor, S. C. and Notary, among the most devoted of our Old Boys; and John Leema, the late Rev. Fr. Leema, O.S.B. of the Kandy Diocese.—NOTE BY ED.)

## Report for the Year 1896-97

THIS College opened on the 2nd of March, 1896, with 211 boys in the College proper and 96 in the Preparatory school.

The building being then unfinished, only one half of it was thrown open to the students and for several months the noise of the hammer mingled with the voices of teachers and pupils. To this inconvenience, another and a greater one was added: masters and students were unknown to each other; boys had come from almost every school in the Island and were deficient in that community of feeling, training and knowledge which tends to create a public spirit amongst them and gives the masters a hold on the mind of their pupils. This state of things required no little tact, care and patience on the part of the masters, and, thanks to their wise and firm action, order and discipline were soon enforced; some unsuitable boys left of their own accord, a few were expelled, but their places were soon filled up, and a healthy tone began to reign in the College.

The building having been completed, was on the 27th of November, 1896, (just a year ago to-day), solemnly blessed by His Excellency Mgr. Zaleski, Delegate Apostolic, and formally opened on the following day by His Excellency the Governor. On both occasions their Lordships, the Bishops of Kandy and Galle, honoured us with their presence.

It is customary in a report of this kind to give a list of the distinctions obtained during the year by the pupils of the institution. But St. Joseph's has hardly emerged from its cradle and cannot yet be expected to produce the fruits of a riper age. We had, however, the satisfaction of sending to the Cambridge Local examination seven boys, three of whom passed in the Junior division and two in the Senior. These being the first boys of the College who stood the fire of a public examination, deserve to have



their names placed on record ; they are : Richard R. De Soyza and J. A. Fernando in the Senior division, Donald B. Dabrera, J. L. C. Perera and F. R. A. Perera in the Junior division. As years roll on, we are confident that St. Joseph's will win a share of the laurels so eagerly competed for among older institutions.

With this end in view, we are preparing our boys step by step from the First Form upwards on the lines of the intended examinations and hope by this careful training to avoid the reproach of "cramming" so freely cast upon those who send up boys to examinations after a hasty preparation. For this reason it is much to be desired that children be sent to this College immediately after they have passed satisfactorily the IV. standard in an English grant-in-aid school ; they are then fit for the I Form ; but it not infrequently happens that boys who have passed the V. or even the VI. standard, are, on account of their deficiency in Latin, compelled to begin in the I Form, in company with much smaller boys. This is a point to which I beg to call the attention of parents.

Would it be too bold on my part to say that we already feel the good effect of our method on our boys ? Of course there are boys who, do what you may, will never work, will never be attentive, and will not appreciate, until it is too late, the benefit of the instruction imparted to them. We have some such, I regret to say ; but we have in every form earnest and painstaking boys, who have worked steadily during the year and have given us entire satisfaction ; their progress has caused us no little pleasure and pride, and we may assure your Grace that the prizes which we shall ask you now to distribute are not a mere encouragement to willing boys, but the well-earned reward of honest and persevering work.

Besides imparting knowledge to our pupils, we are endeavouring to train them to habits of order, punctuality and prompt obedience to rules, in a word, to perfect discipline, that indispensable element of success in a College. To quote the words of an eminent writer on Education : "The habit of subjugating one's own impulses, of constantly recognising the supremacy of law, and bringing our actions into harmony with it, is one of the first conditions of an orderly and well-disciplined life. He who does not at least acquire that at school, has been under instruction to little purpose, whatever progress he may have made in technical learning." This has been our leading principle. In order to carry it into effect in the daily life of the school, we had at the outset to make use of some severity. Our efforts in that direction were not, however, appreciated as they should have been by certain parents, who, instead of giving us the support we had a right to expect from them, thought in their duty to side with their children against the College authorities. We wish these good parents would have a little more confidence in our judgement and would give up the idea that their dear boys are little paragons of virtue, never in the wrong and never deserving of punishment. May I add that if the home discipline was a little stricter the school discipline would not prove so unpleasant to the boy ?

Another point to which I beg to call the attention of parents, is the importance of the home exercises which every boy is expected to perform. Parents can do a great deal, with a little supervision, in helping their children's progress. I say "supervision," and nothing more ; for I do not approve the action of those parents who, in their eagerness for their sons' success, provide them with extraneous help, sometimes with a paid tutor, whose office is practically no other than doing what the boy himself ought to do. This in the long run proves disastrous to the student, rendering him incapable of producing anything of himself. Let your boy do his home-work as best he can ; it is better that he should do it imperfectly through his own exertions than perfectly with the help of another.



I could not too strongly condemn the practice of sending children to us from the country as day-scholars and placing them at the same time as boarders in some second-rate lodging-house. This is economy of the wrong sort—I would almost say criminal economy, for the training, the education and the morality of the child are sacrificed for the saving of a few rupees. What good can we in this College do, during a few hours of tuition, to country boys daily exposed without control to the manifold dangers of the metropolis?

And now to enter into statistics. We number at the present moment 247 in the College and 267 in the school—514 in all. The average daily attendance is 212 in the College and 217 in St. Charles' School. This is a most satisfactory result, the value of which is enhanced by the two following facts: (1) That all fees for tuition are to be paid and *are* paid in advance at the beginning of each month; although this looks like a hard and fast rule, it has this great advantage that it does away with the baneful practice of allowing students to contract arrears which they are seldom able to pay; (2) That we do not give gratuitous instruction to any boy. Without condemning other institutions in which free education is given to a large percentage of the pupils, we are of opinion that education in a College whose curriculum comprises Latin, Greek, modern languages and Science, ought to be paid for by the students who aim at these high attainments, exception being made for such bright and promising boys only as are too poor to pay the College fees; and even these ought not to be a burden on the College, but the payment of their fees should be secured by means of bursaries or scholarships to be won by competition. Of such bursaries, we have at present but three, the Brito scholarship, the John Clovis de Silva scholarship, and the Father Maver scholarship. We could do with a few more and hope that the wealthier members of our community, who are always ready to tender a helping hand to their poorer brethren, will soon supply this want.

Our finances are not in a prosperous state, our only income consisting of the receipts from fees. Of Government help we have none; we would have it, were it possible for us to follow the programme of studies imposed by the Public Instruction Department on all grant-in-aid English schools alike, whether village schools or colleges. This, in the interest of the children entrusted to us, we can in no way consent to do, and until the Ceylon Government awakes to the necessity of substantially helping superior education, we must be satisfied with being placed by the Department in the humble class of "private schools." In the meantime, as no College of this description can be expected to thrive on school-fees alone, the large deficit has to be covered by His Grace the Archbishop, whose generosity in maintaining this costly institution is worthy the undying gratitude of the Catholics of Ceylon. I am afraid that until a system of endowment for this College is established, its maintenance will weigh heavily on the resources of the Archdiocese.

Whilst on this subject, I cannot fail to mention another debt of gratitude which St. Joseph's College owes to our present Archbishop.

In his recent tour through France, His Grace collected from his friends the funds necessary, in addition to the munificent contribution of a local donor, to add a new wing to the College building or, strange as it may seem, we are already in want of more space, especially in view of a probable increase in our numbers. The new building will comprise ten additional class-rooms, a reading-room for the students and a suite of rooms for the resident Masters.

Of the College staff I cannot speak too highly. The lay and ecclesiastical, European and native, elements of which it is composed, have blended so well together as to produce that perfect unity of method which alone can assure the constant progress of



the scholars, and I take this opportunity to thank everyone of the masters for the patient, laborious and spirited manner in which they have accomplished their difficult mission. The only cause I have for regret is having failed to provide adequate work for our classical, mathematical and science masters; they have not found here the large field they expected for the exercise of their teaching powers; but, if for the present our work is somewhat rudimentary, we have boys of promise whose minds are being daily trained and developed and who will before long, I hope, prove themselves worthy pupils of their distinguished masters.

I have already mentioned St. Charles' School. The number of pupils in this annex to our College has rapidly grown from 96 at the opening of the school to 267 at present, and promises to grow more and more, so much so that we are at our wits' end to find room for so many little ones. This school has evidently supplied a great need, the West of Colombo having up to the present been sorely in want of a good school for its ever-increasing youthful population. This department of the College is under the loving care of the Vice-Rector, who takes the liveliest interest in the games as well as in the studies of his children. He has under him a body of efficient teachers, who regard the work of education not as mere drudgery, but as one of the noblest professions a man, especially a Christian, can embrace.

The little boys of St. Charles' are not the only ones who take interest in sports; the manly games of cricket and football are held in honour also by their elders of the College. Our first and second elevens have already engaged, with varied success, in many battles. I hope that with a little more practice they will soon deserve to rank amongst the best teams of Colombo. The thanks of the boys are due to their Masters, who are so kind as to share in their games and sports, and especially to Rev. Father Fulham, Prefect of Games, who is the life and soul of the playground.

Rising now to a higher subject, I shall surprise no one by stating that here religious instruction keeps pace with literary progress. St. Joseph's is nothing if it is not a Catholic College. For the present our religious teaching is rather elementary; most of our Catholic students came from non-Catholic schools and, as may be expected, brought with them a very scanty supply of religious knowledge. A decided improvement in this respect is now to be noted; our boys have shown remarkable willingness to profit by the teaching imparted to them and some of the papers on religious doctrine written by the students at the competitive examination have been a treat for me to read. A three days' Retreat was held for the Catholic boys and has been productive of much good. As regards non-Catholic students, who compose about one-fifth of the College, they are not admitted to the classes of religious instruction nor to religious services, unless they desire it and their parents consent. In all other respects they are on the same footing as our own Catholic children; on the whole their conduct is satisfactory and we count amongst them some of our best boys.

I beg to apologize for the length of this report. This being the first opportunity I have had to make a public statement, I have availed myself of the occasion to give certain explanations and to lay down certain principles which will not need to be repeated in other years. One word more I must add, to express my thanks to the donors of prizes, to the Lord Archbishop for having consented to preside, to His Excellency the Lieutenant-Governor and to all the ladies and gentlemen who have so kindly honoured the occasion with their presence.

C. L. COLLIN, O.M.I.,  
Rector.

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# Prize List

## Vth FORM

### General Proficiency

*The C. Brito Prize*

Awarded to ... Theobald de Silva

## Vth FORM

### General Proficiency

*The John Clovis de Silva Prize*

Awarded to ... Wilfred Muller

Hon. Mention ... { Ernest de LaHarpe  
Richard R. de Soyza

## Vth-Vth FORMS

### COMPETITIVE PRIZES

#### Religious Knowledge

*Archbishop's Prize*

Awarded to ... Wilfred Muller

Prox. Acc. ... Ernest de LaHarpe

Hon. Mention ... Theobald de Silva

#### English

*Prize Presented by M. C. Drennan, Esq.*

Awarded to ... Wilfred Muller

Prox. Acc. ... Ernest de LaHarpe

#### Latin

*Prize Presented by T. E. de San payo, Esq.*

Awarded to ... Wilfred Muller

Prox. Acc. ... Thomas Weeraratne

#### Mathematics

*The David de Silva Prize*

Awarded to ... Theobald de Silva

Prox. Acc. ... Wilfred Muller

## IVth FORM

### General Proficiency

*The N. D. P. de Silva Prize*

Awarded to ... J. Robert Fernando

*2nd Prize Presented by John Charles*

*Fieris, Esq.*

Awarded to ... D. G. Goonewardene

Hon. Mention ... { Solomon Gomes  
Gregory Weerasinghe

### COMPETITIVE PRIZES

#### Religious Knowledge

*The Father Maver Prize*

Awarded to ... J. Robert Fernando

Prox. Acc. ... D. G. Goonewardene

#### English

*Prize Presented by James Van Langenberg, Esq.*

Awarded to ... J. Robert Fernando

## Latin

*The John De Croos Prize*

Awarded to ... J. Robert Fernando

## Mathematics

*Prize Presented by John Caderamen, Esq.*

Awarded to ... D. G. Goonewardene

## IIIrd FORM

### General Proficiency

*Prize Presented by Mons. Marcel Le Roux, Acting French Consul*

Awarded to ... Guy Grenier

2nd Prize ... Johannes Fernando

Hon. Mention ... { Francis Goonetilleke  
Ulric Weerasinghe

### COMPETITIVE PRIZES

#### Religious Knowledge

*The Gabriel De Croos Prize*

Awarded to ... W. P. F. Seneviratne

Prox. Acc. ... Francis Goonetilleke

Hon. Mention ... { Johannes Fernando  
Ulric Weerasinghe

... { Joseph Jayasuria  
Oswald Silva

#### English

*The Abeyasundere Prize*

Awarded to ... Ulric Weerasinghe

Prox. Acc. ... K. B. Rupesinghe

Hon. Mention ... { Guy Grenier  
Thomas Black

## Latin

*Prize Presented by X. R. Muniarem, Mudaliyar*

Awarded to ... Guy Grenier

Prox. Acc. ... Johannes Fernando

Hon. Mention ... { S. Dharmaratne  
Ulric Weerasinghe

## Mathematics

*The Jacob de Silva Prize*

Awarded to ... Johannes Fernando

## IIInd FORM

### General Proficiency

#### A.—DIVISION

*The R. D. S. Wijeyratna Prize*

Awarded to ... Emmanuel Alles

2nd Prize ... John Leema

Hon. Mention ... { D. Don Paul  
Daniel Silva

#### B.—DIVISION

*The Lucas Fernando Prize*

Awarded to ... Benjamin Silva

2nd Prize ... Santiago Fernando

Hon. Mention ... { Louis Perera  
A. Don Jeremias



COMPETITIVE PRIZES

Religious Knowledge

*Prize Presented by Mrs. P. de Jong*

Awarded to ... **John Goonawardene**  
Prox. Acc. ... **Santiago Fernando**

Hon. Mention ... {  
William Lord  
J. F. J. Soertsz  
Philip Perera  
Edward Rabot  
Clarence Misso  
Edward Wijesinghe

English

*The N. A. de Silva Prize*

Awarded to ... **William Lord**  
Prox. Acc. ... **John Goonawardene**  
Hon. Mention ... **Valerian Peries**

Latin

*The St. Sebastian's Negombo Church Prize*

Awarded to ... **D. Don Paul**  
Prox. Acc. ... **Emmanuel Alles**  
Hon. Mention ... **O. P. Karunaratne**

Arithmetic

*The S. Moraes Prize*

Awarded to ... **D. Don Paul**  
Prox. Acc. ... **William A. Fernando**  
Hon. Mention ... **S. Muttuvalu**

1st FORM

General Proficiency

A.—DIVISION

1st Prize, awarded to **H. G. Jayewardene**  
2nd Prize ... **J. Victor Misso**  
Hon. Mention ... {  
Gerald Direkze  
Joseph E. Fernando  
Marshal Perera

B.—DIVISION

1st Prize, awarded to **Andrew J. Fernando**  
2nd Prize ... **W. Don Martinus**  
Hon. Mention ... {  
John Perera  
Caitan Anandappa  
D. P. Jayasuriya

C.—DIVISION

1st Prize, awarded to **Joseph Van-Reyk**  
2nd Prize ... **A. Kulaturan**  
Hon. Mention ... {  
M. R. Babapulle  
Eugene Fernando

COMPETITIVE PRIZES

Religious Knowledge

Prize, awarded to ... **Aloysius Perera**  
Prox. Acc. ... **Rufus Mendis**  
Hon. Mention ... {  
W. Don Martinus  
A. Wanigasuriya  
Joseph Van Reyk  
Andrew J. Fernando

English

Prize, awarded to ... **John Perera**  
Prox. Acc. ... **A. Kulaturan**  
Hon. Mention ... {  
Joseph Van Reyk  
Andrew J. Fernando  
J. Victor Misso  
Austin Rosairo  
Bertie Fernando

Latin

Prize, awarded to ... **W. Don Martinus**  
Prox. Acc. ... **A. Kulaturan**  
Hon. Mention ... {  
Joseph Van Reyk  
E. P. J. Seneviratne  
C. H. Jayasuriya

Arithmetic

Prize, awarded to ... **Joseph Van Reyk**  
Prox. Acc. ... **W. Don Martinus**  
Hon. Mention ... {  
Andrew J. Fernando  
A. Kulaturan

SPECIAL PRIZES

OPEN COMPETITION

Greek

*Rector's Prize*

Awarded to ... **J. Robert Fernando**  
(IV. Form)

French

*Prize Presented by the Very Rev. Father  
C. Augier, O.M.I.*

Awarded to ... **Wilfred Muller**  
(Vth Form)

Chemistry

*Prize Presented by Dr. H. M. Fernando*

Awarded to ... **D. G. Goonawardene**  
(IVth Form)  
Prox. Acc. ... **J.L.C. Perera** (Vth Form)

History

*Prize Presented by C. M. Fernando, Esq.*

Awarded to ... **Guy Grenier** (III. Form)  
Prox. Acc. ... **J. Robert Fernando**  
(IVth Form)  
Hon. Mention ... {  
Wilfred Muller (V. Form)  
Ernest de LaHarpe (do)  
Donald Dabrera (do)

Geography

*Prize Presented by J. A. Mann, Esq.*

Awarded to ... **Gregory Weerasinghe**  
(IVth Form)  
Prox. Acc. ... **Donald Dabrera**  
(Vth. Form)  
Hon. Mention ... {  
Wilfred Muller (V. Form)  
A. Bilsborough (do)  
R. J. V. de Silva (do)

Drawing

*Prize Presented by G. A. Marinitsch, Esq.*

Awarded to ... **W. J. Fernando**  
(V. Form)  
Prox. Acc. ... **Johannes Fernando**  
(III. Form)



## Faith of Our Fathers

SOME LESSER KNOWN MARTYRS OF CEYLON.

BY JOHN M. SENAVERATNA

THE story of the earliest Martyrs of Ceylon has already been told elsewhere and is fairly widely known.

*The first known Martyr of Ceylon was a Sinhalese—he had been a Buddhist monk before becoming a Catholic—and the martyrdom took place on December 5th, 1543.*

In the year following occurred the martyrdom of some six to seven hundred Christians of Mannar, an event which an eminent historian has described as representing "the most glorious page in the history of the Catholic Church".

From the north the spirit of persecution soon spread to the west and the south. And within ten years of the Mannar massacre, we find Vidiya Bandara, the father of the Catholic King of Kotte, Don Juan Dharmapala, engaged in a relentless and widespread persecution of his Christian countrymen.

Sallying out of Pelenda with a fairly large force of picked soldiers, he marched along the sea-board as far as Galle, the path of his wicked progress being marked by evidences of the ruthlessness which ever characterised his military activities.

Every Catholic Church he came across was razed to the ground, and the converts subjected to all manner of pains and penalties, those suffering most terribly being the Portuguese, clerical as well as lay.

With his own hand Vidiya Bandara executed eighteen Portuguese whom he succeeded in seizing on his march. And three Franciscan Priests gladly suffered martyrdom, giving up their lives with a devotion and heroism which impressed even their persecutors.

Father Antonio Podrao, refusing to apostatize though scourged and otherwise tortured to do so, was torn to pieces by Vidiya Bandara's elephant, limb by limb being wrenched from his body till he gave up the ghost.

Father Francisco Braga, similarly scourged without the desired result, staggered to the place where Vidiya Bandara stood looking on the scene, and bravely preached the Divine Law to him in a few impassioned sentences.

Seeing that his allusions to the terrors of Hell, upon which he descanted, seemed to produce no effect upon his persecutor, he raised his eyes to Heaven, saying: "O Lord! In confirmation of what I say, make that those who torment me may become preachers of Thy Gospel!"

He had scarcely uttered these words when the two Lascorins who, in obedience to Vidiya Bandara's orders, had just whipped Father Braga, shouted in unison:

"We truly believe in the Faith for which Friar Francisco dies".

There and then the two Lascorins were beheaded, "their blood serving them for their baptism", after which Father Braga was himself executed, his body being set on fire.

Into this fire was thrown, alive the remaining Franciscan Priest, Father Joao Calvo, who, being a man of years and of little strength, succumbed in a short time with the name of "Jesus" on his lips.

There were other Martyrs among the Sinhalese converts in the places which Vidiya Bandara ravaged—Panadura, Kalutara, Maggonna, Beruvala, Galle and even Veligama to which he had penetrated.



No less terrible on the one hand and even more edifying on the other was the way in which, some forty years later, in the reign of another Catholic ruler, Dona Catherina, Queen of Kandy, a number of Catholic Fathers as well as soldiers, whose names are known, suffered martyrdom at the hands of the Kandyans under Vimala Dharma.

These had fallen as prisoners into the hands of two or three fanatical Buddhist Chiefs or Captains after an engagement which history describes as the "Bloody Battle of Balana" of 8th October, 1594, and three of the Catholic Fathers were horribly treated.

Father Andrew de Chagao was strangled to death upon refusing to give up his religion and embrace Buddhism.

Father Peter of Christ lay among the dead on the battle-field. When some of the Udarata soldiers were ghoulishly despoiling the corpses, they found Father Peter still breathing. They promptly cut off his nose and took him prisoner.

Father Gregory Luke nobly fulfilled the prophecy which St. Francis Xavier, when in Cannanore, had made of him as a boy.

To a complaint which the lad's father had made that the boy was turning out to be "a great rascal", the Saint had replied: "Leave the child alone, he will become a great servant of God".

Father Luke was unfortunate enough to fall into the hands of a Kandyan Chief whom he had himself instructed and baptised, in the days when he (Father Luke) had been Parish Priest of Kandy before his expulsion, following upon Raja Sinha's invasion of the Udarata.

This Chief, who had since apostatized, sought to compel his prisoner to do likewise and renounce his Faith.

Weakened though he was with the loss of the blood which had flowed from the

wounds he had received in battle the previous day—the wounds still partly covered his face and body—he showed rare apostolic courage and zeal. He reproached the Chief for his apostasy and warned him against the error of his ways.

The latter was infuriated. He ordered Father Luke to be tied to a tree and had him pierced through the heart with a lance.

**Even more terrible, by reason of their long drawn out agony, was the fate which befell three Portuguese soldiers.**

Captains Philip Tascano and Ruy d'Eca, together with some Portuguese and Sinhalese Catholic soldiers numbering about sixty, had, when the battle ended the previous day, been disarmed and made prisoners by a particular Buddhist Chief, himself an apostate, it would appear.

This individual—a kinsman of the late Don Francis Xavier Banda (who had been murdered) and now leader of that nobleman's troops, was one of those who were determined to give no quarter to the Portuguese.

And on the morning following the battle he exacted a fearful revenge for the murder of his kinsman.

He had the disarmed prisoners lined up, and, to serve as an example to the rest, ordered the two Captains, Philip Tascano and Ruy d'Eca to step forward.

They did so, whereupon the Chief asked them whether they would become Buddhists, conforming at the same time to those native customs, such as boring the ears, growing the hair to wear it like a "konde", and so on.

Their reply was prompt and emphatic—not for the whole world would they abandon the Faith of Christ.

Thereupon, when neither promises of favour nor threats of punishment seemed



to avail, he had the two Captains tied to two trees and ordered an arrow to be shot at Ruy d'Eca's heart.

This was done, but the wound apparently was not a mortal one. With the missile still quivering in his side, d'Eca asked :

"Have you indeed forgotten that you are a baptised Christian, and that you have sucked the milk of the doctrine of the Catholic Church? Why do you show yourself a rebel to your Shepherd, whose sheep you are, though a lost one? Do not deceive yourself, for your fury and your sword will never avail to separate me from that flock".

Flaming with anger at these words, the Chief ordered his men to apply red-hot irons to the raw wounds which the brave Captain had received during the previous day's fighting, and d'Eca died under the torture, with his eyes fixed on Heaven as his breath ebbed away.

The sight of his agony and death inspired Toscano to equally heroic and unflinching resolution.

Before d'Eca was quite dead, Toscano began, in a loud voice, to make a public profession of his Faith, and the Chief ordered his men to shoot him with arrows.

Toscano shouted back his answer :

"It will behove you better to convert yourself from the erring path in which you are walking, for today I obtain from you the end of my troubles and the beginning of my rest. Take heed, for in the

end you will seek to come to port, but foul weather will not permit you."

Impatient at his men's delay, the Chief himself called for a bow and arrow with which to shoot the soldier down, whereupon Toscano declared :

"You may shoot, but your arrows have no other force than that which my sins give them, and you will find here a heart firmer in the Faith than a column of marble".

He had scarcely finished before the arrows rained down on Toscano. He died almost immediately.

A Portuguese soldier, whose name is not known, then stepped forward from the ranks of those who had been lined up with him.

Seeing his officers die thus, he was minded to emulate their example. He approached the Chief and expressed his own desire and readiness to die for his Faith.

They requisitioned an elephant which was standing close by. Its mahout was given certain directions.

The elephant, seizing the soldier with its trunk, dashed him on the ground, planted a huge foot on his breast, wrenched out his limbs one by one, and finally crushed his head into a pulp.

*The martyrdom of these five—Father Andrew de Chagao, Father Gregory Luke, Captain Philip Tascano, Captain Ruy d'Eca and the "unknown soldier"—took place on the 5th October, 1594, just 352 years ago.*





### COMBINED JOSEPHIAN-BRIDGETTINE ENTERTAINMENT FOR ALL COLOMBO

THE Great Carnival commemorating the Golden Jubilee of the College and the Silver Jubilee of the Old Girls' Association of St. Bridget's was held on eight nights: three in penultimate February and five in successive days beginning March the 1st. Under the magic of the noted artist, designer and architect, Mr. S. Sanmuganathan, the Carnival City came to life in a blaze of light and created a wonderland by land and water. Tens of thousands entered into the place of marvel each night, ate hugely, drank heartily, amused themselves to the full, sampled all the menus, paid their scores and went home to come again and again and repeat their performances and at the last night of all pronounce the Carnival the grandest yet seen in Colombo—and so to bed.

The Endowment Fund both of College and Convent are well established with the proceeds and there need be no other test of the success of Jubilee Nights. The attractive Handbook of the Carnival which was on sale all the days of the entertainment carried features interesting to Josephians as well as Bridgettines. Of the items three are reproduced here: the Foreword contributed by His Grace the Archbishop and J. P. de Fonseka's prose skit "The Naked Truth on Carnivals" and the verses entitled "Jubilee Nights." The verses were recited by a Josephian and a Bridgettine at the opening of the Carnival by His Excellency the Governor and by a group of Josephians and Bridgettines at the reopening by His Grace the Archbishop.



## FOREWORD

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*IT gives me much happiness to hear of Jubilee Nights.*

*While rejoicing in the happiness of all the past and present of St. Joseph's College and of St. Bridget's Convent, I know there is a special joy in the consummation of the twin Jubilees for the Chief Pastor of the Colombo Archdiocese. The Archbishops of Colombo have never ceased to regard the great Catholic College and the great Catholic Convent School as the apple of their eye.*

*These sentiments of my predecessors I also make my own and feel myself a participant in the Jubilee celebrated in gold on the one side and in silver on the other.*

*It is no doubt most significant that these inspiring celebrations synchronise with the proposals of a new order in the field of education and the public enthusiasm which has been conjured up by the prospect of the Jubilees is sufficient testimony of the immense service rendered to the country by the Josephian and Bridgettian ideals and of the confidence of parents in the distinguished role played by those two prominent educational establishments in the regeneration of the national life.*

*Jubilee Nights, I understand, is also intended as a means towards the reinforcement of an Endowment Fund for both St. Joseph's and St. Bridget's.*

*It is a worthy purpose, for without the Endowment Fund, that freedom cannot be won which is essential for the full achievement of the ideals for which St. Joseph's and St. Bridget's will ever stand.*

*I wish Jubilee Nights a splendid success, and I bless all those who are working for the realization of that triumph.*

✠ J. M. MASSON, O.M.I.,  
ARCHBISHOP OF COLOMBO.



# The Naked Truth on Carnivals

DECLARED BY J. P. DE FONSEKA

ALL philosophers (except those who cannot see the wood for the trees, that is in the present case, who cannot see the night for the jubilee) are agreed that the being called man is disinclined to give something for nothing.

In this disinclination let it be said at once that man embraces woman or, even more accurately, woman embraces man. Hence Carnivals. Hence even this most cultivated form of Carnival which has come into being under the name of Jubilee Nights.

If only the public which stampedes into and inundates carnivals, gave without asking for a return in kind, all this complicated and elaborate structure to keep a carnival going would have been obviated. There would have been money for jam. But man is a jackass and woman (his natural partner) is a jenny; and so there is no alternative to Jubilee Nights, however much both man and woman may be moved to sympathise with the fact of the Jubilee.

But truth will out. The naked truth has to be broken to the public.

The Jubilee Nights are a sham and a hoax. The only reality is the cash that you carry. The creators of Jubilee Nights are after this sober reality; they wish to contact it; indeed they desire in their depths of heart and mind to grab it.

They will take a pot shot at your purses. They will cut your purses and leave you the shell. The genius of Americans invented a slogan in the War Years to the effect: Cash and Carry. In Jubilee Nights you can carry back what you can but not your cash. In the highway robbery which is planned for your spoliation, you will do well to throw up your hands and surrender your cash. The technical language for the same would be: Stand and deliver.

Nothing would delight the heart of the makers of the illusion called Jubilee Nights more keenly than to hear the good news that you have dropped your money. In various ways the assault will be made on that valuable and vulnerable part of you which the financiers and economists are pleased to style your credit.

There will be a wholesale invasion and annexation of your Capital. And, as the great Marx wrote in his epoch-making work, capital is good when it passes from your unworthy hands into the worthy hands of those who covet it. When this desired result materialises, Jubilee Nights would be a Glorious Revolution and a notable testimony of the reign of the Sovereign People.

So then you can fork out or shell out or spill the beans or pay through your nose or drop the dope. You will be fleeced or swindled or stripped or expropriated and the jubilant artists of Jubilee Nights will collect the swag. Turn where you will, you will be confronted by cut-purses and bag-snatchers who will distract your attention with the latest modern appliances of Good Showmanship and Bright Salesmanship and then proceed to lay their hand upon your heart or get their teeth into your vitals.



All things considered you will not be able to plead benefit of clergy or summon the Police or invoke any rational section of the Criminal Procedure. Makers of carnivals apply the flattering unction to your soul that what they lose on the swings they manage to gain on the roundabouts. The plea is absurd. They win on the swings, and on the roundabouts, and all the rest of it ; you lose.

It is good for your soul.

The money of the World War is plentiful and is the cheapest thing in the post-war markets and makes a bulge about your waist that no artifice can hide. Allow yourselves to be done out of it liberally.

You have been warned. You had better go about it quietly.

Salvation is by shedding the dross. You have to lose all you have to gain it. It is the one thing to win.

## Jubilee Nights

*Jubilee night, jubilee day,  
With the bells let yourselves go :  
There's a will and there's a way,  
JUBILATE, JUBILO.*

*Golden glow of fifty years,  
Silver sheen of twenty-five,  
Crack a bottle, call the cheers  
And bless your heart alive.*

*There's a laurel on Joseph's brow,  
A feather in Bridget's cap :  
Fill his coffers full somehow,  
Shower your jewels in her lap.*

*Go all on and go all out,  
Josephian and Bridgettine :  
There's a thing to shout about,  
And a toast to pledge in wine.*

*Crow, Old Boy, and cluck, Old Girl.  
Cock-a hoop ! Swing high, swing low :  
Stars go crazy, planets whirl,  
IN HAC NOCTE JUBILO.*

*Fine in fettle and fair to see.  
Let the revels lift the skies.  
Glad old hearts, go on the spree,  
Play out time : pitch and pay the price.*

\* \* \*

*Sure the angels of heaven keep pace,  
JUBILEMUS CUM CHRISTO ;  
Saints Joseph and Bridget give praise,  
JUBILATE DEO NOSTRO.*

P. M. P.



# Teachers' Guild 1944-1945

## REPORT OF THE COMMITTEE FOR THE YEAR, AUGUST, 1944-JULY, 1945

**I**T was presented at the third Annual General Meeting on Thursday, 26th July, 1945, at 3 P.M.

Your Committee has the pleasure of presenting the Annual Report and the Balance Sheet, which cover the period August 3, 1944 to July 26, 1945.

Quite early in the year, in accordance with the desire expressed by members at the last Annual General Meeting, we decided to make the Guild more alive and useful to its members. The first and lasting benefit for the present members and for those to follow was the inauguration of the library.

Two recommendations were adopted at a general meeting—

(a) A sum of Rs. 500 be voted from the funds as a donation towards the inauguration of a Teachers' library.

(b) All the books of the library shall be the property of the College.

Our President, Fr. Rector, voluntarily offered a donation of Rs. 500 towards the library.

### MONTHLY GENERAL MEETINGS.

Five monthly general meetings were held during the year under review. At the first, **Rev. Fr. D. J. Nicholas Perera, O.M.I.**, late Rector of St. Peter's College, spoke on—

**"Some Aspects of the Special Committee's Report on Education."** He explained at length the practical implications of the Special Committee's proposals. He foreshadowed that St. Joseph's College had no other alternative but to become a private school, if the

new proposals were accepted and made legal by the State Council.

At the next meeting **Mr. K. S. Arulnandy**, Principal of Government Training College, addressed us on the—

**"Standardisation of Marks"**.—He explained the two advantages of standardisation, namely: (1) the marks made it possible to grade the examiners in an objective manner; and (2) the ease with which standardisation could be weighted.

At the third meeting was a lecture on the—

**"Problem of Minorities"** by **Mr. S. Dutt**, Lecturer, Ceylon University. He classified the minorities into three groups, Political, Communal, and National. He suggested some solutions to the problem, one was to have constitutional safeguards and the other, an international organisation with certain definite guarantees for minorities.

**Mr. E. W. Kannangara**, Commissioner for Local Government, spoke on—

**How Schools could help a Healthy growth of Local Government in Ceylon.**—He emphasised that civics and Government should occupy an important place in the curriculum of schools.

At the last meeting, quite appropriately, the Director of Education, **Dr. Ian Sandeman** addressed us on the—

**"Butler Act."**—This meeting aroused much interest among the members. Apart from the subject itself, which had a close bearing on the local reforms on education, the Lecturer was looked upon as an authority to explain the future policy of education in the Island.



**Vale.**—A special farewell function was organised in honour of Rev. Fr. Joseph Perera, O.M.I., on his retirement. He was felicitated with a social, and a presentation was made. Valedictory speeches were made, eulogising the rare qualities that made Fr. Joseph a successful teacher and an amiable colleague. Fr. Joseph expressed his wish for the continued success of the Guild. We wished him many blessed and fruitful years in the vineyard of the Lord.

**Staff Day.**—An attempt was made to resuscitate the Staff Day with our sister Guild of St. Peter's College. They decided not to celebrate it this year much to the disappointment of some of us, who were keen to re-establish the traditional spirit of happy fellowship and camaraderie.

**Librarian's Report.**—At a committee meeting it was resolved to include in the library, books on education and books of local interest. Already books to the value of nearly Rs. 200 have been purchased locally, while 23 books have been ordered from the Times Book Club.

**Treasurer's Balance Sheet.**—We are happy to report that our financial position is quite sound, as the Treasurer's Balance Sheet will reveal. We have a sum of Rs. 677.84 to our credit, and an unspent balance of Rs. 310.21 on account of the library, making a total of Rs. 980.05.

**General.**—It is with regret we announce the departure of Mr. S. Kandam, who at one period acted as the Treasurer of the Guild with much acceptance. He has assumed duties as Principal of a Government Central School in Batticaloa District. We miss the services of Mr. J. B. Ekanayake, our Auditor. He is undergoing a post-graduate course of one year at the Government Training College. Mr. S. A. Charles, too, is in the same institution. Mr. H. P. L. Fernando left us to join the Government Co-operative Department as an Inspector. Mrs. Jansz of the Primary Department has severed her connection

with the staff. Rev. Fr. A. Stephen, O.M.I., the former Bursar of the College rendered useful service to the Treasurers of the Guild in the past. Fr. A. S. Dharmaratne has ably filled his place. We are happy to welcome Rev. Fr. Ignatius Perera, after his six years' course in Philosophy and Theology at Rome, and Messrs. Cecil Graham, H. D. Victor, and H. P. L. de Silva. Lastly Rev. Fr. Arthur Fernando, after several years of useful and lasting work at St. Peter's College, has joined his "alma mater", as Prefect of Studies. He has already evinced a keen interest in the Guild.

**Our President.**—We are greatly indebted to our President, Fr. Rector. He had identified himself closely with all matters pertaining to the Guild. It is our sincere hope that he would watch over our interests as before extend the scope of the Guild, and direct its activities through ever-increasing channels of usefulness.

**Conclusion.**—Such in brief have been the activities of the Guild during the year under review. There is no doubt that the Guild would grow from strength to strength, enlarge its sphere of activity, and become a source of numerous benefits alike to the members of the Staff, to the school authorities and to the College as a whole.

#### Office-Bearers and the Committee, 1944-1945

*President:* Very Rev. Fr. Rector.

*Vice-Presidents:* Rev. Fr. A. Nanayakara, O.M.I.; Rev. Fr. B. J. C. Pinto.

*Hony. Secretary:* Mr. L. J. Ariyanayagam.

*Hony. Treasurer:* Mr. Peter Perera.

*Hony. Librarians:* Mr. Stanislaus Fernando; Mr. Graetian Fernando.

*The Committee:* Rev. Fr. Noel Perera, Miss C. Moreira, Messrs. A. W. Wirasekera, G. A. Perera, Eric Mendis, and A. M. Dason.

LOUIS J. ARIYANAYAGAM,  
Hony. Secretary.



*Rectors All*









FATHER C. COLLIN, O.M.I.,

*First Rector.*





FATHER C. H. LYTTON, O.M.I.,

*Second Rector.*



## SOLE SURVIVOR



FATHER E. NICOLAS, O.M.I.,

*Third Rector.*

Dr. Emile Nicolas who entered on the first day as an assistant master and became Prefect of Studies and Rector, is now, at the age of eighty-three, the **Sole Survivor** from the ranks of the Fathers, masters and staff of servants with whom the College initiated her career. Dr. Nicolas's is the longest and fullest memory of St. Joseph's College and he is the eye-witness of the fifty years all the way from one to fifty.





FATHER M. J. LE GOC, O.M.I.,

*Fourth Rector.*





FATHER PETER A. PILLAI, O.M.I.,

*Fifth Rector.*







# The Old Boys' Union

## ANNUAL REPORT 1943-1944

**T**HE Committee takes pleasure in presenting the 27th Annual Report of the Union.

**Rector's Day, 1943.**—Celebrations were held on 24th October, 1943. After Holy Mass was said at 8 a.m. the Old Boys were guests of Rev. Fr. Rector at tea, Football, volley ball, tennis and some indoor games were played by some of the members. Nearly 200 members of the Union and of the Staff sat for lunch.

**Annual General Meeting.**—The Annual General Meeting was held at 11.30 a.m. and was presided over by Rev. Father Rector. The Report of the Committee (1942—1943) was read and adopted as also the Treasurer's Balance Sheet. The election of Office Bearers then took place after which the Rector delivered his Presidential Address.

**Branch Union.**—We have pleasure in announcing that our first Branch Union has been started in the Negombo District.

**Annual Athletic Sports Meet.**—The Annual Meet was held on 24th September, 1944, at the University Grounds. The Meet proved a great success and was particularly marked for the high standard maintained by the competitors. During the course of the evening Father Rector was at home to the Old Boys' and well-wishers. We are indebted to him for his hospitality. Dr. Ivor Jennings, Vice-Chancellor of the Ceylon University, presided and gave away the prizes.

Our thanks go to the Old Boys who generously contributed towards the event and to all those who acted as officials at the Meet.

**Obituary.**—It is our sad duty to record the death of Dr. Genesis Amera-

tunga during his term of office as Hony. Secretary of the Union.

He was a loyal Old Boy who worked unselfishly in the interests of his College and of our Union. We have also to record the death of four other Old Josephians :—Mr. Anton de Jacolyn Seneviratne, Captain Joseph Jayawardene, Mr. L. C. E. Karunaratne, and Mr. J. G. de S. Wijeyeratne.

