

Jubilee Souvenir

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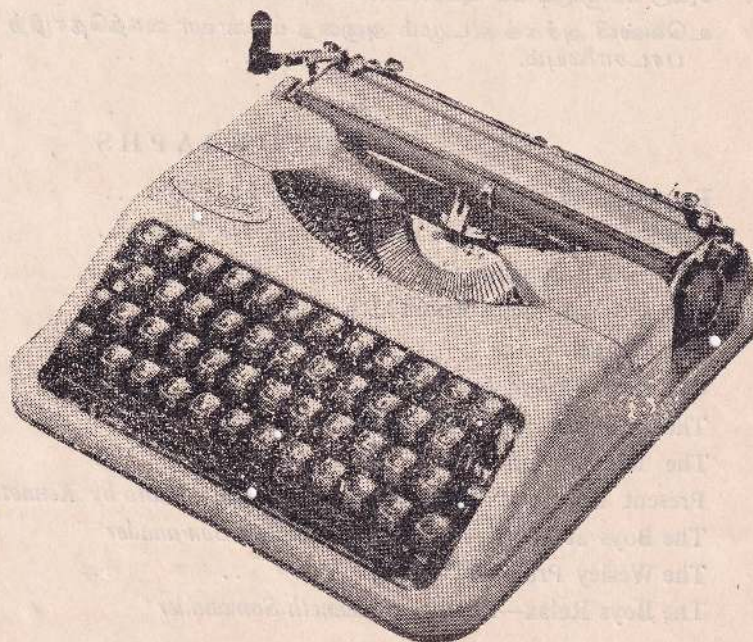
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MESSAGES

from —

Rev. Fred S. de Silva, M.A., B.D.

President, Ceylon Methodist Conference.

Mr. E. A. de Silva,

Superintendent, Boys' Industrial Home
& Orphanage and Wesley Press.

Mr. H. Watson Peiris, O.B.E.

Vice-President, Ceylon Methodist Conference.

Rev. S. B. Saravanamuthu B.D.

Secretary of Conference

THE early Missionaries when they came to Ceylon brought with them a printing press. It was a small hand press. They realised the importance of the printed page. The 150th Anniversary of Wesley Press coincides with the 150th Anniversary of Ceylon Methodism. The Press has served us well and not only us but other Churches and the community as a whole. Down through the years it has seen many improvements, although there is room for further improvement. The spoken word has to be supplemented by the printed page. Therefore the Press has a vital part to play in the total mission of the Church.

As the Church and the Press begin a new chapter in their history we offer our best wishes to all who have the responsibility to run this Press.

F. S. de Silva
President
Ceylon Methodist Conference

THE Wesley Press was born on the same day as the Methodist Church in Ceylon which celebrates its 150th Birthday this month. It has had its difficult times but on the whole has flourished well under the tender care of the Pioneers who did not spare life, limb or money to establish the Church firmly in this land. Today we are celebrating the efforts of these good and true men. More than at any other time in the long history of this Institution, the Wesley Press today is playing a vital role in the dissemination of Christian Literature through the printed word which reaches every part of the Island. It has contributed in no small way towards the smooth working of the Christian Church holding fast to the wishes of the Pioneers not to go after economic gain but to be useful in working for the good of humanity. This resolve certainly has paid very heavy dividends and if it is used more and more in the spiritual life of the Church there is not the slightest doubt that the Church is assured of a future full of promise.



Today the Press is the mainstay of the Boys' Industrial Home & Orphanage which is celebrating its 75th Anniversary. The Home has been a source of blessing to many a child and it continues in its care and concern for the children of God's family. As it enters upon a further period of service in His Kingdom I hope and pray that this Institution will be used more and more in the service of the Master.

E. A. de Silva

Superintendent

Boys' Industrial Home & Orphanage
and Wesley Press

“Go ye into all the world and preach the Gospel” ;
“Suffer little children to come unto me”

Scattering the seed and publishing the written word must go hand in hand, if we are to obey the divine injunction effectively. The first missionaries, wise and practical men that they were, knew this and brought out with them their printing press, possibly in that frail sailing vessel in which they came out. No sooner had they settled in this land, than they also set up that pioneer printing press; and one of their number, the Reverend Clough, turned immediately with others to translating and publishing the Bible in Sinhala. The Press was named the Wesley Press and later changed its habitat to the present place we know so well.

The social evils which followed industrialisation in England fired the early Methodists to espouse the cause of those who had to suffer exploitation and of the weak and helpless. Here they turned, among other activities, to the care of the young,—orphans and little ones left helpless in life by indigent circumstances or the sin of others. The B. I. Home & Orphanage is one of the oldest manifestations of the concern shewn by The Methodist Church in this land for those who need careful nurture during their early formative years, if they are to contribute in adult life, by a good life, well lived in the discharge of their duty to God and man. This valuable service of national importance, the Home & Orphanage, as they are popularly called, continue to give our land silently and unobtrusively.

May God bless and guide the work of The Wesley Press and the B. I. Home & Orphanage, and may these two Institutions continue to serve the nation worthily, in the future as in the past.

H. Watson Peiris

Vice-President

Ceylon Methodist Conference

The Superintendent of the Wesley Press has invited me to send a message on the occasion of the Wesley Press celebrating its 150th Anniversary this year and I am grateful to him for his kind invitation. The Wesley Press is as old as the Methodist Church in Ceylon and the anniversary celebrations coincide with the year the Methodist Church becomes autonomous. It is, I believe, the oldest of the three Printing Presses managed by the Protestant Church in Ceylon and I wish to congratulate the Management and the staff for the very valuable service rendered through the Press not only to the Church but also to the country. As the Wesley Press enters a new chapter in its history, my very best wishes go with it and it is my hope that it will be more adequately equipped towards its further progress and usefulness in the coming years.

S. B. Saravanamuthu.

Secretary of Conference

Methodism and Printing in Ceylon

It is not widely known that of the pioneer Methodist Missionaries who brought Methodism to Ceylon in 1814 there were two, namely the Rev. W. M. Harvard and the Rev. T. H. Squance who had been printers by profession. At their request, Dr. Coke, the intrepid leader of the expedition to Ceylon, brought among other things all the requisites for a printing press. In the very year of their arrival in the Island they started their printing press. The only noteworthy religious publication prior to the Wesleyan Press (subsequently called "Wesley Press") was the Cotta Version of the Holy Scriptures.

The British Government in Ceylon had acquired the printing press which had originally been brought out by the Dutch, but there was no one capable of running it efficiently. When H. E. Sir Robert Brownrigg heard of Mr. Harvard's ability as a printer he invited him to bring the Government Printing Press to a state of order and to train an adequate staff to run it. The Governor offered Mr. Harvard a handsome remuneration. Mr. Harvard declined payment but readily undertook the task. It is recorded that Mr. Harvard travelled daily in a "triale" from the Wesleyan Mission premises to the Government Press and on the completion of his gigantic task he received from the Governor on behalf of the Government a letter of cordial thanks. The Governor donated to the Wesleyan Mission as a sort of *quid pro quo* all the printing materials that were not immediately required by the Government, including a printing press.

The first work printed in the Wesleyan Press was a spelling book of the Sunday School Union in three parts. Spence Hardy in his "Jubilee Memorials" says of this book, "In neatness of appearance this was a great improvement upon the works previously printed in the Island". The Bible Society had a Press of its own which was soon amalgamated with the more up-to-date Wesleyan Press in 1814.

Two years later, Mr. Harvard obtained from Calcutta a foundry and began to cast Sinhalese and Tamil types. The Government consented to accommodate the Mission with the use of its moulds and matrices. The Rev. John Callaway, another Wesleyan Missionary, also a printer by profession made a great improvement in the compositor's case by reducing the Sinhalese character to one third of their former compass.