**The LeGoc and Anthony Scholarship Fund.**—A Committee consisting of Messrs. A. Gardiner, S. H. Moosajee, S. P. Ranasinghe, and P. C. S. Fernando are in charge of this fund. A sum of over Rs. 18,000 has already been collected. We are indebted to Messrs. Ceylon Theatres, Ltd., through whose customary generosity part of the proceeds of the Empire Fun Fair held from 27th October to 5th November are to be devoted to our Fund. It is hoped that the Old Boys will help to complete the collection before the end of this year.

**The Old Josephians Sports Club.**—This Club was formed under the auspices of the Old Boys' Union. We wish the club all success in the future.

**Committee Meetings.**—The Committee met four times during its tenure of office. At a meeting held on 24th July, 1944, Mr. P. C. S. Fernando, was appointed to act as Secretary until the Annual Meeting. Mr. Cecil de S. Wijeyeratne was elected Assistant Secretary.

**Membership.**—Forty-one new members were elected at Committee meetings during the year.

P. C. S. FERNANDO,  
*Acting Hony. Secretary*



## ELECTION OF OFFICE-BEARERS

*President*: Very Rev. Father Peter A. Pillai, O.M.I.

*Vice-Presidents*: Messrs. S. P. Ranasinghe, C. H. Z. Fernando, P. O. Fernando, Ben. F. Seneviratne, R. M. Fernando, T. A. de S. Wijeyeratne, J. P. de Fonseka, S. H. Moosajee, A. Gardiner, Jacolyn Sene-

viratne, Right Rev. Dr. Edmund Peries, O.M.I., Dr. W. A. E. Karunaratna.

*Hon. Secretary*: Mr. P. C. S. Fernando

*Hony. Asst. Secretary*: Mr. Cecil de S. Wijeyaratne

*Hony. Treasurer*: Mr. C. B. Wijeratne.

*Hony. Asst. Treasurer*: Mr. Felix Perera.

## ANNUAL REPORT 1944-1945

THE Committee have pleasure in presenting the 28th Annual Report of the Union.

**Rector's Day, 1944.**—Celebrations were held on the 5th November, 1944. The day's programme began with Holy Mass at 8 a.m. after which the Old Boys were guests of Rev. Father Rector at tea. Football, volleyball, and some indoor games were played by some of the members. Over 150 members of the Union and of the Staff sat for lunch.

**Annual General Meeting.**—The Annual General Meeting was held at 11.30 a.m. presided over by Very Rev. Fr. Peter A. Pillai, O.M.I., Rector. The Report of the Committee (1943-1944) was adopted as also the Treasurer's Statement of Accounts. The election of Office-Bearers then took place after which the Rector delivered his Presidential Address.

**Annual Athletic Sports Meet.**—The Annual Sports Meet of the College was held on 4th August, 1945 on our grounds at Darley Road. The meet was an unqualified success, the standard reached being high. Our thanks go to the Naval Authorities not only for giving us the grounds but also for their assistance in

many other ways in connection with the Meet itself. During the meet Father Rector was at Home to Old Boys and well-wishers. Justice A. E. Keuneman presided and Mrs. Keuneman gave away the awards. The Committee renders its thanks to the Old Boys who contributed towards the event and to all those who acted as Officials at the Meet. We are specially indebted to Rev. Fr. Arthur Fernando and to Mr. Anthony Abeysinghe for the success of the Meet.

**Old Josephians' Sports Club.**—The activities of this Club have been restricted owing to lack of grounds. However the Club has played some matches and has participated in Athletic Meets.

**Branch Union.**—Our first Branch Union which was started in the Negombo District is doing well. Our cricketers were entertained by them at Negombo. We wish them all success and we hope that Branch Unions will be started in other districts as well.

**Other Activities.**—In September, 1945, a meeting of Old Boys, parents and well-wishers of the College was held under the auspices of the Old Boys' Union to decide on what steps the College should take as to its future in view of the Education Bill. The general consensus of opinion was that St. Joseph's should be



run as a private school but the ultimate decision was postponed for a later date. It was agreed that a sum of 10 lakhs be collected forthwith to serve as an Endowment Fund should the need arise. A committee was appointed for this purpose and we appeal to all Old Boys to give them their whole-hearted support.

**Obituary.**—During the year we suffered an irreparable loss by the tragic death of Very Rev. Fr. M. J. LeGoc, O.M.I., who is responsible for the place St. Joseph's College occupies today as one of the leading Educational Establishments of the Island. The arrangements for the funeral were placed in the hands of the Old Boys' Union. Thousands of Old Boys paid their last respects at one of the best attended funerals yet seen in Colombo. We have also to record the more recent death of Rev. Fr. G. Joseph Percera, O.M.I., who was known and loved by more than one generation of Old Boys of the College.

**Committee Meetings.**—The Committee met five times during its tenure of office. At a meeting held on 6th July, 1945, Mr. M. DeKauwe was appointed to act as Assistant Secretary in place of Mr. Cecil de S. Wijeyeratne, who had resigned from office.

**Membership.**—Fifteen new members have been elected during the year. We appeal to Old Boys to assist the Committee in obtaining new members. It is necessary that we should not be mere units but unite together and organise ourselves to preserve intact the traditions that St. Joseph's College has built up for the past fifty years.

P. C. S. FERNANDO,  
Hony. Secretary, S.J.C., O.B.U.

#### ELECTION OF OFFICE-BEARERS

**President:** Very Rev. Fr. Peter A. Pillai, O.M.I.

**Vice-Presidents:** Messrs. S. P. Rana-singhe, C. H. Z. Fernando, P. O. Fernando, E. P. A. Fernando, Victor Rajakarier, Edmund Cooray, J. P. de Fonscka, S. H. Moosajee, A. Gardiner, Jacolyn Seneviratne, Rt. Rev. Dr. Edmund Peries, O.M.I., Dr. W. A. E. Karunaratne.

**Hony. Secretary:** Mr. J. A. A. Percera.

**Hony. Asst. Secretary:** S. T. A. de S. Wijeyeratne.

**Hony. Treasurer:** Mr. Victor Wijeyeratne.

**Hony. Asst. Treasurer:** Mr. Hugh V. R. de Silva.

**Hony. Auditor:** Mr. E. F. E. Fonseka.

## Communion

*From the sky I saw Him coming  
Like an arrow straight and true  
With angels by Him flying  
And singing as they flew.*

*I heard cymbals clanging  
Horns piping shrill and sweet  
While cherubs rythmical  
Their wings in time did beat.*

*And God was grandly lighting  
Lights golden in the East  
Magnificent crimson  
Blue and amethyst.*

*And I was praying  
Hoping all my heart  
In that unworthy chapel  
He came not to depart.*

*And for evermore I hear  
Horns, cymbals low and sweet  
Remembering that moment  
When God and I did meet.*

DENIS BARTHOLOMEUSZ.



## Naliki va, Le Jeune!

"Trumpeter! where are you sounding now"? was no doubt the nostalgic thought that must have crossed the mind of many an old Josephian, while memory held the door and he walked amid the maze of new buildings during Jubilee week and missed, alas, too many of the old familiar faces and landmarks. It is fitting that we should think of you in our week of triumph in the words of an old song.

You are a *Pars Magna* of that integral whole which we know, cherish, and love as "St. Joseph's."

Words, sounds, sights, at odd moments and in stray places, recall our *Alma Mater*, oft times when we most need it.

The word "Sonny" is at once associated with that famous LeGocian intonation; "Then! Then!!" with the staccato but dear abruptness of Father Joseph. So the inimitable bugle call to your banner echoes in the hall of our memory in kindly thought and in friendly rally.

We miss your black-capped white-robed figure, the personification of "Youthful Jollity" as your very name suggests,—greeting each and every one

with a cheery smile, clever quip or little joke, quickly delivered, sometimes while rushing from one lecture-room to another.

Your rendering of the Vergilian hexameter in inimitable parody puts to shame the local carter's song. Who can forget that we "must be like little children to enter into the kingdom of Latin prose?"

You carried your erudition lightly and made learning acceptable to many. Your lessons were not of the class-room alone, but for all time, as precept was combined with example. Your *modus vivendi*, based on a living faith exuded optimism and shed happiness around you. Having drunk deep of the spring of living water you taught others to come by it as well.

Many a penitent who has kissed your cross will be glad to testify that you have helped him to realise, more than ever, that God is good. While there is a Golden Jubilee for all, you had one in which you alone were involved: your fiftieth year finished in the Priesthood. *Ecce Sacerdos Parvus*. You are now seventy-five years young. God Bless you, Floreas! Naliki Va.

K. R. L. DE S.

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### FLAMBOYANTE

*Flamboyant blooms in Eastertide  
Rejuvenate the day-spent sky  
Rufescent colours blend and die*

*Christ's blood shed on a Tree  
Bespattering the firmament  
O disembodied Sacrament*

*As from some mystic Chalice spilt  
Transubstantiated Wine  
Altars green incarnadine*

*Would it drenched me in its fall  
And made my spirit reascent  
With the glowing flamboyant.*

WALTER.



## Mr. Muller Passes the Quarter Century

WITH over two years and six months still to go to reach the Golden Jubilee of the College, Mr. Cyril Placidus Muller attained the Silver Jubilee of his membership of the Staff in January, 1944.

He joined the rank of the veterans amid much acclamation and the usual presentations were made and the holiday as a mark of jubilation declared and enjoyed. Mr. Muller came to the staff with the highest honours of the Training College where he had gained a first class certificate and a first class reputation as a man of many parts, capable organiser and an energetic secretary, vice-president, president and what not of several associations in the Training Centre for the cultivation of the intellects as well as of social relations.

It's understood that he had been offered a place in the I.A.R.O. (Indian Army Reserve Officers for short) which would have taken him through the World War I. with distinction and given him the reward of a place in the Civil Service upon demobilization.

But Mr. Muller's preference was for the pedagogic function and in 1919 threw in his lot with the College. In his career on the Staff, Mr. Muller has distinguished himself in many directions.

He took charge of the Cadet Battalion; was President of the Geographical

Society; Editor, "Blue and White" from 1933 to 1943; directed College theatricals; helped in athletics; trained competitors in the oratorical contests; organised educational excursions. All his undertakings were realised with the most commendable efficiency and success and his influence in imparting tone and individuality to the activities of the College were evident from the start. Towards the maintenance of order and discipline of

body and mind Mr. Muller made an invaluable contribution and his precision and cult of correctness and thoroughness were productive of widely registered results.

In his earlier time Mr. Muller had manifested his capacity as a prize-fighter and master of the art of wrestling but we had no department of physical culture into which these gifts could be used to advantage.

Those subjects which required the mastery of facts

and regimentation of practical reality like History and Geography were specially realised by this competent registrar of facts and figures, to which speciality he added an adherence to the grace of the well-spoken word and the example of a clear and balanced interpretation of the art of life.

For many a long year it had been his business to chronicle the achievements of the College and to record the lives





and labours of its worthies. And now "Blue and White" rejoices in the opportunity to give him back his own giving and place him in the Roll of Honour.

This is no more nor less than his due.

Mr. Muller is 27 not out. May he add to the score.

J. P. DE F.

## Mr. M. A. Silva, T. O. S. F.—Jubilarian

Mr. M. A. Silva seems to belong to that class of humanity that contributes its share to human progress unostentatiously and sinks into the grave "unhonoured and unsung". Yet Mr. Silva holds a vital position in the administration of the College. He is an institution by himself—small yet important.

Every Josephian will admit that in his recollection of College life, Mr. Silva has an honoured and an important place. They will think of him as the quiet and unobtrusive College clerk, who glides about the College accomplishing his duty most efficiently, yet with great humility. Every morning and afternoon he appears in class, with the faint suspicion of a smile upon his face. He is always a welcome intruder; for his entry mysteriously heightens the spirit of the class.

An old boy of St. Joseph's, he joined the clerical staff in May, 1920. He was still quite a stripling in shorts; for he still relates with his characteristic smile how Father LeGoc asked him to join the boys in a game of football during the intervals. Mr. Silva was however too shy and retiring. He hung his head to conceal a blush.

Father LeGoc had a great affection for him. His affection extended to the degree of building a house for him within the College premises with the permission of His Grace the Archbishop, the late Dr. P. Marquet, O.M.I.

The number of functions he fulfils is manifold. Besides the College work, he has been of clerical assistance to the Rector in the publication of the Social Justice, and has been of great help to the

Secretary of the O. B. U. He gives to life of his best, and his demands on life appear to be very little.

Few however know of his intense piety. He burns with a holy passion for the cause of the Third Order of St. Francis. He is truly an ardent imitator of his model, one of his favourite topics for conversation. During his nine years' secretaryship of the association the number of members on roll has been brought from 50 to 200. In this manner, to



his strict sense of duty he combines a spirit of Catholic action. To one complaining of the heavy work he would say "What's to be done. Offer it up to God. I too am burdened with work but I offer it all up to God".

It is one of the fortunes of St. Joseph's that one of its key positions is being held by such a worker. He is remembered with affection by past Josephians and will be long remembered in the future.—*Ad Multos Annos.*

A. T.



## The Gentle Art of Wooing Amongst Animals

NATURE'S tender care for the pleasure of her children and the profit of the offspring is unsurpassed by anything that is of human origin. Her great responsibility for the continuance of the race has made her devise various artifices to make that continuance a success. Man, the greatest plagiarist of all time, has not hesitated to borrow and copy indiscriminately from Nature and to pass it as his own; but the true article can be told from the substitute. His attractions are mere child's play compared with those of Nature, his gifts are a daydream.

That inexplicable feeling called love might be denied to animals, who have no intelligence, but none will deny the existence of a courtship. Even the noblest acts of human chivalry bear no comparison to those we see in Nature. The desire for the possession of the "prize" often ends in mortal combat—there is no truce. Polygamy and polyandry are a common feature. Mannequin parades far surpass those we are accustomed to see. Marriage is not a bed of roses; infidelity is a common feature. There are no courts of law, no divorces; dictates of nature are the only guide. Happily there is no dowry-system. After-care of the offspring is sometimes a divided responsibility; very often it is one-sided. The male is often too happy-go-lucky to trouble himself about the care of the pledges of his union; he entrusts them entirely to his mate. Instances are however, known when the role is reversed, when the male has to be the housewife, while the female leads a gay life.

Courtship in any one group of animals takes a monotonous uniformity; it is all a part of instinct and not of intelligence. There is perhaps no doubt that this

uniformity has been handed down during the course of several thousands of years. This regularity, even though monotonous, is of absorbing interest for it provides certain parallels which are more apparent than real. Courtship, for some inexplicable reason, has remained a prerogative of the male, and the female remains a passive subject until she is unable to contain herself and succumbs to the blandishments of her "loved one." Even in hermaphrodite animals, a period of courtship does exist. The common garden snail is one of them.

The scorpion, though an object of fear and repulsion, is little surpassed in the affairs of the heart. The male approaches the female with the greatest fervour and devotion, takes her claws in his with all the gentleness—perhaps gentlemanliness—he could command and leads her round and round in an unmistakable dance, pouring on her in an unending stream his affection and love.

A period of courtship has sometimes its unpleasant consequences. There are certain species of spiders which lead a life of perfect love and devotion. There are other species, however, where the male finds his mate a veritable monster, who will not spare even his life in times of anger or jealousy. This is found among those showing sexual dimorphism. Here the female is a monstrous and carnivorous giantess compared with the dwarfish male. During long spells of amorous play the male runs round her, jumping from one side to the other and so on. Sometimes, however, her irascible temper, perhaps roused up by an unwary move on his part, causes her to sting him to death with her poison claws. In this way she accounts for over half a dozen swains before she finally accepts the fortunate one to be the father



of her progeny. But his good fortune does not serve him very long. The bride's vicious and misanthropic instincts make a wedding breakfast of her bridegroom, perhaps in spite of his protestations of love! The female praying-mantis is also known to make a hearty meal of her mate.

Many animals produce numerous devices for drawing the attention of the opposite sex; these devices are chiefly observable among the males of the species. They are chiefly in the nature of sound-producing or the use of special sense organs. Such instances are very common among insects. In the males of giant silk-moths, the feathery antennæ are enormously developed in comparison with those of the female. The antennæ are believed to be the seat of smell and probably of hearing as well. The male moth uses these antennæ in searching out the female for purposes of mating. It is known that the males congregate round the female from a radius of many miles. Sound-producing organs to draw the attention of the females are also common among male insects, while vocal organs are found among vertebrates alone. Among the crickets, sound is produced by the fore-wings being rubbed together, and the sound is amplified by means of tightly stretched membranes as is found on a banjo or by the vibration of the air in special chambers formed by the wings in other insects. The grasshopper, on the other hand, produces sound by rubbing the hind leg bearing-spines against the edge of the wing; and everyone is familiar with the shrill notes of the cicada on a sunny afternoon. This insect is provided with a pair of tightly-stretched circular membranes at the base of the abdomen, on which is fixed a set of muscles. By the rapid but alternate contraction and relaxation of these muscles the membranes are caused to vibrate, and the characteristic "love-call" is produced.

No one will deny the fact that at least among vertebrates the males are more

handsome than the females in bearing and song; but in compensation the females are given the right of choice. Darwin himself cites a number of instances. Among the birds of paradise and some others the males assemble and display their gorgeous colours and their sweet song to the females, who as spectators choose the most attractive partners. Everyone has observed the antics of the males of the domestic fowls and the turkeys and also of the peacocks before the assembled mates. Among the warblers the song of the male is followed by pretty dances and postures with out-stretched wings and tails in full sight of the female. In the case of the ruff the method is slightly different. The males assemble in some open waste ground forming a sort of bachelor's club. Here is a veritable "dance-hall"; the males execute the most fastidious and fantastic dances. Presently the females enter and go round looking for their "choice." Although courtship seems to be a prerogative of the male, in the phalarope, however, the role is reversed. In this bird which is related to the snipe, the female, which is handsomer and larger than the male, does the courting and even leaves the eggs and the young to the care of the male.

In mammals, more than in any other group of animals, love and courtship perhaps reach the highest pitch of poetic fancy. Voice is a necessary adjunct to this. Though from the human point of view the roof-concert of the domestic cat is most repulsive, yet one can but imagine the heights to which their love-calls can lead them. The rabbit, deer and the porcupine, though virtually voiceless, indulge in sharp grunts of love during periods of courtship. The male orangutan bears a large pouch on its breast which amplifies its love-call. In the howler monkey of Brazil the bones of the jaws are air-filled hollow tubes which assist them in producing such terrific sounds.

Scent in some mammals is a necessary adjunct during their periods of courtship. Scent producing glands are found behind



the eyes in the bull elephant and behind the head in the male camel. These produce at certain times a powerfully odorous liquid. In the hippopotamus the entire skin produces an odorous liquid which later dries up into a thin layer. In the more primitive races of man a voluminous beard, a dense growth of hair and a ferocious moustache were true physical features of a manly male.

Thus courtship among animals is a normal feature devised by Nature for the benefit of her children, no matter what stages of civilisation they have reached or what course of evolution they have taken. Nature's ways are inscrutable, her laws unfathomable, but her designs are realistic, very much unlike man-made laws!

S. E. D.

## Detectives

### I.

THE detectives of the world of fact and fiction will always remain in the mind's eye of the world, receiving criticism and sarcasm and ironical derision; admiration, respect and idolatry.

Among them are the private investigators, admired the most and criticised the least—"lucky devils"—in every sense of the phrase; the men of the "C.I.D.", harassed and unfortunate, usually pictured as burly and florid, startlingly sturdy, and incredibly reliable. There are then, also, investigators like the "Saint"—on the side of the law and against it; and unique for that. Lastly and with vastly finer ideals than the rest before them, come the detectives of "God Almighty". Of them we shall speak later.

Among the long line of private investigators, the most famous and familiar, the most discussed, the greatest is Sherlock Holmes. This lean, tall, masterful man of a hundred episodes, the finest creation of Conan Doyle has found his way into the hearts of all men, into the heart of the most rabid realist as well as the most idealistic dreamer, the most humble cockney as well as the most aristocratic Parliamentarian.

Recently, and the calamity is indeed disastrous, some horribly impudent and wretchedly sacrilegious producer has given this man to the screen. The result has been something queer, the original un-

believably and strangely distorted. Sherlock Holmes now rides in a magnificent, shining, black Cadillac, though the creation of Conan Doyle rode in a taxicab. Somehow, this type of inaccuracy removes the atmosphere that surrounds him and with that, interest is succeeded by yawning boredom.

Of the detectives of the law in fiction none have achieved the fame of Sherlock Holmes, and in comparison with his greatness their mediocrity is pronounced. Chief among them are Hercule Poirot of the French Police, Superintendent Wilson of Scotland Yard and Chief Inspector Teal of the "Saint" Saga which brings us to the Saint.

"The Saint," the creation of Leslie Charteris, is original and fine, being on the side of the law and against it. It sounds like a paradox from Chesterton—and also like a paradox from Chesterton, is unique. Simon Templar, the "Saint" will live for his tall, lithe, debonair carelessness, his cool disregard of danger, his inimitable wit and his marvellous liberality. Others of his breed are Raffles and Norman Conquest.

Lastly and justifiably the finest among detectives are the sleuth-hounds of God. They are men who have searched for the eternal truth, and found it; who have sought for ideals and fought for them with real and remarkable gallantry; who have wandered into the farthest and most remote corners of the globe to detect and remove the crime of evil; who in reckless disregard of danger and the finest dis-



regard of self have endeavoured to extinguish crime. They will live—and not for a moment, but eternally.

DENNIS BARTHOLOMEUSZ,  
*Lower V. Science.*

## II.

Those inquisitive people frequently pictured in the meandering imagination of a novelist's mind as being dandy, humorous, versatile and tough; as having wrists of iron or nerves of stainless steel; as having brains which work at the infinite extremes of rapidity, individuals whose life is not counted as anything worth keeping. These are the people who are usually thought to be detectives, while the real detective is more often a bluff, quiet, unspoken, ordinary looking man, plain-clothed C.I.D. Inspector, or without being abbreviated a "Copper in Disguise". Some even picture him as a sort of magician who has only to look at the colour of your hair or to be given the size of your collar and, hey presto! your whole description is known even down to whether you are more closely related to the Piltdown man than to the Rhodesian man. It is quite easy to conjure up pictures like this and try to make people suppose that there are detectives like these fictitious heroes while really there are a very few such detectives.

A detective's work is one of the toughest as he has to deal largely with the criminal cesspools of any town. His life is always in danger and unlike those detectives who can only be realised by a stretch of one's imagination (sometimes even up to breaking point), he loves his life dearly and therefore has to be very careful of it in his dealings with the scum of the earth. His greatest temptation would be in the shape of bribes and a really good detective who does not accept these offers would have all the efforts of the criminal world directed to making his life extinct.

He would have to know the inside of the criminal world, know their habits,

ways and methods. Every A1 man in his speciality of crime would have to be known watched and studied for individual traits and habits so that the tracing and proving of a crime could be made easier.

There must also be a spy in the enemy's camp and to have one the detective would have to be very friendly, kind and sympathetic. In those tup'penny crime novels you find detectives who have done favours for almost every known criminal and he has only to ask them for help and they are willing even to die for him. This is very impracticable and takes a bit of swallowing, but at least he should have one friend who owes him a lot and therefore helps him by giving him warnings and underground news. His knowledge of the criminal neighbourhood should stand him in good stead and he should try always to notice details. His observations should be fairly accurate and they should try to rival those created by a novelist's very fertile imagination. In one way he should imitate the detectives of fiction by sticking to a case until he solves it or comes up against a blank wall. But, wonder of wonders, the super detectives of crime novels sometimes see even through the blank wall where our ordinary detective admits defeat. His logic should be sound and deductions reasonable—unlike those of created detectives whose deductions are perfectly accurate, even to height without even having ever seen the man.

This sort of detective, who is quite different from those very imaginary detectives of fiction who inevitably solve every case, will be very disappointing to those crime-novel-crazed people, but yet he would achieve almost the very same results as our fictitious dare-devil detectives.

DARNLEY DE SOUZA,  
*Lower V. Science.*



# Newman's Dream and Elgar's

By WALTER PERERA

THE title of Newman's poem seems on analysis to be a statement of fact.

In other words, the Dream of Gerontius is the dream Gerontius dreamt. That, however, must not be understood to exclude the possibility of inspiration which led him to express so felicitously what he had seen.

The poetry too may in a restricted sense have been inspired. There was no irresistible torrent of verbal inspiration and certainly the task of shaping the dream into a dramatic poem must have been in every way a literary labour.

In a letter to the Rev. John Telford, Newman wrote: "I have set down the dream as it came before the sleeper. It is not my fault if the sleeper did not dream more. Dreams are generally fragmentary."

This was not being just metaphorical if you remember that Newman attached an almost religious importance to dreams. He might well have attached a serious importance to the one concerning which he wrote to the Rev. John Telford.

Regarding the person Gerontius, there has been some speculation. Alfred Austin, some time Poet Laureate, began his descriptive analysis of the poem in "The Poetry of the Period" with the words: "A monk is dying."

In "The Poets Geoffrey Chaucer to Alfred Tennyson," William Stebbing speaks of "the dying saint's horror." But Sir Francis Doyle in the Oxford Lectures of 1868 said of Gerontius that he was "not apparently a man of any exceptional holiness."

A. J. Jaeger in an admirable analytical study of Elgar's "Dream" has said that the composer regarded Gerontius "as an

ordinary man and a sinner, who, after leading a worldly man's life is now 'near to death' and repentant."

Wilfred Ward, alluding to the poem, tells us that Newman "set down in dramatic form the vision of a Christian's death on which his imagination had been dwelling." That the Christian's death was Newman's own seems likely from the choice of the name "Gerontius" which is the Latin adaptation of a Greek word meaning "an old man."

Newman's correspondence in 1864 and in the year of the composition of the poem, 1865, shows him at least thrice referring to himself as "an old man." If this reiteration suggests any association of the significantly derived name of Gerontius with Newman's own, then the "Dream of Gerontius" was the dream "an old man" dreamt whose name was Newman.

There is yet another fact which supports a possible identification of the name of Gerontius with the name of Newman. And that is that Gerontius, like Newman, had a great love of music.

Edward Bellasis, in his "Cardinal Newman as a Musician," has applied these words of Gerontius to Newman's being much affected by Beethoven:

"And hark! I hear a singing; yet  
in sooth  
I cannot of that Music rightly say  
Whether I hear or touch or taste the  
tones,  
Oh what a heart-subduing melody!"  
to which the following might be added:  
"But hark! a grand mysterious  
harmony:  
It floods me, like the deep and solemn  
sound  
Of many waters."



Three more instances in the poem which reveal Newman's appreciation of music are :

"Hark ! for the lintels of the presence-gate  
Are vibrating and echoing back the strain."

and

"How sour and uncouth a dissonance !"  
and that last utterance of Gerontius which begins

"Take me away, and in the lowest deep

There let me be "  
sounding like long drawn notes on a violin.

Dr. William Barry speaks of the "Dream of Gerontius" as Newman's "grand Requiem which, like his beloved Mozart, the poet philosopher composed against his journey home." In it he pierced the flimsy barrier between the things which are seen and temporal and the things which are unseen and eternal.

To some of his readers a veil was lifted and some measure of the seer's gift imparted to them. Among these are Alfred Austin, R. H. Hutton, William Axon, Henri Bremond, G. H. S. Burrow, H. J. Jennings, Dr. William Barry, Sir Francis Doyle, A. R. Waller and Professor Maurice Francis Egan. To them it has been granted, in greater or less degree, to report their experience.

Another to do that has been Sir Edward Elgar. As an interpretation of the poem the music of Elgar has a place peculiar to itself, and is criticism of a kind other, and higher, than that which any prose can claim to be. Even those who may not be musical will find useful the critical and descriptive analyses of this music of Elgar by A. J. Jaeger, Ernest Newman, W. H. Reed, and Basil Maine.

Elgar had been meditating on the "Dream" for years before he received a commission for an oratorio. His copy of the poems was the well known copy which had belonged to General Gordon who had marked in it his favourite passages. It now contains Elgar's own markings indicating what portions he would use or omit.

It is now forty-five years since Elgar's "Dream of Gerontius" had its first performance at Birmingham on October 3, 1900. The next year and the year after it received performances at Dusseldorf under Julius Butts. Strauss, Germany's greatest composer at the time, then thirty-eight years old, rose up at a luncheon given in Elgar's honour and said, "I drink to the success and welfare of the first English progressive musician, Meister Elgar."

Strauss' words and the press reports caused England to wake up to the fact that she had a great composer and one of the greatest of all choral works in her midst ; and in 1903 the performance of the "Dream" in Westminster Cathedral, an ideal setting perhaps, set the seal on the success of Elgar's choral masterpiece. "This is the best of me," he had put at the end of the score ; and he was right.

His inscription at the beginning of the score is as Elgarian as the stupendous work itself. It reads : "A.M.D.G. Birchwood, In summer, 1900."

So much of the man in such little compass ! It was indeed high summer for Elgar's genius when he set Newman's poem to music.

Later he composed The Apostles and The Kingdom, the symphonies and Falstaff, the concertos and chamber music—all of it great, many faceted : but none



of it so tremendous in its fervour or so universal in its scope as "Gerontius."

The "Dream" has been performed recently in England and an excellent recording of it made by H.M.V. now eighteen years since the issue of their first two recordings made at an Albert Hall performance by the Royal Choral Society under Elgar. This recording is of a performance by the Liverpool Philharmonic Orchestra under Sir Malcolm Sargeant and has been hailed as one of the most important happenings in the history of recorded music and a tribute to the memory of the greatest English composer since the days of the Tudors.

Elgar is said to have often related a story against himself of a performance of "Gerontius." He had been invited into the Lord Mayor's box, and was ushered into a seat next the great man, who had not caught Elgar's name on his introduction. After the first part the Mayor turned to Elgar: "What do you think of this music?" Taken aback, Elgar stammered some vague reply, whereupon the Mayor glared at him. "Young man, I think its horrible noise. I've never heard such nonsense!"

Elgar was not a schoolman, says one who has heard the records, yet what musicianly crudition is here in the Kyrie and the antiphonal "Noe from the waters." He never wrote an opera, yet what intense drama in the culminating cry "..... in Thine own agony" and the impassioned prayer "Sanctus Fortis." He never wrote a Mass, yet what religious ardour in "Firmly I believe"—what sublime trust in "That sooner I may rise"—what transcendental worship in "Praise to the Holiest!" If only Elgar (yes, and Newman, who died before his words inspired the composer) could hear them!

That brings us back to Newman. It is, as I have said, obvious from a reading of the "Dream of Gerontius" that the author was a musician. And he was a musician of no small merit. Ward quotes Mozley describing Newman playing Beethoven, his face sphinxlike in its immobility as, with a steady hand, he drew long rich notes on his violin.

That he himself was conscious of virtuosity seems likely from his reply to Canon McNeile, the Liverpool anti-pope speaker who challenged him to a public dispute. Newman's answer was that he was quite ready for an encounter if Mr. McNeile would open the meeting by making a speech, and he himself might respond with a tune on the violin.

Elgar's success with the "Dream" probably owes something to Newman's himself being a musician. And Newman's own success with the poem is due partly to the fact that he was a visionary, who spoke of the writings of Clement and Origen which dealt with the mystical and sacramental and eternal as being like music to his inward ear.

In the "Dream of Gerontius," in its representation of the unseen world, in the reality of the invisible, is the key to the mystery of Newman. Martindale, in his introduction to the popular little book of selections called "The Spirit of Cardinal Newman" says that in no other poem except the Apocalypse do we see like this the walls of time and space flicker and grow thin before the fierce pressure of Eternity.

The "Dream of Gerontius," he says, has been the preparation for death of peasant and soldier and prince. In its spirit Newman lived. In its spirit he died. And in it, perhaps, is enshrined, under fewest veils, his secret.



## A BALLADE OF LEAVING FOR INDIA BY AIR

" The following left for India by air yesterday : Mr. and Mrs. P. M. Perera, etc. "—  
Ceylon Morning Paper.

In our Ceylon newspapers, day by day,  
Among the red-hot newsy things now read  
(Because the newsmen make a point to say),  
One item note, which never goes unsaid.  
More than Stalin alive or Hitler dead,  
And closer to our heart, the news is where  
The formula recites our name instead :  
" The following left for India by air."

To India in that deuced hurried way  
It does not matter why it was we sped.  
Their cloths and stuffs to sneak and bring away  
It may have been, or woo a maid and wed,  
Or some white Rural Magistrate behead,  
Or help Soviet comrades set up there  
The People's Sovereign State all right and red,  
" The following left for India by air."

When sunshine came and we had made our hay,  
A proper thing and good it was to shed  
A part of it in pastime or in play,  
Or cast upon the waters our spare bread  
Whereby the other fellow may be fed.  
The fashion takes ; the feat is rare ;  
The para writ ; the paper put to bed :  
" The following left for India by air."

### ENVOI

*Maharajah, give your elephants their head  
To welcome those who pay your Tata's fare,  
And let their trumpets blow, the news to spread :  
" The following left for India by air."*

P. M. P.



## Promising Young Artists

**S**IGNS of the existence of a wealth of talent, which, were it allowed to develop under correct guidance, would undoubtedly elevate our criteria of local art, are all there at the first All-Ceylon Schools' Art Exhibition now on view at St. Joseph's College. Twenty-eight schools in all have contributed the 300 submissions that make up the show. Oils, water colours, pastels, drawings and designs are all well represented. Sculpture has attracted just a few, their quality presumably atoning for the absence of numbers.

Among the oils where great interest and application were noticeable there is a tendency to exploit impressionistic motifs. Mack's "Montage" and "Royal-Thomian match" both of which run in this strain, are commendable. But, with a deeper sense of reality and convention which correct guidance could inculcate, this young artist should go far.

Water colours had evidently given full scope for the expression of the talent of this young set. And the prevalent riot of colour was essentially a characteristic of the mental-make-up of their youthful outlook. The most impressive submission in this group came from the girls' schools. Of them, Ruth Caderamanpillai's "Tying the Thali," Sybil de Silva's "Queue," Nalini Wijenaike's "Portrait from Life," and Jean Pereira's "Out for a Walk," show signs of the effect of the impact of the war years on traditionary ways of life. Molegode's

"The Devil and the Wheel of Sensation" is very highly commendable too.

Pastels had provided the Josephians with the majority of prizes. Dias' "Wild Elephants" and Jayasinhe's "Funeral" are really top-class. Good Shepherd Convent had made some very pleasing contributions, while that of Pamela Jayatilcke from Holy Family Convent entitled "Meditations" is an example of concentration on a subject which few would attempt and even less might succeed in depicting.

Josephian Uduman gets the two prizes in the Drawings with two vigorously pencilled figures. L. Fernando's "St. Bridget's" and Nalini Wijenaike's second "Portrait from life" are full of promise.

By far the most convincing success among the Designs is Lakshmi Wijegunewardene's use of the Sigiriya fresco motif. The shapely figures, well placed, and the bright colours used in the background heighten the aesthetic effect of that source which none ever tire of looking to for inspiration.

The well-needed note of humour is there in a few drawings sent up by John le Missieur (12) of St. Joseph's. His "Bull Fight" and "Boy excited for the first time on horse" both embody that schoolboy sense of humour which even grown-ups can scarce forbear to enjoy.

L. C. H. DE A.  
In the "Ceylon Observer."

## "St. Joseph's College" Is a Railway Engine

NAMING CEREMONY ON MARADANA PLATFORM

**A**N old conundrum of the schoolboys of the early days of this century came to life on the platform of Maradana Junction at 10 a. m. on the 2nd of March, 1946, when the Rector, Staff and pupils

supported by well-wishers from the public were received by the General Manager of Railways and the rest of the Staff of the Railway working in the vicinity. "What is the difference between a Schoolmaster and an Engine Driver"?



asked the old conundrum. The answer was : " the Schoolmaster trains the mind and the Engine Driver minds the train."

On this occasion these two parties of public benefactors met on the same platform and under the same auspices. The new Engine was halted by the platform and the mob of schoolboys crowded round the locomotive shining in its new paint and decorated with the " Blue and White " flag of St. Joseph's College and decked with the auspicious tender coconut palms.

Mr. J. E. S. Bodger, Acting General Manager of the Railways, stepping on to the footplate of the engine welcomed the College and referred to the patronage of its pupils who were regular railway travellers. The College was the near neighbour of the Central Administration of the C.G.R. and the best relations prevailed between the College and the Railway. In token of the Railway's acknowledgment of the custom of thousands of Josephians year by year, he was happy to be able to give the name of St. Joseph's College to a new engine. A very considerable proportion of the Administrative Staff of the C.G.R. were Old Boys of St. Joseph's and he had been told by his predecessor that, if an applicant came from St. Joseph's, then he could always regard it as a guarantee of the candidate's eligibility. He then called upon the Rector to unveil the name-board of the engine hitherto covered over with the " Blue and White " flag.

" St. Joseph's College " was then hailed with thunderous applause.

Rev. Fr. K. D. A. Nanayakkara, Prefect of Studies, speaking on behalf of the Rector expressed the thanks of the College to the C.G.R. for the honour done to the Institution which shared the

Maradana Ward with the Railway. He hoped that the College would stand by the Railway as they had done all these years. The boys would welcome the joy ride which the G.M.R. proposed to give them as one of the ways of publicly registering the fact of the Golden Jubilee of St. Joseph's the exact anniversary of which fell on that very day.

" Florcat," he said to the engine which signalised its emotion by letting off steam inter-mixed with a series of shrill whistles.

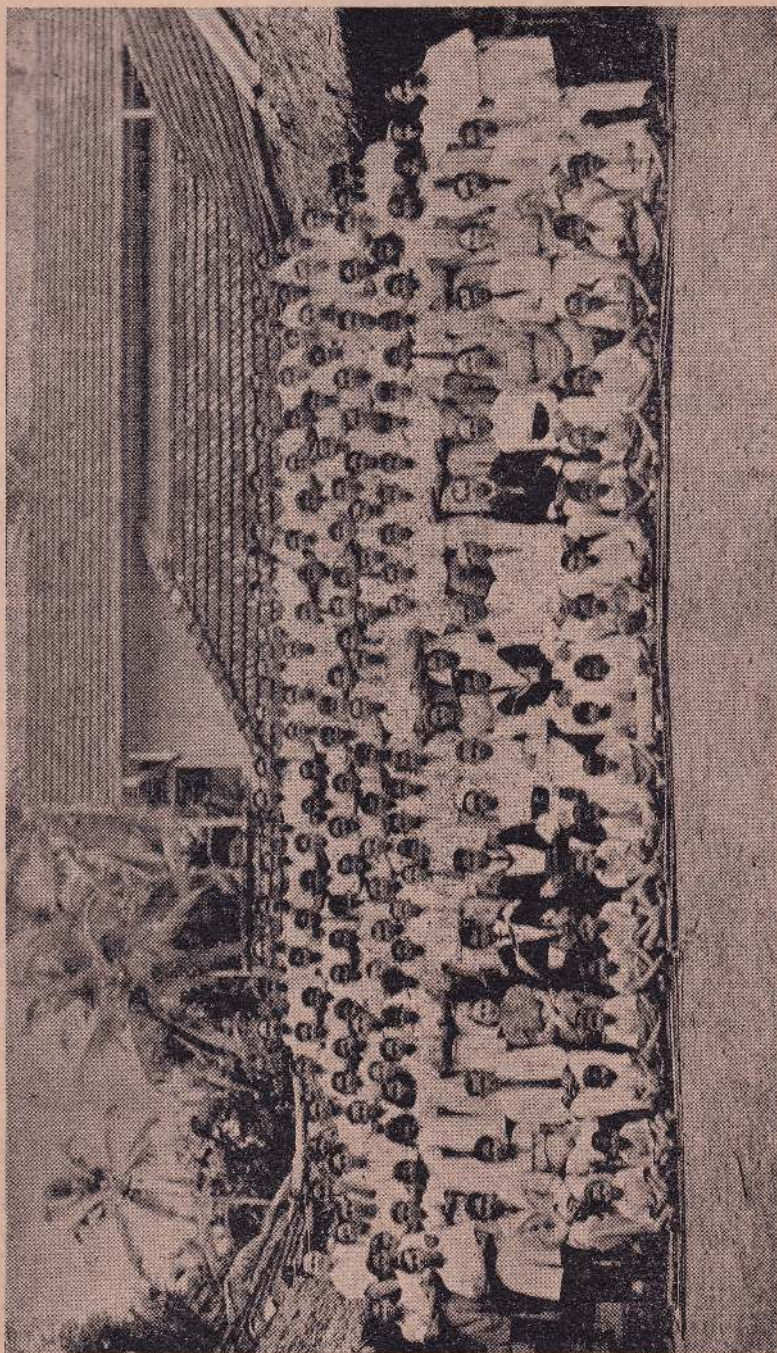
Then with the mob of boys and Masters and Rev. Fathers (among whom were " Concelebrators " from St. Peter's) the joy ride began with much waving of College flags and singing of the College Anthem. The Engine Driver and his assistants in the cab as also the personnel of the Guard's van were Josephians specially selected to do this job of work. The joy ride was to the Fort Central where the mob detrained, sang their repertoire of songs and entrained again for the return. At journey's end cheers were given by St. Joseph's College to " St. Joseph's College " and the staff of the train were recipients of Golden Jubilee Commemoration Medals.

On the engine travelled a representative group of Josephian personalities one of whom drove her in lieu of the driver, another lit a cigarette ceremonially at the fire-place and a third was living ballast, but the engine of St. Joseph fared on.

Let her always keep the rails, pull smooth, do the uphill work, climb down gently, take the gradients, observe the points, reach journey's end and return. Let her cow-catcher never catch cows. Let her food and drink never fail. Let the fire in her heart always impel her and man profit by her and the Lord protect her.

S. T. A.





The Homagama Branch 1945



## Last Word on Homagama

BY HILDEBERT DE SILVA.

WHEN I went to Homagama a few days ago I paid a visit to the old Walauwwa. The place was as quiet as it could possibly be. It was interesting to note what a remarkable change a matter of a mere three weeks could bring about. The coconut garden, no doubt, was still what it had been. The cadjan sheds had not yet come down. A few servants were still there waiting for orders to quit. The great College dog Hess too was there. He regarded me with a friendly eye and did not bark at all. Everything was quiet, peaceful, comfortable and suburban—just as I expected everything to be. But I missed the friendly voices and the little pattering feet. The big boys were no longer at their books, nor at their games, nor at the well. No little child was anywhere to be seen. The long cadjan halls were empty of souls.

The reason for this, however, was not difficult to understand. On the 15th of December, 1945, an important chapter in the history of St. Joseph's College came to an end. The Homagama branch was closed down. Its life had been a short but eventful one. When the buildings at Darley road had been commandeered by the Imperial Government to house the sailors of the British Empire, the homeless Josephians had gone to Homagama to see if the College boarders, at least, could find refuge in that place. Fortunately there was a five-acre block of land with an Old Walauwwa. This had been for some time Mission property. It was in a neglected condition, very much over-grown with low jungle and thorns and infested by serpents. On the 4th of March, 1942, Father Alfred Nanayakkara and Father Sebastian Fernando had first begun to make it habitable. The good work had been continued by Father Joseph Perera. Father Lanfranc Fernando was Chancellor of the Ex-

chequer and Minister of Domestic Affairs. Father Justin Perera was Minister without portfolio, counsellor, spiritual monitor, critic and friend. Space does not permit me to mention the teachers whose great-hearted work and co-operation with the Fathers contributed so much to the great success that the branch proved to be.

Now though the 15th of December was a Saturday, we had work for half a day because, I believe, we were just one half-day short of the 180 days that should go to make up the legal school-year. The whole week, in fact, that preceded that busy Saturday morning was crowded with heaps of things to do and think of. It was altogether an unusually crowded week. Whatever it might mean to people who had no connections with Homagama everyone there felt that the closing down of the Homagama branch was too important an occasion to be allowed to pass by without notice of some sort. A multitude of events had to be found time for within those seven days—Socials, farewells, celebrations, dissolutions and windings up, a Christmas tree. Heaps of things to do and think of.

The Christmas tree was especially wonderful. Had you been present at that Christmas tree you might have been invited (if you had the good fortune) to the lunch that followed. But then you would have had to wait until the boys first finished their lunch.

While you waited for lunch you might as well have gone round to see the place. As you expected, the greater portion of the branch was lodged in long cadjan halls, most of them connected by corridors and passages to the Old Walauwwa itself. To its right were the two Dormitories for the big and the small boys, right in front was the Chapel, a



little way off to the left was another long hall where most of the class-rooms were. To the extreme left was another very long cadjan hall where were the Refectory and two teachers' tooms. More rooms for teachers were in another long hall behind that. The Kindergarten and class-rooms up to the 5th Standard were in a hall standing apart by itself and situated just behind the Chapel. In the Old Walauwva were the rooms of the Priests, the parlour with its piano, the sick-room, the office rooms, the visitors' room, the store-rooms, the kitchen, and in an extreme corner, the café. The water-tank complete with service taps was but a few yards from the kitchen. At a respectable distance behind all these buildings were the lavatories, and on the way to them the Duck pond. The ducks lived in a modest house of cadjan and wire netting further down the garden. The fowls kept house for them, but at night they preferred to sleep in separate apartments.

If the right person took you round you would have been able to get from him very interesting information about the different things that you were shown. For instance he might have told you something about the Café: And it is really worth-while knowing something about this interesting institution. It was a bold idea in business management and I believe altogether a novel feature for a Ceylon school. The whole business was run on co-operative lines, and the principles adopted were those of a Joint Stock Company, simplified, of course, to suit the school-boy mind. I find that this Café was opened by Fr. Y. M. Le Jeune, O.M.I., in the presence of Rev. Fr. Rector and Rev. Fr. Joseph Percera. There were 75 shares in all and each member was allowed to buy a maximum of 5 shares, though normally a member held only 1, and sometimes 2. A share cost a rupee. Shares were transferable and later when the Café proved a tremendous success shares sold for as much as Rs. 1.50. The business was run by

the members themselves. At regular intervals they held their business meetings, elected their president, appointed their office-bearers and auditors, made their comments and criticisms, asked their questions and offered their suggestions. These meetings were extremely lively affairs, very hot and spicy at times and generally winding up after very serious business had been transacted. You will no doubt want to know whether this Café was a commercial success. I will give you some facts and figures which should satisfy you. When it came to the matter of declaring dividends once in 6 to 12 weeks it was usually found that as much as a rupee could be given as profits per share to the members. And this after the Café servant was paid (his salary was Rs. 20 a month with food), and a certain percentage of the profits given to charity. The Vincent de Paul Society was generally the recipient of this money and I think something like Rs. 20 to Rs. 30 was sent to that Society every term. At the end of this last Term when the Café had to be wound up in view of the impending shift over to Darley Road, the paid-up capital was, every rupee of it, returned to the members. They were besides given Rs. 1.25 as profits per share for the Term. And that after Rs. 90 had been donated to the College Endowment Fund. Since its inception in May, 1943, dividends had been declared at least 10 times, and every rupee invested at the beginning had fetched at least 10 other rupees while all the time the original rupee was safe and sound.

Your guide would have led you to the Chapel. No doubt you would have been impressed by the simple beauty of the place and realized how much could be done out of how little. Had you been able to come to this Chapel regularly for the Divine Services you would have also realized the remarkably high standard of the work done both by the resident Priests and the visiting Priests, who came to Homagama every 6 or 7 days.



Ordinarily, fame may be the spur that raises the spirit of noble men to scorn soft ease and live laborious days. But when we come to search for the motives that urge the Priest to toil and drudge and slave at his work from day to day giving without counting the cost and labouring without asking for any reward, the wisest amongst us must hesitate a great deal. I do not know what fame they sought but I do know that the resident Priests, Fr. Nanayakkara and Fr. Lanfranc Fernando worked immensely hard, and very often did not spare themselves, not even sleeping or resting at times when sleep and rest were most needed by them. I think that just now in this Island the Church must be miserably short of Priests. Sometimes out of sheer sympathy I inquired whether we could not get one Priest more. I believe we could not, or we would not have made two men do the work of four. But the beauty of it all was that, however short of hands, the work was done. To those 90 boarders to whom Homagama was a home out of home and to many other boys who lived close enough to benefit by them, the daily spiritual exercises, the work of associations like the Altar Servers' Association, the Apostleship of Prayer, the C. Y. M., and the Guild of the Immaculate Conception, the daily Masses and the enclosed Retreats—all these aids must surely have done them an incalculable amount of good and planted their feet firm and sure on the strait and narrow way.

By the time you had finished your round of the place it would surely have been time for lunch and hospitable Homagama would certainly have asked you to join in. Lunches like the one we had on that day were not uncommon.

Good humour and conviviality are proverbially infectious and we always had a very good time together. We were genuinely happy because the spirit that prevailed in the place was so healthy and vigorous.

Picnics were often organised. The very first picnic was organised by the Rector himself when he took a party to Horana. And the country cricket and the country soccer! (Homagama, so bountiful in other things, could not yet provide us with adequate open spaces for first-class cricket and soccer, though no one should forget, that many young men who distinguished themselves in the city were trained for their jobs on the stern battle-grounds of the rugged country-side). How much fraught with interest and excitement were the paddle-tennis tournaments, and the volley-ball matches, and the cross-country races, and the sports meets, and the may pole, and the iguana hunts, and the mud-battles when the rains came! The noise and stir of the glee-clubs, the fun and fare of the socials with their games, the excitement when a cobra turned up, the rejoicing when boys like Merewald took a bath after a century, the commotion when a little plunderer fell from a mango tree and hurt himself, the confusion when Hess the College dog ran amok and could not distinguish friend from foe!

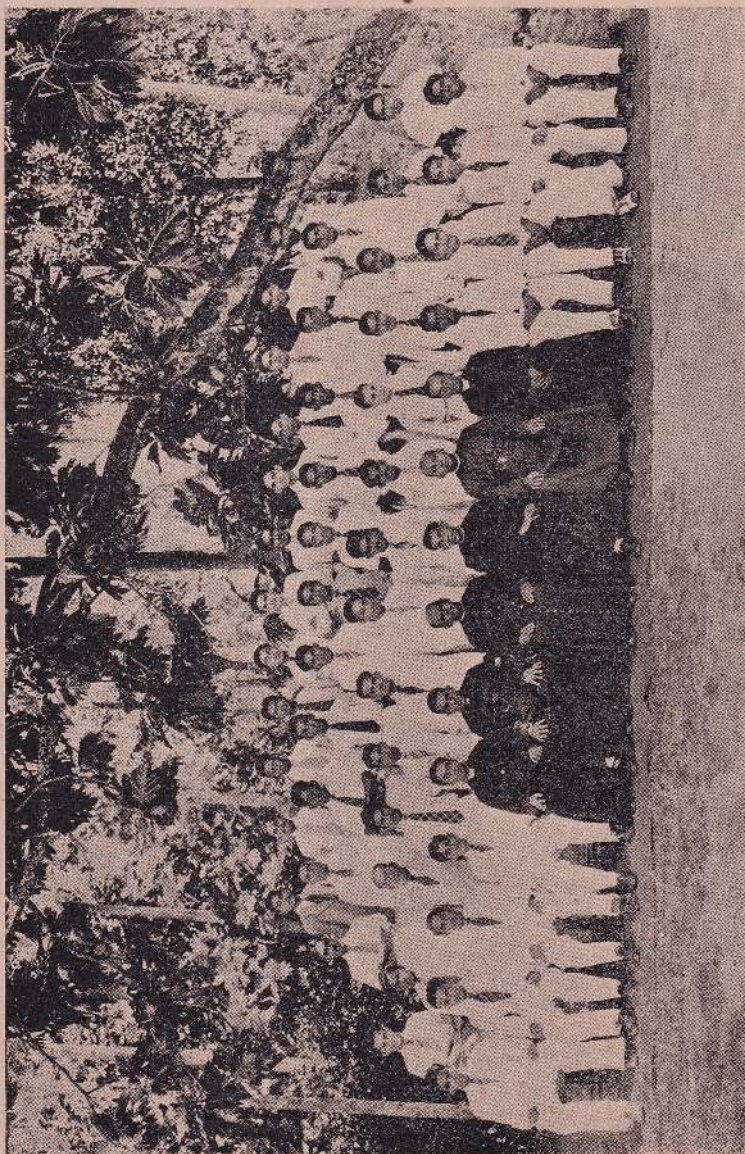
I am sure that when things are normal and tame and matter of fact and routine once again, the fortunate few whom Homagama sheltered in the days of war and fear, will look back with genuine pleasure and always consider the days spent there as some of the happiest days in their life.

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*".....St. Joseph's—not the edifice of mortar and stone, but what this magnificent building really symbolises, something not built with hands—something incorporeal, yet substantial and enduring, something indefinable yet real and perceptible, an influence which uplifts, exalts and ennobles, an inspiration which in the days of darkest gloom supplies the antidote to despair, a talisman which in the face of overwhelming difficulties ever seems to whisper, 'In Hoc Signo Vincas'."*

**From Reminiscences of College Days, Blue and White, 1934.**





The Hostellers—Borella



## St. Joseph's Hall

THE history of St. Joseph's College in wartime cannot be written without including in it an account of the hostel that was run by the College in Kynsey Road for the benefit of some of its students. With its large and numerous rooms, its ample garden and its convenient distance from College, St. Joseph's Hall suited admirably the requirement of the hostellers.

The unmistakable feature of life at the Hall was the great measure of responsibility given to the students. Strict boarding conditions were neither practicable nor desirable in the current circumstances of time and place, and our Warden (Fr. Rector) therefore sought to give us as much freedom as was not incompatible with an ordered community life. We were left to ourselves a great deal and although we may not have at all times risen to the heights that were expected of us, I think that we attained a considerable degree of success.

Being a very small community (at most not exceeding about twenty-five) personalities tended to count a lot at St. Joseph's Hall. About our Warden (Fr. Rector) I will satisfy myself here by saying that he entered into free and friendly association with us but that he never forfeited therefore the deep respect and regard we owed to him as Rector. Mr. Nicholas Perera, Fr. Christie Selvaratnam and Fr. Arthur Fernando were successively in charge of our commissariat and did not stint to give us the best diet

possible in those hard times. Fr. Selvaratnam in particular by his child-like simplicity and jovial kindness endeared himself permanently to the hostellers. Amongst ourselves too there was plenty of original fun and joviality and we never therefore experienced a dull or a dreary moment.

Our life however had a more serious and sober aspect also as was reflected in the constant emphasis that was laid on our development spiritually and in the fairly good results that hostellers always registered at exams. At the earliest stages, accommodation was given to law and medical students as well but later on, only students of the College were accommodated. Vacancies at the hostel were filled in either by new entrants or by students who were promoted to it from the Homagama Branch of the College. At a still later stage a special boarding department had to opened in the Borella premises to cope with increasing numbers.

When the buildings at Darley Road were returned therefore, St. Joseph's Hall had to close down at last. The flag that was hoisted down there, was to be triumphantly unfurled aloft on the College tower. St. Joseph's Hall had served St. Joseph's College well during its long wartime sojourn. It will always remain a happy wartime memory to all those who had something to do with it.

WILLIAM FERNANDO.

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*"Though we prepare for public examinations, our aim is higher. We propose to train up and turn out men as we need them—not merely men of culture—but men of virtue—men of duty—men of character..... May St. Joseph's then be ever true to its motto, 'In scientia et virtute!' May it ever dispel darkness, may it ever be faithful to its mission, viz., to shed light—light in the intellect by knowledge—light in the heart by virtue—light for time—light for eternity."*

Father Lytton, speaking at the inauguration of St. Joseph's College.  
(From a Newspaper report, dated 30th Nov., 1896).



# This Was a Man

A TRIBUTE TO THE VERY REV. FR. M. J. LeGOC, O.M.I.

By FRA AGOSTINO

**In a moment was he whirled beyond the circuit of the Golden Stars.**

**H**E loved to reveal the beauties of the heavens to the children of men.

The star spangled skies were to him but a reflection of the Glory that lay beyond ; that Glory of which he wished to bear testimony to his generation ; the Glory he longed to behold.

Often and with conscious pride had he repeated the words of his countryman Louis Pasteur. "Beyond those starry skies, what is there? New skies full of stars. And what is there beyond? The human mind, pushed there by an invincible force, that has never ceased to ask : What is there beyond? What is there beyond in space? What is there beyond in time? God, the soul, and immortality."

The eternal questionings of mighty intellects and little children seemed reducible to one and the same thing.

At nightfall he has been seen pointing Orion or the Archer in the skies to little children. The great intellect and the child rejoiced together at their beauty. Little ones loved his company. They will live to relate in the future of the great man with kind blue eyes ; the great man who went down on his knees to point out the Pole Star low down on the horizon.

Now he has flown beyond them to be assured of the Eternal, by Him, Whom he had proved to his class, according to the "Quinta Via" of Aquinas.

**He lay in state in the Chapel he had built.**

It was he who had built up the greater St. Joseph's, with its emblematic structures, every one of them a worthy memorial of his greatness ; the crystallisation of a majestic imagination.

**They sang the Office of the Dead over him.**

No more would his rich and powerful voice be raised in singing the praises of the Lord. The boys loved to hear his voice ; a robust and vigorous voice that vibrated through their hearts.

**The numbers were too great for the Chapel to contain. They had flocked together from all parts of the island. They came thronging to pay their respects to all that remained of greatness. Church dignitaries, nuns, priests ; the rich and the poor ; the high and the low ; the saint and the atheist.**

The wealthy had been ever eager to help him. Never had the poor entered his room without confidence within them. *Pauperes Evangelizantur*. He had lived up to it.

**Bishop Guyomar, his friend in youth blessed him. The Rector pronounced the funeral oration. They laid him in his coffin and carried him—carried him past the grotto—the grotto he had built.**

It was one of his tributes to the Queen of Love. He had an intense love for her. In love, he had spoken of her revelations at Lourdes ; had written of the manifestations of God through His Mother.



With a measuring rule in hand, perched perilously upon a plank he had seen to it that every stone was in its place. He had fashioned a replica of the grotto at Masabielle and had knelt nightly before it in prayer.

The cortege flowed out through the gate with all that was mortal of him. They carried him out into the hearse; and he departed for ever from the precincts he had loved so long.

He had grown old in his toil for St. Joseph's. He had grown old in his love for St. Joseph's. The Josephians too had loved him. He will be remembered, his long measuring rule behind him, with dignified stoop, striding silently, meditating, wondering what innovations could be wrought.

France honoured him. The sailors of his native land formed a guard of honour round the hearse. The thousands thronged behind him, this noble son of France.

Born of a sturdy peasant stock in sunny France, taught the value of toil in his boyhood, he had come to Ceylon to ennoble and to refine at the sweat of his brow all possible things.

He spoke to the youth about toil, and the dignity of labour. He would chant sonorously La Fontaine's fable "Le Laboureur at ses enfants."

Travaillez, prenez de la peine;  
C'est le fonds qui manque le moins,  
Creusez, fouillez, bêchez; ne laissez nulle place

Où la main ne passe et repasse.  
.....Mais le père fut sage  
De leur montrer, avant sa mort,  
Que le travail est un trésor.

He was given six feet of earth in the land he longed to transform. The earth he had made to yield of her abundance received him.

Every man that makes two blades of grass to sprout where there has been one is a benefactor to humanity, he had often repeated. He had taught the youth to produce a hundredfold from the land. He had known everything about the flowers and the trees.

*Golden vistas are opening before us, dear Father, but you have gone to your Eternal Rest. It was you that led us down the years towards our great future. We miss you in the hour of triumph. You have gone indeed, but your spirit is with us.*

Frère Jacques, Frère Jacques, dormez vous?  
dormez vous?  
Sonnent les matines, sonnent les matines.

### Father LeGoc's Great Career

"Blue and White," in its issue for 1914 wrote:—

It gives us great pleasure to extend a most cordial welcome to the Rev. Fr. Le Goc, O.M.I., Ph.D., B.A. (Cantab.), B.Sc. (Lond.). He arrived on Saturday, January 3rd, by the English Mail Boat..... Rev. Fr. LeGoc is an acquisition not only to St. Joseph's but also to the whole of Ceylon.

Here is his five years' record at Cambridge—

1911—B.A. First Class Honours in Natural Science Tripos (M.A. in 1914).

1912—First in Part II. Natural Science and Winner of the Frank Smart Prize as the best Botanist of the year in the University—Demonstrator in the Botanical Laboratory of the University.

1913—Fellow of the Cambridge Philosophical Society.

1913—Whilst still a student invited to give a lecture at Birmingham before the British Association.

1913—B.Sc. (Lond.).



Fr. Collin's third successor, the present Rector, came to the College four years after the death of the Founder. Five years have elapsed since then, five years of pregnant activity for Fr. Rector even more than for the College. Breathing as he did daily an atmosphere saturated with Collinian traditions, these five years were more than sufficient for him to impregnate himself with the spirit of the College. But Fr. LeGoc was a Josephian in heart and soul long before January, 1914, long before he espied the towers of St. Joseph's. (D. J. B. Kuruppu in "Blue and White," 1919).

\* \* \*

For 5 years he was a Professor at St. Joseph's, for 21 years its Rector. During the last 5 years of his life he filled the post of Vicar-General of the Archbishop of Colombo.

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### The Passing away of Fr. LeGoc.

#### THE TRAGEDY.

On Friday the 16th instant at 2.5 p.m. Fr. LeGoc left Archbishop's House by car on his way to St. Bridget's Convent to give Benediction of the Blessed Sacrament, it being the first day of the Triduum of Intercession. From the Convent he was to go on to the University for a meeting of the University Senate.

En route turning on to Ward Place from Kynsey Place (the connecting link between Norris Canal Road and Ward Place, by the side of St. Peter's House) his car came into collision with an Auxiliary Fire Service tender. The violence of the impact hurled Fr. LeGoc as well as the driver out of the car. The staff of St. Bernard's Nursing Home, opposite which the accident occurred as well as Franciscan nuns from the convent rushed on the scene. They were joined by Drs. N. Attygalle and P. R. Thiagarajah. Fr. LeGoc was, however, beyond human aid. He had sustained most severe

injuries as he was flung on to the roadway and death had come almost instantaneously. The driver of Fr. LeGoc's car as well as the occupants of the other vehicle were also injured and were removed to the hospital.

For the after-care of the body of the deceased a great deal is due to Dr. J. L. C. Fernando, anaesthetist of the General Hospital, a former pupil of Fr. LeGoc's. His services ungrudgingly given, were invaluable. About 10 p.m. the remains were conveyed from the hospital mortuary to Archbishop's House.

#### REQUIEM.

At 8 o'clock on Saturday morning, in the Archbishop's Chapel, corpore prae-sente, solemn Mass of Requiem was chanted by Very Rev. Fr. L. Perrot, O.M.I., a fellow-countryman of Fr. LeGoc's, assisted as deacon and sub-deacon by Frs. J. B. Herat, O.M.I., and C. Selvaratnam. At the Mass were present Fathers of Colombo City, Oblate scholastics, students of the two Seminaries, representatives of all the various Religious Congregations in the Archdiocese and members of the laity, including contingents of past and present pupils of St. Joseph's College and its offshoots. After Mass the Absolution was pronounced by the celebrant. The body then lay in state, visited by thousands not only from the City but also from outstations, far and near.

#### THE OBSEQUIES.

At 3-30 p.m. the remains were reverently conveyed to Fr. LeGoc's own Chapel, St. Joseph's College, Darley Road, released for the occasion through the courtesy of the authorities. Here an immense throng awaited to receive it. So great was the gathering that though the Chapel was crowded to its utmost capacity, it could not contain one-third of those assembled. The larger majority had to follow the ceremony from outside.



In the unavoidable absence of His Grace the Archbishop—away in Nuwara Eliya and owing to his state of health unable to undertake a sudden journey to Colombo—His Lordship the Bishop of Jaffna, Dr. J. A. Guyomar, O.M.I.—a colleague of Fr. LeGoc's at Cambridge—presided at the Matins and Lauds of the Dead. There were present, too, His Lordship Dr. Edmund Peiris, O.M.I., Bishop of Chilaw, with his Vicar-General, Mgr. Hugo Fernando—both old Josephians, the former a past pupil of Fr. LeGoc's. His Lordship of Jaffna was also accompanied by His Vicar-General, Very Rev. Fr. J. Emilianus Pillai, O.M.I. The Diocese of Kandy was represented by Very Rev. Fr. D. L. Hyde, O.S.B., Vicar-General; Galle by Very Rev. Fr. G. Giordano, S.J. (representing also his Society), Trincomalee, by Very Rev. Fr. J. Linehan, S.J., the Papal Academy, Kandy by Very Rev. Fr. C. Lambot, S.J., ecclesiastical religious Colombo was all there in great numbers; clergy and religious.

After Divine Office (the Lessons were read by representatives of the Dioceses and Religious Congregations of the island) Very Rev. Fr. Peter A. Pillai, O.M.I., Fr. LeGoc's successor in the rectorial chair of St. Joseph's, delivered an appropriate funeral oration.

The Absolution was pronounced by Dr. Guyomar assisted by the Very Rev. Fr. P. Monnier, O.M.I. (Oblate Provincial) as Assistant Priest, Mgr. Hugo Fernando as Deacon, and Very Rev. Fr. D. J. Anthony, O.M.I., as Sub-deacon.

For the last time then Fr. LeGoc left the portals of St. Joseph's College. It was a procession mournful indeed, but yet triumphant.

Behind the sacred symbols marched in orderly, solemn array an army of students from Fr. LeGoc's own old institutions: St. John's School, Dematagoda, St. Paul's School, Kelaniya, St. Peter's College,

St. Joseph's College (Homagama and Borella branches), and in association with them the students of St. Aloysius' Seminary. Next came the bigger lads of St. Joseph's Hall and the stalwarts of the Catholic Hostel (Catholic University students), the cream of our Catholic school world. There followed a sturdy band, men of the Catholic Workmen's Union. After them came Old Boy students of the Law and Medical Colleges, the Cricket teams of St. Joseph's and St. Peter's, a party from the C.R.N.V.R., Old Boys, and lastly immediately preceding the hearse, the clergy (Ecclesiastical students, Oblate Scholastic students, Oblate Scholastics, priests), some 150 strong. All along the route the hearse was flanked on either side by a Guard-of-Honour composed of men, officers and chaplains of the Marine National Franciscan and Cadets of St. Joseph's and St. Peter's marching in triple file. The hearse was followed by a great concourse of Old Boys and the general public.

It was one of the largest funeral processions seen in Colombo for a good many years. For orderliness, decorum, dignity and solemnity it will long stand unsurpassed. Along Ward Place it stretched from the Eye-hospital to the turn to Kynsey Road.

But besides this organised and, so to say, official procession for which the Police kept the route clear of traffic there were two other unofficial unorganised processions moving parallel to it, one on either side. Curiosity might have drawn some to swell these subsidiary streams. But we believe the presence of these huge throngs had a higher significance. We would fain see in this impulsive gesture of the citizenry, the proletariat of Colombo a spontaneous tribute from the city to one who had both added to its beauty and stateliness and been himself one of its brightest ornaments.



## LAST TRIBUTES.

From the College Chapel to the College gate the casket—a last gift from the Old Boys—was carried on the shoulders of present students of St. Joseph's College. In the vicinity of the cemetery, from the junction of Kanatte Road with Bullers Road, to the cemetery gate the revered burden was borne along by members of the Catholic Union of Ceylon and the Colombo Catholic Diocesan Union. At the gate they were relieved by a squad of Old Boys. At the great Crucifix dominating the cemetery there was a dramatic interruption. A band of young priests, led by the Very Rev. Fr. D. J. Anthony, O.M.I., General Manager of Schools and for many years Fr. LeGoc's right hand man at St. Joseph's, approached the coffin. They were all Old Boys—Old Boy-Priests—of St. Joseph's, many of them Fr. LeGoc's own pupils. They took over the casket from the lay Old Boys and on their shoulders they bore it to the grave in front of the portico of the Mortuary Chapel. With their consecrated hands they placed the remains of the great priest-educator over the tomb.

## Messages and Tributes

H. E. the Governor was pleased to send a message of sympathy to His Grace the Archbishop, expressing his appreciation of the great sorrow and loss which the Church in Ceylon suffers by this event (the death of Fr. LeGoc).

The Hon. the Minister of Education, who was also represented, sent a telegram of sympathy. Later the following letter was received by the Archbishop:—

YOUR GRACE,—I am directed by the Hon'ble the Minister for Education to convey to you an expression of his sorrow on the loss sustained by educational circles in Ceylon by the untimely and tragic death of the Very Rev. Fr. M. J. LeGoc. A great scholar and practical educationalist, he combined intellectual acumen with a large-hearted generosity. Many tributes

have been paid in the press to his work as Rector of St. Joseph's and founder of St. Peter's, Wellawatte, and St. Paul's Kelaniya. He was for many years a respected member of the Board of Education. As a colleague of the Hon'ble the Minister on the Special Committee of Education he made a valuable contribution to the discussions of that Committee. He was always listened to with respect and even when he disagreed with some of his colleagues he continued to maintain his customary urbanity.

Owing to a previous engagement at Gampola the Hon'ble the Minister was unable to pay his last respects to him at his funeral. The Director of Education was instructed to represent him on the occasion.

(Sgd.) D. J. JAYASURIYA,  
Secretary to the Minister for  
Education.

TRIBUTE FROM THE Y.M.C.A.—At a meeting of the Y. M. C. A. Forum House of Commons held on the 16th instant a resolution was passed expressing sense of “the loss sustained by the country as a whole” through Fr. LeGoc's death, and conveying to His Grace the Archbishop “sincere appreciation of the services rendered by him to the youth of this country.”

MR. A. O. HALLER, delegate for Ceylon of the International Red Cross Committee, Geneva, wrote:—“..... I beg you and the members of the Archdiocese to accept this expression of the respect and sympathy in the great loss sustained by the passing away of so eminent a priest, educationist, and man of science ..... Though a non-Catholic myself, I unreservedly admired and respected him as a very outstanding personality and at the same time as a simple, charming, ever helpful man.....”

THE RECTOR OF THE PAPAL SEMINARY, Kandy.—“The death of Fr. LeGoc is a great loss not only to the Archdiocese, but to the whole of Ceylon. Our only



consolation is that now that dark days seem to be ahead of us his great love for Ceylon will bear fruit through his intercession before the throne of God whom he served so faithfully."

Telegraphic messages of sympathy were received by His Grace from—H. E. the Delegate Apostolic, Their Lordships the Bishops of Galle, Trincomalee, Tuticorin, and Bangalore; from the Minister of Education; the Minister of Health; the Lord Abbot of Kandy; from the General Secretary, Colombo Y. M. C. A.; Sri Dharmananda Thero, Principal of Vidyalankara Pirivena, Kelaniya; Railway Workers' Union, Ratmalana; Buddhist Workmen, Ratmalana; All Ceylon Union of Teachers; St. Benedict's College Old Boys' Union; Urban Council, Dehiwala-Mt. Lavinia; Superiors of various Convents throughout Ceylon. Catholic Associations from different parts of the Island and individuals, from Jaffna to Matara, Puttalam to Batticaloa, too numerous to mention.—*The Ceylon Catholic Messenger*.

Many cultures met and were harmonised in him. Travel had broadened his mind. The academicals of France, Italy, England had nourished his intellect making it rich and potent for a liberal giving of its yield for the benefit of his fellow-men.

In Ceylon he was on all the councils of education and was a shaper and inspirer of policy and a moulder and fashioner of the ideals of this day. He taught whole generations of youngsters; taught also teachers; was a lecturer to medical students, university students, technological students. He was one the founders of the University Scheme in Ceylon.

He was a pioneer in the natural sciences and gave a fillip to studies in botany and zoology which, after him, became a part of the curriculum of every school. He was a pioneer also of technical training and a father and propagator of the agri-

cultural bias in education. He was first in these fields.

He lectured to miscellaneous audiences throughout the length and breadth of the country; he wrote articles, books, letters to the press, reports; he preached in all the greater places of worship in the Island; he was member, committee member, chairman, president or patron of associations and societies no end.

J. P. DE FONSEKA,

In the 'Ceylon Daily News.'

LeGoc was of the good and the true; his piety and learning were blameless. His practical commonsense never falsified his devotion to an ideal and his ideals were not the irrationalities of Cloud Cuckoo-Town. His science was grounded in practical excellence and his botany was a tribute to that great domain of Nature which ranges from the lowliest mould to the giants of the primeval woods. But his manner of approach illuminated his every thought and work and word. *Praesentemque refert quaelibet herba Deum.*

He was happy with his pupils. From his students he evoked their latent powers, interest in their study and the implicit pledge of fidelity and thoroughness.

His friends were to be counted in hundreds and thousands, both those of his own communion and those outside it. He commended his faith by the beauty of his disciplined life, his generosity, his charity and his justice. His judgment was kind and gracious and I can mention specific instances where his lively mind recalled with appropriateness some little factor which told in favour of the young man whose affairs were in critical difficulty.

Large-hearted, widely informed, deeply read, practically efficient and never other than the man of consecrated powers, he fulfilled the role he was called to perform. His life once again exemplifies the truth that men are indeed called from humble homes and distant places to a ministry in the Kingdom of Grace, where presumption, self-sufficiency and worldly ambitions can never, never serve.

LUCIEN JANSZ,

In the "Times of Ceylon."





## The Guild of the Immaculate Heart of Mary

**I**F we are proud to record on other pages the successes and achievements of the College in the sphere of things material, it is with supreme satisfaction that we here recall the growth of an association that was established for the betterment of a noble ideal, the spiritual welfare of ourselves and our fellow-beings.

It is good to know what are the objects of the Guild.

The aims of the association are two-fold: to promote the personal sanctification of its members and to work for the salvation of souls by praying, in union with the Blessed Virgin, for the conversion of sinners. The criterion is a devotion to Our Lady. For this reason the Guild has been formally aggregated the Archconfraternity of the Most Holy and Immaculate Heart of Mary established in the Church of Our Lady of Victories, Paris. By virtue of this aggregation every member of the Guild is at the same time a member of this Archconfraternity, sharing in its privi-

leges and indulgences as well as in the prayers and good works of its millions of members.

*The Guild of the Immaculate Heart of Mary was inaugurated thirty-three years ago in very quiet fashion. It was not heralded into existence with a flourish of trumpets. Very Rev. Fr. E. Nicolas, O.M.I., the Rector, initiated the movement in 1913, and when the Guild was founded by him in the same year it started with a modest enrolment of thirty-five members, who were all boys on the registers of the College. The only record extant which perpetuates these pioneers in detail is a photograph.*

Rev. Fr. A. Varnat, O.M.I., was the first Director of the Guild, but before a year had elapsed he was succeeded by Rev. Fr. J. M. Cajetan, O.M.I., who laboured willingly and lovingly for the Guild right up to the day of his death. It was he who organized the Retreats for the Old Boys under the auspices of the Guild. The memory of the first Retreat in 1916, centres round the preacher, the Rev. Fr. J. B. Martin, O.M.I., long since



deceased, a saint and scholar, whose genial and affectionate disposition endeared him to one and all. These Old Roys' Retreats, since then have become an annual feature, and, except for the year 1944, when the attendance was rather poor owing to distressing circumstances, each year has seen a large gathering of Old Boys rallying to keep troth and to pledge devotion to their heavenly Mother.

Fr. Cajetan, who served the Guild for a decade (1914—1924) cannot be passed by in a word. It behoves us to recall an extract from "A Souvenir of the Silver Jubilee" of the Guild: "To talk of Fr. Cajetan is to talk of the Guild, so closely was he identified with her life. For ten years he nurtured and fostered the infant society, guiding her path aright and infusing into her that spirit of love and piety which is the distinctive characteristic of the Guild. He has been a source of great spiritual comfort to Guildsmen in grief and yet a stern reprover in wrong." It was during his time that the First Saturday devotions were introduced. It was he who launched a scheme of a Catholic library for the Guild which possesses today a magnificent collection of Catholic literature.

The Very Rev. Fr. D. J. Anthony, O.M.I., assumed control of the Guild in May, 1924, and served as Director till December, 1940, when he had to relinquish his office on being appointed General Manager of Schools. During his long tenure of office he emulated the zeal of his predecessor and maintained the best traditions of the Guild. It was chiefly due to the unflagging efforts of Fr. Anthony in enlisting recruits to Our Lady's banner that the membership had overtopped the 1,000 mark when the Guild celebrated its Silver Jubilee in 1938. During his long period of service in College, Fr. Anthony held different posts of authority, but at all times, the welfare of the Guild was uppermost in his mind. His annual notices to members for the Guild Retreat couched in words of tender

love and solicitude revealed his feelings. His services were ever unstinted. His Directorship added new stores of religious inspiration. The first Saturday Mass at the grotto, the Vespers of Our Lady, a torchlight procession of Lourdes, lectures of present pupil members at meetings, were the fruits of his labour of love. For him, too, a marble altar in recognition of his Directorship. It is well.

To the late Very Rev. Fr. M. J. LeGoe, O.M.I., the Guild owes a debt that can never be liquidated. Speak of him in hushed tones, for the dead yet lives among us. Fair son of France, the Virgin's own anointed, he rests in the bosom of his heavenly Mother, for whom he yearned on earth. If it was a question of the Guild, for him no task was too hard, no expense too lavish. As long as St. Joseph's lasts, his name is writ large in the grotto, a testimony of his love and devotion to Our Lady.

The present Director of the Guild is the Very Rev. Fr. Peter A. Pillai, O.M.I., who took charge of the Guild when he became the Rector of the College 1941. That was only to be expected as the memory of Fr. Cajetan, his brother, could not permit him to do otherwise. In this same year the Retreat was preached by the Rector himself and in his first notice to the members we find "the Guild has a glorious history behind it but we must intensify its action and make it a still more powerful instrument for good." Essentially, a man of Catholic action, his indomitable spirit helped to overcome all obstacles during the years of our exile.

In 1942 in spite of the black-out and transport difficulties the Retreat was preached at St. Aloysius' Seminary by Rev. Fr. J. Edamarran, S. J., and was followed with eager interest by a large number of Guild members. The traditional procession to the grotto was not omitted. In 1943 and 1944, the Retreats were conducted at the College premises in Borella. It was gratifying to note the willingness with which the



members responded to the clarion call of the Director in spite of apparently insurmountable difficulties. With such a doughty champion of Christendom to lead it, all augurs well for the future of the Guild.

P. DE R.

## GUILD—PRESENT BOYS' SECTION

### Report for 1945

#### OFFICE-BEARERS

*Director* : Very Rev. Fr. Peter A. Pillai,  
O.M.I.

*Asst. Directors* : Rev. Fr. Justin Perera,  
Mis. Ap. ; Rev. Fr. Lanfranc Fer-  
nando, Mis. Ap.

*President* : Malcolm de Costa.

*Vice-Presidents* : Mervyn Guncsekera ;  
Victor Perera.

*Secretary* : Angelo Madappuli.

*Treasurer* : James Ameratunga.

*Asst. Treasurer* : Tony Fonseka.

*Class Representatives* : Upper Vith., Cyril  
Cooray ; Lower Vith., Alston  
Perera ; Upper Vth., Gerard  
Stanislaus ; Lower Vth and Com.,  
Darnley de Souza.

Despite the very unfavourable conditions prevailing during the last year, the Guild functioned quite satisfactorily and the weekly Guild Office was well attended.

At the Annual General Meeting the year's Office-bearers were elected. The Spiritual Director exhorted the members to be loyal to their duties and to keep up to the traditions of the Guild. During the course of the year, Rev. Fr. Ignatius Perera delivered a lecture to the members on "The Cult of the Blessed Virgin in Rome". He illustrated his talk with pictures shown with the aid of a Cinematograph. The Feast of the Guild which falls on the 8th of December was celebrated with due ceremony. The members took special care to decorate the Statue of Our Lady, which was later carried in procession by them after Vespers to the Grotto in the premises of St. Bernard's Seminary. The Festival celebrations came to an end the next day with High Mass sung by Rev. Fr. Rector. Although our sojourn at Borella has affected the Guild adversely it is not too optimistic to hold that the spirit of the Guild has withstood these assaults of fate, and we hope that having returned to our permanent abode the Guild too will flourish with unfaltering zest and vigour.

ANGELO MADAPPULI,  
*Hony. Secretary.*

## The Altar Servers' Association of St. Stanislaus Kostka

The Altar Servers' Association of St. Joseph's College was inaugurated under the patronage of St. Stanislaus Kostka, on the 21st of November, 1926 by the Very Rev. Fr. D. J. Anthony, O.M.I., the then Senior Prefect of Boarders, during the acting Rectorship of the Rev. Fr. Y. M. LeJune, O.M.I.