The Mission Press in Colombo was by this time working at full pressure to provide the books required in the schools, as well as other publications taken up on behalf of the Bible Society, and the Anglican Church in Calcutta. A version of the New Testament in Sinhalese had also been prepared by Clough with the assistance of two converts from the Buddhist priesthood. An edition of two thousand was printed, and work on the Old Testament was at once begun. Other useful publications followed, and so rapidly did this branch of the work grow that it was thought desirable to send out from England a layman who should relieve the Missionaries of this burden. The layman chosen was Mr. Daniel John Gogerly, a notable name, the name of one who was in the providence of God to bring light and strength beyond all calculation possible at that time to the Methodist Church in Ceylon. Mr. Gogerly arrived in 1818, and under his direction the efficiency of the press rapidly increased.

In 1821 an English Dictionary extending to 628 pages was published by the Rev. B. Clough of the Wesleyan Mission. Nine years later this formidable work was supplemented by the same indefatigable student, who produced a Sinhalese English Dictionary covering 852 pages. Both volumes were dedicated to Sir Edward Barnes. The Government readily paid the expenses of the publication, and received by way of repayment 100 copies of the books.

The early Wesleyan Missionaries and Ministers were men of great scholarship. Below is a very brief list of the earliest of them together with the names of some of their most outstanding books:—

Rev. W. M. Harvard :

"Narrative of the Establishment and Progress of the Mission to Ceylon and India" (404 pages).

Rev. B. Clough :

The two dictionaries already referred to and a Pali Grammar and Vocabulary (302 pages).

"The Ritual of the Buddhist Priesthood"

"Why I am not a Buddhist".

"On the Existence of God".

Rev. J. Callaway :

A Philological Miscellany; "Clavis Biblica".

A Vocabulary in English, Portuguese and Sinhalese.

Rev. W. B. Fox :

Geography and the Solar System.

Rev. Robert Newstead :

A Hymn Book in Portuguese (304 pages)

Rev. W. Bridgnell :

An English Grammar in Sinhalese and English.

Rev. D. J. Gogerly :

"The Evidences and Doctrines of the Christian Religion" (in 3 parts, in English and Sinhalese).

"Buddhism".

Rev. J. Nicholson :

A Dictionary: English and Sinhalese (646 pages).

Rev. R. S. Hardy :

"The British Government and the Idolatry of Ceylon".

"Eastern (Buddhist) Monachism" (444 pages).

"The Sacred Books of the Buddhists compared with History and Modern Science";

"The Mirror of the Scriptures".

Rev. David de Silva:

Sinhalese, Arithmetic;

Elements of General History in Sinhalese (308 pages)

History of the British Empire in Sinhalese (388 pages);

Watts' Scripture History in Sinhalese (374 pages).

Rev. A. Hume: "The Pilgrim's Progress" (Sinhalese)

Rev. T. Kilner: "Dona Wilmina"

Rev. J. Scott: "On Heaven".

Rev. P. Rodrigo: "The Touchstone".

The first Sinhalese Almanac on the principles of European Science was published in 1838 by the Rev. R. S. Hardy and superseded all the local lithas.

The journal called "The Friend" which went into eight volumes was first published in 1837; while the Rev. David de Silva and the Rev. J. Nicholson edited "The Treasure of Ceylon" in Sinhalese, which ran into seven volumes. Mr. David de Silva also edited the Sinhalese Monthly called "The Banner of Truth"; while Mr. G. E. Gunawardana edited a Quarterly called "The Wesleyan Intelligencer".

Prior to 1731 all Catechisms, Prayers and Gospels furnished to the Schools had been in manuscript. In the report of Governor Van Imhoff written in 1740 he records that he had already managed to print and publish a prayer book and a Communion Service Book in Sinhalese and three Catechisms in Malabar.

The Colombo Auxiliary Bible Society was formed in 1812, previous to which no attempt had been made to circulate the Scriptures in the languages of the country since the time of the Dutch, who had translated the Pentateuch and the New Testament into Sinhalese. Mudaliyar Gregorius Zoysa presented an edition of 2,000 copies of the New Testament printed in Calcutta to the Island of Ceylon, which had at this time 250,000 professing Christians who could not procure a single copy of the Scriptures.

The Colombo Auxiliary Bible Society authorised the Rev. William Tolfrey, an eminent scholar and linguist, to undertake a new translation of the Bible. The language he used was far too high to be understood by ordinary people and he undertook a revision. His death occurred suddenly in 1817, after he had come up to the 2nd chapter of 2nd Timothy. The work was finally completed in the same style by a Board of Translators composed of Messrs.

Armour, Chater, B Clough, C. E. Layard, W. B. Fox, D. J. Gogerly, Mudaliyar Don Abraham de Thomas, Proponet Petrus Pandittesekera, Mudaliyar George Nadoris de Silva, and Mudaliyar Paulus Perera, the best scholars at the time.

With a very few exceptions nearly all the Scriptures, and parts of Scriptures that were published by the Colombo Auxiliary

Bible Society during the first fifty years of its existence were printed at the Wesley Press. The Press has also the distinction of printing every copy of the Sinhala Bible. Recently however London has been supplying this Bible after photographing our work.

The Contribution of Methodism to the Press in Ceylon, it will readily be admitted, is thus noteworthy and inestimable.

With acknowledgements to the M. C. R. of February 1948

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Absent: Mr. D. M. William Perera.

PICTURE OPPOSITE



Early Years of the Wellawatte Industrial Home and Orphanage

WITH much gratitude to God we issue the first report of this Institution. Less than two years ago a statement was sent forth detailing our aims and appealing for help. At that time The Spinning and Weaving Mills at Wellawatte were in course of erection and our great desire was to take advantage of the starting of this important industry in connection with our efforts for Orphan and Destitute children. The directors of the company having leased us two and a half acres of their land, we set to work clearing it of jungle and soon all was ready for the laying of the foundation stones.

These stones were laid on November 9th 1889, by Sir Edward Noel Walker, K.C.M.G., and several ladies and gentlemen in the presence of a very large concourse of people, representative of all the nationalities in the Island. The building of the Home was executed with great rapidity, so that on **March 1st 1890**, another large concourse of people witnessed the opening ceremony and joined in the dedicatory service. By that time we had spent 7,000 Rupees and had gathered together 37 lads. Active work at once commenced. It soon became evident that the building would in all probability speedily become too small and in a few months we added a large dormitory and made other additions at a cost of Rs. 1,500. A second time the building became too small, and we have just completed a large extension of both wings, adding dormitories and other necessary rooms at a cost of Rs. 3,500. We have thus expended Rs. 12,000 on buildings and appurtenances and even now other necessary additions stare us in the face.

In six months the number of lads in residence had arisen to 70. Today there are 140, the various races being represented as follows:—Tamils 86, Sinhalese 28, Burghers 24, Europeans 2. It will thus be seen that the institution has special claims on the generosity of all sections of the Community and we believe that when this is adequately realised, we shall receive help

from large numbers of those who have hitherto, not aided us. Applications for admission have reached us from all quarters, and we have often been surprised at the appeals which have come from most out-of-the-way places. In addition to Colombo and its neighbourhood, the Northern, North-western and Southern provinces are all represented and it has been our great joy that thus far we have not been forced to reject any case of severe distress.