The Association began with a membership of about twenty-five, but it has

progressed steadily within these 20 years and has not ceased to advance in enthusiasm and numbers.

On the 28th of January, 1931, His Grace the Archbishop the Most Rev. Dr. P. Marque, O.M.I., gave his formal approbation to this Association. The Altar Servers' Prayer to St. Stanislaus Kostka composed by the Rev. Fr. K. D. A. Nanayakkara, O.M.I., and approved



by the Very Rev. Fr. M. J. LeGoc, O.M.I., Diocesan Censor and Rector of the College was granted an indulgence of 100 days on the 7th of November, 1933 by His Grace the Archbishop Marquee. The Altar Servers' Manual, medal and cord were also the result of Fr. Nanayakkara's solicitude for the Association. In November, 1939, the Association celebrated its Copper Jubilee or 13th Anniversary of inception with great solemnity. There was a solemn High Mass and Benediction of the Blessed Sacrament and at night a Dinner to all past and present members.

The Association has now a membership of 210. All past associates continue to be Honorary Members. This Association during its two decades existence has on its lists of honour four Priests. Fr. Theophane Wickremaratne, O.S.B., and Fr. Gibert Wijeyeratne, Mis. Ap. of the Diocese of Kandy, and Fr. Albert Perera, O.M.I. and Fr. Henry Rodrigo, O.M.I. of the Archdiocese. Three have joined the Society of Jesus, Casimir Swaris, Vernon Buyzer and Cyril Ponnampuruma. There are two more in the Papal Seminary,

Brs. Kenneth Perera and Manik Muttukumar. John Daniel Benjamin has joined the Order of the Sylvestro Benedictines and is a student at Monte Fano, Ampitiya.

The Association has had five Directors since its inception: Very Rev. Fr. D. J. Anthony, O.M.I.; Rev. Fr. K. D. A. Nanayakkara, O.M.I.; Fr. Manuel Aponso, Mis Ap.; Fr. Henry Cabral, Mis. Ap., and the present Director, Fr. Lanfranc Fernando. Special mention must be made of Fr. Nanayakkara and Fr. Cabral who have done much for the Association. The associates express their sense of gratitude and indebtedness to them.

May the good work of the Association prosper, may its members emulate always the example of their heavenly patron and have a great esteem for their motto: "Castitas, caritas," symbolized by the white and red in their cord and the wheat and grapes of their medal.

*Sancte Stanislae, ora pro nobis.*

J. L. F.

## The Apostleship of Prayer

**H**IDDEN leaven of piety, the Association of the Apostleship of Prayer was first set up in the College by Fr. D. J. Anthony, on 14th February, 1934.

Strongly organised, it soon found a voice and means of expressing its ideals in a Bulletin "The Apostle" which from the hand-written first number of 14th February, 1935, rapidly developed into a four-page cyclostyled monthly.

Sometime in 1937, Fr. D. J. Anthony handed over the direction of The Apostleship to one who was in many ways his own disciple, Fr. J. Cabral.

Under the new director the splendid traditions of earlier days were maintained and even improved upon. The Bulletin

flourished, the spiritual treasury had rich reserves, the Promoters' Holy Hour was insisted on, the Annual Reunion on Ascension Day grew more and more impressive.

Then came the crash. The requisitioning of the College in February, 1941, caused a hasty migration. Pupils and staff were dispersed. The Rector however had scarcely re-assembled the Josephian family in its various places of refuge than the Apostleship asserted itself. At Kelaniya, the Director Fr. Cabral being personally present, the work naturally survived. Homagama found in Fr. Lanfranc Fernando, one who long associated with Fr. Cabral in the direction of The Apostleship was eminently fitted to preserve it in its rustic shelter. At



Borella where the parent school finally set itself up, a man of Providence appeared in the person of Fr. Christie Selveratnam. Filling the breach wherever needed. Fr. Selvaretnam reconstituted the Apostleship at the war-time headquarters. The crisis over, or at least its end within sight, Fr. Selvaretnam was free to answer the call of the Northern Diocese.

One of the Rector's first concerns on the Josephians' triumphal return to their

ancestral halls has been to adopt measures for the speedy restoration of the Apostleship.

The external organisation may take time to recover its former fulness and splendour; but the Apostleship being essentially spiritual and individual there is no reason why the members should not start immediately pulling their full weight for the devotional upliftment of the College.

C. J. V. L.

## The St. Vincent De Paul Society

It was the 14th of February, 1938—Time: 4.15 p.m.; Venue: the Senior Reading Room. A meeting was in progress. Classes were over, and after the day's work, boys and Masters were returning home. But here were a handful, with brows knit, discussing something or other with apparent seriousness. No doubt, it evoked the comment of more than one passer-by; no doubt too, it attracted more than a few eaves-droppers.....But really, what were they up to?

These are days when big-wigs write the "Inside Story" of anything and everything. Let me follow suit. For, thank God, I was one of those in that room on that 14th of February, and so, let me take this opportunity of writing the "Inside Story of the Conference of St. Vincent de Paul at St. Joseph's." True, up to this day, we have said little of ourselves; true too, we have preferred (and still prefer) to go about our errands of mercy in our "own little cabbage patch and corner," unhonoured, unchronicled and unsung. But.....well, we must obey!

The arch-culprits (God bless them both!) of the inauguration of the S. V. P. at St. Joseph's were two respected members of our staff. Coming out of a meeting of the conferences of St. Vincent de Paul, it occurred to them that their own dear *Alma Mater* too, should glory

in being blest with a similar organisation. And there our story begins. Mighty schemes, big plans, lofty dreams—these were submitted to the authorities.....and well, we know the rest. On the 14th of February, 1938, the Conference of St. Vincent de Paul at St. Joseph's was inaugurated, thanks to the zeal and initiative of those two Apostles.

At that first meeting, the elections were held, and Mr. Eric Mendis was elected President. The pivot on which all our activities centred, was and still is, the personal sanctification of the members. The Borella S. V. P. very kindly gave us a section of their area, to work in. The pressing need now, was for money. The will to work was manifest; the people to be helped were abundant; the harvest was stupendous, incredible almost, but the wherewithal to reap, was nil. Soon "treasurers" were appointed to represent each class, and the monthly collections brought in a goodly though insufficient income. With the extension of our works later, we extended also our sources of income. Entertainments were organised, and thus we replenished our very meagre resources.

For the purpose of the actual work, the members were divided into various groups; at the head of each was a member of the staff. To each group was allocated a particular section, and within



this the group functioned. We began by visiting every home suggestive of poverty, and soon "cases" started pouring in. Much had to be done, but the scope of our activities was stunted by the paucity of the income. Thus, we could help only the really extreme "cases." Every week our members went out to the homes of the poor, but, as has been reiterated so frequently by the President, never is any student allowed to go out to the homes of the poor, unless accompanied by a member of the staff. This has been very meticulously adhered to.

Of course, the problem arose as to how we would tackle the mighty problems of unemployment, homelessness, hunger, etc., etc..... We realised the magnitude of our task; and we realised all its implications. But we also realised another stark reality: that we had to cut our coats according to the cloth available. And so, all we could give our poor were some "provisions" each week, and a hamper (which included clothing) for Christmas. But—and this we wish to stress—in all our work, we have not and will not make any distinction on grounds of religion. In fact, of approximately 120 families we were helping at a certain stage, there were hardly 26 that were Catholic. We have tried to be truly Catholic—to bring relief wherever needed.

And so the caravan went on its way—the S. V. P. progressed—membership increased—even funds showed an improvement—and the graph of work indicated an amazingly steep upward incline. But then, the Jap intervened and St. Joseph's had to go into exile; So too, did the S. V. P.—from 19th February, 1942 to 25th January, 1943—a period of almost one year—the S. V. P. had to report inactivity on all fronts. All was quiet on the S. V. P. front. But with the establishment of the Borella Branch the College began once more to gather up the scattered threads of its old life. With that, the S. V. P. once again sprang into activity, and commenced once more its consoling work of visiting the

poor and the sick. From the 25th January, 1943, the S. V. P. has once again been active, but, one has to confess, less active than before. Nevertheless, we are regular.....and so, we bring the history of our Conference of the S. V. P. right up to the present day, when we are almost back "in the dear old home again."

The motive-power behind our work is no new-fangled, imaginary Utopia, nor is it any materialistic will-o'-the-wisp; but it certainly has been that most powerful of all motives—the thought of our ideal in life, the "Eternal Gallilean, who ever abides." For keeping this aim ever before us, and so whipping up our enthusiasm, we are always grateful to our Spiritual Directors, Fr. D. J. Anthony and after him, Fr. Justin Perera.

And now we conclude. We do so with the hope and prayer, that, with the return to our home and the resumption of normal life, the S. V. P. too will blossom forth and form part of that grand renaissance we all hope for, for our dear *Alma Mater*!

GERARD M. MUTTUKUMARU.

## SUMMARY OF ACTIVITIES

### For the Year 1944-45

#### OFFICE-BEARERS: 1944-1945

*Spiritual Director*: Rev. Father Justin Perera, Mis. Ap.

*President*: Mr. Eric Mendis.

*Vice-President*: Tony Fernando.

*Secretary*: Stanley Wijewickreme.

*Treasurer*: Dallas de Soysa.

#### OFFICE-BEARERS: 1945-1946

*Spiritual Director*: Rev. Father Justin Perera, Mis. Ap.

*President*: Mr. Eric Mendis.

*Vice-President*: Cyril Cooray.

*Secretary*: Angelo Madappuli.

*Treasurer*: Redvers Samarawira.



## REPORT FOR THE YEAR 1944-1945

The Society has had an active and enterprising career during the past year, and in spite of the innumerable difficulties we were faced with, we can safely say that the past year has been quite a successful one.

The membership of the Society has been increasing throughout the year and at present stands at 24. Regular meetings were held every Wednesday and these were well attended. After the meetings and on other occasions visits were made to the poor cases we were helping in Forbes road. We give financial and other assistance to about 20 families. It may be mentioned in this connection that no religious distinctions are made in our work.

The Patronal Feast of St. Vincent de Paul was celebrated on the 29th of July. Rev. Fr. Ignatius Perera who said Mass rendered a very inspiring sermon to the members.

Finally our thanks must go to our benefactors, both in the College and outside,

whose generous response helped us to carry on our work in the face of many a financial depression.

ANGELO MADAPPULLI,  
*Hony. Secretary.*

## Statement of Accounts

RECEIPTS.		
	Rs.	Cts.
To Donations	610	05
„ Class collections	320	61
„ Secret coll. at meetings	56	26
Total	986	92
PAYMENTS		
	Rs.	Cts.
By Monthly pecuniary help	653	23
„ Malted Milk	29	60
„ Books for poor children	15	00
„ Funerals	15	00
„ Masses, Rosaries, Medals	3	51
Total Payments	716	34
Balance in hand	270	58
Total	986	92

## Catholic Youth Movement

LAST-BORN of Josephian activities and destined to face the rigours of exile in its very infancy, is the Catholic Youth Movement.

A creation of the Fifth Rector's keen sense of actuality and his apostolic zeal, the C. Y. M. is intended to provide the College Boys with a training in the principles and practice of Catholic Action.

The cells were first formed and the movement was officially inaugurated in October, 1941. A personal and enthusiastic devotedness to Christ-the-King was to be the inspiration of the members and the movement.

Group meetings were held every Saturday incorporating the essential actionist features of prayer, study and work-

reports. Several Fathers of the Staff were at the disposal of these groups to direct them: the actual running being left to the boys themselves.

The panicky days of the Japanese threat and the ultimate requisitioning of the College led to the temporary suspension of activities.

As soon, however, as the evacuees had been grouped, the opportunity was seized of re-organising the Cymists. Fr. Justin Perera, the great inspirer of action, soon had the Homagama set on its feet. With the rapid change in the war situation, the College centre of gravity shifted to Borella. The Director had to share himself between the two places. It soon became evident that biologically as well



as officially, Borella held the principal elements of the historic St. Joseph's. The Actionists proved themselves at the height of their calling in the temporary parent school of Kynsey road. They established themselves into an operational force. As zeal stops at nothing, they even turned operatic and the elite of the City once had the delightful surprise of seeing the "Cymads" on the stage in the enchanting guise of Helen of Troy, or the Bishop and his Sister.

Apart from its value as an indication of vitality, the Cymads' concert was particularly noteworthy as an instance of "Catholic" sympathies and combined operations, the entire proceeds going to

the College SVP. Conference. The Colombo public has not had any further opportunity of enjoying the Cymads' dramatic performances, but we are sure the Cymists are still alive and operational, for we have met them in their zealous combing of hospital wards.

The Cym steps into the second epoch of Josephian history, with all the freshness of youth, but on its brow there is the settled air of a veteran of the crisis.

The army of Actionists marches back to the cries of "Long live Christ our King". Let every Josephian touch his cap as it enters.

*Friend and Observer, C. J. V. L.*

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### AND SO OR NEARLY SO IT HAPPENED.

"I wonder if the Boarders of St. Joseph's would like to build a grotto in honour of their Blessed Mother *with their own hands* on the banks of the Lake.....It would be an adornment to their beautiful College and could show their dear Lady, whose knights the boys of St. Joseph's College are, that they did not scorn even menial work for her sweet sake."—C. M. Drennan in *Blue and White*, 1906.



# Debating Societies

## The Union Society

### ITS ACTIVITIES AND PROGRESS

ALTHOUGH this year of grace, marks the 50th Anniversary of the College, the Union Society is only in its ninth year of existence. It was inaugurated in 1938, with Fr. LeGoc as Patron, and Mr. J. P. de Fonseka as Senior President. The latter brought his weight to bear on the early life of the Union but had reluctantly to withdraw his support owing to several other calls. It is interesting to note that our first Assistant Secretary was Mr. A. Tambimuttu, now a member of the staff. Going through the report of the First Secretary, Mr. N. Sanmugathasan, now famous in Trade Union circles, we notice that he mournfully records that very little interest was taken by the members at first. However, during the latter half of the year, crowded houses became the rule. We may recall that our present Rector honoured the Union with a masterly exposition of his consuming passion, Social Justice.

In 1940, the Union showed remarkable progress, thanks to the enterprise of the Director, Rev. Fr. B. J. C. Pinto, whose unselfish labour for the Union deserves to be recorded. To our regret, pressure of

work compelled him to relinquish his office.

Even at this early date, our members had probably foreseen the course of events when they vigorously debated with the Ananda College Under-graduates Union regarding the fitness of India and Ceylon for self rule. This happens to be the only encounter with another institution in our short history.

With the present Rector at the helm of affairs in 1941, the constitution of the Union was amended. Thereafter the Rector was the Senior President and the Lecturers of the Intermediate Forms were *ex-officio* Vice-Presidents. This year's activities were carried out satisfactorily.

A sequel to the treacherous attack on Pearl Harbour by the Nip was the requisition of the College buildings in February 1942. This unexpected catastrophe brought about a period of enforced inactivity. September, 1942, saw us at work once more at Borella, and due to the initiative of several students of the Intermediate Forms the Union Society was re-organised. A new feature of the Union's activities was a debate, with



members of the staff leading the opposing sides. The Union also had the privilege of hearing Dr. A. A. Hoover; Mr. A. M. K. Coomaraswamy, Registrar of the University; Rev. Fr. Ignatius Pinto; Mr. Dahanayake, M.S.C.; Mr. Susantha de Fonseka, Deputy Speaker of the State Council; and the Hon. Mr. S. W. R. D. Bandaranaike. Several motions, some of them with a strong political flavour, were thrashed out in a friendly but animated spirit. In the last four years the annual social has been the grand finale of the year's activities.

It is our fervent hope and prayer that the Union, yet in its youth, will enjoy a prosperous future and that on the occasion of the Diamond Jubilee of the College, twenty-five years hence, our successor in office will have the pleasant duty of recalling the steady development of this lusty child which will by then have attained manhood.

#### ANNUAL GENERAL REPORT, 1945

*Senior President:* The Very Rev. Fr. Peter A. Pillai, O.M.I., Ph.D., D.D. M.A., M.Sc., Rector.

*Junior Presidents:* 1st Term—William Fernando; 2nd Term—A. P. Xavier; 3rd Term—Gordon Wallles.

*Secretary:* 1st Term—A. P. Xavier; 2nd Term—Gordon Wallles; 3rd Term—Manohar Muttukumaru.

*Treasurers:* 1st Term—Stanley Joseph; 2nd Term—Maurille Abey-sundere; 3rd Term—L. P. G. Fernando.

During the course of the year under review twelve meetings of the Union were held. Five of these meetings were devoted to lectures. It was our experience that a lecture proved a much greater attraction than a debate—the average attendance at a lecture being about 200, this number including members as well

as their guests. However, we did have three very interesting debates. At two of these debates members of the staff took an active part.

As a finale to the year's activities we held our annual social at the Fountain Cafe on the 24th of November. At the social there were 85 members present while the guests numbered nearly 40. Unfortunately we were deprived of the presence of our Senior President who was then convalescing after a serious illness.

We take this opportunity of thanking the following who addressed the Union during the year:—

Mr. N. Pannikar, B.Sc., on "Glands of Personality".

Major Anthony Dickens, S.E.A.C., on "Experiences in the Middle East".

Mr. W. Dahanayaka, M.S.C., on "Our Constitutional Problems".

Dr. A. A. Hoover, Ph.D., on "Recent Contributions of Science to Modern Progress".

Rev. Fr. Peter A. Pillai, O.M.I., on "The Secret of the Atomic Bomb".

We also thank all the members of the Union who most readily extended to us their whole-hearted co-operation in making the year's activities a success.

GORDON WALLLES,

*Junior President.*

MANOHAR MUTTUKUMARU,

*Hony. Secretary.*



# The Senior Debating Society—Borella

## (Upper Section)

The Committee of the Senior Debating Society has the honour to submit its report for the year 1945.

**Committee Meetings.**—The Committee met 9 times during its period of elect office-bearers, three for lectures, one for impromptu speeches, and four for debates.

**Inter-Collegiate Debates.**—The arranged debate with St. Peter's College, was, at the very last moment, postponed and finally cancelled due to unavoidable circumstances.

**Office-Bearers.**—We owe a large and deep debt of gratitude to our Rev. President who encouraged, often with great inconvenience and strain to himself, the

office with an average attendance of 5 members.

**Ordinary General Meetings.**—Eight ordinary general meetings were held during this period. One was convened to members of the Society, and proved a steady driving force through a year of somewhat low fortune.

We beg to thank all those who have contributed to the welfare of this Society.

The Committee retires with the sincere hope that this Society will flourish and grow stronger in its effort to dispense to all its members a sound and reliable introduction to the art of public speaking and debating.

NOEL DECKKER—*Secretary, S. L. U.*

## SUMMARY OF ACTIVITIES

DATE	SUBJECTS	SPEAKERS	RESULTS	CHAIRMAN
Jan. 29	Election of Office-bearers	—		Rev. Fr. Justin Perera
Feb. 12	"Reading has more influence on the Modern World than the Cinema"	<i>Prop.</i> : L. Wijeratne, M. vais, S. Sivanathan <i>Opp.</i> : J. Aloysius, H. Rupesinghe, N. Cassie Chetty	Proposition winners	do.
Mar. 5	—	<i>Prop.</i> : S. Weerasiri, S. Wgnarajah, B. Adams <i>Opp.</i> : C. Cassie Chetty, J. Nethasinghe, O. Perera	Opposition winners	do.
May 16	<i>Debate</i> : "The Prosperity of Ceylon depends more on Agriculture than on Industry"	<i>Prop.</i> : S. Weerasiri <i>Opp.</i> : O. Perera	Opposition winners	do.
May 30	<i>Debate</i> : "The Entire German Nation should be punished"	<i>Prop.</i> : O. Symons <i>Opp.</i> : N. Casiechetty	Opposition winners	do.
June 13	"Reminiscences of My School Days"	Lecture by Mr. J. P. de Fonseka	—	do.
June 27	"Reminiscences of My School Days"	Lecture by Mr. George Perera	—	do.
July 11	Reading of the Constitution	By the Chairman	—	do.



**SENIOR LITERARY UNION—BORELLA (Lower Section)**  
**SUMMARY OF BUSINESS DURING THE YEAR 1945**

DATE	CHIEF BUSINESS	SPEAKERS	CHAIRMAN	RESULTS
Feb. 12	<i>Debate</i> : The compulsory introduction of the vernacular will increase the literacy of the country	<i>Prop.</i> : S. Allirajah, L. E. N. Pereira, Phillip Peiris <i>Opp.</i> : N. Silva, T. Kadra-velupillai, I. C. Van Cuylenberg	Mr. A. Rutnam	Opposition won
Feb. 28	<i>Debate</i> : Science and not man power will win the war	<i>Prop.</i> : R. Wimaladharma I. Gomes, H. L. Wanasinghe <i>Opp.</i> : A. C. R. Perera, C. Goonetilleke, T. de Silva	Mr. G. Perera	Opposition won
March 12	<i>Debate</i> : War is necessary	<i>Prop.</i> : N. Silva, H. Jayasekera, D. de Alwis <i>Opp.</i> : S. K. Bocks, L. Perera, P. Peiris	Mr. A. Rutnam	Proposition won
May 18	<i>Debate</i> : Tram Fares should be raised	<i>Prop.</i> : D. de Souza, S. R. Rasanayagam, H. L. Perera <i>Opp.</i> : C. de Silva, M. Barber, V. H. Siriwardene	Mr. A. Rutnam	Opposition won
June 20	<i>Debate</i> : Hitler's achievements are greater than those of Napoleon	<i>Prop.</i> : K. Pannambalana, H. Jayasekera <i>Opp.</i> : Y. Moosajee	Mr. A. Rutnam	Proposition won
July 4	<i>Debate</i> : The Pen is Mightier than the Sword	<i>Prop.</i> : R. Wimaladharma, S. Coomaraswamy, Nadaraja <i>Opp.</i> : K. de Silva, C. Tambimuttu, H. Jayasekera	Mr. A. Rutnam	Opposition won
July 18	<i>Debate</i> : India deserves Self-government	<i>Prop.</i> : J. de Livera, M. Samaranayake, M. Perera <i>Opp.</i> : V. Amaratunge, I. H. Weerasinghe, S. Renganathan	Mr. A. Rutnam	Opposition won
Sept. 19	<i>Debate</i> : Britain did ill in dismissing Churchill	<i>Prop.</i> : S. Rasanayagam, G. M. Gunasekera, S. Renganathan <i>Opp.</i> : C. Vivekenanthan, A. Lokuge, V. H. Siriwardene	Mr. A. Rutnam	Opposition won
Oct. 3	Reading of Constitution	By the Chairman	Mr. A. Rutnam	—
Oct. 17	<i>Lecture</i> : The Maldives	Mr. A. M. A. Didi	Rev. Fr. P. Pillai	—
Oct. 31	<i>Debate</i> : The vernacular should be the language of the Law Courts	<i>Prop.</i> : M. Saleem, M. C. Gauder, S. Kanagarayer <i>Opp.</i> : C. Vivekenanthan, D. de Alwis, W. D. Wijesinghe	Mr. A. Rutnam	Opposition won



# Summary of the Activities of the Senior Literary Union at Homagama for the Year 1945

*Patron* : Rev. Fr. Rector.

*President* : Rev. Fr. Justin Perera.

*Vice-President* : J. D. Aseervatham, Esq.

*Hony. Secretary* : Ivan Samarawira.

*Hony. Asst. Secretary* : Dennis Bartholomew.

*Treasurer* : Durand Perera.

*Committee Members* : *Matric*—Benedict Jayawardene ; *Pre-Matric*—Edward Peiries.

## REPORT.

In reviewing the activities of this year it gives me great pleasure to record that the S. L. U. at Homagama, has not been the "cloistered nunnery", which our brother Union at Borella supposed it to be, but has been active as a house on fire within, and has made appreciable progress.

Within this short period of a year we have had the satisfactory programme of ten meetings. Our first meeting was held in January, presided over by Mr. J. D. Aseervatham, for the election of Office-bearers for the current year.

We have had the privilege of inviting Rev. Fr. Peter A. Pillai, who gave us a youthful talk of his "Reminiscences of Cambridge Days". We ought to extend our thanks also to Rev. Fr. Justin Perera,

who arriving in a dilapidated condition on a borrowed auto-cycle at the precincts of the Homagama "Walauwwa", gave us his Presidential address for the year 1945. We had one set-back, due to our rural habitat, and that was that we were not accorded the privilege of inviting distinguished members of the general public to speak to us.

But before I lay down my pen, I wish to express through the poor medium of words the deep debt of gratitude we owe to Fr. Rector, for having set aside 45 minutes of the College time-table for our meetings. Our thanks are also due to Rev. Fr. Nanayakkara and the members of the staff of Homagama for their whole-hearted co-operation.

We ended up this year's activities with a small social, at which the members of the staff and the members of the Union were present.

We also extend our sincere thanks to our President at Homagama, for his invaluable assistance and moral support in the functioning of this Union.

Finally I wish the Society a future worthy of its glorious traditions.

IVAN E. SAMARAWIRA,  
*Secretary, Senior Literary Union,  
S. J. C., Homagama.*



DATE	BUSINESS	SPEAKERS	RESULTS
29-1-45	Annual Election of Office Bearers	—	—
6-2-45	Presidential Address	Rev. Fr. Justin Perera	—
22-2-45	<i>Debate</i> : " Company Management of Buses is preferable to State Management "	<i>Prop.</i> : D. B. Edirisinghe, Durand Perera, Edward Peiries <i>Opp.</i> : Dennis Bartholomeusz, C de Alwis, P. D. Piyawardene	Proposition won
8-3-45	<i>Debate</i> : " The Cinema is a Source of good to the Modern World "	<i>Prop.</i> : K. Pannambalana, B. Fernandez, E. Vangramberg, <i>Opp.</i> : R. Tissera, Eric Gunasekere, W. D. Henry	Opposition won
3-5-45	(a) Reading of the Constitution (b) Answer of the President to the Petition forwarded by a section of the Union	<i>President</i> : J. D. Aseervatham	House acquiescent
17-5-45	<i>Debate</i> : " The Path to a Lasting Peace lies in the Complete Crippling of Germany "	<i>Prop.</i> : A. VanRye, D. B. Edirisinghe, G. Pannambalana <i>Opp.</i> : Ivan Samarawira, B. de Silva, John Rupasinghe	Opposition won
5-6-45	<i>Debate</i> : " The East has contributed more to civilization than the West "	<i>Prop.</i> : C. Kurukulasuriya, B. Jayawardene, Wilson Perera <i>Opp.</i> : S. Fernando, L. Gunatilleke, M. Perera	Proposition won
20-5-45	<i>Talk</i> : " Reminiscences of Cambridge Days "	Rev. Fr. Peter A. Pillai	—
20-6-45	<i>Debate</i> : " Churchill has outlived his Usefulness "	<i>Prop.</i> : D. Perera, P. J. Amarasakere, D. Abeyratne <i>Opp.</i> : B. Fernandez, S. Perera, B. Fernando	Opposition won
25-9-45	<i>Debate</i> : " Inter-racial Marriage is the only Solution to the present Communal Problem in Ceylon "	<i>Prop.</i> : G. Pannambalana, D. Bartholomeusz, C. de Alwis <i>Opp.</i> : B. Jayawardene, Silvinus Perera, D. B. Edirisinghe	Proposition won

### THEIR EARLY CONSIDERATION

St. Edward's Debating Society (for Old Boys) debated *inter alia* the following subjects : " That the Salaries Scheme is inevitable " and " That Ceylon should have a University of its own "—*Blue and White*, 1906.



MEDALLISTS  
at the  
1945 Oratorical Contests.



CRYSANTHUS TAMBIMUTTU  
English—Senior



ANTON MULLER  
English—Junior



JOSEFH NETHSINGHE  
Singalese—Senior



H. AMEREWICKREME  
Singalese—Junior







ඉබ්බු ජුසේ මුනිදුන්ගේ වාග්වර්ධන සමිතිය.

අප පාසැල් සිසුන්ගේ වාග් පවුතිය දියුණුකිරීමත් ආරම්භ කරණලද මේ සමිතිය වාදකම වර්ධනය කළදී විදුලියේ ශිෂ්‍යයන්ට මහඟු සේවයක් ඉටුකෙළේය. තාවකාලික ගෘහයෙකිනි විසුවද අප අපගේ ශ්‍රවණය සඳහා කළ හා කරනු ද බොහෝ වෙයි. සමිතියේ සියලු කටයුතු වලදී නිලධාරීහුද එමෙන්ම සමාජිකයෝද සහයෝගතායෙන් උදෙසාමත්ව තත්ත්වය කායනීයන්හි යෙදුණ බැව් මෙහි ලා සදහන් කිරීම අතිශයෝක්තියක් නොවේ.

නව වර්ෂාවකදී නිලධාරීන් පත්කර ගනිමු. ඔවුන්ගෙන් කිහිපදෙනෙක් වර්ෂය තුළදී අත් කායනීයන් භාරගැනීම සඳහා අපගෙන් විශේෂ කෙසින් පුරප්පාඩුවු මුරයක් දරීමට අත් නිලධාරීන් පත්කර ගනිමු.

නිලධාරී මණ්ඩලය.

ආරක්ෂක:- අති ගෞරවණීය පීටර් එ. පීල්ලේ පියතුමා,

අනුකෘත:- ඩබ්ලිව්. ඒ. විරසේකර මහතා,  
ගරු සභාපති:- සී. ඇම්. ඔස්ටින් ද සිල්වා මහතා,

(දැනට) එච්. ඩී. ජේ. සී. වික්ටර් මහතා,

උප සාපතති:- ගෞරවණීය ඒ. ඇන්. ප්‍රනාන්දු පියතුමා,  
පරිසි ඩයස්, පැට්ටික් කුරේ,  
ඇල්ෆ්‍රඩ් පෙරේරා සහ නිකුලස් පෙරේරා යන මහත්වරු.

ප්‍රධාන ලේකම්:- ඔස්ටින් පෙරේරා, (දැනට) සිසුබව් ඇත්තනි,

උප ලේකම්:- ඇල්. ඇස්. ආර්. සමරසිංහ, (දැනට) මයිකල් වැලිවිට,

භාණ්ඩාගාරික:- සසපාල අබයසූරිය, (දැනට) ඒ. අමරසිංහ,

කාරක සභාව:- කර්බට් ඩයස්, ෆ්‍රැන්ක් පෙරේරා, ඇස්. විජේතිලක, ඇන්. බාලසූරිය, එ. සී. ආර්. පෙරේරා.

කළ මැඩ.

අභිනව වර්ෂයේ ප්‍රථම භාගිනිය වාරවලදී සභාවාර බොහෝ ගණනක් නොපැවැත් වුවද තෘතීය වාරයේදී පැවැත්වූ රැස්වීම් කිහිපයකි.

එයින් රැස්වීම් දෙකකදී අප සභාවේ අනුකෘත තැන්පත් ඇත්තා විරසේකර මහතා “මව් භාෂාවේ අගය” යන්නද, “ලඬුකා ඵෙතිභාසික පොත” යන්නද මාතෘකාකොට කර්තව්‍යයක් පැවැත්වූහ. සබ්දෝපාකාරයෙන් පෙළෙන එතුමාගේ කර්තව්‍යය අප සිත් ප්‍රබෝධකළක. ඊළඟ රැස්වීමේදී කම්කරු නායක ඒ. ජී. ගුණසිංහ මහතා “කම්කරු ව්‍යාපාරය” අරභයා ජාති මමනය ගෙනදෙන මහකර කර්තව්‍යයක් සභාවට සංග්‍රහ කළේය. කම්කරු ව්‍යාපාරයේ ඉතිහාසය විදහා පාමින් එතුමා කළ ඒ කර්තව්‍ය අප සිත් කම්පාකළේ ලාභයෙහි ගිවිසු බහලෝහින් ගේ අතට ගසුවා කිසිදු පිහිටක් නැතිව කම්කරුවන් නොයෙක් දුක් ගැහැට විදී අසුරු විසාරකළ අවස්ථාවේදීය. එවැනි අසුරු සමයක සටන් අරඹා රුද්‍රත් මද මැඩ ඔවුන් එහි දී කම්කරුවනට සහනය අත්පත් කරගත් ගුණසිංහ මැති තුමාට අපගේ අවධාන සතුරිය ප්‍රදාකරමු.

ප්‍රසන්නාලය.

අප විදුලියේ සෞඛ්‍යලීය ප්‍රසන්නාලය මේ සමිතිය මගින්ද විශේෂයෙන්ම විරසේකර මහතාගේ නොමිසුරු තෘතී වනාන්තම නිසාද දිනෙන් දින කරවෙයි. ලෝක සංක්‍රාමය ආරම්භයේදී අප විදුලිය නිප තැනකට විසිර යාම හේතුකොට ගෙන අප ප්‍රසන්නාලයේ පොත් කිපයක්ද විසිර ගියබැව් සැලකේ. එවාට කුමක් විදුයි කීමට අපොහොසත් හෙයින් ඒවා අප සුලබාගැනීමටද එමෙන්ම අපොහොසත්වෙමු. වූ පාඩුව නම් අපමණය. විරසේකර මහතාගේ අපරිමිත තෘතී වනාන්තම නිසා ඉතා අගනා පොත් කිප යක්ද, නවකර්තෘ පොත් කිපයක්ද මිලදී ගනිමු. සිසුන්ගේ අභිවෘද්ධි පතමින් මව් බසෙහි ඔවුන් ප්‍රගුණ කරවීමට විරසේකර මහතා දරණ හැම ප්‍රයත්නයක්ම සම්පූර්ණව ප්‍රාණීනා කරණ සෑම ශිෂ්‍යයෙකු විසින්ම එතුමාට තෘතෘද්‍ර විසයුතුමැයි.



සුනාසිංහයා.

වර්ෂ 1934 හි ආරම්භකරන ලද අප සමිතිය බාලවිය ඉක්මවා දැන් තුරුණු වියට පත්ව සිටිමි. මෙතෙක් කල් මේ සමිතියේ අභිවර්ධය සදහා මාතෘ ප්‍රේමයෙන් එය රක්ෂාකළුවන් අතුරෙහි ලාභීණිය යුතු එක් උතුමෙකි. කලක අප විදුහලේ ඇදුරෙක් වූ ඕස්ටින්ද සිල්වා මැතිතුමා, මෙතුමා පසුගිය අවුරුද්දේ දිනර මසතෙක් මේ සමිතියට මහඟු සේවයක් ඉටු කෙළේය. පසුගිය වර්ෂය තුලදී සභාපති ධුරයද ඉසුලුවිය. එතුමන් කළ සේවය අප බොහෝ සේ අතය කරන බැව් මෙහි සදහන් කරමින. මෙසේම ගෞ. ආකර් ප්‍රනාන්දු පියතුමාද, ඇල්ෆ්‍රඩ් පෙරේරා සහ නිකුලස් පෙරේරා යන ආචාර්ය දෙපොළද උප සභාපති ධුරයන් දරමින් අප සමිතියට උත්තෘෂ්ඨ සේවයක් කළහ. ජාතික කොතුකා භාරයේ පුස්තකාලය භාරව කටයුතු කරනු වස් අප අතරෙන් විශේෂ වූ ඕස්ටින් ද සිල්වා මහතාටද කළුකර අඬවූ කුරුසියේ විදුලාස් ප්‍රධානාචාර්ය ධුරයට පත්කරනු ලැබූ ආකර් ප්‍රනාන්දු, පියතුමාටද, මධ්‍ය සභාන පාඨශාලාවන්හි ප්‍රධානාචාර්ය ධුරයකට පත්කරනු ලැබූ නිකුලස් පෙරේරා සහ ඇල්ෆ්‍රඩ් පෙරේරා මැතිවරුන් වද එතුමන් භාරගත් කායනීයත්ති සම්ප්‍රදාය හා දීඝී සුමද ප්‍රාභිකා කරමු. ඉකුත් වූ වර්ෂයේ ප්‍රථම හා චිතිය මාර්ගලදී ලේකම් ධුරයදරු, සමිතියේ දියුණුව තනා උදර සේවයක් කළ, ඕස්ටින් පෙරේරා මහතාද අපගේ සතුතියට පාත්‍රවෙයි.

ශාඛා සමිති.

අප විදුලයට අයත් හෝමාගම පිහිටුවන ලද ශාඛා විදුහල්හි අප සමාජයේ කටයුතු

මේ අවුරුද්දේද අවිච්ඡින්නව සිදුවුණු බැව් සතුටින් සදහම් කරමින. හෝමාගම සමිතියේ අනුශාසනා තැන්පත් ගෞරවනීය ඇල්ෆ්‍රඩ් නානායක්කාර පියතුමන්වද, සභාපති ධුර දරු සී. ඇම්. ඕස්ටින් ද සිල්වා මහතාටද, ඇස්. එච්. පෙරේරා මහතාටද, උප සභාපති ධුරය දරු ගෞරවණීය ලැන්ෆ්‍රාන්ස් පියතුමාටද, ලුවිස් ප්‍රනාන්දු මහතාටද, එච්. පී. ද සිල්වා මහතාටද, ලේකම් ධුරය දරු ජෝන් රූපසිංහ මහතාටද, අන් සියලු නිලධාරීන් වද අප සමාජය වෙනුවෙන් කෘතඥ වමින.

අපගේ සතුතිය.

අප සමිතියේ ආරක්ෂක අති ගෞරවනීය ඩවර් ඒ. පිල්ලේ පියතුමාණෝ මෙම සමාජයේ දියුණුවට මහත් පිටු බලයක්වන එතුමන් මේ සමිතියට කරණ සේවය කෘතඥතා සුචිකව සිහිකරමින. අප සිංහල සමිතියේ අනුශාසනා තැන්පත් ඇන්ඩා විරසේකර මහතාගෙන් වන සේවය ගැන මදක් අන්තරායන ලියූ හෙයින් මෙතැනද එතුමන් ගණ වැඩුමට තැන් නොකරමු. එස්. චිවද තුදස් වර්ෂයක් තුළම මේ සමිතිය වසිතය කරවූ එතුමන්ට අපගේ අවංකාදරය පිරිනමමු. එසේම රැස්පිම් වල මූලාසනය ඉසුලූ එච්. ඩී. ජේ. සී. වික්ටර් මහතාණන්වද අනෙකාකාරයෙන් ආධාරොපකාර කරණ පරිසි ඩයස් මහතා වද, නිලධාරී මණ්ඩලයේ අන් සෑම මහතුන්වද අප සතුතිය දුදකරමින.

මෙයට,

නියුබිම් ඇන්තනි.  
කරු. ලේකම්.

කරතොට ධම්මාරාම කිවියර සහ බාරස කාව්‍ය.

(කාලපක්ෂ ක්‍රි. ව. 1769—ක්‍රි. ව. 1818.)

සී. එම්. ඕස්ටින් ද සිල්වා සී. ඒ. මහතා විසිනි.

ක්‍රි. ව. 1782 සිට ක්‍රි. ව. 1798 දක්වා ලංකා රාජ්‍ය අනුශාසනා කළ රාජාධිරාජසිංහ මහිපාලයන්ගේ සමයෙහි කරතොට ධම්මාරාම කිවි තරුවල තබරෙහි උදාවිය. එකල ලක්වැසියාගේ ගෞරවයටත්, කිවිතියටත් පාත්‍ර වූ කිවිත් අතර කරතොට තෙරිද්ද අවිනීය පණ්ඩිත රතනයවූහ. රාජ

පැසසුම් ලබමින් කාව්‍ය ලෝකයෙහි සිඵම්ණ වූයේත් කරතොට කිවිදසුමය. “මාතර පැවදි පඩිවරු කවුරුද?” කියා කිවියෙක් එකල කළ පරික්ෂණයේදී මුලින්ම සදහන් වූයේ කරතොට සමාමිත් ගේ කාවයයි.



සංචර සතර සිල් පිරිසුදු මිතුරුසෝ ද  
ලෙන් දුරු සසුන සිවුසිස පද කසුන බද  
මෙන් සුණු ගුණ ලකුණු දුරු

ගෙවසකු මග ද  
දත් විසිතුරු යති මානස කොපමන ද

\* එය සදහා මාතරින් යවනලද පිළිතුර.