At all times, and everywhere, work of this nature has encountered obstacles, but in a country like this, where much of the work has been entirely new, these could not fail to be accentuated. We have had to contend with an ignorance which has been the parent of impatience on the one hand and ingratitude on the other. Prejudice against "work" has been the greatest cause of difficulty, but that we foresaw must be the case and it must be patiently and kindly encountered whilst it continues to exist. It will be a work of time, and will only yield to patient continuance in well-doing. On looking back over the past eighteen months, we must record our feeling that our success has been far greater than our most sanguine anticipations, and the way in which our lads generally have responded to our efforts on their behalf has been most cheering. The aim and objects of the institution are thus set forth on the covers of the report circulated in Ceylon.

This Orphanage was founded on March 1st 1890 for poor and destitute children of all races, classes and creeds. We have received orphans and others in indigent circumstances who have been found willing to give themselves to lives of honest industry.

Our aims may be succinctly stated as follows:—

- (1) To give a thorough moral and religious training.
- (2) To give a thorough industrial training, which shall result in material prosperity in after life.

(3) To give a plain but sound education.

The boys of this Home are taught at once the principles of "self help", and find splendid scope for the development of industrial activity and aptitude in the various departments of the Cotton Spinning and Weaving Mills. The portion of their time which is thus spent, partially supports them, whilst the balance of expenses is met by Government grants and voluntary donations and subscriptions.

On the opening day there were 37 lads in the Home, but in 18 months the number rose to 140. We have spent 12,000 rupees in buildings alone, whilst the annual current expenditure has risen to Rs. 10,000. In addition to this we have in view a similar work for poor and destitute girls.

The Home is situated a little less than 5 miles from the Grand Oriental Hotel, Colombo and is close to the Cotton Spinning and Weaving Mills. We will be glad if you will visit it as opportunity offers.

An annual subscription of Rs. 24 (or £ 2) entitles the donor to nominate a boy for admittance into the Home.

Education is imparted in the Sinhalese, Tamil and English Languages, according to the needs and circumstances of each case the boys being also carefully trained in the

various departments of the Ceylon Spinning and Weaving Mills.

The Home possesses a dispensary, and a medical practitioner is in attendance daily.

As we go to Press, arrangements have been completed for the appointment of a matron and nurse specially for the sick boys.

All necessary information as to the conditions of admittance may be obtained from the Superintendent.

All gifts of unbleached calico suitable for shirts, cloths, trousers, made up clothing, blankets, sheets, football and cricketing materials, books, musical instruments etc. will be gratefully received.

All assistance will be gratefully received by the Superintendent, The Rev. W. J. G. Bestall, Wesleyan Missionary, Colombo, Ceylon. Our income is derived from 3 main sources:—(1) Earnings of boys, (2) Government Grants, (3) Private donations and subscriptions. The principle of "self help" has been conspicuous. We shall however, have to depend, to a certain extent, on private help, and it is a help which we are persuaded will be continued.

—Wesleyan Missionary Notices
1891.

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MESSAGES

from —

DISTRICT CHAIRMEN

Rev. Dr. D. T. Niles

Rev. P. B. Rajasingam, B.D.

Rev. G. Denzil de Silva, B.D.

Hundred and fifty years is a long time for any institution. It must be a particular source of pride that the Wesley Press was established at the same time that Methodist Work began in Ceylon. The Press has served the whole Church well and has reason to be grateful for the part it has been allowed to play in the dissemination of the Word.

Many names and faces crowd the memory for me as I think of the Press, particularly that of the late Rev. H. R. Cornish and that of the Rev. S. G. Mendis who is still happily with us. May I wish the Press God's richest blessing for the future.

D. T. Niles

*Chairman, North District
Methodist Church, Ceylon,*

It gives me great pleasure to congratulate the Boys' Industrial Home on its Seventy-fifth Anniversary and the Wesley Press on the One Hundred and Fiftieth Anniversary. The occasion is one of thanksgiving to God for the manner in which He has used these Institutions as a means of blessing both to the Church and the Community all these long years.

The Christian faith has taught us the worth and value of children. Our Lord's injunction is "Take heed that Ye despise not one of these little ones for it is not the will of your Father which is in Heaven that one of these little ones should perish". Through the Boys' Industrial Home the Church has manifested its care and concern for the young ones of God's family. May it continue to provide a real home for such needy children with the right atmosphere for a harmonious Physical, Mental and Spiritual development; so that in the years to come they may be faithful servants of the Lord and worthy citizens of our country.

The power of the printed page to influence the life and thought of man is recognised today as never before. I trust that the Wesley Press be a mighty instrument of the Church in the production of Christian Literature to present the challenge of the Gospel to the people of our land. May God's blessing and guidance be upon the work of the Boys' Industrial Home & the Wesley Press as they look forward to another era of Service.

P. B. Rajasingam

Chairman

Central District

IN the story of our human progress the Printing Press has played a very significant role. One can imagine at what stage human life would still be if printing had never been invented. The Press has given to mankind a new dimension of expression and of communication which has set humanity on the great march forward.

It is a notable achievement for Wesley Press to celebrate its 150th Anniversary with a proud record of service behind it. Wesley Press was never meant to be a purely business venture. When Dr. Thomas Coke provided for it, and Rev. William Martin Harvard set it up in the Pettah of Colombo, it was primarily to be the hand-maid of their labour of love. Wesley Press has remained true to that high ideal, and apart from printing and publishing books it opened its doors to industrial education, and for 75 years has served the community finding a Home for deserving boys and setting them up in life. It would no doubt make the heart of that great Saint (Dr. Coke) glad that out of a small gift like a printing press, so great an Institution like the Wesley Press and Boys' Industrial Home has come to be.

On this great and happy occasion I congratulate Wesley Press on its fine achievement, and wish it many more centuries of usefulness and devoted service in our land.

G. Denzil de Silva

*Chairman
Southern District*

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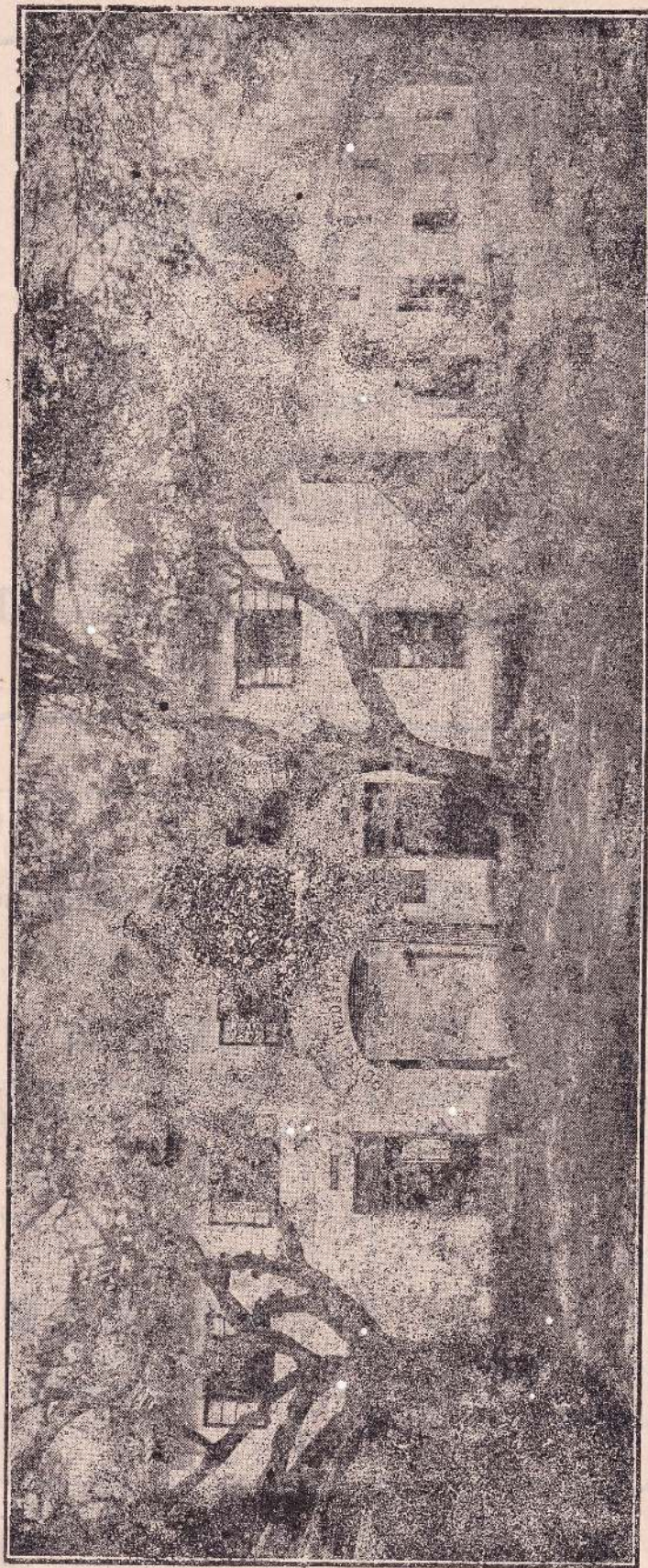
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The Earlier Buildings of the Home and the Press, (This print is from a block made in 1930)

Reminiscences of the Boys' Industrial Home Wellawatte

By the Rev. Robert Lamb

WHEN I first arrived in Ceylon in 1909, I was sent to live at the Home though my work was in the Colombo English circuit. My means of travel was an ordinary bicycle, the only way out of the compound was through the Spinning and Weaving Mills road beside the "Cooly lines" as everyone called them. My first worry was that I might run over some little child for there were crowds of them playing on the road. It was safer to walk to the main road. There was also a footpath on the other side of the compound which led to Wellawatte and we used it when going to church. It was not until January 1919 that I became Superintendent of the Home.

The chief buildings were the large quadrilateral building which had the two-storied office block across one end; kitchen, food store, and dining room at the other; dormitories and stock rooms at either side. In the open centre of the block grew a magnificent flamboyant tree which we saw from the bungalow, a thing of radiant beauty especially when in flower. Is it still there? There was the big bungalow, the small bungalow, and the printing works. The carpentry used a shed attached to the main building and the type foundry another part. There was a sawpit where the tree trunks bought for furniture-making were sawn into planks and then stacked for seasoning before being used.

Behind the Superintendent's bungalow was a tennis court and beyond our fence an open space thick with jungly growth from whence snakes often came. There were many alarms about cobras in the compound and one kept a 6 ft. strong Malacca cane in the office ready for use. It was very effective. *Now of course the Municipality has made a fine playground there and the snakes have vanished.

As now the compound was full of trees mostly fruit, coconut, plantains, Jak,

Breadfruit, Mangoes—the best mango was described as a Rupee mango, very fine fruit. It stood beside the bungalow verandah and often bore fine large fruit but we rarely got any in the bungalow.

In 1909 there was no piped water. The school had a large well just outside the kitchen where the boys bathed, and other wells at the bungalows. Of course all drinking water had to be boiled. An outbreak of enteric fever was followed by a grant of money from the Missionary Society and water from the Municipality was piped everywhere.

Kerosine oil lamps were used everywhere until later a dynamo was installed in the engine room and we had the luxury of electric light. It was not very reliable because the oil engine worked the printing and carpentry machines all day and the dynamo at night. It sometimes grew weary and stopped and darkness descended upon us all—often in the middle of a meal. Candles and lamps came back and "Master" had to run down to the engine room and help to persuade the engine to start again. It sometimes refused to start and then everyone went to bed early.

Until we had piped water there could be no waterborne sanitation. This came in 1927 at a cost to the Home of Rs. 12591/- (The cost of the installation at the big bungalow being borne separately by the Missionary Society). When the drainage pipes were being laid at the big bungalow a mistake in levels was made and the workmen, having passed under the portico, were found laying the pipes above ground. A 'phone message brought an unbelieving engineer in great haste. A long discussion followed and, to save heavy expense, it was agreed that the pipes should be laid under the front verandah and the servant's toilet placed elsewhere. Hence the manholes on

* The Playground is now being shifted to a new sight to give way to a building Scheme for Workers' flats.

the varandah and the red cement flooring which the engineers were pleased to put in when requested. At that time the lavatorium for the boys and workmen was built though it was a long time before everyone used it properly.

The School hall was built about 1917/18 and has ever since been a great asset to the educational and social life of the Home. English was the chief language used but every boy was taught to read and write his own language. The ability of so many lads to converse in three languages never ceased to astonish me. They needed little encouragement to learn English because that was a real financial asset when the time came that they had to earn their own living. It also opened to them possibilities of further education and culture while knowledge of their own language kept them in touch with their own relatives. In these later days such knowledge must be of increasing usefulness. The Government inspectors were most helpful especially with lads who had come to us with no school knowledge.

The Home had begun many years before at Happy Valley, not far from Diyatalawa, on a site which later became the Army camp and training ground. It then, as now took in waifs and strays from all over the Island. Ministers or Agents in the circuits would find a lad without Home or friends and the Home would come to the rescue; a widow left with children would seek help; a Eurasian child whose father came desiring to do the best he could for his child ready to pay whatever was necessary sometimes for years. One afternoon the police at Hatton phoned that they had caught a small boy stealing food in the bazaar, they did not wish to prosecute, he was homeless and friendless and only stole food because he was hungry. So the next morning a plain-clothes officer brought him to my bungalow and all was well. (Years later he was one of my best boys). All sorts and conditions of lads. The majority in "need of care and protection" for one reason or another and at Wellawatte they found a "Home". Not just an Institution but a place where the spirit of Christ found practical expression. At one time we had a lad who suffered from epilepsy and it was fine to see how when a fit took him, one or more of the boys would keep with him and see that he came to no harm.

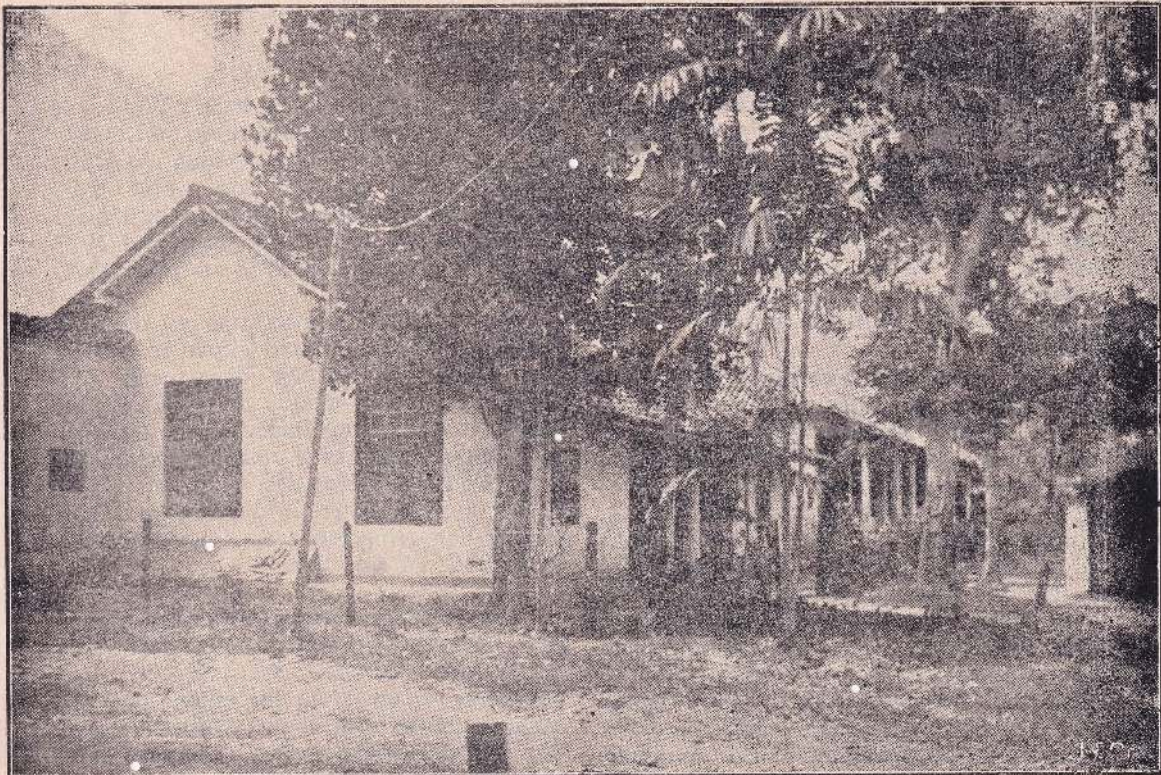
Of course we had all kinds of activities indoor and out, cricket and football, and a multitude of other games. We formed a scout troop, cubs, scouts and rovers, and I went to a training school for scoutmasters while my wife sent to England for fadeless materials and her sewing machine went into action to make about 70 or more scarves. Much fun we had in the compound, drilling, knotting, lighting fires with two matches, cooking camp food—and eating it, learning and keeping the scout law, becoming patrol leaders and learning responsibility.