කපකොම බෝවලද ගාලකුරුස නම න  
කි ර ම ද කිසිදු දෙනගම දමිතින් පවු න  
ප ර සි දු ගල් ඇටුම්බේයති බසු වටි න  
ප ර සි දු සමත් යති රට පාන මෙපම න

\* \* \* \*

මාතර වේරගමපිට ග්‍රාමයෙහි විසූ මෙම  
වෘත්ත කවියර කාව්‍යාලංකාර, ඡන්දස්,  
නක්ෂත්‍රාදී ශාස්ත්‍රයන්හි පරතෙරට පැමිණ  
සිටි පණ්ඩිතයෙකි. කාව්‍ය නිමාණයෙහි  
අතිශයින් සුරවු කොරතොට කවිදුන්ගේ  
ගන්තයෙහි පද්‍ය රචනාව කෙළිබවුකක්  
මෙන් විය.<sup>1</sup> පණ්ඩිත ලෝකයාගේ විසම  
යට හේතු වූ මරණමහඞ්ඤන නොතොත්  
බාරසකාව්‍ය වනාහි කරතොට කවියරගේ  
ප්‍රධාන කෘත්‍යයයි. මෙම කාව්‍ය රචනා  
විලාසය ආශ්වාසී ඵලවයි. චතුරාසුර  
සවකයක් ආකාරයට මෙම පද්‍ය මාලාව  
භාරසකල දකුනේ සිට වම්වද, වම් සිට  
දකුනටද එය කියවිය හැකිය. එසේ  
කීමෙන් කවි දොළසක් කියවේ. එබැවින්  
එම රචනාවට “බාරස කාව්‍ය” යන්න

1. “To the Matara poets, the words of the Elu language were like painted rubber balls in a child’s hand, meant only to be played with. Works of this period, which are regarded as compositions of great skill like the බාරස කාව්‍ය of Bhikshu Karatota Dhammarama, written in 1786, appear to us rather like acrostics and crossword puzzles than poems.”

E. R. de S. Saratchandra—Modern Sinhalese Fiction, p. 6.

වෘත්තාර්ථය.<sup>2</sup> මෙම කාව්‍ය ප්‍රබන්ධ කල  
කාලයද කවීගේ නාමයද මෙසේ සදහන්  
කර තිබේ.

සක වසිනෙත් දකස් සත්සිය දෙසිව් වන  
ලක සිරිපරිපරිසිත නිරිදුට ස වන  
තික රජතුරු ගෝල දමරම් යති රු වන  
සක කෙලෙ මෙ බර කවි ගැජ නම්  
අමුතු වන

ගෞරවාර්ථක ජේමිස් ද අල්විස් පව්  
තුමන්ගේ එහි ඉංග්‍රීසි අනුවාදය.

Rev. Dhammarama, the disciple of the Preceptor of three sovereigns hath composed this novel diagram embodying twelve stanzas in the sixth year of the reign of Rajadhi Rajasinghe, and in the year of Saka 1708.

බාරස කාව්‍ය මගින් කාව්‍ය කවී බුදුගුණ  
ගයයි. බුදුන්ගේ අනෙක විසිවේ ගුණ  
මහිමය සිහිකරමින් බුදුන්ට නමස්කාර  
කරයි. එබැවින් ශාන්ත රසයෙන් හරිතවූ  
මෙම පද්‍ය මාලාව, සෞඛ්‍යකර අසනය  
බුබුගිතයකි. බාරස කාව්‍යයෙහි මුල්  
කවිය සහ ඊට ජේමිස් ද අල්විස් පව්තුමන්  
විසින් ලියනලද ඉංග්‍රීසි අනුවාදය මෙහි  
පල කරමින.

2. James de Alwis has referred to the ingenuity and ability displayed by the poet, by introducing into one diagram twelve expressive elegant stanzas which may be read either from left to right or vice versa.

James de Alwis; Sidatsangarawa, p. cvii.

Metrical puzzles were much in favour. These were formed by arranging letters in diagrams which could be read in various directions. Perhaps the most famous of these was the Baranama Gabasaka, which was formed by Karatota Dhammarama Unanse of Weragampitiya. The Gabasaka consisted of a diagram which were read in the four directions formed twelve elaborately polished verses in praise of the Buddha.

Paul E. Pieris; Ceylon and the Hollanders, p. 138.



සිසි සිද සල නිනිනිනි රජ ලල ල      ල  
 සිරිවල දියත වසවමු සිතද කුස ක      ල  
 සිදු බව භිමන රත නගමින පථන ස      ල  
 සිරිසත නිරත නමදිමි නවන නුවන      ල

I do bow to the great (Buddha) Sirigana, who abstained from idle praise, was firm, renowned and like a precious gem; who extinguished the fire of metempsychosis; who was the chief of the world, who was blessed with prosperity, who, when king Kusa, had the Lions roar, who (by self denial) extinguished in himself the allurements of sin and vice, who was gentle (cold) as the moon, benevolent, the saviour of man, and an ocean of riverlike wisdom, and who destroyed the weakness of the heart by means thereof.

බරණම ගබසක මෙසේ අවසන්වෙයි.  
 දන නදන කස විත පමය දිනි නුරතු ල  
 දප තමන වස නද සන සෙදන වන ස ල  
 දප මන මද සිය පිසර මරු කස ක ල  
 දද දද නගන කකකක සිද වි ලල ල ල

Bow ye to him, who was the delight of men, and devoid of vicious inclinations, was born of an illustrious race, who enjoyed in meditation the fruits of Nirvana; which men procured as soon as his words reached their ears. (Bow ye to him) who was moderate in speech, who swept away all fear, and frightened the three daughters of Mara; who was like unto a banner, who hoisted up the flag of victory in all his actions, who had an insight into things in the earth, the air, and the water; and who was resplendent, and was (moreover) pure at heart.

—James de Alwis.

කරතොට කිවිදන් විසින් තම පද රචනාව ක්‍රි. ව. 1786 දී රාජාධිරාජසිංහ රජුන්ට පිළිගැන්වූ අවසරාවේදී රජතුමා එසින් ප්‍රමොදිතව කරතොට කිවිසරට අවකලන් කෝරළයේ පල්ලේබැද්ද ගම් වර නින්දගමකොට ප්‍රදානය කළහ.<sup>3</sup>

3. This poem was presented in 1786 to Rajadhi Rajasinghe and the ingenious author was rewarded by the gift of the vast desolation of Pallebeddegama in the Atakalan Korale.

Paul E. Pieris; Ceylon and the Hollanders, p. 138.

මෙනිරිද මෙසක කරතො සිය      රා  
 සනි නිදු      රා  
 තෙවිරිද කිවිද කැල ගෙලෙවන්      රා  
 පා සසු      රා  
 මෙනමුදු ලත් පල්ලේබැද්ද ගම් ව      රා  
 මෙයනිදු ගව පිදි මිසි පවතිනා තු      රා

This king, having with delight seen with his eyes this diagram, like unto a noose in the necks of his (the writer's) rival poets; has made an offering to this Chief Priest, of an estate called Pallebedda (in perpetuity) as long as the earth shall endure.

—James de Alwis.

\* \* \* \*  
 ආගම බමිය ඉතා හොඳින් කැදුරු කරතොට භාමිත්ව ලෝකික වාරිකු වාරිකු සහ රාජ නීති ආදිය සමකිව මනා දැනීමක් තිබුණේය. එබැවින් ලක්දිව පැරණි ආණ්ඩුක්‍රමයට ඇතුලත්වූ රාජනීති රීති සමකිව කරුණු දන ගැනීම සඳහා ක්‍රි. ව. 1769 දී පැල්ලන් (Falck) නමැති ඕලන්ද ආණ්ඩුකාරතුමා කරතොට යතිදුගෙන් ලපදෙස් ලබා ගත්ත. ඕලන්ද ආණ්ඩුකාර තුමාගේ ප්‍රයෝජනවත් කරතොට යතිදුන් විසින් දෙතලද පිළිතුරු ලත් රජ ලෝසිසික යන ශ්‍රත්ථයෙහි සඳහන්කර තිබේ. මෙම වර්තා ශ්‍රත්ථයේ කතා සමකිව පවිත් අතර මත කෙදයක් ඇත. පෝල් ජ. පිපිස් ඉතිහාසඥතුමා තමන්ගේ ප්‍රයසන ඓතිහාසික ශ්‍රත්ථයේ මෙය සමකිව සහිතය මතය ඉංග්‍රීසි බසින් මෙසේ පළකරයි.

"Mr. D. B. Jayatilake, in an introductory note to his edition ascribes the authorship (of this work) to the Chapter of Monks at Malwatta Vihara in Kandy, in Falck's time. Whether he has any reasons for this identification, I am not able to say. If I may venture a suggestion, I feel inclined to say that the monks referred to were—Karatota Dhammarama of Weragampita and his immediate circle. It is well known that Falck (1765—1785) was one, of the most enlightened of the Dutch Governor's and that he oftentimes consulted Karatota Dhammarama, whom he regarded as a friend."

—(Ceylon and the Hollanders, p. 138.)



ලක් රජ ලෝ සර්ව නමැති ශ්‍රීරාජයෝ  
පැරණි ඉංග්‍රීසි අනුමාදයකින්<sup>4</sup>. උපුටා  
ගත් ප්‍රශ්නාන්තර සමකරෙක් මෙහි  
නිදසුන් වශයෙන් පලකරමින. එම  
නැණවත් පිළිතුරුවලින් කරතොට  
ආමිත්තේ විශාරද ප්‍රඥා විලාසය  
මොනවට වැටහෙයි.

Q.—What crimes are punishable with death?

A.—Those who have molested, persecuted, or killed their parents, teachers, priests, or any other persons; those who have committed offences against the king, those who have broken down the Bo-tree or defaced the dagabas; those who have stolen things belonging to Buddha, to the Gods, and to the king; thieves who plunder villages; thieves who rob on the road; the perpetrators of such crimes as these, are put to death.

Q.—Can a priest live as a layman?

A.—It is a heinous crime according to the religion of Buddha, for any priest to live after the manner of a layman, and it is well known, that the strictest injunction against such a practice appears in all the books which contain the doctrine of Buddhism. Such a scandalous action cannot therefore, be committed.

\* \* \* \* \*  
ඇතැම් අවස්ථාවක්හි විනෝදය පිණිස ස  
කරතොට කිසිකර කී පද්ධතියක් රටතොටෙහි  
ප්‍රකටව තිබේ.

4. A search in the Government Archives for a Dutch copy of the original has so far proved fruitless. It will be of interest to notice, to know that a painting of Karatota Dhammarama with the insignia of his office is to be found in a private collection in Ceylon.

—Dr. G. P. Malalasekara—"Daily News", 25th July, 1930.

ඒවායින් සමකරෙක් අද අභාවයට පැමිණ  
තිබේ. කොළඹදී මදුරුවන්ගෙන් ගැහැට  
විදිත්වල අවස්ථාවකදී කරතොට යැවුන්  
කි කවියක්.

විදුරුවන් තුඩින් ඇණ ඇණ  
වගෙ සිරු ර  
සිදුරුවන් කිරීමෙන් පාකර හුරි ර  
මදුරුවන් කරණ අනදරයන් මෙව ර  
එදුරුවන් වේද කෙලෙසන කිය මිතු ර

\* \* \* \* \*  
කරතොට සම්මරයන් කොළඹදී බොරු  
ආරංචියක් නිසා ඇලපාත මුදලිතුමාට  
කියා යවනලද නවියක්.

දියට සකා තුම පදයුත් අයට දෙ කා  
නොවැදිනිකා ගෙනදෙන සග පවග සු කා  
නොම සලකා කෙලියටවත් සිතන එ කා  
තණ නොම කා බිමවැද බත් කන  
ගොනෙ කා

\* \* \* \* \*  
ඒව ඇලපාත මුදලිතුමා මෙසේ පිළිතුරු  
කින.  
තබුදුන් සරණ ගියෙකම් අසිපත රැගෙණ  
සිරසුන් කෙරෙමි කිව මට දෙවියෙකු විසින  
මරබුන් මබැර දියබපතිල වෙක නයන  
සිහිනෙන් විතර නොගනිමි අතිගෙකු සරණ

\* \* \* \* \*  
කරතොට ආමිත් අපත්වූ අවස්ථාවේදී  
සරපාමුල්ලේ ගතිප්‍ර මයගිය කිවිදුන්ගේ  
ගුණ මෙසේ සිහිනලන.

දිනිදු සාසන තුඩින් මුදුනැන සියන වැසිතුරු සල මැ දේ  
සිහිදු සත්දම් අමා කිරණින් සුදන කුමුදිඵ කරන දේ  
පසිදු දඹරම් මෙයනි තරිදු උදාව බබලන ස දේ  
චිරිදු මර පලකැවින් අල්ලා ගතිය කමැතින් නිවර දේ



ගුණ මුතු.

පෙරපර දෙදින සුපතල කිතු	පර රැවියෙකු වෙතත් ඇති සුදු	ස රු	පැහැති	ස ම
ගරුකර ලැගොක් යන පව්	නිති අප රටට දැවටද ඇති	ගු රු	කළේ	පෙම
පිය බර සන්න පෝසස් සිසු	අඩ මානවත් ගතියෙන්	කැල	පෙරමුණක	කැම
සිහිකර පුදසි දුක් කළලැලි	මබ මෙහි තැබූ පාසටගන්	මල් පොකුරු	සිඳුම්	ම ම
විකුමත් ඇතු වැඩ වඩමින්	වි දෙ සේ සිට පැමිණ	සිහල දුයේ	කරුණා ගුණේ	මෙතින්
රැකුලක් දුන්තු මතු දිසුණට	සකොයේ තැනුව ලක්දරු	ලදරු විසේ	කැල සෙයේ	බැතින්
මුතුලිනවු ලැගොක් නාමය	වි සෙ සේ මෙමට ඇත්තම්	බිහිව ලයේ	දිග අතක්	වෙනින්
සුසුමක් කෙළෙසි මබ සිරි නම	අ හ සේ අදිම් මබ රුව	සිහිව පියේ	විදු හරට	උ සි න්
පඩුවකු මෙන්ම සිරිදෙව්		රැජිණ ය පදවා		
කෙළයට කළ නිසා කැම		දිනනම සේවා		
අද අප දෙනෙත වැහිරෙන		කැලිය නාවා		
වැළපෙන හඬද මබෙ සිරි මුට		වෙන යේවා		

LIONEL P. G. FERNANDO,  
H. S. C. (Se.) Form.

අප සිංහල සමිතියේ දස තුන්වන සාංචතසරිකෝතසවය.

අප විදුහල නමැති නගනුරයෙහි දිව්ගමන්ලෙස ප්‍රාජ්‍යානවන සෙංහලීය වාග්වේදින සමිතිය නමැති දිනකර තෙමේ සුදු සිය නමැති මේසකුවයෙන් ප්‍රති-වර්තනව තුඩු ගෙසින් ඉකුත්වූ වර්ෂී කීපය තුළදී දුර්ලභ කපිකතිය නමැති අකුසාරය පහතිරිමට පෙර මෙන්ම සහය නොවීය. තවද ජගත් පුරයේ සහසික තාව ගේතුකොටගෙන ඇතිවූ මේ අකුසාර සමයෙහි අපහට පහත් ආලෝක යක් දරු ලත්වත් සී. ඒ. උපාධිධාරී සී. ඇම්. ඕස්ටින් ද සිල්වා මහතාගේ අස්වීම කරණකොටගෙන නිවී ගියා වූ පහත නවතායෙන් දල්වනු කැමතිව කවිකාවායී, ලත්වත් සී. ඒ. උපාධිධාරී සී. ජේ. සී. වික්ටර් හපුආරච්චි මහතා සහායව්‍යුරයට පත්විය. නොබෝ කල කින් අපහට පුකර්ජිවනයක් ගෙණ දුන්තාවු මෙතුමාගේ ක්‍රියා කලාපය මොනවට වනමුදු? අප සිංහල වාග්වේදින සමිතියේ නියමිත වාර්ෂිකෝතසවය

පැවැත්වීම එතුමාගේද, අනුශාසන තැන් පත් කවිකාවායී ඒ. ඩබ්ලිව්. විරසේකර තුමාගේද අතින් කාරක සාමාජික මහතුන් ගේද අභිලාෂය විය. ඊනිසා එම වර්ෂයෙහි ඉල්මස නවවෙනි දිනදී අ: හා: 5 ව අප විදුලයන් නදිය දසතුන්වෙනි සාංචතසරි කෝතසව උලෙල පැවැත්වින.

අප විදුලයීය ඓතිහාසයෙහි ප්‍රථම වරට කතිප්පා සහ ජොප්පා සිසුන්ගේ සවහාශික කරනයකින් සුභතවූ මෙම සාංචතසරි කෝතසවය අරභයා පැවැත්වූ ප්‍රිය සමනා ළණයට පැමුණුන වත්මන් ගුරු ශිෂ්‍ය සහ ආදි ගුරු ශිෂ්‍ය දෙපක්‍ෂයගෙන් ශාලාව අතුරු සිදුරු කැහිවිය. ප්‍රමාදව ආරාධනා පත්‍ර යැවූවද ඊට අප්‍රමාදව පැමුණුනා වූ මවුන්ගේ දස්ණිය සිත් සතුටට මෙන්ම අපගේ ප්‍රේශ්‍යනයටද කාරණා විය. අති ගෞ. සී. ජේ. ඇත්තනි පියතුමාද, පාඨ ශාලා පරීක්ෂක ඇල්. ඇල්. කේ. ගුණතුංග මැතිතුමා සහ සත්ගුණවත් ඊ. එච්. ද අල්විස් මැතිතුමාද මෙවූකතුරෙහි වූහ.



එදින සවස 5 ව පමණවිය. ප්‍රිය සමිභා  
 ඡණය ඇරඹිනා. මාලාදාමයක් රැකෙන  
 කවිකාවායෙහි විරඡේකර මහතා, අප ඉදිරි  
 ඉදිරියෙහි පෙනිසිට අති ගෞ. සි. ජී.  
 ඇත්තනි පියතුමාට සභාව වෙනුවෙන්  
 කෘතඥතාවය දක්වනු වස් මල්දම පළඳ  
 වමින් එතුමන් පිළිගත්තේය. හරු  
 සහාපතිතුමා අප සමිභියේ පරමාපිය  
 අඳුන්වාදී පැමිණ සියලු දෙනාට සතුන්  
 වැඩියක් පැතිරවූහ. ඉක්බිතිව හරිබව  
 බයස් අමරතුංග මහතා විසින් අප පාඨ  
 ශාලාවෙන් අස්වූ භික්ෂින් ද සිල්වා  
 මහතාට සාමාජිකයන් වෙනුවෙන් අවංකා  
 දරය පිරිනැමීම වස් අගනා ප්‍රසාදයක්  
 පිරිනැගූහැරුණු ලදී. මීට එතුමා සතුතිය  
 ප්‍රදමින් අප සඛලයේ ව්‍යාප්තියම බලා  
 පොරොන්දුවන බව කීහ.

මින්පසු සපැමිණන් සිත් සතන් විනෝද  
 යෙන් සනාථණය කරවමින් ලයාන්විත  
 මධර ගීතයන්ගෙන් සහ සිංහල සමයට  
 අනුකූලවූ මිහිරි අනනපානාදියෙන්ද යුත්  
 සංග්‍රහයක් විය. සාමිභි කථාදියෙහි ගැල්  
 සිටි අපට මද වේලාවක් ගතවිය.  
 සුයෂාද අවරන් හිරව ලභාවිය. විදුලි  
 පහන්ද දැල්වින. මෙසින් වාග් කරනයට  
 කාලය එලිඹි බැව් වැටහි ගියේය.  
 ගෞ. සි. ජී. ඇත්තනි පියතුමාද පාසැල්  
 පරීක්ෂක ඇල්. ඇල්. කේ. ගුණතුංග  
 මහතා සහ ජී. එම්. ද අල්විස් මහතාද  
 යන තිදෙනා එම කරනයේ විනිශ්චය  
 කරුවන් සේ පෙනී සිටියහ. ප්‍රථමයෙන්  
 කනිෂ්ඨ කරන කරුවෝ ඉතා කණිකථවූ  
 කවි ගී ආදිය ගැහ. සමහර කරනකරු  
 වෙක් යාවකයන්ගේ කවි පෙළක් ගැහ,  
 අන් සමහර කෙනෙක් ගී පඬිපත්තියක්  
 ගැසූහ. තව සමහර කෙනෙක් සමුද්‍ර  
 භෞම වෘත්තයට නඟන ලද සිව් පද  
 පෙළක් ගායනා කළෝය. මේ සියලු  
 දෙනා බොහෝ දක්ෂලෙස කරනකළ  
 හෙයින් කරනයද ඉතා තියුණු විය. ජය  
 ග්‍රාහකයා තෝරාගැනීම කොතරම් දුෂ්කර  
 කායෙහියක් විදයක් කරනකරුවන් දෙදෙනෙකු  
 තවත් විරෙක ගෙන්වා මවුන්  
 කැවකන් කරනකරවීම අවශ්‍ය විය.

ජ්‍යෙෂ්ඨ කරනයද ඊට අනුකූල. කරන  
 යට සහභාගිවුවෝ ඉතා දක්ෂ කවිකයන්  
 විලස් පෑහ. පළමුවෙනිවරට පැවැත්වූ  
 මේ කරනය බෝහෝ සේ සාඞ්කවිම්  
 අපගේ මහත් සතුටට කාරණාවිය.

අති ගෞ. සි. ජී. ඇත්තනි පියතුමාණෝ  
 එම කරනයේ ප්‍රතිඵල දක්වනට පෙර පළමු

වෙනි වරට පැ කරනයෙහි විද්‍යානවු  
 දක්ෂතාවය දන්වමින් සිය සතුට ප්‍රකාශ  
 කළෝය. ශබ්දයන් තිවැරදි ලෙස  
 උච්චාරණයකරනට වඩාත් උත්සාහකළ  
 යුතුයයි කවුරුන් කීහ. මෙසේ අවවාද  
 රැසක් ගැබ්වුණ කථාවකින් සභාවට  
 සබ්‍රහ කළ පසු අප කරනයේ පළමුවෙනි  
 කනිෂ්ඨ දිණම්කරු සැවියට එළු.  
 අමරතුමා සහ දෙවෙනි දිණම්කරු  
 හැවියට ඩී. වික්‍රමසිංහ යන ශිෂ්‍ය  
 මානවකයන් ජ්‍යෙෂ්ඨ කරනයේ පළමුවෙනි  
 දිණම්කරු හැවියට ජේ. කේන්තසිංහ සහ  
 දෙවැනි දිණම්කරු හැවියට ඇල්. ජයමහ  
 යන ශිෂ්‍ය මානවකයන් ද පරීක්ෂක මහතුන්  
 තිදෙනා විසින් එකමතිකවම තෝරා  
 ගත්තාලද බව දන්වන. ඉක්බිතිතෙන්  
 අප සඛලයේ විරසිතිය පතන ආදිශිෂ්‍ය  
 යෙක්වුද කලින් මෙම සමිභියේ ලේකම්  
 දුරය ඉසුලු තෝමස් ලෝමකතාණෝගාසා  
 ජනනා කථාවකින් සියල්ලන් ප්‍රබෝධකර  
 අවධිකාදර සතුතිය පිරිනැමූහ. මින්පසු  
 ජාතික ගීයෙන් එදින පසලොස්වන  
 සංවත්සරකෝත්සවය සමාප්ත විය.

මෙම කරනයේ විනිශ්චයකරු තිදෙනාට  
 අපගේ කෘතඥතාවය මුද්‍රිතෙන් ප්‍රද  
 කරණිකර අප දියුණුව අරභයා නොපසු  
 බව විශ්වාසයෙන් සිත කය වෙහෙසීම  
 නොතකා ක්‍රියාකළ විද්‍යාලයාවායෙහි ඒ.  
 ඩබ්ලිව්. විරඡේකර මහතාටද, එසේම  
 නියම එච්.කර ගතිය පා ක්‍රියාකළ හරු  
 සහාපතිවන කවිකාවායෙහි වික්ටර් හසු  
 ආරච්චි මහතාටද, අප ප්‍රියසමිභාඡණයට  
 සංගීතාදිය සැපයීමෙන් වඩාත් විනෝදය  
 ගෙනදුන් ගෞ. ඉග්නේසස් පියතුමාටද,  
 අවසාන කරනයට කරනකරුවන් තෝරා  
 ගැනීමට මහත්සේ ආධාරකළ ගෞ. ඒ.  
 ඇත්. ප්‍රනායු පියතුමන්ටද, ඇත්තනි  
 ජයමාන්ත මැතිතුමන්ටද, ගෞ. නොඑල්  
 පෙරේරා පියතුමන්ටද, විටර් පෙරේරා  
 මහතාටද, නිලධාරී මණ්ඩලයටද, අන්  
 සියලු සාමාජික මහතුන්ටද අපේ අවධානවූ  
 හෘදයාචිත සතුතිය පිරිනැමු.

කනිෂ්ඨ කරනයේ ජයග්‍රාහකයාට පදක්ක  
 මක් ප්‍රදානය කළ, අප සමිභියේ දියුණුව  
 පතන විද්‍යාලයාධිපති අති ගෞරවනීය  
 පිටර් ඒ පිල්ලේ පියතුමාණෝද ජ්‍යෙෂ්ඨ  
 කරනයේ ජයග්‍රාහකයාට අනති පදක්කමක්  
 ප්‍රදානය කළ ඒ. ජී. ගුණසිංහ මැතිතුමා  
 ඡණෝද අපගේ විශේෂ සතුතියට පාත්‍රවෙන්.

මෙයට, —ආර්. කොලොන්කො,  
 හරු ලේකම් වෙනුවට.



## St. Joseph's College Tamil Literary Association

### சஞ்சுசையப்பர் கல்லூரித் தமிழ்ச் சங்கம்—1945.

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எஸ். ரங்கநாதன்  
 எம். பாபு  
 எம். ராஜகோபால்  
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 ஜி. சுந்தரமபிள்ளை.

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 வல்ல” கடவுள் கிருபாகடாக்ஷத்தால், 1945-ம்  
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 ஓய்வினைக் கண்டதாகும். திங்களைப் போல  
 இதன் முற்பாகம் பொருதற் கிருஷ்ண பக்ஷத்  
 தையும் பிற்பாகம் சமாதான கக்கில் பக்ஷத்  
 தையும் காட்டியுள்ள தென்க.

இவ்வாண்டில் நமது சங்கம் பன்முறை  
 கூடிக் கீழ்வரும் அலுவல்களைக் குற்றமற  
 நிறைவேற்றியது :—முதற் கூட்டத்தில் சங்க  
 உத்தியோகஸ்தர்கள் நியமிக்கப்பட்டனர்.  
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 அவர்கள், திருச்சிராப்பள்ளி சஞ்சுசையப்பர்  
 கல்லூரியின் பழைய மாணவராதலால் இப்  
 பெயரினை உடைய நமது கல்லூரிக்கு வருதல்  
 மிக்க இன்பத்தை அளித்ததாக தெரிவித்து,  
 “கல்லியின் பயனை”ப் பற்றியதோர் ஆழ்ந்த  
 சொற்பொழிவினை ஆற்றினார். மூன்றாம் கூட்  
 டத்தில், தாய்மொழியே அரசாங்க பாஷையா  
 யும் இருத்தல் வேண்டும்.” என்று திருவா  
 ளர்கள் சிவஞானசுந்தரம், பாபு, சின்னத்  
 தம்பி முதலியோர் பல ஞாயங்கன் கூறி  
 விவாதிக்க, திருவாளர்கள் சண்முகநாதன்,

ஜெகநாதன், கணேசன் முதலியோர் எதிர்  
 ஞாயங்கனை எடுத்துக் காட்டிச் சாதித்தனர்-  
 ஈற்றில் நடந்த தேர்தலில் வாதிடுகளுக்கே  
 வெற்றி கிடைத்தது. இதன்பின் கூடிய கூட்  
 டங்களில் ஆண்டு விழாவினைப்பற்றிய விஷ  
 யங்கள் கவனிக்கப் பெற்றன.

உலக அமைதி மீண்டும் தலைகாட்டுங்கால்  
 பிறக்கும் 1946-ம் ஆண்டிலேயே நமது கல்  
 லூரி - அம்மையாரின் 50-ம் வருடச் செம்  
 பொன் யூபிலி கொண்டாடப்பட இருக்கின்  
 றது. அவன்பால் 1934-ம் ஆண்டுத் துவக்  
 கத்தில் தனது சிங்கைச் சகோதரியுடன் ஒரே  
 பொழுதில் உதித்த நமது தமிழ்ச் சங்கமும்  
 1946-ன் இறுதியில் சூடாமணி நிகண்டார்  
 குறித்துள்ள மங்கைப் பருவத்தை அடை  
 வான்.

“தேவுல கிறைஞ்சுஞ் சூசை” மாமுனிவர்  
 ஏந்திய கோல் தேன்மலர் பூத்தமைபோல்,  
 அம்மெளன தவமுனிவர் அருட்பார்வையின்  
 கீழ் நானொரு மேனியும் பொழுதொரு  
 வண்ணமுமாக வளர்ந்து கவர்ச்சி தரும்  
 அழகினையும் பயனையும் காட்டுகின்றான்  
 அவன்.

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 இம்மங்கையை அன்புடன் அதரித்த கல்லூ  
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 ராட்டிச் சங்கத் தலைமை வலித்திருந்த திரு  
 வாளர்கள், பி. ஜி. தம்பியட்பா, எம். சுப்பிர  
 மணியம், எஸ். கந்தசாமி, எஸ். தங்கராசா,  
 எஸ். ஏ. சால்ஸ், அ. மரியதாசன் என்பார்க்  
 கும், இவர்களுடன் ஒத்துழைத்த ஏனைய  
 ஆசிரியர்களுக்கும், மாணவர்களுக்கும், இன்  
 னும் இம் மங்கை மாட்டு உள்ள தம் பற்றினை  
 இனிது காட்டுமாறு அவளுடைய வருடாந்தர  
 விழாக் கொண்டாட்டங்களில் பிரதான விருந்  
 தினராய் எழுந்தருளிய உயர் ஆசிரியர்கள்,  
 என். சுந்தரலிங்கம், ஏ. எம். கே. குமார  
 சுவாமி, கே. எஸ். அருள்நந்தி, சுவாமி விபு  
 லானந்தர், விஞ்ஞான டாக்டர் ஏ. கந்தையா  
 முதலிய பெரியார்க்கும் மற்ற விருந்தின  
 ராய்க் குழுமிய எல்லவர்க்கும் மனமார்ந்த  
 நன்றி கூற்றபாலது.

ச ப ம !



## சங்க ஆண்டு விழாக்கள்.

ஆழி சூழ் இலங்கைத் தலைநகராகிய கொழும்பில் வாழும் தமிழ் மக்கள் ஒரு சிறு தொகையினராதலின் நமது விழாக்களை ஆண்டாண்டு தோறும் கொண்டாடுவது சாலவும் நன்று. ஏனெனில் அவை தமிழை வளர்க்கும் கருவிகளாகிய ஆடல் பாடல் நடிப்பு முதலியவற்றில் நமது சங்கத்தினர்க்கு ஊக்கத்தைக் கொடுத்தும் தீவங்களுமன்றி, தமிழர் எத்திறத்தினரும் ஒருங்கு சேர்ந்து தண்டமிழில் இனியவை பேசி, உண்டு பருகி, நம் நிகழ்ச்சிகளைக் கண்டு களித்துப் போகும் சுபதினங்களும் ஆகின்றன.

யுத்த தேவையின் பொருட்டு அரசினரால் எடுக்கப்பட்ட நமது பாரிய மண்டபம் இன்னுமே கிடையாததனால் சென்ற மூன்று வருட விழாக்களையும் கொழும்புக் கொட்டாஞ்சேனைப் பகுதியில் உள்ள நல்லாயன் மடத்திற்குரிய மண்டபத்தில் கொண்டாட இடம் தந்த அம் மடத் தாயாருக்கு ஈண்டு நன்றி செலுத்துகின்றோம்.

1943-ம் ஆண்டுக் கொண்டாட்டத்தைப் பற்றிய கட்டுரையை இதற்கு முந்திய நமது கழக வெளியீட்டில் காணலாம்.

1944-ம் ஆண்டு விழாவின் பொழுது நமது கல்லூரித் தலைவரும் சங்கப் பரிபாலனருமான மகா வண. பீற்றர் ஏ. பிள்ளை சுவாமிதனும் அவ்வாண்டுச் சங்கத் தலைவராயிருந்திரு. என். ஏ. சாஸன்ம சில குறிப்புகளைக் கூறியதும், நமது பிரதான வருந்தினராய் வந்திருந்த இலங்கைப் பல்கலைக் கழகத் தமிழ் உயர் ஆசிரியர் சுவாமி விபுலானந்தர் எழுந்து, தமிழின் மாண்பு, சிந்துறுதிப் பள்ளத் தாக்கில் உள்ள மொகெஞ்சதரோ ("மறைஞ்சதரை"?) முதலிய இடங்களில் தோண்டி எடுக்கப்பட்ட சாசனங்களைப்பற்றி வண. ஹெராஸ் சுவாமிகளும் பிறரும் கூறியவற்றிலிருந்து புலப்படும் தமிழ்ச் சீர்திருத்தத்தின் தொன்மை, இக்காலத்தில் தமிழில் பாண்டித்தியம் பெற விரும்புபவர்கள் பிற மொழிகளையும் கற்கவேண்டிய கட்டாயம் ஆகியவற்றை அக்கிய சிறந்ததோர் அறிவுரையினை எல்லோரும் விளங்கக்கூடிய எளிய நடையில் தந்தனர். அதன்பின் "ஜெயபாலன்" என்னும் ஒரு நாடகம் இனிது அரங்கேற்றப் பெற்றது.

எத்தனையோ தடைகள் தான் இருந்தும் நமது 1945-ம் ஆண்டு விழாவினைக் கடந்த

கார்த்திகை மாதம் 10-ம் திகதி கொண்டாடி மகிழ்ந்தோம். முந்திய நாள் வரையும் மழை பொழிந்தும் மட மண்டபத்திற்கு அருகில் உள்ள நிலம் உலர்ந்து இருக்கி கண்ணுக்குக் குளிர்ச்சி தரும் பைந்தரையாய்த் தோன்றியது. இங்கே வட்டம் வட்டமாய் இடப்பட்ட ஆசனங்களில் விருந்தினரை இருத்தி ரேடியோக்கிரும் தேம் ஒலிப்பப் போதும்-போதும் என்னுமட்டும் நமது வழக்கத்தைத் தழுவிச் சிறுண்டி நந்தானம் முதலியவற்றை திரு. ஆர். நாகலிங்கத்தின் தலைமையின்கீழ் நியமிக்கப்பட்ட கூட்டத்தினரின் அயரா உபசாரத்துடன் வழங்கிய பின்னர்,

“சிலம்புவாய் புலம்பவும் மேகலை ஆர்ப்பவும்”

மண்டபத்துள் பெண்மணிகள் முன் செல்ல, மற்றவர்கள் பின் தொடர்ந்து அமர்ந்தனர். இவ்விழாவின் பிரதான விருந்தினராய் வரவழைக்கப்பட்ட இலங்கைச் சர்வ கலாசாலை விஞ்ஞானப் பகுதித் தலைவரான (Dean of the Faculty of Science) டாக்டர் ஏ. கந்தையா அவர்களும் நமது பரிபாலனரின் பிரதிநிதியாய் வந்த வண. ஆர்தர் பர்னாந்து சுவாமியாரும் சிறுவர் இருவரால் மாலையிடப்பட்டுக் கரகோஷிக்கப் பட்டனர்.

சங்க அக்கிராசனர் சபையோரை நமஸ்கரித்து அவர்கள் வரவினிற்கு நன்றிகூறி இன்னும் நடக்க இருக்கும் நிகழ்ச்சிகளில் கவனிக்கப்படும் குற்றம் குறைகளைப் பாராட்டாமல் இன்புறு மாறு கேட்டுச் சுவாமியானையும் பிரதான விருந்தினரையும் சில வார்த்தைகளை கூறும்படி வேண்டினர். சுகவீனத்தினால் பெரிய வைத்திய சாலையில் மகா வண. பீற்றர் ஏ. பிள்ளை சுவாமிகள் சிகிச்சை பெற்று இருந்தாலும் அவரது மனம் இந்நேரம் இங்கே தான் என்றும், தமக்கு நமது தமிழ்ச் சங்க விழாவின் சிறப்புக்கள் வியப்பையும் இன்பத்தையும் விளைவித்தன என்றும் அறிவித்தார் சுவாமியார். டாக்டர் கந்தையா இலங்கைத் தமிழ் மக்களின் கண்களை திறக்கும் ஓர் அரிய சொற்பொழிவினைத் தமிழினும் ஆங்கிலத்தினும் அளித்தனர். தாய் மொழியில் கல்வி பெறுதல் நலம்தான். ஆனால் அரசாங்கத்தார் படிப்படியாய் அதை அமுலுக்குக் கொண்டு வராமல் திடீரென விடுத்த கட்டளையால் தமிழர் சிறு தொகையினராய் வாழும் இடங்களில் உள்ள தமிழ்ப் பிள்ளைகளின் கதி என்ன? அவ்விடங்களில்



உள்ள உயர்தரப் பாடசாலைகளில் இருந்து துரத்தப்பட வேண்டுமா? இலங்கா புத்திரர் எம்மொழியினரும் கலந்து உடன் படிப்பதனால் இந்நாட்டுக்குப் பயக்கப்படும் நன்மையையும் எடுத்துக் காட்டினார்.

இதன்பின் மாணவர் ஒருவரால் எழுதப்பட்ட ஒரு விடக் கதையின் நடிப்பு துவக்கம் தொட்டு முடியும் வரையும் சபையோரைச் சிரிப்பிற் போதிய அளவு குலுக்கியதும், அவர்களைக் கோலாட்டத்தில் உற்று நோக்கச் செய்தனர் தமது சிறுவர். ஆடை மாற்றங்க ளால் உண்டான சிறு தாமதத்தின் பின் “மனோன்மனியம்” கண்ணையும் காதையும் சிந்தையையும் கவர்ந்து பறிக்க வந்தவரே னும் புகழ்ந்து போதற்குரிய முறையில் நடிக்கப்பட்டு முற்றுப் பெற்றது.

“மனோன்மனியம்” பல பரீகைகளுக்கு இலக்கியமாய் விதிக்கப்பெற்ற தனிப்பெரு மையுடைய ஒரு சிறந்த நாடக நூல். ஆசிரி யப்பாவால் நடக்கின்றது. அது அதனை எழுதிய சுந்தரம்பிள்ளை அவர்களால் வாசிப்பதற் கே கருதப்பட்டது. அதன் ஐந்து அங்கங்களில் உள்ள 20 களங்களுள் 13ஐத் தெரிந்து, டேசம் படத்தில் மாற்றப் பட்டபடி, நாராய ணன் நடராசா என்னும் இரு பாத்திரங்களை ஒரு பாத்திரம் போல் காட்டாமலும், பொரு ளையும், கதையின் போக்கையும், சிதைக்காம லும் கருக்கி இக்காலைய நாடகத் தமிழில் நிகழ்த்தினர் நமது நடிகர்.

சுந்தரம் பிள்ளையே தமது ஆங்கில முகவு ரையில் தவிர்க்கலாம் என்று சுட்டிக்காட்டிய வற்றுள் ஒன்றாகிய 50 வெண் செந்துறைகளை யுடைய ‘சிவகாமி சரிதமும்’ முற்றும் விடுபடாமல் நமது நடிகரால் கொண்டேகப் பட்ட விதம் இதுவே :—

மனோன்மணி : வாணி, உன் பாட்டுக் கேட்டு பல நாள். ஒரு பாட்டுப் பாடு.

வாணி : (பாடி) (அறுசீர் ஆசிரிய விருத்தம்) காட்டிலே முனிபின் சென்று

கடிவெளிப் பணியை நீக்க முட்டிய தீயை இன்னும் முடுகி

திருந்த மைந்தன் காட்டிய கோட்டங் கண்ட கனதவ

ஹுணர்ந்து, “நீயும் போட்டோர் வேடம், நோக்கம்

புகலுவா,” யெனவே பூவை—

மனோ : முனிபின் சென்றவன் ஒரு பெண்

வாணி : ஆம்! [மனோ ?]