Home prayers, attendance at divine worship, scripture teaching all part of the normal life of a Christian home. Years later the Home had its own church built in the grounds.

Of course the Home was most widely known for its Industrial work. Apart from the Government Press the Home press is probably the oldest in the Island. When the first Wesleyan Missionaries landed in Ceylon in 1814 they brought with them a printing outfit. Governor Brownrigg reporting in 1814 to the Government in England wrote:—

"The great influence of the Press is exercised with more or less effect over every civilised country in Europe but here where it is so much wanted it is utterly unknown. It was rare that any publication ever appeared in a language intelligible to the people except a regulation of the Government. The children had nothing to read but the Wesleyan Missionaries have established a Press from which there is such a continued issue of elementary works of devotion, morality and science that the native population is at length gradually admitted to a participation in the riches of European knowledge".

For the best part of a hundred years the Press continued to serve the church and country mostly from its premises in Kollupitiya (now part of Methodist College). Later it was transferred to the Home at Wellawatte and became its most important industry. It was and still is the department where the majority of the boys are trained.



The "Small Bungalow" with the present dining hall in the background and the left wing of the chapel in the right foreground. (*From an old Block*)



The Show and Sales Room at Kollupitiya. (*This print is from a block made in 1925*)

Compositors, Machine minders, Proof readers, Cost accountants, and in the Bindery, Gathering, Sewing, Case making, Gold Leaf Printing,....Everything from buying the materials to the packing and despatching of the finished article. After that the office had the task of keeping and presenting the accounts in the hope of obtaining early payment. A hope not always fulfilled.

One of the most rewarding jobs done in the printing at that time was the printing of the revised Sinhala Bible. The press has printed every copy of the Sinhala Bible (except during war time when London photographed our work and reproduced an edition). When the revised edition was wanted the first task was to cast new types so that the printing should be as perfect as possible. The Revision Committee of about 20 members had each to have a proof copy of each 32 pages to enable them to decide the language nearest to the original. Several proofs were often wanted and the whole work took many months to complete. Financially it was not a good proposition but it was well worth while as a piece of Christian service.

It was about this time that we began printing school books for Messrs. Macmillan and Longmans Green and we had to enlarge the premises by removing the side wall, taking in the verandah and building an outer wall. We had to buy two printing machines and rearrange all the machines. The pressure on the binding department became so great that we bought a folding machine for the sheets. This gave us a headache, because it came in a small case completely "knocked down", scores of pieces and bolts and nuts and screws, together with a blue print from which to erect it. We spread it all out on the ground and my invaluable helper, James Fernando, and I crawled around identifying one piece after another and putting them together until everything was used up. Then we put a sheet in, tried it and to our joy and relief it worked perfectly and continued to do so. The next move was to buy a book sewing machine, because our lads could not keep pace with the machines. This machine was no problem, it arrived complete, ready to connect on to the driving shaft.

The pressure of work was so great that we toyed with the idea of a Monotype or

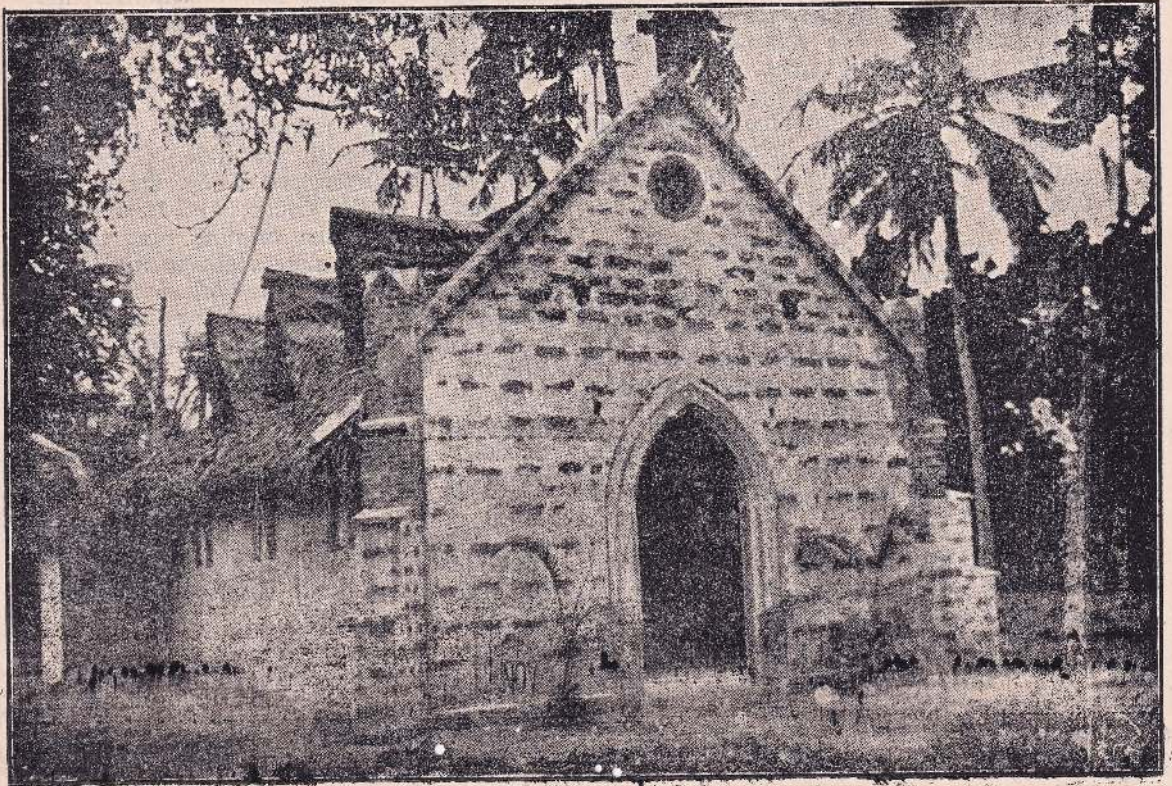
Linotype machine in Sinhala. While on leave I interviewed manufacturers in London but found that there was nothing available, though in any case the cost would have been far beyond the resources of the Home. It is on record that in the years 1918/1927 the Home spent Rs. 12,377/- on machinery.

But of course printing was not the only industry. I have referred above to casting new type. The casting department was always busy. The quality of our work was such that many firms including the Government Press were steady customers requiring both English and Sinhalese type. It was of fine imported material in form and size passing a micrometer-reading accurate to a thousandth of an inch.

Our carpentry department was always busy, here the workmen had to train lads to be fine workmen. We had the usual machinery driven from the engine and the usual casualties from chisels, planes and saws. The most serious was when a big lad's hand slipped and touched the fast revolving circular saw. "Lady" (a trained nurse) gave first aid and we raced him to the Hospital where he received prompt attention and his hand and fingers were saved.

The Carpentry Department at one time supplied a large quantity of furniture to the Grand Hotel at Nuwara Eliya. School equipment constituted most of our work though domestic furniture was a good second. We tried to make every article a first class one, of which the makers could be proud. Here we still use a beautiful nadun tea table and a fine jak book-rack with invisible dovetailed joints both as good as when they were made over 30 years ago.

When I was appointed Superintendent in 1919 the Home was in most serious financial straits, The Missionary Society had urged that the Home be closed and had instructed the National Bank of India to report monthly on the state of the Home's account with them. Our constant worry in this period was lack of money and pressure of debts. Expenses were heavy and responsibilities unavoidable. There were too many folk who appeared to think that the Home could provide all sorts of goods and services for next door to nothing and also wait indefinitely for payment for "goods supplied". Some thought that the Home



The School Chapel Built in November 1935

should live up to the slogan "No destitute child ever refused admission" but they did nothing to make that possible. Our rice suppliers expected payment regularly every month, and our creditors never failed to remind us of our debts. One vivid memory is of the end of the first month of my appointment to the Home. My good accountant came to ask what he should do for wages. He had to pay out several thousands of rupees and there was less than Rs. 2000/- in the bank. I found that what he really meant was that we were allowed an overdraft of Rs. 10,000/- and had already drawn over Rs. 8000/-. So out I went to collect monies due to us and managed to get enough to pay the wages. We were never so nearly caught again and by great care and vigilance managed in time to pay off our debts and slowly to build up some capital. The Missionary Society later helped us by cancelling a loan of about Rs. 8000/- which they had made to the Home.

As our capital increased we were able to improve our kitchen and to repair and enlarge the sickroom. An epidemic of mumps made us realise how small and badly equipped the old sickroom was. The epidemic lasted months. Again and again just about the last day of the incubation period some lad would come to the bungalow with swollen face and glands and "Lady" would begin again to nurse yet another patient.

About this time the bungalow "Ashlea" came into the market and our financial position had so improved that we were

able to buy it. This gave us our own access to the main road. After we bought it we cut the present straight road beside it and closed the old road which ran round it. This gave privacy. Later we were able to build a second bungalow behind Ashlea.

I had dreamt of separate classroom for the school and new dormitories for the boys and for a long time accumulated funds with this in mind. When I had to leave in 1930 it was still only a dream, but in the hands of my successor, the Rev. H. R. Cornish the dreams came true and some years later I was glad to see the new dormitories and best of all, the school chapel, the centre of everything.

As I have written the faces of so many of my boys and fellow workers came to mind. I think with gratitude of the untiring and loyal services of Mr. Perera, the accountant in the Office; of Mr. Joseph, the manager of the printing department, and others whose names escape me today but whose persons and work I recall so clearly: of boys whose surnames we rarely used—Dicky, and Charley, Wilfred, Tom, Preston, William, Samson, and so on. Now all grown men, fathers, perhaps even grandfathers, but still I trust good honourable Christian men. May God's blessing rest upon them all.

May his grace and wisdom abound with those who today are responsible for the life and work of the Boys' Industrial Home and Orphanage.

MESSAGES

from —

Rev. G. Basil Jackson, M.A.

Principal, Theological College of Lanka.

Rev. Dr. James S. Mather

Rev. C. N. V. Fernando,

Secretary, The Bible Society
(Ceylon Auxiliary)

PRINTING has probably done more to build up the faith of the Church, and to spread the knowledge of God, than any other single factor in the history of the Christian Church. The great pioneers of the Church's missionary work knew this, and from the beginning the printing press was an essential part of the Church's programme. I look back upon the record of 150 years of service which the Wesley Press has rendered to our Lord, with great thanksgiving, and I look forward with the prayer that God will continue to use the Press, and all who work there, for the building up of His Church and the blessing of our land.

G. Basil Jackson

It is really with great joy and deep thanksgiving to God that I accepted the invitation of the Superintendent of Wesley Press, Mr. E. A. de Silva, to write a few lines for this Publication, on the great occasion of the 150th Anniversary of the Press, and the 75th Anniversary of the Boys' Industrial Home. This is a time when we look back and praise God for all he has done in the past, and when we look forward into the future and look upward for His help and guidance.

The first team of Methodist Missionaries who landed in Galle on 29th June 1814, brought with them, not only their Bibles, which they treasured as the Word of God, but also a Printing Press. The leader of the team, Dr. Thomas Coke had provided the Press himself. This clearly showed how right from the beginning, it was recognised that the preaching of the Gospel was broad-based, and the Church was interested in the Salvation of the whole man, his body, mind, and spirit, and not his soul only.

The leader had died in the voyage, and was buried in the sea, not very far from Galle, another member of the team, Rev. Benjamin Clough, after whom is named the official residence of the President of our Church, at Colpetty, was the first Missionary to be in charge of the Press. After about four years in 1818, Rev. Daniel John Gogerly was sent out by the Methodist Missionary Society and he succeeded Mr. Clough, and was in charge of the Press for about five years. From the beginning, good use was made of the Press for the printing of Christian Literature. The Press was located at the Pettah from the very start, until 1879, when it was moved to Colpetty and later in 1905 it was moved to Wellawatte its present site.

The Wellawatte Boys' Industrial Home was started in 1887 by the Rev. W. J. O. Bestal. The original intention was that the boys should work at the adjacent Spinning and Weaving Mills but this arrangement was soon found to be unsatisfactory. In 1900 when the Happy Valley Reformatory which was opened in Diyatalawa by the Rev. Samuel Longdon was closed, owing to financial difficulties its equipment was trans-

ferred to Wellawatte. Provision was now made for training the boys in variety of handicrafts, including Carpentry, Shoemaking and when Wesley Press was transferred to Wellawatte in Printing as well. During these long years, both the Press and the Home have rendered to the Church and to the country at large yeoman service, in various ways, and have been a great blessing to countless number of people.

We thank God at this time for all Missionaries and Ceylonese Ministers who laboured in these two Institutions, with deep devotion and not counting the cost. Among Missionaries, besides those mentioned already, we think especially of Rev. J. S. Corlett, Rev. H. J. Philpott, Rev. A. S. Bishop, Rev. H. Haigh, Rev. W. J. Noble, Rev. H. R. Cornish, Rev. C. Thorpe and Rev. G. B. Jackson.

The Ceylonese Ministers who were in charge of these Institutions are Rev. G. A. F. Senaratne, Rev. D. J. Bartholomeusz and Rev. S. George Mendis. For all these saints of our church and servants of God, we praise God, on this happy occasion.

Mr. E. A. de Silva, the present Superintendent is the first Ceylonese lay-man, to fill this post, and we thank God for all he is doing, and we pray that in the coming years, under his leadership the Press as well as the Boys' Industrial Home will continue to grow and prove a great blessing in the work of our Church. Christian service is different from the World's concept of philanthropy, in that the Church is engaged in this service, primarily as something done in response to what God has done and is doing for man, and our work springs from and is nourished by a deep sense of our debt to God for His great love, as revealed in the life and ministry of Jesus Christ our Saviour and Lord.