மனோ : அவள் என்ன சொன்னாள் ?

வாணி : (நாம் கண்டதுண்டோ என்ற மெட்டில் பாடி)

நான் பாவி செய்த பாதகத்தைப் பகரத்தகுமோ (2)

பத்தா சொலைத் தட்டியதைப் பகரத்தகுமோ ?

என் பணப் பெருமை யாலே குண மாறிவிட்டேனே

என் பணப் பெருமை யாலே பிண மாகிவிட்டேனே.

நான் காடு மலை தேடிவிட்டேன், காதலனைக் காணேன் (2)

வீடெனக் கித் தீயே என்று வீழ அவள் போக,

“சிவகாமி யானுனது சிதம்பரன், முனி அல்லன்

சிவகாமி யாம் இனிப் பிரிவதில்லை,” என்றன்.

அ. ம.

### — பாரதியார் தொண்டு —

தமிழ் மொழிக்கு அழியாப் புத்தயிரும் ஒளியும் கொடுத்த தாவிலாமணி மகாகவி சுப் பிரமணிய பாரதியாரவர், கவி அரசராகிய கம் பர் காலத்துக்குப் பின்னர் தமிழ்க் கவிதை யுலகம் ஒரு வறண்ட பாலைவனமாகவே விடப்பட்டிருந்தது. இத்தகைய கொடுஞ்சுரத் திற றேன்றிய ஜீவகபூபியாகப் பாரதியார் நமது மனக்கண் முன் நிலவுகின்றார். வீரம் ததும்பும் பாடல்களும், நமது மனதுட் புதைந்து பொதிந்து கிடக்கும் சுதந்தர தாகத்தை உயிர்ப்பித்து நம்மைச் சுதந்தர வேட்கையராகச் செய்யும் பாடல்களும் தந்த

வீரத்தியாகி பாரதியாராவர். அவர் கனவு காணும் புலவர் மாத்திரமல்லர்; கருமம் செய்யும் வீரப்புதல்வனுமே. கவியும் கரும மும் ஒன்று சேர்ந்தால் அதற்குத் தனி உயர் உண்டு. இத்தகைய ஜீவனை நாம் பாரதியா ரின் பாடல்களில் காண்கிறோம்.

நமது கவிஞர் ஒரு தேசபக்தர், ஜீவாபிமா னம் நிறைந்தவர். “எல்லோரும் ஒரு குலம், எல்லோரும் ஓர் இனம்; எல்லோரும் இந் நாட்டுமன்னர்” என்னும் உயர்ந்தகொள்கை யை உடையவர். அவருக்கு எம்மதமும் சம் மதம். செந்தமிழ்ப் பாக்களைப் பாடித் தமது



தேசத்தின் கண்ணைத் திறந்தார். பாரதி என்னும் மலைவிலிருந்து தோன்றிய பாடல் அருவியே இக்காலத்தில் நமது தாய்மொழியில் உள்ள பற்றை வளர்த்தது என்று கூறலாம். தமிழ் நாட்டிலும் தமிழ்மொழியிலும் தமக்குள்ளே இணையில்லாத பற்றினைச் செந்தமிழ் நாடெனும் போதினிலே—இன்பத்தேன் வந்து பாயுது காதினிலே—எங்கள் தந்தையர் நாடென்ற பேச்சினிலே—ஒரு சக்தி பிறக்குது மூச்சினிலே” என்று இன்பமெழு சொற்களால் வெளியிடுகிறார்.

இயற்கைப் பொருட்களின் அழகை இனிது விபரித்துச் சொல்வதில் பாரதியார் இணையற்றவர். அவர் எளிதையான சொற்களைப் பாலித்து, அவற்றிற்கு உருவமும் பாவமும் தந்து, ஒளியும் கம்பீரமும் வேகமும் பெறுமாறு செய்திருக்கிறார்.

பாரதியார் பொதுமக்களின் கவிஞர். விசாலமான உள்ளம் படைத்த சமரச ஞானி. இதனாலேயே அற்புதமான கருத்துக்களை எளிய நன்மையில் வெளியிட்டார். “உள்ளத்தில் உண்மையொளி யுண்டானால் வாக்கினிலே ஒளியுண்டாகும்” என்று அவரே ஒருமுறை கூறி யுள்ளார்.

பாரதியார் பெண்ணுரிமையைப் பற்றிப் பாடிய பாக்கள் மிகச் சிறந்தவை. தமிழ் நாட்

டில் பெண்ணுரிமைக்குப் போராடிய பாவலர் பாரதியாரே. மொழிப்பற்று, கலைவளர்ச்சி சமத்துவம் முதலியவற்றைப் பொருளாகக் கொண்டு பல பாட்டுக்களை நமது கவிஞர் பாடியிருக்கிறார். நம்முடைய இருதயத்தில் குடி கொண்ட ஆண்மையை வெளியிடுகிறார் என்பதனாலேயே நாம் பாரதியாரைப் பாராட்டுகிறோம்—கவிப்பண்பு பற்றி அன்று. ஆனால் தெய்வ சித்தத்தினாலேயே பாடியவை என்று சொல்லக்கூடிய சிறந்த கவிதை. அவர் பாட்டில் காணப்படுகின்றன. இவற்றை ஒப்புயர் வில்லாதன எனவே நாம் உரக்கக் கூறுகின்றோம்.

தற்காலத்தில் தமிழ் நாட்டின் தேசிய வாழ்வில், பாரதியார் பாடல்கள் சுதந்தர ஆவேசத்தையும் புத்துணர்ச்சியையும் அளித்து வருகின்றன. அவர் மூட்டிய தேச நேச நெருப்பு தமிழலகம் முழுதும் இருளை அகற்றி ஒளியைப் பரப்பும் ஜோதியாகி விட்டது. பாரதியார் தாம் செய்ய வந்த தொண்டினை ஆற்றி விண்ணுலகு எய்தி விட்டார். ஆனால் அவரது இன் குரலை இன்னும் நாம் தமிழ் நாட்டுக்கும் கேட்டுக் கனிந்து செல்கின்றோம் அன்றோ.

C. Sivagnanasundaram,  
[S. S. C.]

## “இறைவனாலேயே எல்லாம் ஆகும்”.

\* சத்தியசீலம் என்னும் ஒரு நாட்டை நித்தியசீலன் என்னும் ஓர் அரசன் நீதி தப்பாது பரிபாலனை செய்து வந்தான். அவ் ஞானிள்ள உத்தமசீலன் என்னும் ஒரு விற்கு வெட்டி தினமும் அரசமாளிகைக் கருகேயிருந்த காட்டில் விறகு தறித்து விறகுச் சீவனஞ்செய்து வந்தான். தனது தாங்கொணவறுமையை நிவிர்த்தி செய்யும் பொருட்டு அவன் “முயற்சியுடையோர் இகழ்ச்சியுடையார்” என்னும் ஆன்றோர் வாக்கு மனதிற்பதிந்தவனாய், தினமும் ஓய்வின்றி விறகு வெட்டி வந்தான். இங்ஙனம் இவன் நாடோறும் அதிகாலையிலிருந்து மாலை வரைக்கும் விறகு வெட்டிய சத்தத்தைச் செவி மடுத்த அங்குசியர் நித்தியசீலன் விறகு வெட்டியைத் தன் மாளிகைக்கு அழைப்பித்தான். பின்பு “பிரயாசையுள்ள விறகு வெட்டியே! நீ ஓய்வின்றி விறகு வெட்டுவாயாகில் உன் ஆயுள் குறுகிவிடும். ஆதலால் நான் இப்போ உனக்

குத்தரும் நூறுரூபாயுடன் நீ ஒரு வாரத் திற்காவது ஆறுதலாயிரு” என்று கூறினன்.

அரசன் நூறுரூபாய் கொடுத்ததும் உத்தமசீலனின் உள்ளம் கதிர்வலைக் கண்ணுற்ற கமலம்போற் களிப்புற்றது. அவன் அந்த நூறுரூபாயுடன் தன் வீட்டுக்குச் சென்று அப்பணத்தைத் தன் மனைவியிடம் கொடுத்து அவளையும் மகிழ்ச்சியுடையான். இவன் பணத்தை மனைவியிடம் கொடுத்ததைத் தற்செயலாய்ப் பார்த்த கள்வர் சிலர் அன்றிரவே அப்பணத்தைத் திருடிவிட்டனர். நிகழ்ந்ததை அறிந்த உத்தமசீலன் மறுநாளும் வழக்கம் போல் காட்டிற்குச் சென்று விறகு வெட்டிய ஓசை அரசனுடைய காதிர்ப்பட்டும் அவன் உத்தமசீலனை வருவித்து, யாது நேர்ந்த தென வினாவினான். உத்தமசீலன் நிகழ்ந்ததைக் கூறியதும் அரசன் அவனுக்கு விலையுயர்ந்த மாணிக்கக் கல் ஒன்றைக் கொடுத்தனுப்பினான். உத்தமசீலன் அம்மாணிக்கக் கல்லை, வீட்டிலே கறி சமைப்பதற்காக மீன்



வெட்டிக்கொண்டிருந்த தன் மனைவியிடம் கொடுத்தான். அவள் அதை வாங்கித் தனக்குப் பக்கத்தில் வைத்துவிட்டு மற்ற மீன்களை வெட்டிக்கொண்டிருந்தாள். அம்மாணிக்கக் கல்லை மீனினைது கண் என நினைத்த ஒரு காகம் அதைக் கௌவிப் புறந்து போயிற்று. நடந்ததை யறிந்த உத்தமசீலன் உடனே காட்டுக்குச் சென்று விறகு வெட்டிய ஓசையை மீண்டும் கேட்ட நித்தியசீலன் அவனை அழைப்பித்து “என்னடா விறகுதலையா, உன் தொந்தரவு பொறுக்கமுடியாமலிருக்கிறதே!” எனக் கோரித்தனன். உத்தமசீலன் உண்மையை உள்ளவாறு உரைப்பக்கேட்ட அரசன் மனம் நெகிழ்ந்து பின் விறகு வெட்டியைத் தன் தொழிலைப் புரிய விடை அளித்தான். உத்தமசீலன் விறகு தறித்து, அவற்றை விற்பு வீட்டுக்கேகினான்.

அன்றிரவு அரசனாகிய நித்தியசீலன் உத்தமசீலனுடைய அதிர்ஷ்டவினத்தின் பேரில் சிந்தித்து அவனுக்கு யாதேனும் ஓர் நற்கதி அருளும்படி கடவுளைப் பிரார்த்திக்கும் வேளை “படைத்தல், காத்தல், அழித்தல் ஆகிய மூப் பெருந் தொழில்களையுஞ் செய்ய வல்ல இறைவனுலேயே எல்லாம் ஆக வேண்டும்; இப்போ இறைவனால் உன்கையிற் கிடைக்கும் ஓர் அணுவை உத்தமசீலனிடம் கொடு, அவன் செல்வனாவான்” என்று ஓர் அசரீரி மொழிந்தது. பின் தன் கரத்தில் ஓர் அணு இருப்பதைக் கண்ட அரசன் வியந்தான்; கடவுளின் அருளைப் புகழ்ந்தான்.

மறுநாள் அரசன் உத்தமசீலன் என்னும் விறகு வெட்டியை அழைப்பித்து, நிகழ்ந்த வற்றைக் கூறி அவனிடம் அவ்வணுவைக் கொடுத்தான். கடவுளினருளாற் காசு கிடைத்தது என்ற சந்தோஷத்தினாலும், தான் இன்று தொடக்கம் செல்வனாவானெனக் கட

வுள் வாக்களித்தார் என்னும் ஆனந்தத்தினாலும் அன்று உத்தமசீலன் விறகு வெட்டாமல், கோடரியையும் அரண்மனையிற்றினே விடுத்து, தனக்குக் கிடைத்த ஓர் அணுவிற்கும் அர்சியும், கத்தரிக்காயும் வாங்கி வீட்டுக்கேகினான். இவற்றைச் சமைப்பதற்கு வீட்டிற்கு ந்த விறகு இல்லாததினாலும், விறகுக்கட்டைகளைப் பிளம்பதற்கு வீட்டிற்கு கோடரி இல்லாததினாலும் அவன் தன் தோட்டத்துக்குள் விறகு தேடிச் சென்றான். ஒரு பனைமரத்திற்காகக்கூடொன்றிருப்பதைப் பார்த்து அதைக் கைப்பற்றினால் அதன் சுவைகளுடன் சமையல் செய்யலாமென நினைத்து, மரத்திலேறிக் கூட்டைப் பார்த்தான். அக்கூட்டில், முதல் காணுமற்போன, மாணிக்கக்கல் இருப்பதைக் கண்டு “கண்டுகொண்டேன்! கண்டுகொண்டேன்!” எனப் பேரொலி எழுப்பி, அக்கூட்டுடனும் விலையுயர்ந்த மாணிக்கக் கல்லுடனும் கீழே இறங்கினான். இவன் சத்தமிட்டபோது தான் இவனுடைய நூறுபாவையும் திருடிய கள்வர் அடுத்த வளவில் அதைத் தமக்குப் பங்கிட்டுக் கொண்டிருந்தனர். இவன் தாம் பங்கிடுவதைக் கண்டன்றோ கூவினன் என நினைத்து இவனிடம் எகித் தாங்கள் திருடிய நூபாவையுங் கொடுத்து மன்னிப்புக் கேட்டனர்.

கடவுள் அசரீரியாய்த் திருவாய் மலர்ந்தருளிய வண்ணம் அன்று தொடக்கம் சத்தியசீலம் என்னும் நாட்டில் வசித்த உத்தமசீலன் என்னும். விறகு வெட்டி, உண்மை தவறுதலானும், உவமையில்லாச் செல்வனாகவும், நித்தியசீலனின் நிகரற்ற சிநேகிதனாகவும் நீழி வாழ்ந்தனன்.

By K. Sanmuganathan,  
(LOWER V A. Science.)

## போர்ப் புண்.

(By K. Lakshmana Iyer, B.A. Hons.)

போருக்குச் செல்லும் வீரனுக்கு ஏற்படும் புண் இரு திறத்தது. ஒன்று புறப்புண்; மற்றது விழுப்புண். புறப்புண் முதுகில் படும் புண். விழுப்புண் முகத்தினும் மாப்பினும் படும் புண்.

“இன்றை நாள் உலகிற்குள் மக்கள் போர் வேட்கை கொண்டுள்ளனர். வலிந்து போரைத் தேடி மேற் கொள்ளுகின்றனர். மேற்கொண்டு தாமும் அழிந்து தமரையும் பிற

ரையும் அழிக்கின்றனர். அழிந்து பாழாகின்றனர். பண்டை நாள் உலகில் மக்கள் ஒற்றுமையையும் அமைதியையும் போற்றி வாழ்ந்தனர். போரை அறவே விலக்கித் தள்ளினர்” என்பன போன்றவையே இன்று பெரும்பாலோர் கருதுவன. ஆயின் உண்மையில் பண்டை நாள் மக்களும் போர்வேட்கையாற் பெரிதும் ஆளப்பட்டவராகவே இலக்கியங்கள் கூறுகின்றன. இரு கால மக்களும்



போர் வேட்கை மீதுரப் பெற்றோராய்க் காணப்படினும், இருதிநத் தாருக்குமிடையில் ஒரு பெரும் வேற்றுமையும் காணப்படுகின்றது. இவர்கள் புறப் புண் பெற்றாகிலும் தம் உடலையும் உயிரையும் ஒம்புதலையே குறிக்கோளாகக் கொள்வர். அவர்கள், சிறப்பாக, அன்றை நாள் தமிழ் மக்கள் விழுப் புண் பெற்றுத் தம் வீரத்தையும் மானத்தையும் ஒம்புதலையே குறிக்கோளாகக் கொண்டனர்.

“விழுப்புண் படாத நாளெல்லாம் வழக்கைத் தன்னோனெ யெடுத்தது. [கிணுன் (குறள். 776)]”

என வன்னுவர் கூறியது யாவரும் அறிந்ததே. விழுப் புண்ணை மேலும் மேலும் விரைந்து போற்றி ஏற்க முனைந்து நின்றது அன்றை நாள் தமிழ்மகனுடைய உள்ளம். “அமரகத்து இரும்பு சுவைக் கொண்ட” விழுப்புண் எத்தனையோ அத்தனையும் தன் அணிகலன்களாக, பரிசுகளாக, வீரத்தின் சின்னங்களாகக் கருதித் தலை நிமிர்ந்து ஏறு போற் பீடு நடையுடையன யிருந்தனன் அத்தமிழ் மகன்.

அம் மட்டில் அவன் நின்று விடவில்லை. விழுப்புண் பெறுவதை எத்துணை உயர்வாயுஞ் சிறப்பாயுங் கொண்டனனோ, புறப்புண் பெறுவதை அத்துணை தாழ்வாயும் இழிவாயுங் கொண்டு வாழ்ந்தவன் அவன். புறப்புண் பெறுவதை இழிந்தது மாத்திரமன்று; அஞ்சத்தக்க நிகரற்ற மாபெரும் பாலம் என்றும் கருதினான். புறப்புண் பெற்றோர் மீளாக கொடு நாகிற்கே செல்வர் என்று கூட அவன் கருதினன்.

தன் மகன் அர்ச்சனன் உயிரை ஒம்பும் பொருட்டுக் கண்ணனால் எவப்பட்டு, மாறு வேடம் புண்டு கன்னனிடம் கவசகுண்டலங்களைக் கவரும் வண்ணம் அவன் முன், நிற்கின்றனன் இந்திரன். நின்று, “யான் விழையும் பொருள்களை அளித்தல் தேவதருவுக்கும் அரிது. நீ அளிக்க வல்லையோ?”

என்று மொழிகின்றான். அவ்வாறு மொழிந்த இந்திரனுக்குக் கொடை வள்ளலாம் கன்னன், “நீ மெய்யுயிர் விழைந்திரந்தாலுந் கருத்தினோடு உனக்கு அளித்திலேன் எனில் உருத்த போரினார் புறந்தரு நிருபர் போயுறு பதம் உறுவன்”. என்றுரைக்கின்றமையும் அத் தமிழ் மகன் உள்பாங்கினையே தெளிவாகக் காட்டுகின்றது.

தமிழ் மகன் தான் புறங்காட்டுவதை அஞ்சியதும் புறப் புண்ணுக்கு நாணியதும் இம் மாத்திரத்தில் நின்று விடவில்லை. புறப்புண்ணைப் பற்றிய அவனது நாணமும் அச்சமும் சொல்லுந் தரத்தனவல்ல. அவ்வச்ச மிகுதியும் நாண மிகுதியும் சில அரசர்பால் பயங்கரமான நிகழ்ச்சியினைக் கூட விளைத்து விட்டன.

சேரமான் பெருஞ் சேரலாதனுக்கும் கரிகாற் பெருவளத்தானுக்கும் போர் நிகழ்ந்தது. சோழன் சேரனது மார்பை நோக்கி எறிந்த படைக்கலங்கள் அவன் மார்பை ஊடுருவிப் பாய்ந்து முதுகுப் புறமாக வெளிப்பட்டு விட்டன. சேரனுக்கு ஏற்பட்டவை விழுப்புண்ணே. ஆயின் பின் புறம் மட்டும் நின்று பார்ப்போருக்கு அவன் முதுகிலும் புண் காணப்படுமன்றோ! உண்மையில் விழுப்புண்ணான தன் முதுகுப்புண், பிறரால் புறப்புண் என ஐயுறத்தக்கனவாய் ஏற்பட்டு விட்டனவே என்ற எண்ணத்தைத் தானும் அம்மன்னனால் பொறுக்க முடியவில்லை. உடனே தன் உயிரை மாய்த்தாலும் தன் மானத்தையும் வீரத்தையும் காக்கத் துணிந்து அம்மன்னன் எழுந்தானெனின் பண்டை நாட்பமிழ் மகனின் புறப் புண் நாணந் தான் எத்தகையது!

“தன் போல் வேந்தன் முன்பு குறித்தெறிந்த புறப் புண்ணுணி மறத் தகை மன்னன் வாள் வடக்கிருந்தனன்”

(புறநானூறு 65)



## ககர உச்சாரணம்.

“மொழிமுத லாயும் மெய்பின் வரினும்  
தழுவுமே தன்னொற் றெலிதனைக் ககரம்  
இடையின் மெய்பின் இரட்டியாக் ககரமும்  
வரும்று ககரமும் வகையினில் ஹகரமே”.

இச்சூத்திரம் தொல்காப்பியனார், நன்னூலார் அல்லது தொன்னூலார் எழுதிவைத்துத் தவறிப்போய் இட்போது தான் கண்டெடுக்கப்பட்ட பழைய எட்டுப் பிரதிகளுள் ஒன்றில் உள்ளதன்று. இஃது இவர்களிலும் பேராசிரியரான நாமே திரித்த கயிறு!

பகடி ஒரு புறம் நிற்க, தமிழை வாசிக்கக் கற்கும் அன்னிய நண்பர்களும் அன்னியர் மத்தியில் வாழும் தமிழ்ச் சிறுவரும் இச்சூத்திரத்தைக் கையாறின் அவர்களது ககர சப்த தோஷம் உடனே நீங்கலும்.

“க” என்னும் மெய்யெழுத்து எப்பொழுதும் ஆங்கில “k” போலவே ஒலிக்கும்.

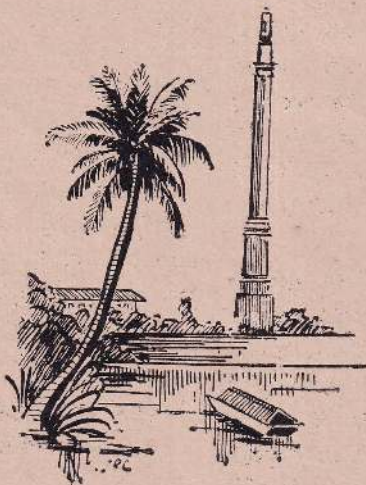
ஆனால் ககர உயிர் மெய்—உண்மையில் “மெய்யுயிர்”—களைச் சிலவிடங்களில் “k” போலும் சிலவிடங்களில் “ஹ” போலும் உச்சரிக்கின்றோம்.

ககரம் ஒரு சொல்லைத் தொடங்கின் அல்லது மெய்பின் வரின் அதைக் “k” போலவே உச்சரித்தல் நியதி என்க. உதாரணமாக, “காகத்தின் கூடு எங்கே தோன்றுகிறது?” என்பதில், “கா” “கூ”, “கே”, ஆன்றும் “k” போலும், “க”, “கி” இரண்டும் “ஹ” போலவும் ஒலிக்கின்றனவல்லவா?

மெய்பின் வரும் ககரவொலிக்கு ஒரு புற னடை உண்டு. அஃதாவது இடையின் மெய்பின் வரும் ககரம் இரட்டியாதவித்து ஹகரமாகவே தொனிக்கும். உ—ம், செய்கை, ஹர்கிறது, செல்கையில், சிவ்கை (சிலிகை,) வாழ்கின்றோம், ஆள்கின்றான்.

சில இந்திய புத்தகங்களும் மத்தியிசைகளும் காஹும், சிலஹாரி, மஹா மஹோபாத்தியாயர், மஹா பாதஹம், என்று தமிழில் வரைவதற்குக் காரணம் இச்சூத்திரத்தை உணராமையேயாகும். ஹகரத்தை அன்னிய மொழித் துவக்கத்தில் பிரயோகிப்பதே தமிழ் மரபு. ஆனால் அப்பிரயோகத்திற்கும் ஹகர அட்சரம் தேவையோ என்பதை பின்வரும் உதாரணம் உணர்த்துகின்றது. உ—ம், Hitler = ஃடலர்.

அ. ம.







## Fifty Not Out—Our Cricket Notches the Half Century

BY GEORGE A PERERA.

**F**IFTY years of Josephian Cricket ! That's an alarming fact, and the startling reality of it strikes us in the face ; and yet it only looks like yesterday when the bricks and the mortar were being set in the making of those majestic piles that are St. Joseph's, when the playing fields resounded with the hum of voices many of them alas ! long since stilled for ever. What playing fields too ! real "Suthuwella" stuff, with a live red-gravelled road running across it straight through from Forbes Road, and the giant banyan tree with its aerial roots swaying rhythmically or hanging motionless against the northern boundary line.

No pavilion, no dressing rooms, with hardly a blade of grass on the parched

grounds, and the terrific glare from the whitewashed wall facing Darley Road, the amenities for good cricket were almost nil. I can just imagine those heroic and enthusiastic pioneers, prefects and players alike, rolling down the matting to the wickets or sitting in groups under the old "gorakka" tree, now extinct, or standing within the gaunt and half-raised walls of the Bonjean, as intent and alert, if not more so, than any player of today comfortably seated in the covered shelters now obtaining.

*It would be impossible to do justice in this short article to the great Prefects of games and the galaxy of excellent cricketers produced by St. Joseph's. Such a venture would require a fair-sized volume for itself with a research historian to dive into the archives of the*



*College and a statistician with his fiendish flare for facts and figures. What I propose doing here is to make a lightning and superficial review of some of the outstanding players who did duty for the College in the past. I know that by doing so I am almost certain to omit mention of some estimable players. Let there be no heart-burning though, for it is not my intention at all to do any of them an injustice by my sins of omission.*

I shall take the Prefects first. In those distant days the Prefects played with the boys. The first of them Fr. Charles Fulham, quite appropriately too an Englishman, set the pace for the "be-flannelled fools and muddled oafs" that were to represent the infant school in the greatest of all games. A capable left-hand batsman and a capital football player, he was a man with a great personality and the capacity to inspire in his youthful charges the highest ideals of sportsmanship. His invaluable services to the College were lost when he left Ceylon for Canada where he met with an untimely end, leaping to his death from a flaming skyscraper in Ottawa.

With him are associated our very first players. Their names will go down to history and must be inscribed in a special Roll of Honour for all time. Here they are:—Henry A de Silva, Captain; John

R. de Silva, Vice-Captain; Wilfred Muttucumar, Secretary; Ramanathan Mahesa; William Fernando; J. M. Fernando; John X. Fernando; Oswald Silva; Ernest de laHarpe; A. E. Assauw; H. Vanderwert.



Our First Captain

As long as cricket flourishes at St. Joseph's the name of Henry A. de Silva, our first cricket captain, will always be remembered with pride and affection by succeeding generations of Josephians. A



sportsman to his fingertips, one can scarcely find a more ardent, loyal and enthusiastic Old Boy or a greater lover of the game. After leaving College he became a leading light in the ranks of the S. S. C. and was for a long time its Ground Secretary. Though getting on in years, his enthusiasm for the game is as strong as ever. Let us hope he will be blessed with good health and give us the pleasure and the privilege of meeting him at our annual inter-school matches, at which he is invariably a keen spectator. Henry was a first-rate all-rounder and was also football captain and champion athlete. He represented St. Joseph's in the Combined Colleges Teams.

Next to Fr. Fulham came the great and inimitable George MacDonald. Priest, man of letters, orator and sportsman, he lived first in the hearts of his contemporaries. "A man severe he was and stern to view." So he seemed, but in reality he had a most genial and amiable disposition. A Prince of Prefects, he is fast passing into a legend. Never was a Prefect more popular both within and without the walls of St. Joseph's. He consolidated our cricketing genius and literally put us on the map. Nor can those who came under his ken ever forget either his dreams or his talk to the prospective players on the eve of the cricket season.

Next came Fr. James McCarthy, Fr. Carthy as he was affectionately called. Lithe and nimble of limb and a very sociable personality, he concentrated on "soccer", at which game he was a very quickfooted and successful player at centre forward. Like Fr. Fulham he met with his death under tragic circumstances, being drowned off Paiyagala when out sea bathing.

Then in rather quick succession came Frs. William Burns, Ernest Morel and Ercon Georgesz. The first of them, a staunch Nationalist, was a lover of the booted game, Morel popular among all classes of the community, and Georgesz,

forceful and brimful of energy. Fr. Victor Fernando who followed, officiated as Prefect for a short while and was followed by Fr. Curtin, an Irishman, very similar in type to Fr. Burns. He was largely responsible for establishing the House System at St. Joseph's. After his departure the Prefect's mantle fell on the worthy shoulders of Fr. Alfred Nannayakkara, who has functioned as Prefect for the last ten years.

Many of the earliest players have been called to their long rest. One such was Wilfred Muttucumaru, who, I am told, bore the brunt of the bowling in his day. William Fernando was another fine bowler, left-hand spinner, who later figured like his captain, Henry, in the highest class, playing for the S. S. C. and the Nondescripts. A few years later came the Silva brothers, Andrew, Aloy and Stanislaus (Tiny). Andrew was the most skilful of the fraternity and was one of the finest stroke players produced by Ceylon, reminiscent of C. E. Perera (Wesley), and J. C. Weinman (Royal). Tiny outshone the rest, being a particularly graceful right hand bat who later played for All-Ceylon. Peter Fernando was another first-rate batsman and wicket-keeper of this period. About the same time there appeared the Horan brothers, R. A. (Dick) and Cecil, the Matthyszes, Frank and Cyril, Willic Vangeyzel, Bobby Ohlmus, and Victor Mendis. Victor, with his accurate length bowling was a veritable match-winner and had devastating figures to his credit. Cyril Matthysz was a guileful spinner and a tremendous hitter in his day.

The most famous of all these players was of course Cecil Horan. There is no need to expatiate on his claims to the proud distinction of being the finest left-handed bowler produced by Ceylon. He reached international class and was fit to play in a world eleven, excelling even such redoubtable Ceylon giants as Allie Raffel and Tommy Kelaart (snr.). How sad it is to contemplate that he died in his prime a victim to the scourge of



enteric. No Ceylon bowler past or present can point to a record as fine as Horan's.

Bertie Kelaart captained St. Joseph's at both cricket, and football. Many years later he was followed by his youngest brother, Mervyn, who also played for us. Both later reached the highest class and played in representative matches. With Mervyn was another Kelaart, his cousin T. H. the present Police player and son of the demon Tommy Kelaart (snr.). His deeds are too well known to be chronicled here.

Early in the second decade of this century came another set of masterly players with a fine series of records to their credit in both inter-collegiate and club cricket. Oswin Wright, now a master at Trinity, Malcolm Orr, presently in the Straits, Ernie Bertus, a splendid wicket-keeper batsman, now no more, and Wenceslaus Ranasinghe, a flourishing Proctor of Chilaw. Two others, George Ranawake and Aloy Fernando were first rate batsmen and brilliant fielders. All of them, especially Oswin Wright, made history in their day, and it would surprise the present generation to know the phenomenal figures that stand to their credit in both batting and bowling. Oswin, by the way, was the first googly merchant turned out by us. That was a period when St. Joseph's were invincible at cricket. It was followed a few years later with another burst of successes when Bernard Jayasuriya, the present M.S.C. and Albert Peiris, captaining in successive years carried our colours to Championship honours.

An incident which took place when Wenceslaus Ranasinghe captained the College side is worth narrating. "Trinity as always were a keen side and its Principal was nothing if not the keenest of sportsmen. A large body of Trinitians travelled by special train down to Colombo to see the match with St. Joseph's. The game was made memorable by a sensational innings victory we scored over the Trinitians in a single

afternoon's play. That evening reminded me of another incident in ancient history, "the tents were all silent" and "the might of the Gentile melting like snow" before the withering attack of our bowlers.

Bernard Jayasuriya, apart from being a fine batsman and prolific scorer, was, in my opinion, the most resourceful and versatile captain we ever had. His fine captaining was mainly responsible for crushing Trinity's unbeaten record at Asgiriya by an innings victory in our favour, and that too in a single afternoon's play. His eleven included an excellent left handed opening batsman and wicket-keeper, Shelton Ohlmus. Punishing anything loose he often gave his side a splendid start.

Albert Picris was a dashing left-hand batsman who repeated Jayasuriya's series of victories the following year. We had our lean years too—Sam Abeysekera, Leonard Jayawardene, Victor de Alwis, and J. P. de Fonseka, all captained sides that failed to deliver the goods.

J. P. has the distinction of being the one and only Josephian captain who lost to St. Benedict's. I feel sure, however, J. P. even to this day does not feel the sting so sharp, because that was also the one and only year, I believe, that St. Benedict's won the coveted Championship in school cricket.

About the time Sam Abeysekera played were other players of repute, Herbert Wittahatchy, Edwin Silva, and that erratic genius Claude Vanderstraaten, the finest natural hitter Ceylon produced. Wilfred Kuruppu was another great all-rounder who rendered yeoman service to his side. In Jayasuriya's eleven were some splendid batsmen and all-rounders, the most prominent being Louis Rajapakse, now groaning under the burden of legal lore and forensic skill. One of the finest products of St. Joseph's, he was in his time a fine specimen of "mens sana in sano corpore."

Leonard Jayawardene would want a whole chapter for himself. He followed



a long line of eminent right-hand spin bowlers like Chesleigh Lorage, Oswin Wright, Malcolm Orr, J. A. B. Pieris, and Louis Rajapakse. He surpassed all these, however, and was the type of bowler who in his day could go through a side. This in fact happened when he captained the Josephian side against a very powerful Royalist eleven. Having saved an innings defeat, the Josephians left the Royalists less than a hundred runs to win. The seemingly impossible then did take place when Leonard got busy and bundled out the Royal side for a paltry 37 runs. This victory, however, was only made possible by the stubborn batting of R. A. Crutchley who came to the rescue of his side at a very critical stage of the game.

We had another famous bowler some years before this, Vincent Brito. It would be worth while getting at his figures in inter-collegiate matches. He had some splendid performances to his credit.

Another famous Josephian bowler is George A. Pereira, who, like his namesake the George A. P. without the "i", turned trumps after leaving school. By a good many judges of the game he is reckoned to be Ceylon's best right-hand spinner of today.

In my time were several first-class players, Richard Jayamanne, the best cover point I have seen in school cricket, Pat Andrado, a first-rate spinner, breaking yards both ways, the David brothers Stanislaus and Cyprian and my friend, Louis Ratnayake, affectionately nicknamed "Trumper," a veritable encyclopædia of cricket and one of nature's gentlemen. It is sad to recall that he died suddenly last year in Birmingham where he had settled down to practise as a medical man.

Then there was the captain Isidore Abeywickrema, the Kegalle Proctor, and the burly Simon Silva, a terrific hitter of the Josephian type. Joseph de Croos and K. D. Victor were two fine bowlers hailing from Negombo, the former a fine

right handed spinner and the latter a very accurate and effective speed merchant.

Speaking of Negombo or rather of the Crooses, I am reminded of several others of the clan, two of whom rose to top class, Peter, the Negombo lawyer and Dr. Victor Croos Dabrera.

Three other batsmen who wrote their names large in the cricket annals of the College are Dr. Wignarajah, A. C. Z. Wijeyeratne, both of whom later played in representative games, and Bertie Hillman, a brilliant batsman who unfortunately retired from the game after leaving school.

Other contemporaries of note were the two Doctors, Ernie Abeysundera and V. Sinnetamby still together at the game of painless extractions, and Sam Jayatileke. Sinne was a fine wicket-keeper and opening batsman while his friend Ernie was our second line of defence. Sam used to send down some very fast and hot stuff that often turned the scale in our favour. They played under the leadership of John I. Perera, a popular captain who led an invincible side that just missed the Championship. C. D. (Lucky) Mayo and Henry Halackone with his brother Peter and Hamish Sproule were the foremost players of their time. Fine batsmen all of them they made plenty of runs by delightful strokes all round the wicket—Mayo and Henry II. were also very effective change bowlers. Four other players who well deserved their colours were—Maurice Van Rooyen, Bunnie Joachim, William Abeysekera and Henry de Zylwa. I remember the heroic last wicket stand the two last named put up as freshmen vs. St. Thomas. With all the odds against them and with an innings defeat staring them in the face, they batted for over an hour like veterans, and even after extra time they were still unseparated. In their company was the famous left-hand bowler V. C. Samarawecra who had many notable bowling feats to his credit. He was also a left-hand batsman of the punishing type.



In the twenties enthusiasm in school cricket began to flag and the series of championship matches was given up, which is a pity, for our big schools are the nurseries that must provide the great Metropolitan and Provincial clubs with fresh blood—only “friendly” matches were played. The spirit of competition and with it the keen rivalry of the tournament period flopped considerably. The C. C. A. were quick to notice the deterioration in the standard of school cricket which was beginning to have its effect on club games. The C. C. A. did the right thing in getting out to this country a competent coach from England. With the arrival of “Razor” Smith in the Island towards the end of 1929, a new era in school and club cricket began. The result was immediate, an all-round improvement in the standard of play, which happily has been maintained to date. Ceylon is now on the verge of international recognition.

St. Joseph's were not slow to take advantage of the opportunities offered. A list of players who have figured in school cricket during the last decade and a half will amply justify my point. I am of course only mentioning the names of our boys. Here they are: Bill Devanayagam, Robert Fernando, John Pulle, Noel Beven, Romel Rodrigo, Eddie Assauw, Noel de Costa, K. C. Visvanathan, and his brother Pathmanathan, D. S. Jayasundera, Betram Markus and his brother Edward, Claude Wijeyesinghe, Stannie Fernando, Peter Pieris, Douglas Moreira, T. Lemerrier, Malcom Spittel, Kenneth de Silva, V. Piyadasa, Alcon Powell, David Arndt, Fred Perera, Hector Perera, Lance Fernando, D. Ranasinghe, Lorensz da Silva, Gerry Gooneratne, and in the last few years players like Stan Oorloff, Fairlie Dalpethado, Hugh Perumal, Derrick Ludowyke, E. Chanmugam, Malcolm de Costa and Cletus de Mel. This is by no means an exhaustive list—I put down the names as they strike me at the moment. Players like the “Terror,” Malcom Spittel, Gerry Gooneratne, Hector Perera and F. Dalpethado, not to

speaking of others, have made their mark not only in local cricket but elsewhere. Their achievements are well known to those following the game and need not be repeated here. What I would like to stress, however, is that the present strength of Josephian cricket is the undoubted result of the firm foundations laid by the great pioneers of the past.

Our lads we are happy to state, have been coached on the right lines. Great cricketers from the Headquarters of the game like Bill Hitch and “Razor” Smith have given ample testimony of this fact. They have seen our boys in action and have praised their talent and ability. That being so we may be pardoned if we evince some pride in the high traditions that succeeding generations of Josephian cricketers have been heirs to.

*The present generation then has a great responsibility to discharge. They must see to it that our present high standards are maintained, that our Flag is kept flying as in the glorious past. It is not easy, let me remind them. It requires effort and concentration. With them they can strike the ceiling and reach the heights, those dizzy heights so skillfully attained by their forebears.*

These lines will not be complete without a word or two about the men behind the scenes. St. Joseph's has been singularly fortunate in having secured from time to time the services of competent and experienced coaches. Wally Rosayro, the famous Colts wicket-keeper was one of the first coaches engaged by the College. The present writer was one of those who came directly under his influence. I can vouch for his efficiency as a coach. A man of dynamic energy, he could bat, bowl and field equally well. Having played cricket with men of international repute he gave of his best ungrudgingly and with great success to those who came under his searching eye. A. C. Amath, the old Thomian and famous Colts and Malay cricketer, was



another who had several successful seasons at St. Joseph's. T. Y. Baba, and the famous All-Ceylon cricketer, M. K. Albert, were also associated with the College for several years. Edward Kelaart, the old Royalist and another famous All-Ceylon cricketer was with us for a short period, and so were the Pulle brothers, John and Peter. But the most successful coaches were the old-boy masters of the College, men like Capt. George A. Perera, Lambert Dep, Marcus Perera and the present coach Stannie Fernando.

Two outstanding records that stand to the credit of St. Joseph's are worth mentioning here. The two highest totals in inter-school cricket in Ceylon are ours : 478 for 9 wickets in 1930 ; and 520 for 9 wickets in 1941. The other is not only an inter-collegiate record but an All-Ceylon record too, namely the score of 219 for the 9th wicket compiled by David Arndt and Fredrick Perera as freshmen in 1934, the individual scores being 110 and 114 respectively.

As of interest I append below a list of past Josephian Captains :—

1. Henry A. de Silva
2. William Fernando
3. Andrew de Silva

4. Peter Fernando
5. Victor Mendis
6. S. de Silva
7. W. Pius Fernando
8. B. C. Kelaart
9. Isidore Abeywickreme
10. L. Richard Jayamanne
11. W. P. Ranasinghe
12. Oswin A. Wright
13. John I. Perera
14. J. P. de Fonseka
15. Victor de Alwis
16. Bernard Jayasuriya
17. Albert Peiris
18. Leonard Jayawardene
19. S. E. de Silva
20. S. Abeyesekere
21. Henry Halahackone
22. Peter Halahackone
23. Willie Abeysekere
24. K. W. Devanayagam
25. John Pulle
26. Robert Fernando
27. Claude Wijesinghe
28. Malcolm Spittel
29. Fredrick Perera
30. Edward Markus
31. Hector Perera
32. C. Serpanchy
33. H. Muller
34. F. Dalpethado
35. M. de Costa
36. Neil Weerasinghe

### CRICKET 1944

**THIS** year we began the season with the spirit and tradition left behind by the Champion Team of 1943.

We have lost most of the 1943 team-mates and the side included seven "freshers." The season began very well, every member of the side was keen and efficient. Team-work was splendid. This was the main reason for our success. The whole team co-operated whole heartedly with our Coach, Mr. Stanislaus Fernando, who did his very best and spent most of his

time in moulding a practically fresh side into the strongest school team of the year. We played seven matches, winning six of them very comfortably and only losing one, the last match, by 7 runs. This honour goes to Trinity whom we congratulate for their splendid performance and sportsmanship.

On February 11th we met and defeated St. Benedicts by an innings and 72 runs. A feature of the match was the splendid batting display by A. Hazari, the only left-hander in the side. He scored a very flashy 83 without any chances. In



N. Weerasinghe and J. de Mel we found a formidable pair to open our attack. Another new-comer H. Bagot is one of the "finds" of the season. He is a promising batsman with a sound defence. In this match we scored 307 runs for 8 wickets—the hidden talent of our "new-comers" was still to be fully displayed in the matches to come.

In our second encounter the Josephians defeated Royal by 10 wickets. C. de Mel and H. Bagot thrilled the spectators with a magnificent partnership of 127 runs for the 3rd wicket. Both batsmen scored all-round the wicket. The former combining ancient grandeur with modern dynamics while the latter indulged in beautiful cuts and drives. Yet another new-comer, E. Chamugam showed his grit by batting aggressively for 37 runs and bowling very effectively.

We continued our winning sequence, easily accounting for Wesley by an innings and 50 runs. M. de Costa, the Josephian skipper scored an aggressive 75. N. Weerasinghe, the opening bowler did well with the bat, being unbeaten with 47 runs. At one stage we lost 5 wickets for 67 runs, but recovered splendidly. E. Chamugam the best all-rounder scored a sound 37 runs and bowled remarkably well taking 7 for 48 runs in the match.

So far we have shown that we were the best all-round side being well balanced and equally good in all departments of the game. The best opening pair of batsmen among the schools have been found in F. Matthysz, a consistent scorer and sheet-anchor of the team and A. Kanaganayagam, a prolific scorer. Against St. Thomas' we had 79 runs for the first wicket, but collapsed unaccountably for 140 runs. In our second essay we scored 254 runs. Kanaganayagam scored a patient 52 with lightning cuts through the covers and C. de Mel played enterprising cricket for 55 runs. N. Weerasinghe, originally a bowler, but now blossoming forth into a bat scored a well-deserved 44. The Thomians collapsed in both innings for 67 and 87

runs. M. de Costa bowled very effectively in both innings taking 5 for 16 in the first innings. N. Weerasinghe assisted his skipper by retaining 3 wickets for only 12 runs. St. Thomas' we defeated by 227 runs.

We made an excellent recovery playing against St. Anthony's. After being 44 runs in arrears in the first innings, we won our fifth consecutive victory by 6 wickets. St. Anthony's scored 136 runs. T. Wickremesinghe, the googlie bowler tempted the batsmen with his slows, and had three of his 5 victims stumped, to whom he conceded only 27 runs. In their second essay St. Anthony's scored 123 runs. This time M. de Costa took 5 for 28 runs. We fared disastrously losing 4 for 17 runs and then all out for 92. E. Chamugam scored 30, and A. Kanaganayagam scored 22. We went in for the bowling with gusto and scored at a very rapid rate securing the required 168 runs for victory for the loss of only 4 wickets. F. Matthysz finally got over his fifty mark when he scored 59 runs, with powerful on-drives and leg glances. L. de Mel, batted well for his 51 runs with "beefy-shots" round the wicket. E. Chamugam 24 not out made the winning hit with a sixer. We must congratulate the Antonians for their splendid fielding.

On March 15th and 16th we met our brotherly rivals, St. Peters. Both teams were unbeaten and it was surely with added zest that both teams entered the arena for the "Big Match." We were a more experienced side than our opponents, but still the Peterites fought back bravely. St. Peters took first lease of the wicket and scored 115 runs. Anton Perera the Peterite skipper scored a very aggressive 32. Having lost 4 wickets for 72 runs C. de Mel and M. de Costa put on runs for the fifth wicket—for the Josephians—before the former was caught at 62, after combining sound defence with hard hitting. M. de Costa was then joined by N. Weerasinghe, who together brought up the score to 266 runs before



the former was out after just reaching his century. Incidentally it was the first century scored for the College this season. N. Weerasinghe stayed on to score a valuable 33 runs. The remaining five wickets fell for only 62 runs. St. Peters fared none-to-well in their second innings being out for 118 runs. Anton Perera again batted well scoring 75 runs of the total. It was a great innings. We congratulate him not only for his good batting, but also for being the only batsman to obtain over 50 runs against us this season. M. de Costa was awarded the best all-rounder's Challenge Cup.

Our sequence of wins was broken at Kandy when we played Trinity. One of the largest crowds on Asgiriya for a long time, was seen there in the key match of the season. It was a match of thrills when each side was dominant in turn and the final phase was played amidst great excitement and tenseness when the Josephian pair, with 36 runs yet needed made a heroic bid for victory. Trinity batted first, having 105 for 5, were bundled out for 125 runs. E. Chamugam bowled with deadly effect, varying his pace, length and spin so cleverly that he ended up with 6 for 36. N. Weerasinghe took 4 for 42. College began disastrously. C. de Mel and E. Chamugam brought on the total to 53 runs. E. Chamugam scored 27 runs, watched the ball well, and treated the bowling on its merits. H. Bagot and Douglas Fonseka made a last stand but we were out for 92 runs. In the second innings Trinity had 130 for 4, but collapsed for 178. Chamugam aided by his skipper who got 4 for 45, bowled splendidly and his return for the match was 11 for 85 runs. With 204 runs to make, set for victory, we began our innings. Hazari and Chamugam each scoring 59 runs settled down, played good and watchful cricket and gradually wore down and mastered the bowling. Having 130 for 5, we collapsed and at one stage had 165 for 9 wickets. H. Bagot and T. Wickremesinghe fought back splendidly with grit and determination—they

brought up the total to 197 runs before H. Bagot was given leg-before wicket.

Never did we compel the crowd to ask whether cricket is as good as it used to be, never did we make the Pavilion clock seem to go round with slow, tedious fingers. On the field we were consistently on our toes. Our fielding was the best ever seen this season and our display was an object lesson to all cricketers who watched us.

E. Chamugam was the best all-rounder and Hazari the best fielder in the game. Once again we congratulate the Trinitains for their splendid performance and also for being the only team to whom we allowed over 150 runs this season.

Three members of the College team were selected to play for the Combined Colleges against the University, who were defeated by one run—C. de Mel, F. Matthysz and M. de Costa who captained the team as T. B. Weerapitiya was unable to turn up for the match. Again M. de Costa and E. Chamugam were selected to play for the School-boys XI. against the Services in which the School-boys lost.

Against the University F. Matthysz scored 9 and 1 run, C. de Mel scored 40 and 42 runs, M. de Costa scored 1 and 46 runs. Against the Services E. Chamugam scored 21 and 14 not out, while M. de Costa scored 67 and 12 not out in both innings. The Cup presented by Chand's for the best all-rounder was presented to M. de Costa.

We congratulate the following who won their cricket colours: A. Kanaganayagam, E. Chamugam, N. Weerasinghe, J. de Mel, H. Bagot, Timothy Wickremesinghe.

#### Batting—1944

	N.I.	N.O.	H.S.	Total	Av.
Malcolm de Costa	9	—	100	273	30.3
Asgar Hazari	...10	2	83*	238	29.5
Cletus de Mel	...10	—	71	291	29.1



Eugene Chamugam	...10	1	59	240	26.6
Franky Matthysz	11	1	59	257	25.7
Norton Pereira	... 5	2	22*	70	23.1
A. Kanaganayagam	...11	1	52	214	21.4
N. Weerasinghe	9	1	47	148	18.4
H. Bagot	... 9	—	66	135	15
T. Wickremesinghe	... 5	2	5*	15	5
Joseph de Mel	...89	1	11	40	5
Douglas Fonseka	4	—	10	14	3.5
Merle Dalpethado	1	—	6	6	—

## Bowling—1944

	O.	M.	R.	W.	Av.
Malcolm de Costa	176.5	41	296	27	10.9
Eugene Chamugam	... 218	71	383	33	11.25
Neil Weerasinghe	130.5	44	250	21	11.19
Timothy Wickremesinghe	... 83	8	248	19	13.1
Joseph de Mel	... 169.3	41	311	21	14.7
Norton Pereira	... 8	4	16	—	—
Merle Dalpethado	7	1	20	1	—

## CRICKET 1945

WE were unlucky to begin the 1945 season without the presence of Mr. S. Fernando, our successful skipper M. de Costa, and A. Hazari. Of our senior members, only nine were playing. E. Chamugam and A. Kanaganayagam having left us. F. Matthysz officiated as skipper.

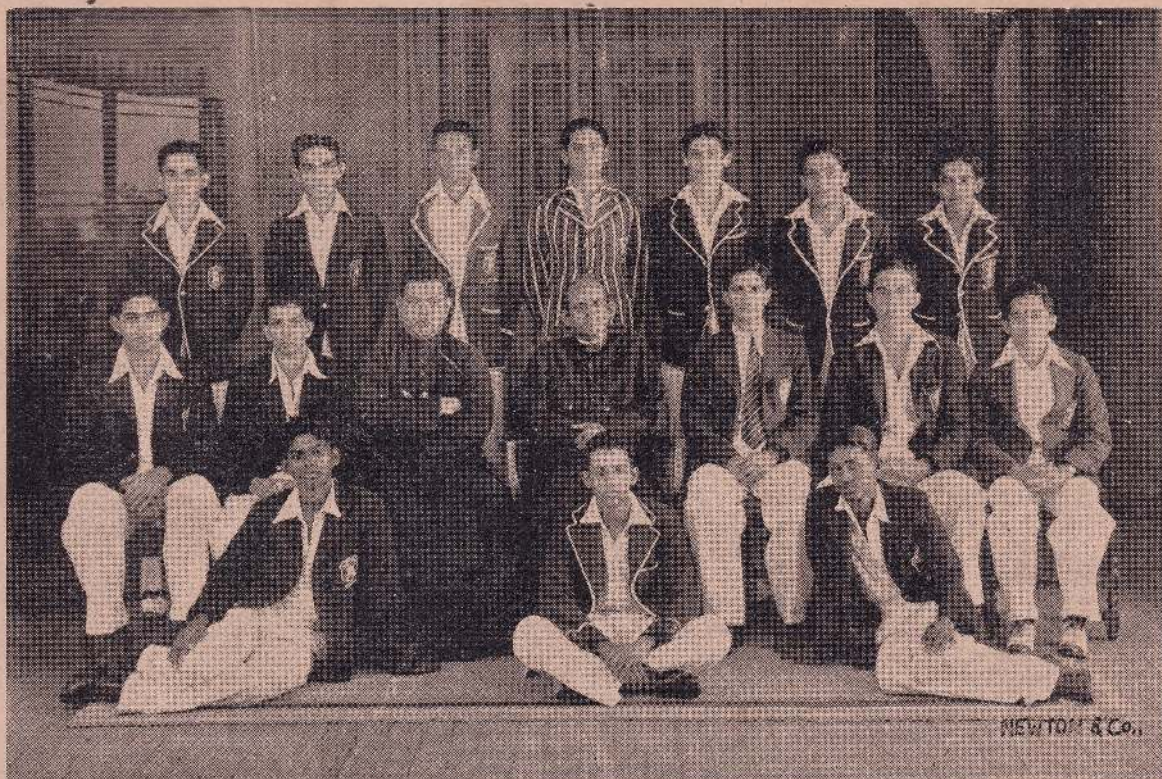
Our first match began on the 9th of February against St. Thomas', St. Joseph's batting first, piled up a big total of 324 runs. The main feature of our innings was the partnership by N. Pereira and Weerasinghe, N. Pereira scoring 48 and a brilliant batting display by M. Weerasinghe of 117 runs. F. Matthysz and T. Wickremesinghe put up 73 runs for the first wicket. St. Thomas' replied with 211 runs. C. Saravanamuttu, the Thomian skipper, contributed an aggressive 88 runs. We batted a second time and having scored 129 runs for 8 wickets sent in St. Thomas' with 242 runs to make. At close of play St. Thomas' had replied with 182 for 5 wickets. R. Selvaratnam the opening bat having scored a stylish 67.

The second match was against Royal and we lost 6 wickets for only 94 runs. H. Bagot scored a stubborn 50 assisted by O. Perera who was unbeaten with 21. This brought up the score which terminated at 211. Royal replied with 145 runs. In our second innings we scored

169 for 5 wickets. C. de Mel batted forcibly for his 67. In their second essay Royal with 240 runs to make, made a great effort and scored 215 runs for 9 wickets. Casipillai carried off the batting honours for Royal hitting out lustily for 93. So far St. Joseph's had only effected 2 draws. They were feeling the absence of their Captain and also missed A. Hazari, who was away in India.

A sporting declaration by the Josephians and a race against time by Wesley provided the type of cricket so dear to the heart of every enthusiast which makes the game rank premier in the world of sport. This splendid gesture celebrated the return of both captain and coach. Wesley created a big surprise when they opened the score with 338 runs. T. I. Cassim the Wesley skipper played a faultless innings of 112 runs. D. Dissanayake kept his end up for themost part of his unbeaten 64. Having lost 4 wickets for 77 runs, St. Joseph's scored 230 runs. V. Sinnatambay and O. Perera broke the Wesley bowling. H. Bagot and M. de Costa scored 40 each. Following on we scored 203 runs for 6 wickets. C. de Mel and M. de Costa both getting a good start went for the bowling, the former scoring 88 and the latter 59. With 45 minutes and 96 runs to make Wesley went for the runs but failed to achieve victory by 6 runs.





The Cricket Eleven 1945

We played St. Anthony's at Gampola. Batting first St. Joseph's scored 327 runs for 7 wickets. V. Sinnetamby batted patiently for a well deserved 68. A. Hazari in his first match, since his return from India, scored a flashy 34. He was indeed the best batsmen of the day. C. de Mel hit up a quick 67 and H. Bagot was unbeaten with a slow 76. St. Anthony's replied with 130 and 108 for 9 wickets. H. Fernando scored a fast 72. This was the fourth consecutive draw for the season.

We overwhelmed St. Benedict's on the 9th of March by an innings and 210 runs. We scored 330 for 7 wickets. F. Matthysz scored 76 runs with powerful on-drives and leg glances. C. de Mel batted his best innings for the season

scoring a 133 runs which included 5 sixes and 15 boundaries. M. de Costa was unbeaten with 32. St. Benedict's were out for 34 runs, the lowest score for the season. Our opening bowlers N. Weerasinghe and J. de Mel bundled them out in 18 overs, the former taking 6 wickets for 12 runs and the latter 4 for 14 runs. In the second innings they were all out for only 86 runs. P. Fernandopulle, their skipper was unbeaten with 33. Our opening bowlers again bowled well sharing 7 wickets between them for 44 runs.

The Catholic schools big test was played on the S. S. C. grounds and playing on turf for the first time. Neither of the teams suffered defeat whereas the Peterites had won all their previous



fixtures and the Josephians had to be content with exciting draws. Batting first St. Josephs' scored 240 runs. T. Wickremesinghe scored 58, C. de Mel 38 and H. Bagot top scored with 64. St. Peters having made 128 runs for 3 wickets were all out for 165. L. Souza and M. Percera put on 111 runs for the 2nd wicket, the former scoring 83 and the latter 50. N. Pereira bowled very effectively taking 4 wickets for 22 runs having bowled 17 overs. In our second innings A. Hazari, the Frank Wolley of the side, scored a brilliant 92, scoring all round the wicket with beautiful off drives and cuts through the covers. We declared with a 176 for 6 wickets. St. Peter's with 251 runs to make started cautiously but were unable to disdain a draw. We notched the 5th win over St. Peter's in this series by a 149 runs. N. Pereira and M. de Costa with their spinners bowled very well in both innings. H. Bagot was awarded the best All-rounders Challenge Cup. We must thank the old boys of both Colleges for their whole-hearted support and for having entertained both teams to dinner.

We played Trinity once again on the S. S. C. grounds. Having taken first lease of the wicket Trinity scored a 166 runs. M. de Costa bowled well again taking 5 wickets for 29 runs. St. Joseph's lost 7 wickets for 51 runs when N. Weerasinghe and N. Pereira brought on the total to 103 when the former was caught for 29. J. de Mel assisted N. Pereira in scoring 13 runs. N. Pereira was unbeaten with 60 runs having scored all round the wicket and effecting splendid late cuts to his principal strokes. We were 10 runs behind the opponent's total. Trinity scored a 117 runs in their second innings. M. de Costa bowled very effectively again taking 7 wickets for 29 runs in 19 overs. With a 127 runs for victory F. Matthysz and T. Wickremesinghe opened the innings and scored 32 when the former was dismissed. N. Weerasinghe batted soundly and was unbeaten in 41. T. Wickremesinghe and V. Sinnetamby helped to bring up the

score with 25 and 29 respectively to beat Trinity by 4 wickets.

M. de Costa was selected to Captain the Combined Colleges against All-India; C. de Mel and A. Hazari were also selected to play.

The records for the past two years speak well for the cricket teams of the two years. But we must not forget the man behind it all. No other coach served the meadow game as happily and faithfully as Mr. Stanislaus Fernando. He guided our 1943 Champion Team, and now we thank him sincerely for his keen and watchful guidance. He taught us that the vigour of battle is spoiled if a cricketer is not prepared to take as much as he is prepared to give. We must thank Rev. Fr. Nana-yakkara for his interest shown both in 1944 and 1945.

#### Batting—1945

	N.I.	N.O.	H.S.	Total	Av.
Oliver Perera ...	2	1	47...	68	
Cletus de Mel ...	12	—	133	470	39.16
Hubert Bagot ...	12	3	76	328	38.54
Neil Weerasinghe	12	4	117	260	32.50
Asgar Hazari ...	6	—	92	174	29.
Malcolm de Costa	8	2	59	159	26.50
J. de Mel ...	6	2	22	90	22.50
Norton Pereira...	9	4	60*	108	21.60
Timothy Wick-					
kremesinghe...	12	—	58	257	21.41
Franky Matthysz	12	—	76	234	19.33
Vasantha Sinne-					
tamby ...	12	1	68	216	19.45
Saratchandra ...	4	—	19	47	11.45
I. Bagot ...	4	1	4	7	1.76
Douglas Fonseka	1	—	1	1	1

#### Bowling—1945

	O.	M.	R.	W.	Av.
Malcolm de Costa	97.2	26	209	22	9.5
V. Sinnetamby...	9	—	21	2	10.55
T. Wickreme-					
singhe ...	85	11	305	24	14.2
Neil Weerasinghe	182	56	389	27	14.4
Norton Pereira...	156.1	29	411	25	16
Joseph de Mel ...	148.5	45	427	20	21.25
Cletus de Mel ...	31	8	78	3	26
Ivor Bagot ...	27	5	83	1	83





## Fifty Years of Soccer

BY ANTHONY ABEYSINGHE

**S**OCCKER still remains the characteristic Josephian game. The Silver Jubilee number reads: "It must be remembered that at the very outset, immediately after the opening of the College, football had the honour of being established and put on a secure footing by the members of the staff.....and these joined together in training a regular team. Their names were Mr. Drennan, Mr. Keegan, Fr. Fulham, Fr. Croctaine, and Fr. MacCarthy. This team was famous and unbeaten. The Josephians learned their soccer from them and so on down to this day. As long as the College playfield is small and hard Soccer will oust Rugger. The tradition will go on—more victories than defeats. The greatest spell on Soccer history belongs to the last twenty-five years and credit certainly goes to them who made the tradition in the first twenty-five years. St. Joseph's were not beaten for nine consecutive years. They were School Champions so long and even now this school picks up championships and gets rarely beaten. Some schools gave up soccer for rugger when they

could not beat St. Joseph's, others to follow a fashion. Attempts to introduce rugger were thwarted by Fr. Rector Nicholas, Fr. MacCarthy, Fr. Lanigan and some old boys.

St. Joseph's had no official coach for a long time but today there is a coach for every game. The keenness for the game has suffered but it must be conceded that boys do know more about the finer points of the game owing to fairly systematic coaching. The older generations learned from their seniors. The present not only does that but has a coach of some experience to help them.

It would be useful now to record some great names in Josephian soccer history.

For the first twenty-five years the Silver Jubilee Magazine tell us that the greatest keepers were men of the type of Aloy de Silva, T. B. S. Ahamath, C. Barrow, and R. C. de Silva. The stoutest defenders in the full back line were the model full back Joseph Vanderkoeen, Solomon Silva, and later W. P. Ranesinghe and V. Ludowyke. When the writer was at



school he saw the doughty Ernie Abeyesundere and Jim VanLangenberg, who kicked and tackled very hard. Great half-backs were James Silva, W. Phillip Fernando, F. Halahakone, great tacklers and feeders of the forwards. There were also half-backs who shot goals from mid-field like Martin Pietersz in the Royal Match, 1913, and Bernard Fernando and Christie Jayewardene; the most wonderful half was Hector Abeyesundera in the same class as the late F. C. Jayewardene of Chums and All-Ceylon fame. A crowd of good forwards too could be mentioned—Joy Misso, S. (Tiny) de Silva, B. C. Kelaart, L. R. Jayamane, M. Orr, S. S. Perimpanayagam, Reggie Alles and K. Don Edward the flying winger. Of those the writer has seen in the last twenty-five years, with little hesitation it could be safely said that Herbert E. Wittahatchy, who was the writer's captain and team-mate was about the greatest footballer. When age and a nasty accident robbed him of speed he developed craft and his timing of shots and unexpected movement have rarely been equalled by any Josephian forward after he left school. He was captain of the Civilian team against the Military once. In the same team with him were some who made soccer history in the League and Times Cup matches. Stannie Alles who played with Herbert in the same team was the most elegant of Josephian left extremes. Others in this side who won all Ceylon Athletic Championships were George L. Jayewardene, a school spring Champion and All-Ceylon Long Jump Record-holder, Geordie Hay, also a famous runner, jumper and Pole Vault Champion of Ceylon and a Hurdles Record-holder. These three and U. L. Perera played together. In one match they scored thirteen goals. What forwards! May St. Joseph's see their like again. This was in the early twenties. After this there were W. D. Suraweera the fastest left winger in this spell, Roy and Ambrose Rajapakse, K. W. Devanayagam, Noel de Costa and Malcolm de

Costa and John Santiapillai. Of the last two years, of half-backs there was J. C. W. Obeyesekera, also an All-Ceylon Athletics Captain who played twice for the Ceylonese, his first appearance being at eighteen years like that of Stannie Alles. There was yet another who played three times for the Ceylonese within two years, all these being records. Some of the greatest half-backs were James Waas, Arthur and Hilary Samaranayaka, Bertram Markus, Fred de Costa, W. George Fernando, Tom LeMercier, Frederick Perera, and K. Michael de Silva the 1944 Captain. Of backs Cecil Abeyesundere was one of the best of this period, the others being Victor Stephen, an Indian, S. N. Selvanayagam, Leslie Sellaiah, Wilbert Perera and K. Michael de Silva. The greatest goalies the writer remembers are D. C. Jayasuriya, Lionel Mendis, George and Alcon Powell, the best of them all, and E. A. P. Samarasinghe and Dennis Fernando.

The only de Mel who did not shine at pure athletics was Royce de Mel who compensated by Captaining the Varsity Team playing as centre-half very capably. The greatest footballing family according to records came from Galle. It was the Abeyesundera family or those connected with this family.—Christie, Ernie and Vickie Abeyesundera brothers, Hector and Titus brothers, Noel and Malcolm de Costa cousins, Roy and Ambrose Rajapakse also connections of theirs and Reggie and Stannie Alles.

The back-bone of St. Joseph's in any game was formed by the sons of the planters and business men of Negombo, Marawila and Chilaw Districts. St. Joseph's owes a lot to these stout sons of the soil.

Some Josephian footballers have continued the soccer tradition after they left school. That stout Josephian, Mr. K. Marcus Perera carried on Fr. Curtin's idea of an Old Josephian's Football Club to great success. He kept a club going which reaped a great reward under the captaincy of Edward Henry, who though



he did not play for our First Eleven yet became one of St. Joseph's greatest soccerites. He led the team to victory in the Times Cup Competition, when Rector, Priest, Philosopher and Scientist, Fr. LeGoc, threw his hat in the air for sheer joy. Fulham Wright was a prominent forward of this club and few old Josephians of his time can play as well as he now. This club faded out for a time and another club has now made its mark in more than soccer activity. The new club

has for its driving force Mr. K. Michael de Silva, a man of boundless enthusiasm and energy. This club bids to live longer than its predecessor and all Josephians wish them the best.

Last of all a word of thanks to everyone from Rectors and Prefects of Games down to the smallest Josephian soccerite for their endeavours to keep our colours nailed to the mast. May soccer flourish as long as our flag flutters!

### SOCCKER 1944-45

1944.—Although we have been exiles from Darley Road for the last four years, 1944 saw us emerge once again as School Champions, comparable with that of the 1941 side. We had our practices at the Seminary grounds and Railway grounds, under the direct guidance of Messrs. Anthony Abeysinghe and M. S. A. Hassan. The latter had to shoulder all the responsibilities of coaching us in the finer points of the game, as Mr. Abeysinghe was preoccupied with other College activities such as Athletics. The following is a list of the Club matches played during the season.

Vs. R. A. F.	
(Tamil Union Grounds)	Won 3—1
Vs. R. A. S. C.	
(Railway Grounds)	Won 5—2
Vs. Chums	
(Railway Grounds)	Lost 2—3
Vs. Rubber Control	
(Prisons Grounds)	Won 3—1
Vs. Y. M. C. A.	
(Seminary Grounds)	Won 3—2
Vs. Tea Control	
(Railway Grounds)	Draw 2—2
Vs. Medical College	
(Sports Club Grounds)	Won 4—1

The task of team building was certainly difficult as there were nearly 85 players

trying for the Team. There was greater enthusiasm shown, than in the past years. Almost every-one having been given a fair chance in the above mentioned Club matches, the following team was chosen to represent College for the year 1944 and the rest formed the College second string.

**Team.**—Frank Matthys, T. J. Amath, Cletus de Mel, Victor Perera, Michael de Silva, (Capt.) Mervyn Gunasekera, Malcolm de Costa, Maurille Abey-sundere, John Santiapillai, A. Kanaganayagam and Gordon Pereira. Res. T. Pestonjee and Sathanathan.

We started our Inter-Collegiate Season when we met Maris Stella College on the Sports Club Grounds, Galle Face. A feature of the game was our short, low and accurate passes. We were left victors by 3 goals to nil. Our next encounter was with De Mazenod College on the Railway grounds. The game seemed to end in a draw, when five minutes before the last whistle, we scored a goal, thus leaving us victors by 2 goals to one. Both these matches were refereed by Mr. Hassan. Our final and most exciting tussle was with St. Benedict's College on the Sports Club Grounds. Our lads began very well indeed and soon there was a ding dong battle quite in the





Champion Soccer Team 1944

characteristic style when Suduwella meets Kotahena. Unfortunately our side was not at full strength as three of us were injured. The Benedictines invaded our area very often and the ball refused to budge from our goal area. We held the fort and the match ended with a credit of two goals to a side, nothing being scored in the extra time. Mr. Hamer refereed.

The second XI was represented by the following :—T. Pestonjee (Capt.), Felix de Silva, L. Y. Paktsun, Benjamin Guna-wardene, Brian de Silva, Weerasinghe, S. Salih, Bede de Silva, Hubert Bagot, T. Wickremasekera and M. Salih.

After a few practice matches this team met St. Benedict's College on the Railway Grounds. This match too ended in a draw of 2 all, as the sides were well

balanced. Mr. Hassan refereed. The following were awarded colours for the year 1944 :—Frank Matthysz, T. J. Amath, Cletus de Mel, Victor Perera, John Santiapillai and Malcolm de Costa.

Four members of our 1st Eleven were chosen to play for the Combined Colleges team drawn up by Mr. Hassan :—Frank Matthysz (Goalie), Michael de Silva (Centre Half) (Capt.), Victor Perera (Left-Half) and John Santiapillai (Centre Forward). The first match was against United, runners-up in the "A" Div. of the U.S.A.F. Though beaten by two goals to nil, the Schools Eleven had a good share of the honours. The combined team gained a well deserved victory over the University team by 3 goals to one. The final match was against Law College and here too the Schools Team won by one goal to nil.





The Soccer Team 1945

1945.—This year saw a very young side take to the field. The 2nd XI players of the previous year helped to fill in the nine vacancies created in the team. The following represented College:—T. Pestonjee, Clarence Fernando, Cletus de Mel (Capt.), Norton Pereira, Felix de Silva, M. S. Salih, Francis Fonseca, Hubert Bagot, Bernard Pinto Victor Perera and Bede de Silva. Res. Benjamin Gunawardene and Milan Kodikara.

After a few Club Matches with the Y. M. C. A. and Royal Navy, the Inter-College matches started when we defeated Maris Stella on their home grounds by an easy win of 5 to 2. Next we met De Mazenod also on their home grounds and won by 3 nil. Our big match with St. Benedict's ended in a win for them. Our goalie, Pestonjee played magnificent-

ly, saving at least a dozen goals and only he was awarded colours for 1945.

Much of the success of our teams during the past two years is due to the enthusiasm and untiring efforts of Messrs. Anthony Abeysinghe and M. S. A. Hassan. We should here like to record our appreciation of their kind services and our sincere thanks go to them. We also thank Rev. Fr. Arthur Fernando for his keen interest and services rendered to this department of our sports activities while Rev. Fr. Nanayakkara was away. And last but not the least, we owe our deepest gratitude to Rev. Fr. Rector for helping us in a hundred and one ways during the difficult period we have gone through.

K. MICHAEL DE SILVA,



# Athletics



The Athletics Team 1945.

**I**T will generally be admitted that since the A. A. A. started to hold annual championships for the public generally and later on for the schools that more systematic and scientific attention has been paid to athletics. Practically every school has now a coach.

The first Josephian official coach was that great enthusiast Mr. K. Marcus Perera who has left his mark on athletics both at St. Joseph's College and Ceylon. Josephian Prefects of Games too have fostered athletics and given most encouraging help to their coaches and even Rectors like the late Very Rev. Fr. LeGoc and the present Rector have been staunch athletics fans.

No wonder St. Joseph's is a name to be reckoned with in these games. At both All-Ceylon and Public Schools Championships many an outstanding performance has on every occasion been credited to a Josephian past or present. There was Dr. L. A. Rajapakse whose name just comes to mind—a great all round athlete who begins the list of famous athletes. There were Josephians who while yet schoolboys won All-Ceylon Championships. Few schools in Ceylon can boast of such feats.

Geordie Hay was Pole Vault Champion of Ceylon as a schoolboy in the first A. A. A. Championship of Ceylon. In 1924 two old Josephians broke long standing records in the Long Jump and Hurdles events. George Jayewardene



who was also a capital sprinter held this long jump record for a number of years. Other distinguished athletes of the past were W. W. Matthew Fernando a school sprint champion of the day well known for his long raking stride reminiscent of Dr. H. M. Perera or Malcolm de Costa. There were famous fellows like J. C. W. Obeyesekera, a great all rounder known as "Willie" to his friends; Norman Matthews, the Josephian wonder who held three All-Ceylon records, the Half Mile, Mile and Three Mile and who still holds the two last mentioned records; J. A. Dayaram who is the greatest hurdling stylist both Mr. Marcus Perera and the writer have seen of Ceylon school boys; Capt. George Powell and Lieut. Col. Maurice de Mel two very capable sprinters, the latter also starting the de Mel tradition for putting the weight; Benjamin Leonidas a gallant quarter miler; Alfred Edwards holder of the Public Schools High Jump Record; Malcolm Spittel holder of the Pole Vault schools record and in the same class as Arthur C. Dep who held the schools record and now holds the All-Ceylon record and the foremost pole vaulter for some years of either India or Ceylon; Rodney de Mel one of the greatest Josephian track athletes, still joint holder of the schools quarter mile record; Cletus de Mel, his brother, twice Schools Put Shot Champion; Malcolm de Costa a great sprinter of unusual build and promise, and T. N. T. Gunawardena a great hearted pole vaulter who is the likely successor to Arthur Dep.

In the All-Ceylon A. A. A. Championships old Josephians have always been well to the fore. There was G. L. Jayewardene whose feats have already been mentioned, Geordie Hay, J. C. W. Obeyesekera a winner of the long jump, hop step and jump and Hurdles, Chandra Senanayaka a champion several times at the discus and weight and record holder in the discus Throw, Norman Matthews Ceylon's greatest middle distance runner to date, thanks to his great coach Mr. Marcus Perera and his other athletics

product that marvel of consistency A. C. Dep the Pole Vault Record Holder and several times champion of Ceylon.

**In international contests both at home and abroad Josephians have brought honour to their country.**

To the first team to represent Ceylon against India in 1924 two Josephians were invited. One accepted the invitation and that was G. L. Jayewardene the first old Josephian athletics international. Later N. Matthews won a mile race in India, and Dep has represented Ceylon at the Empire Games in Australia and Willie Obeyesekera and Chandra Senanayaka have also won their All-Ceylon colours. In the Ceylon team this year against All-India there are Senanayaka, Dep and T. N. T. Gunewardene. Josephians are surely proud to have had Willie Obeyesekera as the All-Ceylon Captain on the last occasion and in the next contest A. C. Dep to whom go the heartiest congratulations and best of wishes from all Josephians.

No account of twentyfive years of Josephian athletics would be complete without reference to the de Mels, the sons of Mr. & Mrs. Thos. A. de Mel. It is doubtful whether any family in Ceylon history has so prominently and successfully served a school in athletics. The members of the family are Lieut. Col. Maurice de Mel, Rodney, Carl, Cletus, and Joseph, the youngest, who was Schools Put Shot Champion last year. Mr. de Mel has at home perhaps the largest collection of athletics cups which any one parent's children have won in Ceylon.

St. Joseph's has always been prominent at the Public Schools Championships and although she has but won the Championship and Tarbat Cup once she has twice lost it by one point in sixty one and by only three points last year. That is, twice second during the last three years. The school has also twice tied for the Jefferson Relay Cup, once under Mr.



Marcus Perera and once last year. Although these wins are few there has been a yearly Josephian threat at these meets besides some remarkable feat yearly credited to Josephians.

For making such things possible St. Joseph's desires to record here, her eternal debt to Mr. K. Marcus Perera who is really the maker of the Josephian athletics tradition. There is now afoot an annual juvenile athletics meet in an attempt to maintain these high traditions under the Prefectship of Rev. Fr. Alfred Nanayakkara to

whose encouragement and stolid and consistent devotion to duty Josephian athletics is grateful.

It is the fervent wish of Josephians that this Jubilee year will see St. Joseph's reach the crest of athletics by her winning both the Tarbat and Jefferson Cups at once. It is every Josephian's prayer that future generations will bring glory to Our Lady's Colours in the fair field of pure athletics.

ANTHONY DE ABREW ABEYESINGHE,  
*Athletics Coach.*

## Thirty-Five Years of Cadetting

THE writer like Addison of old believes that the reader first queries the writer's credential. Hence may it be said that he was a Junios Cadet Recruit for the initial platoon formed at St. Joseph's and though he did not find a place in that platoon he only gave up active participation in Cadet activities eight years ago. Qualified though he may seem to pen these few lines, he does not make it a strictly historical record but merely wishes to paint once again the few pictures—of the last thirty-five years—left on his mind. Hence will all the numerous stalwarts whose names and feats he fails to record charitably attribute the omission to his now failing memory.

St. Joseph's has provided the battalion with a contingent from the inception of the movement. The strength has varied from four to two platoons at different periods. The object of the movement was not to provide fighting personnel for the various units in times of war, but to train the youth of the island in leadership. Like all military training discipline has been the forte of the movement. The improvement of the physique of our manhood has also been an important factor.

These ideals have been fostered by the Commanding Officers commencing with Sir James VanLangenberg. Col. L. Mc Robison deserves special mention for during his term of office many great improvements were effected. Among the Adjutants, Capt. Mackie instilled a great deal of "pep" into the movement. But the battalion derived most benefit at the hands of Col. Ferrers—Commandant, C. D. F. No cadet of the period will ever forget—"Good Old Pop Pop."

St. Joseph's has always given the movement its fullest support. The Rectors of the institution always recognised the value of the movement to the youth of the country. Rev. Fr. C. H. Lytton, and the Very Rev. Fr. M. J. LeGoc outdid the others in this respect. But special mention must be made of Fr. Le Goc. From him the cadets got all they asked for—a Miniature Range, unlimited quantities of ammunition for their practices, in fact all they needed for their improvement. He would always say, "I can recognise a cadet by the way he carries himself." We always found him among us—at our practices for competitions he never failed to come round daily and even help cadets in "Marking Time." The Diyatalawa Camp he never missed and whenever he found the time he spent



a few days in camp. The present Rector appears to be as good for he has bought the cadets of today the finest Miniature Rifle Range a Ceylon school possesses.

Lieuts. J. Denhey and A. P. Joachim assisted by 2nd Lieut. Paktsun (School-boy Officer) were the officers of the first contingent. Then came the redoubtable Capt. G. A. Perera, who guided the destinies of the contingent for many years before he was promoted Coy. Commander. None can ever forget their redoubtable leader, their railway journeys to Diyatalawa, their tug of war competitions and that famous old man—their arms cleaner—"99." Many were the stalwarts of this period & World War No. 1 saw St. Joseph's represented on the battle fields of Europe and Africa. Quite a fair number paid the "Supreme Penalty" and their names find a place in the Roll of Honour.

Then came the period when Lieut. Aloy H. Perera was in command. This period was short when compared with the last. It was during this period that St. Joseph's contingent began to hit the "lime light" in the various cadet competitions.

Next came a long term of 15 years when the contingent was under the command of Lieut. G. H. Pavey. This officer reaped the good work done by his predecessors. By now both Junior Officers and cadets had learnt the real "Military Attitude". To give their Commanding Officer's Policy their full support and suppress their individual opinions. In the words of Tennyson :

Theirs not to reason why  
Theirs but to do and die.

Under such conditions the cadets of St. Joseph's won every trophy offered for competition in the year 1937, both Junior and Senior. The credit for this unique success naturally went to Capt. Pavey but all realized that, what he was able to achieve was due to the enthusiasm and support he received from the Rector ; the whole-hearted and unfailing support of his Junior Officers, chiefly Lieut. A. Abeysinghe ; the loyalty and hard work

put in by Sgt. Maurice de Mel (now Lt.-Col. M. de Mel) and the good seed sown by his immediate predecessor Lieut. Aloy H. Perera. Before the peak year was reached St. Joseph's cadets were always in the fore-front in all cadet activities especially in the Shooting Competitions of the battalion and the C.V.R.A.

With the promotion of Capt. Pavey the mantle fell on the shoulders of that experienced officer Lieut. A. Abeysinghe who kept the "Blue and White" flag flying.

World War No. 2 saw many past cadets of St. Joseph's in khaki once again. Large numbers held commissions in the local C. D. F. units, too numerous to mention. The Officer Commanding the C.R.N.V.R. —Royce de Mel; Lieut.-Cols. Anton Muttucumaru, Winston Wijekoon of the C. L. I., Hannse de Mel of the A. A. Regiment and Major J. A. T. Perera, Legal Advisor, Ceylon Command who is now in charge of the Demobilisation Scheme ; are a few who have reached the top of the ladder in the local units.