As a Church, we thank God today, for all that is past, and will trust Him for all that is to come, praying that He will bless and guide all those who will labour here, in the coming years, that they may be His faithful witnesses and fulfil the object of the Founders of these two great Institutions.

James Mather.

The Wesley Press and the Bible Society

By The Revd. Celestine Fernando

Secretary of the Ceylon Auxiliary of the Bible Society

It is a narrow view of the Christian Gospel based on a misunderstanding of Jesus Christ to think, as some do, that the Gospel is only concerned with the life of the Spirit. For, while its *primary* concern is with the spirit, this message has implications for the mind and heart and for the character of both man and society.

The Christian Gospel has, therefore, always had a message for man in society—and this has been expressed in very concrete ways. One of these ways has been the provision of the cultural equipment necessary for true education.

In resurgent Asia it is very specially necessary to look at the contribution of the Christian Press in such terms and when we look back on the long and distinguished record of the Wesley Press of 150 years one cannot help thanking God for all that the Wesley Press has done in spreading God's Word and making a grand contribution to the spiritual life of our people by the provision of such a vast amount of basic Christian literature which this Press has printed over these years.

The connection between the Bible Society and the Wesley Press began in 1815 with the publication of the gospels of S. Matthew and S. Mark in Tolfrey's version. Since that day it has printed nearly all the Scriptures of the Bible Society in Sinhala and Pali (1835) and also, in early times, in Portuguese (1830, 1848 and 1854) then spoken by certain Christian groups in Ceylon. Over these years at least 1,000,000 copies of the Scriptures would have been printed by the Wesley Press for the Ceylon Auxiliary of the Bible Society and perhaps also the biggest order for any book published in Ceylon under non-Government auspices, which was for copies of S. John's Gospel in Sinhala, was printed at this Press.

The following details of *only some of the work* give some idea of the printing done by the Wesley Press for the Bible Society in Ceylon. As it will be noticed most of the printing has been in the National languages—and very long before any "official" interest in them!

1815	St. Matthew & St. Mark (Tolfrey version) Sinhala	..	..	2000	Copies
1817/23	Bible (Tolfrey) (Sinhala)	..	..	1000	"
1819	Proverbs (Indo-Portuguese)	..	..	1000	"
1820	Psalms (Indo-Portuguese)	..	..	1000	"
1830	Bible (Sinhala)	..	..	2500	"
1830	New Testament (Indo-Portuguese)	..	..	5000	"
1830	Pentateuch (Indo-Portuguese)	..	..	2500	"
1830	Psalms (Indo-Portuguese)	..	..	2500	"
1834	Bible (Sinhala)	..	..	5000	"
1840	Bible (Sinhala)	..	..	2500	"
1841	New Testament (Sinhala)	..	..	3000	"
1854	New Testament (Sinhala)	..	..	3000	"
1868	New Testament (Sinhala)	..	..	5000	"
1870	Gospels and Acts (Sinhala)	..	..	3000	"
1884	St. Luke and Acts (Sinhala)	..	..	500	"
1884	The Four Gospels & Acts (Sinhala)	..	..	4000	"
1885	St. Mark (Sinhala)	..	..	5000	"
1890	Bible (Sinhala)	..	..	2000	"
1896	Bible (Sinhala)	..	..	5755	"

1896	New Testament (Sinhala)	..	..	..	..	..	5050	Copies
1900	St. Matthew (Sinhala)	..	..	..	..	..	5079	"
1903	Acts (Sinhala)	..	..	..	..	..	5000	"
1905	Revised New Testament (Sinhala)	..	..	..	..	..	2500	"
1910	New Testament (Sinhala)	..	..	..	..	..	2000	"
1912	Revised St. Matthew (Sinhala)	..	..	..	..	..	5000	"
1912	Revised St. Luke (Sinhala)	..	..	..	..	..	10000	"
1913	Revised St. John (Sinhala)	..	..	..	..	..	5000	"
1914	Revised Ruth (Sinhala)	..	..	..	..	..	10000	"
1915	St. Mark (Tamil)	..	..	..	..	..	30000	"
1916	Book of Jonah (Tamil)	..	..	..	..	..	7000	"
1917	Revised Epistles of John (Tamil)	..	..	..	..	..	5000	"
1918	Genesis (Sinhala)	..	..	..	..	..	5000	"
1919	Book of Ruth (Tamil)	..	..	..	..	..	10000	"
1920	Revised St. John (Sinhala)	..	..	..	..	..	10000	"
1921	Bible (Sinhala)	..	..	..	..	..	5000	"
1922	Revised St. Matthew (Sinhala)	..	..	..	..	..	10000	"
1923	Revised Book of Ruth (Sinhala)	..	..	..	..	..	10000	"
1924	Revised Book of Esther (Sinhala)	..	..	..	..	..	5000	"
1925	Revised Nehemiah (Sinhala)	..	..	..	..	..	5000	"
1931	Genesis (Sinhala)	..	..	..	..	..	3000	"
1932	Jonah (Sinhala)	..	..	..	..	..	10000	"
1932	Psalms (Sinhala)	..	..	..	..	..	2000	"
1933	St. Johns Epistles (Sinhala)	..	..	..	..	..	5000	"
1933	Ruth (Sinhala)	..	..	..	..	..	10000	"
1934	Matthew in Pali (Sinhala char.)	..	..	..	..	..	2000	"
1935	John (Sinhala)	..	..	..	..	..	10000	"
1936	Acts (Sinhala)	..	..	..	..	..	3000	"
1937	Romans & Galatians (Sinhala)	..	..	..	..	..	3000	"
1938	Gospels (Sinhala)	..	..	..	..	..	20000	"
1939	Ruth (Sinhala)	..	..	..	..	..	10000	"
1940	Gospels	..	..	..	..	..	20000	"
1942	Gospels (Sinhala)	..	..	..	..	..	20000	"
1943	New Testament (Sinhala)	..	..	..	..	..	2000	"
1945/48	Sinhala Bibles	..	..	..	..	..	5000	"
1950/51	Sinhala Gospels	..	..	..	..	..	40000	"
1952/57	Sinhala Gospels	..	..	..	..	..	50000	"
1952/57	Sinhala Proverbs	..	..	..	..	..	10000	"
1958	Sinhala Gospels	..	..	..	..	..	50000	"
1959	Sinhala Gospels	..	..	..	..	..	50000	"
1960	Sinhala Gospels	..	..	..	..	..	50000	"
1962	Sinhala Gospels	..	..	..	..	..	300000	"
1963	Sinhala Christmas Gospe	..	..	..	..	..	24000	"
1964	Trilingual Whitsun Message	..	..	..	..	..	65000	"

All this is a graphic witness to a saga of cooperation over 150 years. A bare statement concerning printing cannot do justice to the work done by Superintendents of the Press of whom there have been many well known Methodist Ministers prior to the present distinguished Methodist Layman who now fills the post with so much faith, loyalty and understanding; the long line of Managers of the Press with a rich heritage of great experience and compositors, proof-readers and a large number of other able technicians all of whom have contributed their goodwill, their skill and their patience to the great work of providing attractively printed Scriptures in our own language to the people of our land.

The latest contribution of the Wesley Press in this field of achievement certainly deserves mention if only for its world-wide significance. This was the printing under difficult circumstances of the Whitsun Message—"A Great Day in History" which is a trilingual edition of

Acts 2. This very attractively printed Scripture selection in Sinhala, Tamil and English has already earned the appreciation of prominent officials of the United Bible Societies and Bible Societies in other parts of the world. It is of significance for the reason that this was Ceylon's contribution to a world wide Scripture Distribution Programme at Whitsuntide. Copies of this have been widely distributed by Churches, Youth groups and many Evangelistic agencies and it is a very satisfying symbol of the spirit of cooperation that has been the achievement and the contribution to the Churches of the Bible Society and the Wesley Press during these past 150 years.