The battle fields of Europe have seen many Josephians and most prominent have been the names of Capt. Douglas VanLangenberg of the Royal Tank Corps ; Flight-Lieut. Elmo Muller of the R.A.F.

In the Middle East our number have been far greater, the names of Sgt. Peter Peries and Cpl. Joe Paul have been prominent.

In the Far East an old cadet and officer in the C.L.I., Capt. Cyril Van Langenberg—one of the sons of the First Commanding Officer of the Battalion—was taken prisoner-of-war by the Japs with the fall of Hong Kong.

All past cadets of St. Joseph's feel sure that the traditions of the past will be maintained by the future cadets of the College and look forward to reading about their performances in the near future.

G. H. P.



## The Cadet Battalion

1944—1945



Winners of the De Soysa Sports Cup

At the 1944 camp at Bandarawela our Junior Cadets achieved much success. At Diyatalawa, however, in the same year, the Seniors failed to distinguish themselves.

In the following year, quite in contrast to this, the Seniors struck the headlines by winning after a fairly long interval, the De Soysa Sports Cup. The unusually hard time (brought on by war conditions) they had to go through at Diyatalawa, which forms the background of their achievement, ought not to be omitted. From 6 o'clock in the morning (advanced time) till five in the evening it was a strenuous spell of drill and exercises. Even night brought them no rest because practically every other day they had to perform marches and make demonstrations. What with all this overstraining and the exactions of the thickly

dust laden atmosphere of the camp many of our cadets—so also of several other Colleges—fell ill. The strongest testimony to the unprecedented experiences the cadets had to undergo in this year's camp was the fact that the C. O., who was fully aware of and greatly moved by their difficulties, when he bade good-bye to the First Detailed (contingent) literally shed tears. The train journey both on the outward and inward was marked by a sober quietness. The war had not failed to leave its mark even on the carefreeness of youth in the teens. Discipline in camp was excellent, hardly a single incident born of boyish mischief, coming into occurrence.

What the Josephian has always displayed in all spheres was displayed on this occasion by our cadets when they gave hundred per cent. co-operation to



the Officer Commanding, who thus found his burdens happily lightened; to Sergeant H. W. Jayawardena—that “cool fish” who seemed to be created of just the stuff that knows untaught to draw co-operation out of sources from which can proceed things very hot if they liked; to Lance-Sergeant Jayamaha *alias* Moonesinghe—so he was known to our instructor—that same instructor, who took a great delight in poking fun at some of the privates with sobriquets such as “Jingly Nona, pingo man, etc.”

The Junior Cadets in 1945, had produced poor results. Their failure, however, to a great extent can be laid at the door of the sorry conditions in the ill-equipped and unhygienically organised camp at Piliyandala amidst much hollow talk emanating from certain quarters about conforming to the Laws of Hygiene. The food provided was thoroughly unsatisfactory and—the last straw that broke the camel’s back—the cadets had to go through the ordeal of a

five-mile march from the station to reach the camp, which five miles obviously, had to be repeated on the return journey.

Our exile and the terrible handicaps it entailed, account for our, on the whole poor, results. Now that we are back home, in our own premises, we hope to do better in the future.

In our Lieutenant, Mr. C. E. M. Keku-lawalla, O.C., and Second Lieutenant, Mr. H. D. O. Victor, we have leaders of sparkling enthusiasm and indefatigable energy and we are proud of them.

Our Rector has always evinced a keen interest in the cadets. Signal proof of this is the visit he paid to the Piliyandala Junior Cadet camp in the company of Rev. Fr. Arthur Nicholas Fernando, the Prefect of Studies at the time. Had the distance and his many onerous responsibilities not been in his way he would have likewise visited the Seniors at Diyatalawa.

C. E. M. K.

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### A HOLY TERROR ON THE FOOTBALL FIELD

“Father Croctraine is the steel-clad member of the Team; at least there’s the impression conveyed by his hard wiry frame, cased in steel-like cassock. Much discomfiture generally results to the incautious opponent who wantonly collides with his Reverence. Play with him partakes of the nature of a duty in which he will hear of no compromise. He is a perfect “terror” on the field, as those who have more than a nodding acquaintance know to their cost. Players, who have regard for their limbs, are known to give him a wide berth.”—*Blue and White*.





## Obituary

FATHER JOSEPH

By FATHER JUSTIN PERERA

*These lines are not being written by request. They are not a deliberately composed litany of the virtues and good qualities of a deceased person, based on the principle that of the dead let nothing be said but good. They are written in memory of a few years' acquaintance with a great and good man, and come straight from the writer's heart.*

When I think of Father Joseph, I think of a man of blameless life, a *vir justus*, who for uprightness, integrity and simplicity came as close to the saint whose name he bore as any man might. One might have disliked Father Joseph's views or ways, have been critical of some idiosyncrasy or foible; but I do not know if his worst enemy—if indeed he could have had any enemy at all—could point to any real blemish of character.

Calm and unruffled at all times, he might have been a Stoic of the truest and best type. But of course his deep calm was not the colourless imperturbability of the cold philosopher, but the tranquillity that comes from a perfect trust in God, the certain knowledge that God's in His heaven and all's right with the world.

This is not a logically conceived essay, and when I have said "Stoic" I think at once of the student and teacher of the Classics. Father Joseph, quite as much as the great men before him like Glasson and LeJeune, helped to maintain the classical tradition at St. Joseph's, the St. Joseph's that was the home of the Classics. He was an ardent lover of his country and his people, but not for that

reason was he blind to the value of a study of the Classics as a means of developing acuteness of mind and of broadening one's culture. Nor would he have forgotten, whilst imparting the knowledge of Latin in a Catholic school, that he was teaching not just the language of Virgil and Cicero, but the living language of the Catholic Church.

Whole generations of Josephians owe their knowledge of the Classics to Father Joseph. There were those who left other Colleges and joined St. Joseph's so as to have their Latin from him. Those who have followed his classes can never forget his characteristic manner—that tone of voice, that construing of a difficult sentence, those amusing mnemonics. Can any student of his fail to remember the way in which he would say *manus*, *manus*—hand, band, or ratio, *rationis*—reason, method, account? It was a pleasure to listen to him rendering Virgil. I still have a vivid recollection of Father Joseph's rendering of the famous storm-scene in the 1st Book of the Aeneid: especially of Aeneas' desperate prayer, "*O terque quaterque beati*"; the shipwreck and the Trojans struggling with the waves, "*rari nantes in gurgite vasto*"; then as the poet describes the calm after the storm and Father Joseph came to the line "*sic cunctus pelagi cecidit fragor*" he smiled one of those rare smiles, when to us he seemed like a god on high Olympus smiling serenely down on us poor mortals below. Josephians will for ever cherish and bless the memory of this great master of the Classics. *Ave Magister! Ave atque vale!*



I often used to think I could easily picture him in a Roman toga, wandering about the Forum or making a speech in the Capitol. And yet that picture of him could never last. It might have suggested itself to my imagination whilst he expounded the Classics. But that was only a tiny part of his life.

**He was above all else a man of God, living a life dedicated to the service of Christ, and there was no escaping the Christ-colour in his life and in all that he did.**

The most striking thing about Father Joseph was his absolutely exquisite and all-comprehensive charity. I have never once heard him speak uncharitably of another. When someone was discussed he either spoke well of him where that was possible, or remained silent. When some scheme or plan of action was discussed, if he disagreed with it he never condemned it outright but would say, at the most, "Well, perhaps yes, but....." and then proceed to make his own suggestions. Father Joseph could not have had a single enemy. As he himself said in his farewell speech to the boys, he believed in minding his own business.

His simplicity was perfectly charming. Of course there must have been those who traded on it, but I do not think he would have bothered very much about that even if he did get to know. There is, I believe, a Ceylon parable or proverb about a single olive being divided amongst some eight persons. That was the sort of thing that actually happened with Father Joseph. He would share with a class of a few boys a small piece of cake, a few grapes, anything. He never bothered one bit about his dress, and this unconcern he carried almost to the point of carelessness. And yet there was a dignity about him that did not need to be enhanced by any particularities of dress.

The man's humility was astounding. He was willing to learn anything from anybody. Nor did he ever make a gaudy parade of his own learning. It used to be a standing joke that it was impossible

to get him to admit the authorship of the *Latin Exercises* used at St. Joseph's or of his amazing booklet of "Revision Notes". He always referred to the latter as "that little book to be found at the book depot", and his boys loved to embarrass him by feigning ignorance and asking for details and insisting on knowing who the author was.

He had an avidity for knowledge which would have made him a veritable human encyclopædia but for the fact that for many years his failing sight prevented his reading very much. He was always ready to discuss anything, from politics to poetry. It has been my experience that he was always very particular about the finer points of English pronunciation. Philology was of course a pet hobby. Calm and unruffled and quiet though he was, he loved an argument, and he generally had the last word. He never stated his case with vehemence; but when he wanted a thing he said so, quietly but most persistently, till in the end he got it. I remember how impatient he was of modern pedagogical methods which we of a younger generation stoutly defended. As we grow older we begin to realize that he was perhaps, after all, right.

*I shall remember for ever with gratitude the encouragement which he, though differing from us in view-point regarding many matters, so often, so readily and so generously gave us.*

There were these who thought he was narrow-minded. I must confess to having thought so myself at one time. But it did not take me long to realize how groundless a prejudice that was; not only was Father Joseph not narrow-minded but he showed himself, regarding many things, much more broad-minded than many other people who prided themselves on the width and liberality of their views.

I do not think Father Joseph believed in doing things in a big way. Or may be he felt, in his humility, that he was not meant for big things. But in his own



"little way" he never missed an opportunity of doing good. He wrote no end of letters to the secular and the Catholic press under the pen-name "J". The topics ranged from comments on an article or speech to the dangers of a particular badly-constructed "round-about." In his little way he contributed his share towards moulding public opinion. He did things for people, and he got things done. Only the recording angel will have a complete list of the countless ways in which he must have been of help to people. He carried a note-book crowded with the addresses of people—from philanthropists to paupers. He interviewed all manner of men: public figures prominent in Church or State, bacteriologists, book-binders—that was the range.

Perhaps it is not commonly known that he was an excellent raconteur. At the branch school at Homagama the boarders used to flock round him at recreation every night and get him to tell them stories. He had an almost inexhaustible fund of jokes. Some of the best jokes I have ever heard, I have heard from Father Joseph. Nor did he ever resent a joke being played on him. A priest friend of his tells me that even during his last illness in hospital his humour kept breaking through.

Another thing that characterized Father Joseph was his missionary zeal which was truly Pauline. His "missionary journeys" were famous, and provided his friends material for good-humoured thrusts and sallies. He was always on the move—of course we could never get him to tell us exactly where he was going. If anyone made a journey, Father Joseph was always going "in the same direction" and so would beg to be given a "lift". He would then get himself deposited at, may be, a church, a book shop, just a street-junction—in fact, just anywhere. I was never able to find out whether he was possessed of the wander-lust and really enjoyed getting about, or whether

he had no natural desire to travel but his apostolic zeal made him consider even difficult journeys easy. One thing is certain: if Father Joseph went on a journey, he went in the Master's cause. I think he liked to add a missionary touch even to his morning Mass; which is probably why he was so fond of going to some outlying church for Mass. It may be an exaggeration, but the story has been related that on a particular morning he was found coming back late to College for Mass having gone the round of several Colombo churches and failed to find one in which he could be of some use! But there was no mistaking the zeal and the burning missionary spirit, which put many of us younger people to shame.

*So Father Joseph is gone. It is difficult to believe it is so. He seems to be with us yet. "They told me, Heraclitus, they told me you were dead." But though Heraclitus was, to his friend, now no more than a handful of grey ashes mingled with the soil of Caria, the friend of Martha and Mary has told us: "I am the Resurrection and the Life. He who believeth in Me, though he die, shall live." Father Joseph is still one with us in the communion of saints.*

**St. Joseph's has lost yet another of these men on whose blood, sweat, toil and tears the College has been built. With Father LeJeune he was, amongst the Fathers of the College, the only remaining link with the past. We, his brother priests, have lost in Father Joseph one who fulfilled in his love of God and of his neighbour, the perfect ideal of a priest and a religious.**

He has fought the good fight. He has run his race. He has kept the faith. Now his is the crown of justice with which the Just Judge will certainly reward him,



## FR. D. G. GOONEWARDANA, O.M.I.

MEMBER OF THE STAFF 1908-1927

**T**HIRTY-EIGHT years earlier he had prostrated himself before the Altar to receive priestly anointing when Dr. Coudert had imposed hands on him; now the second successor of that Archbishop passed round incensing him as he lay on the bier, his priesthood well fulfilled.

As was fitting, St. Joseph's and St. Peter's Colleges to which he had devoted all but eight of these priestly years conducted him to his last resting place. To complete this tribute of the student world, a detachment was present from St. Sebastian's School, Hultsdorf, where Fr. Goonewardana had been in charge for a brief period after retiring from St. Peter's staff.

The departed Father had stood by the Rectors of St. Joseph's and St. Peter's, maintaining discipline in their name; and yet, we felt it was a kind of general we were escorting on the last journey from Headquarters. That was because the impression he made on his students was marked and lasting and conferred on him a leadership in their eyes. Apart from his disciplinary duties, Fr. Goonewardana's personal qualities—the physiognomy of his soul and body—also marked him with the stamp of a soldier.

Under cover of this faithful allegiance, he gave himself zestfully to the pursuit of his beloved science. Indeed, his off-hour research-work and experimenting yielded results both interesting and useful. However, the science of souls remained the field in which he was surest of his ground and equally persistent in

pursuit. His contact with parish work was casual and in the nature of a venture-some experiment with unknown compounds: on the other hand the world of college-boys was his own province.

Behind his firm stand for order and discipline, Fr. Goonewardana hid a sympathetic understanding of the boys' point of view. His sense of humour read a meaning into their pranks; but he was careful not to let them know it.

In his last years Father was set to different work. He was happy with the Franciscan Brothers whose spiritual Father he had been appointed at Maggona; but these later days were to be clouded by a long illness, most painful in the helplessness to which it reduced him.

Another "College man" has gone. The great Rector is apparently reconstituting his staff in heaven. Fr. LeGoe has called first Fr. Joseph Perera and now Fr. Goonewardana. Where issues can never more be clouded nor the skies overcast, together they will weave the destinies of our big Colleges.

Fr. Gregory Goonewardana, born 1879 and educated at St. Joseph's College, devoted nineteen years of his life to St. Joseph's College, and ten to St. Peter's.

Among us he served in the following capacities:—Prefect of Boarders, Science Master, Principal of the School, Head of the Science Department, Member of the Board of Studies.

May his soul rest in peace.

C. C. M.

## OUR POET MINOR

**O**N the eve of St. Joseph's Day 1944, there passed to his reward at the age of 69, Thomas Laurence Minor, the veteran of the lay Teaching Staff of the College.

At the assembly held to honour the memory of this survival from the heroic days several poems of the Muse of Minor were read to the assembled College and School which the members of the dead



poet's family much appreciated as a sensitive tribute to the noblest talent of this our *Magister magistrorum*.

The cult of the Muse was a secret pursuit of its devotee and his pieces were written for various occasions and to meet various demands. They gave the author all the pleasure of the making and once they were written the writer forgot all about his compositions; and as they were for the most part unsigned they lie hidden in magazines of all sorts, as they also are treasured up in the volumes of "Blue and White." Most of them carry pen-names of all sorts but they can be identified by their genuine vein of poesy and also by their capture of visions of beauty and many moods of happiness.

There has recently been mooted a proposal to bring out a small volume of the Minor poems for private circulation and, when this project is realized, when the control of paper has been lifted, the selection would certainly surprise most people by its merit and consistently high level of production.

In this issue we reprint his beautiful hymn "Ite Ad Joseph" taken over from the issue of 1913, and written to commemorate the installation of the great statute of St. Joseph in that year in the main building of the College. The statue stands where it was placed and has been the centre of many pious memories of Josephians of these thirty odd years. The statue was the gift of the late Mr. A. N. de Silva, a benefactor of the College from the earliest days and was solemnly blessed by Archbishop Coudert. Mr. Minor's memorial verses put into the language of lyricism all the counsel to young Josephians which this title compresses into three words.

Together with the College Anthem (the words of which are by Fr. Lanigan set to the music of Mr. Edgar Neydorf, the first organist of the College) "Ite ad Joseph" will remain among the most cherished pieces of our Josephian idealism.

Mr. Minor came to St. Joseph's College in 1900 and served the College till 1938,

continuing his service several years after his official retirement.



MR. T. L. MINOR

It used to be said by him that he came to Ceylon by mistake. Those who had engaged his services on our behalf had booked him for Colombo, whereas he was under the impression that it was Columbia. But to Colombo he came; and he remained to bury his bones after the long day's work in the country of his adoption. They used to ask him at the time of the inspections: "When did you come out to Ceylon?" "Oh, sometime in the last century," used to be the customary answer. His portrait was unveiled in the Master's Room in the first year of the present Rector. The picture presented him as has always looked: more poet than pedagogue. Minor was present at his own hanging on the line in the Old Masters' Gallery, and this occasion was to be his last contact with the place, persons and things *quorum pars magna fuit* since he arrived here from his native Lancashire sometime in the last century.

FRA. MINOR,



## MR. LAMBERT DEP

MR. DEP gave 37 years of his life to St. Joseph's College. During this period he devoted himself most enthusiastically to the informing of young minds with Catholic ideals in addition to the communication of academic knowledge. He did it quietly, gently, yet surely. He seemed to have realised to the full the sweetness of life; and he strove to make the boys' outlook on life, a sweet one. His calm manner had something re-assuring about it. "There is no problem that need fluster you", that was his attitude. The weakest gained confidence under his careful guidance. "Everything is clear and simple," his voice suggested. He commanded the respect of his boys, and maintained order in his classes without raising his voice above the singing of a kettle.

Mr. Dep was an old boy of the College. In his speech on the occasion of his Silver Jubilee, he told the boys "When I joined this College in January, 1899, as a student like any one of you, there stood only the main building, I mean the one in which the boarders are housed. The left wing of the College, now set apart for the higher forms, was under construction, the spot being marked by stacks of bricks, heaps of sand and a hut full of lime by the side of a large carpenter's shed."

In 1903, Mr. Dep was appointed Private Secretary to the Rector, the Very Rev. Fr. Collin, and within three months was given an appointment as teacher in the lower school. In 1911 he was given a promotion to the College where he remained till 1940. It is noteworthy that he was the cricket coach of St. Joseph's for some years.

After retirement he felt no inclination for rest. He loved teaching and he taught to the end. In succession he worked at St. Aloysius' Seminary, the Holy Family Convent, Wennapuwa, and just before his death he was the Assistant

Head Master of Lorensz College, Gampaha.

He had been a sportsman in his time. A cricketer of great merit, he had played for the College 1st eleven, and for the S. S. C. A tennis player of repute, he had been the Vice-President of the Wattala Tennis Club till his death.

In addition to these he manifested a deep interest in social work. For about five years he had taught at the Social



MR. LAMBERT DEP

Service Night School. The Government Agent for the Western Province had appointed him representative of Wattala for the Poor Relief and Welfare Association. His active interest in his work survived to the last, till he was called by his Master to render an account of his stewardship.

*Tuis enim fidelibus, Domine, vita mutatur, non tollitur.*

A. T.



## MR. GEORGE HENRY TILLAKERATNE

**H**E looked a monument of sobriety in his black coat, white well-starched collar, and white longs. He stood for everything that was prim and proper.

Orderliness was one of the great virtues he taught his pupils to value.

Generations of youth had imbibed knowledge from him for 31 years. He



Mr. GEORGE HENRY TILLAKERATNE

had taught them with all the decorum and propriety that befitted a sacred task. The fashioning of youthful minds he had looked upon as a privilege and a sacred duty. It had been his desire to awaken in them a realisation of the high seriousness of life; to impart to them something of the sternness and austerity of his character.

George Henry Tillekaratne was one of the pioneers to blaze the trail for St. Joseph's. He joined the Staff on the 23rd of April, 1907, when there were only three Ceylonese lay Masters at St. Joseph's. Fr. Collin was still Rector, St. Joseph's was in its infancy, and Mr. Tillekaratne added his efforts to those of the little band of enthusiasts who envisaged a bright future ahead of them. Three Rectors went into retirement but but Mr. Tillekaratne still remained toiling quietly and contributing all in his power towards the great change that was stealing steadily over the face of St. Joseph's. After thirty-one years of hard labour he retired in April, 1938, during the Rectorship of Fr. LeGoc.

Even in retirement he was not destined to have complete rest. On the occasion of the King's Birthday a year after his retirement he was made a Justice of the Peace for the Western Province by His Excellency Sir Andrew Caldecott; a singular distinction for a teacher. With the same regularity he performed his duties to the end.

Surely the work of men such as these will find merit in the eyes of the Lord.

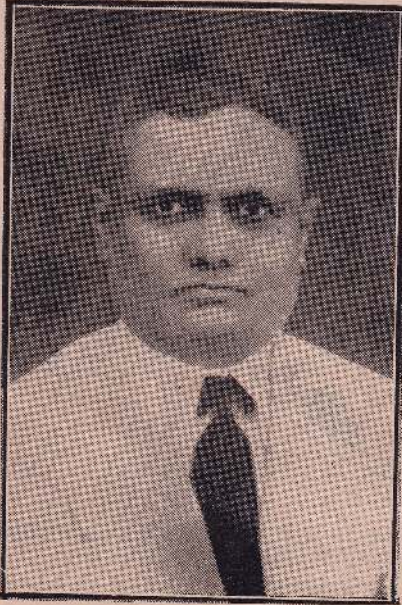
May God give rest to this great heart.  
GUSSIE.

## MR. PETER FERNANDO

He too has gone to his reward. With the demise of our beloved Fr. LeGoc, the spectre of death has stalked among the retired members of the staff and claimed Mr. Fernando as one of his victims.

Mr. Fernando hailed from Negombo. He took to teaching at an early age. After serving his apprenticeship period in one of the Chilaw schools he gained admission to the Government Training College as a pupil teacher. Here he made himself proficient in the arts of pedagogy. The thought of serving his *Alma Mater* was foremost in his mind so that when he left the Training College he was only





Mr. PETER FERNANDO

too glad to take up an appointment in St. Charles' School. A few years later he was promoted to the Collegiate Department. It was here I first came under his benign influence. The romance of learn-

ing a new language fascinated the young mind and when Mr. Fernando turned up for our Latin all were keen to "gulp" down the "New Learning". But it turned out to be a mere "flash in the pan" for when difficulties began to appear very few of us had the original zest and enthusiasm. It was then Mr. Fernando's craftsmanship as a teacher came into play. To rouse the interest of his pupils he employed a number of teaching devices of which he had a wide repertoire. The result was that all the members of the class were well grounded in the elements of Latin grammar.

Teaching was not his only forte. He possessed a great civic sense. That the Negombians fully appreciated this was shown by the fact that he was returned a member for his ward times without number. Here too he served his people with rare zest and unflagging energy. That the Negombians are poorer for it by his death is certainly true.

We too bemoan his loss. He was not only a teacher in the truest sense of the word but also a sincere friend—"Vale Magister".

HECTOR DE SILVA.

## *In Memoriam*

Rev. Fr. A. Fendenheim.

Rev. Fr. Don Mathias.

G. Ameretunga.

J. G. de S. Wijeyratne.

James Joseph.

A. Osthmuller.

Sextus Goonewardene.

Lucien Wickremasinghe.

M. de Jacolyn Seneviratne.

M. K. Albert.

Shirley Misso.

N. Sinnadurai.

Richard Fernando.

Edgar Samarawickreme.

Aubrey Mendis.

Louis Muller.

Kingsley Abeywardene.

R. Muttukumarasamy.

D. C. Keragala.

J. D. Carvalho.





# OUR NEWS OF PAST

VERY REV. FR. NICHOLAS PERERA, O. M. I., scientist, educationist, and Rector of St. Peter's College, from the time of its inauguration, is now in retirement at Borella. A Professor in the sciences at St. Joseph's College, he was sent by the late Very Rev. Fr. LeGoc as Principal of St. Peter's, when that College was established as a branch of St. Joseph's. It was inevitable therefore that he should assume the Rectorship of St. Peter's, when that institution started on its own. Fr. Perera's services to Catholic education in general and to St. Peter's in particular were monumental. Is it too much to hope that he will continue to "practise in chambers" and be the bastion of Catholic education in Ceylon?

REV. FR. BASIL WEERATUNGE, a distinguished son of St. Joseph's, is the present Rector of St. Peter's. Far-sighted and an accomplished scholar, the invaluable experience he has had as Prefect of Studies, during Fr. Perera's régime, should enable him to maintain the traditions of his predecessor.

MR. H. H. BASNAYAKE has almost reached the top of the legal ladder. He is now the Acting Attorney-General.

MR. U. LADISLAUS PERERA, erstwhile star foot-baller who never missed a goal, is once more in the public eye as Assistant Tea Controller.

MR. EDMUND COORAY, has been appointed Registrar of Co-operative Societies.

MR. CYRIL VAN LANGENBERG, who was loaned by the Income Tax Department to Hong Kong, was interned there as a prisoner of war for over four years. He is back again in the Island.

MR. P. NARENDRANATHAN and MR. FREDRICK BARTHOLOMEUSZ are both Lecturers at the Government Technical College; the former is qualified in Physics, the latter in Mathematics.

MR. C. J. ELIEZER of Wrangler fame, is now the Professor of Mathematics at the University of Ceylon.

MR. J. HOMER VANNIASINKAM, formerly of the Legal Draughtsman's Department, is now in far-off Seychelles as Legal Secretary of those Islands.

The past two issues of the "Blue and White" recorded a long list of those who



distinguished themselves in the Fighting Services. True, we are at peace once again but there are many old Josephians who don epaulettes still. The following list of the latest promotions is by no means comprehensive :—

MAURICE DE MEL, Lieut.-Col., C.G.A.  
(Officer Commanding A.A., C.G.A.)

ROYCE DE MEL, Lieut.-Comdr., C.R.N.  
V.R. (Officer Commanding C.R.N.V.R.  
as from April).

WINSTON WIJEYKOON, Lieut.-Col.,  
C.L.I.

J. A. T. PERERA, O.B.E., Major, C.G.A.

NOEL MATHYSZ, Capt. R.E.

ELMO MULLER, Flight-Lieut., R.A.F.

### OLD BOYS IN ENGLAND

Among old boys who have left for England recently are :

Dr. M. J. A. Sandarasagara, who is specializing in children's diseases.

Dr. Kingsley Silva is specializing in diseases of the eye and has just secured his D.O.M.S.

J. D. Saturninus and Blaise Wijeyaratne are studying for examinations in Accountancy.

Chitra Fernando is at the London School of Economics.

Donovan Perera is reading for a degree in Law.

### CIVIL SERVICE.

Mr. D. R. E. P. Abeysekere of the Chief Secretary's Office has been promoted to the Civil Service.

Amongst those who passed the Civil Service Examination within the last two years are :—H. J. V. Fonseka and Vernon Peiris.

Old-boy priests who have returned to Ceylon after a course of studies abroad are :—

Rev. Frs. Martin Gunaratne, O.M.I., L.Ph., B.D. ; Philip Dissanayeke, O.M.I., L.Ph. ; S. Nicholampillai, O.M.I. ; B. Alfred, O.M.I. ; G. Q. Perera, S.T.L., L.Ph., B.C.L. ; J. Deogupillai, L.Ph., D.D. ; Mervyn Weerakkody, D.D. ; and Ignatius Perera, L.Ph. Rev. Fr. Eusebius Fernando, who went through his theological studies in Rome and then in Ireland is at present studying for a Diploma in Education at Oxford.

### AT ST. BERNARD'S SEMINARY AND THE SCHOLASTICATE OF OUR LADY.

#### 4th Year of Theology.

Rev. Fr. Albert Perera,	} Ordained in Aug. 1945
O.M.I.	
„ „ Henry E. Rodrigo, O.M.I.	

Rev. Bro. W. Don Julian	} Deacons
„ „ S. Timothy B. Peries	

#### 3rd Year of Theology.

Rev. Bro. Kingsley C. Perera	} In Minor Orders
„ „ Vincent de Paul	
„ „ R. Carlo Perera	
„ „ Peter Rodrigo, O.M.I.	

#### 2nd Year of Theology.

Rev. Bro. Vincent Dep	} 1st 2 Minor Orders
„ „ Kingsley Dalpathadu, O.M.I.	



*1st Year of Theology.*

Rev. Bro. P. D. John Stanley	} Tonsured in Dec. 1945
" " J. E. Ignatius	
" " G. Joseph Fernando	
" " Anton Reginald de Silva, O.M.I.	

*2nd of Year Philosophy.*

Rev. Br. Peter Mendis

*1st Year of Philosophy.*

Rev. Bro. Lionel Augustine  
 " " Harold Panditaratne  
 " " M. D. George  
 " " John Francis, O.M.I.  
 " " Joy Gunewardene, O.M.I.

AT ST. FRANCIS XAVIER'S  
NOVITIATE

Rev. Bro. Quintus Perera  
 " " T. Balasuriya

AT THE PAPAL SEMINARY,  
KANDY*4th Year Theology.*

Rev. Bro. M. Lanza	} Deacons
" " P. Fernando	

*2nd Year Theology.*

Rev. Bro. S. M. D. Reginald

*1st Year Theology.*

Rev. Bro. D. J. B. Andradi  
*3rd Year Philosophy.*  
 Rev. Bro. J. Alexander Fernando  
 " " G. M. Muttukumaru  
 " " W. Austin Lanza

*2nd Year Philosophy.*

Rev. Bro. Edmund Rajapakse  
 " " Simon Rasanayagam  
*1st Year Philosophy.*

Rev. Bro. G. Kenneth Perera

*Rhetoric*

Rev. Bro. Diego E. Fernando

WITH THE BENEDICTINES AT  
MONTE FANO

Rev. Bro. Bruno, O.S.B.

AT SACRED HEART COLLEGE,  
SHEMBAGANUR

Rev. Bro. Paul de Niese  
 " " Cyril Ponamperuma  
 " " Paul Caspersz  
 " " V. Gnanapragasam  
 " " Louis Cramer  
 " " T. Kuriacose  
 " " T. Gomez

Rev. Bros. Casimir Swaris and Vernon  
 Buyzer are serving their regency at St.  
 Aloysius' College, Galle.

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Revd. Fr. P. Schmitsz, O.M.I., Member of the Staff (1906-1914), Senior Master in French, Editor of *Blue and White* in the teens, Choirmaster, and afterwards for over thirty years an Oblate in the American Mission field, presently Pastor of the Church of the Assumption, Richfield, Minneapolis, U.S.A., writing to a friend in Colombo sends Greetings in the Jubilee year to all his old pupils, friends and families, Colleagues and Confratres. On the reverse of a picture of his presbytery in the winter time, house and grounds all snow covered, this quondam Editor writes : I write you to come here and cool down from Colombo's heat.



# At The University of Ceylon

B.A.—1945.

## Class II.

S. T. Balasuriya  
A. J. Joseph  
P. Kasilingam

PASS.

L. R. Cooray  
J. A. K. de Croos  
A. Edward

B.Sc.—1945.

## Class I.

H. M. Wickremanayake

## Class II.

S. Ambalavanar  
C. C. B. Ambrose (Chemistry)

## FINAL EXAMINATION IN MEDICINE

March—1944

PASS.

N. S. de Alwis  
A. St. C. R. de Costa

September—1944

PASS.

L. C. Dissanayake  
M. L. C. Fernando

December—1944

PASS.

J. P. T. Jayawardene

September—1945

## Class I.

S. A. Cabraal (Distinctions in Medicine  
and Surgery, Midwifery and Gynaecology)

E. N. Fernando (Distinctions in Medicine,  
Midwifery and Gynaecology)

## Class II.

A. H. Pinto

PASS

H. M. Muller  
K. Nityananda  
B. S. Perera

December—1945

## Class II.

C. J. L. Cabraal (Distinctions in Obstetrics  
and Gynaecology)  
F. J. C. Perera (Distinctions in Obstetrics  
and Gynaecology)

PASS.

M. S. Ismail  
M. L. Rozario

## SCHOLARSHIPS, EXHIBITIONS AND MEDALS

A. W. Jansz (Rustomjee Jeejeebhoy  
Scholarship)

J. J. G. Amirthanayagam (Entrance  
Scholarship, Arts)

M. E. M. S. Silva (Entrance Exhibition,  
Science)

H. M. Wickremanayake (Science Scholar-  
ship and Coomaraswamy Prize)

S. T. Balasuriya (Khan Gold Medal)

R. A. Navaratne (Loos Gold Medal for  
Pathology)

S. A. Cabraal (Maneckbor Dadabhoy  
Gold Medal for Midwifery, Naomi  
Thiagarajah Prize, and Sir Andrew  
Caldecott Gold Medal)

\* \* \* \* \*

## A Nasal Judgement

“You can smell one of these typical Old Boys a long way off”.—F. J. S.  
in *Blue and White* 1906



## Wedding Bells

Lt.-Col. and Mrs. Anton Muttucumaru.  
 Lt.-Col. and Mrs. Maurice de Mel.  
 Mr. and Mrs. Percy Dias.  
 Mr. and Mrs. Cecil Graham.  
 Mr. and Mrs. Hector de Silva.  
 Mr. and Mrs. J. W. de Silva.  
 Mr. and Mrs. C. M. Fernando.  
 Mr. and Mrs. H. M. Fernando.  
 Mr. and Mrs. J. A. Perera.  
 Mr. and Mrs. Sylvester Perera.  
 Mr. and Mrs. E. B. Satthrukulasinghe.  
 Mr. and Mrs. C. R. Perera.  
 Mr. and Mrs. Vincent Jayamanne.  
 Mr. and Mrs. Cecil de S. Wijeyeratne.  
 Mr. and Mrs. S. H. Moosajee.  
 Mr. and Mrs. A. Gnanasunderam.  
 Mr. and Mrs. A. Tambimuttu.  
 Mr. and Mrs. J. S. H. Perera.  
 Mr. and Mrs. Cecil Jayawardane.  
 Mr. and Mrs. Cecil E. Pereira.  
 Mr. and Mrs. Marshall Fernando.  
 Mr. and Mrs. Robert Fernando.  
 Dr. and Mrs. K. D. F. Piyaseeli.  
 Dr. and Mrs. Rex de Costa.  
 Mr. and Mrs. Sextus Salgado.  
 Mr. and Mrs. D. Andricsz.  
 Mr. and Mrs. A. D. W. Leonidas.  
 Mr. and Mrs. Justin Perera.  
 Mr. and Mrs. Mervyn Seneviratne.  
 Mr. and Mrs. B. VanGramberg.  
 Mr. and Mrs. T. D. A. Wenceslaus.  
 Mr. and Mrs. Gerard Peiris.  
 Mr. and Mrs. Thomas Dep.  
 Mr. and Mrs. Louis Perera.  
 Mr. and Mrs. E. Matthysz.  
 Mr. and Mrs. Francis Karunaratne.  
 Mr. and Mrs. Lakshman Iyer.  
 Mr. and Mrs. F. I. Wickremasinghe.

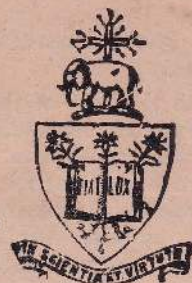
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## ACKNOWLEDGEMENT

"Blue and White" wishes to thank sincerely all those Editors who so kindly sent us copies of their Magazines.



# BLUE and WHITE



## Editorial

*We*

*We now install ourselves in the editorial chair.*

*We think in our heart.*

*We take up our pen of the scribe who writeth with velocity.*

### FIFTY

**THIS IS THE GOLDEN JUBILEE YEAR**

**This Issue of the Magazine is the Golden Jubilee Number.**

At the time of writing, Jubilee is in the very air and the voice of Carnival is heard all over our land.

It would appear that even the Editor must give way to the prevailing sentiment of the time. As abandonedly as do the revellers, or nearly so, he also must go the pace.

He would no doubt wish to have jubilee in his heart and in his poor weapon half-impelled, his quivering and corroded pen. But the task is not without its troubles. Even at this date the Paper Control exists. They frown on Bumper Numbers. We must cut our coat according to our cloth, which by the way is only taking over a stark reality

### Editors :

Mr. J. P. de Fonseka.  
Mr. Paul de Rosayro.  
Fr. Justin Perera.  
Mr. A. Tambimuttu.  
Mr. Hector de Silva.

### Business Manager :

Mr. Cyril P. Muller.

of our behaviour under another control to serve as a metaphor for the problem of the control of paper.

*Pens have had to be put on this limited supply of paper and the field of survey has been in the most cases a summarization of the fifty years that have rolled by. Considering the research and industry which has been necessitated by delving into the past, reaching fifty would appear to be not all a bed of roses.*

There would seem to be some good in the surprise which not a few of our friends and well-wishers have expressed in the following shrewd words: "What? Fifty Years? We were under the impression that you had scored your fifty years ago."

We almost wish this had been so. The Golden Jubilee Number would then have been got over and done with years ago. Anyhow, whether we should have been older according to some standards or younger according to the record of two or three of our seniors, the fact is there.

**Now we are fifty.**

**This issue is taken up with the consequences and concomitances of being fifty.**



## JUBILATE, JUBILO

**S**O we gave ourselves over to Jubilee.

Thanks to the fact of the presence of His Excellency the Apostolic Delegate to the East Indies in Ceylon in connection with the great event of the Consecration of the Coadjutor Archbishop about the same time as the Jubilee, we were favoured with the privilege and honour of the attendance of the highest dignitary of the Church in the Indies.

His Excellency Mgr. Kirkels was present at all the major items of the programme.

The Jubilee began with Carnival. This commenced on February the 22nd and continued the next two days and then there was a grand re-opening on March the first to last three days but owing to a public demand for more, included two days more than were charted for.

The Carnival was called "Jubilee Nights," and this slogan held the attention of all Colombo. This unique spectacle was a combined effort of St. Joseph's College, and St. Bridget's Convent, ourselves celebrating the fifty of the foundation of the College and the Bridgettines celebrating the twenty-five of their Old Girls' Association. Because of the Carnival the nights of Jubilee become more important than the days; indeed the nights were lighted as the day.

The exact day of the Jubilee was March the 2nd. On the morning of the day the Railway paid us and the Golden Day the compliment of a ceremonial naming of an engine dubbed "St. Joseph's College."

The Jubilee Feast was celebrated on March the 9th with Pontifical Vespers on March the 8th at both of which ceremonies His Excellency the Apostolic Delegate was present together with the Coadjutor-Archbishop.

Other features of festivity were the Old Boys' Lunch, the Garden Party, the Reception and Lunch to the Old Boy

Priests, the Jubilee Dinner with covers for nearly four-hundred and the guests representative of all the walks of Ceylon's life, the Prize Distribution, the Lunch to the whole School and College and the Piano Recital of the talented young Indian pianist, Premla Raju.

## THE COADJUTOR ARCHBISHOP

**F**ALLING within the Jubilee Days and Nights was the Consecration of His Grace the Coadjutor Archbishop, Dr. Thomas Cooray, Titular Archbishop of Preslavus in East Bulgaria.

This event for the whole Church gratified the heart of all Josephians past and present.

With the right of succession to the Archiepiscopal See of Colombo Dr. Cooray is the most exalted of all Old Josephians of distinction. The University of Ceylon can also glory in this only alumnus of theirs invested in the sacred purple.

"Blue and White" lays at the feet of His Grace the loyalty and homage of the complete Roll Call of the College all these fifty years.

## ENDOWMENT FUND

**T**HE Endowment Fund, started with a view to enable St. Joseph's to achieve a full realization of the ideals for which it was founded, has already found generous support. We may mention here the princely donation by Mr. A. Gardiner of fifteen per cent. of his Five Lakh Trust Fund which will bring us one lakh or more. The Negombo old boys who, "in a rash moment," promised us a lakh, have pledged themselves to make good their promise. Two other generous benefactors are Mr. J. P. A. de Mel, who has increased his initial contribution of Rs. 2,500 to Rs. 5,000, and Dr. W. M. Muller, who has also donated Rs. 5,000.