And so, as the Wesley Press, in fellowship with the Ceylon Methodist Church, celebrates its great Anniversary of 150 years' service to Sri Lanka and her people, we join with them in praising God and thanking Him for all He has enabled the Wesley Press to do, and for the rich gifts that it has laid before our country; and then we also pray for greater Blessings and guidance, wisdom and strength from God to all who will continue in this great work—and the provision of greater spiritual and technical resources for the continuation of their vocation in this land.

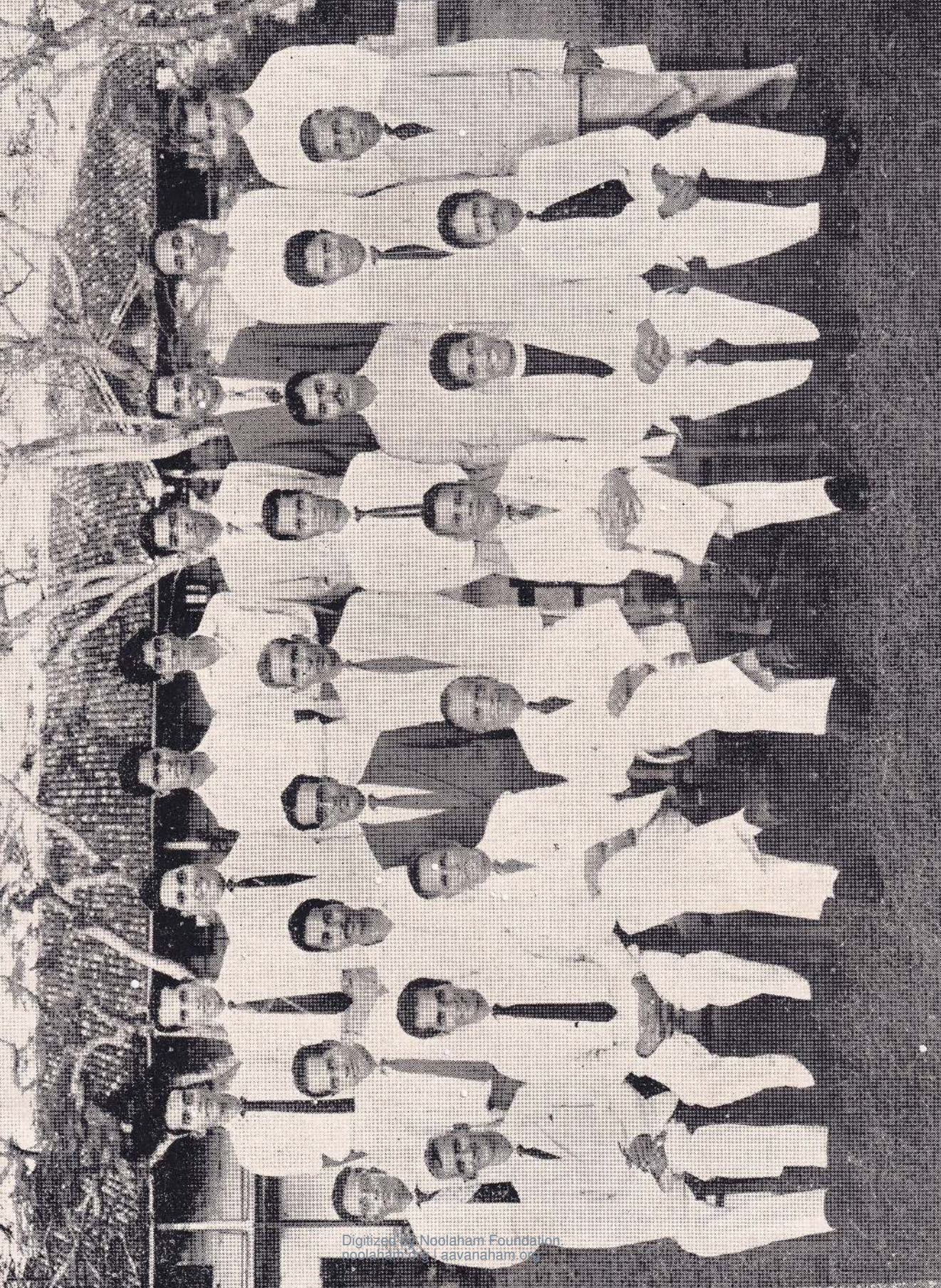
OLD BOYS 1964

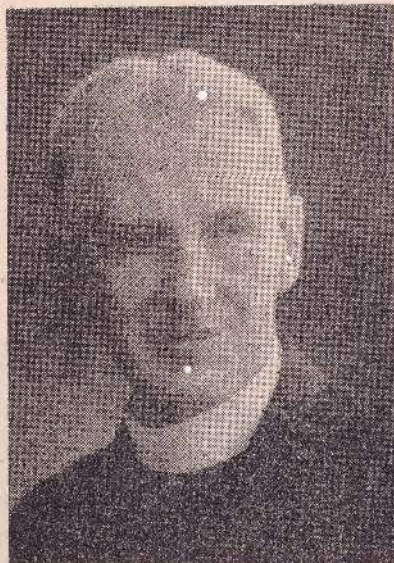
Seated (Left to Right) Messrs. William Fernando, Earnest Peris, James Bernard, E. A. de Silva (*Superintendent*) Preston Kaluaratchie, Rev. D. S. Dharmapalan, James Mahampitiya.

Standing (Middle Row) Messrs. Justin Fernando, Wilton Welsh, J. B. Ratnayake, C. V. de S. Senadhipatiratne, Daniel Bernard, Oswald Peris, William Perera, Herbert Siriwardena, John Sebamalai.

Standing (Back Row) Messrs. Francis Perera, George Peris, William Wijeratne, Christie Seneviratne, Jayantha Gunasekera, T. B. Welagedara, Victor Moses, Henry Katubulla, G. A. Wickramatillake.

PICTURE OPPOSITE





REV. H. R. CORNISH

THE LATE REV. H. R. CORNISH

A Tribute by an old Boy of the Home

It is only once in a lifetime that one would come across a person who would, in a great way, make an impact on one's life. The late Revd. H. R. Cornish was one such person, who not only made an impact on his charges—but also wrote into our lives all the good aspects of gentle living.

During the period he was in charge of us at the Industrial Home, he struck us most as a disciplinarian. The discipline he enforced on us was more of the regimented army type—yet it became part of us. He insisted on us following and adhering strictly to all laws of cleanliness. He carried this to the very limit by having regular kit inspection. We were required to put out our clothes, air them and take them back at set times and heavy penalties were imposed on those who failed to comply. He was also very firm on our reaching minimum standards at examinations. Even the first in class who failed to reach the average would have to face his wrath. He organised physical displays in order to keep us fit. He took particular interest in keeping us physically fit.

Behind this facade of strictness and firmness, was the genial gentleman, a lover of music, drama and art. He was a sportsman, with a partiality for Cricket. He introduced Inter-House competitions in these fields and encouraged and fostered healthy rivalry.

Rev. Cornish was a doctor although he held no M.D., and he attended on us when we needed attention, and to complete his stature, as an all-rounder, he was a builder of no mean repute. The dormitory and Chapel are monuments to his skill in this field.

Rev. Cornish was held in high esteem by us. His firmness as a disciplinarian served to bring out the best in us. He taught us a way of life. His interests, handed down to us became dominant features in the building of character. To be associated with him and to have been guided by him, is a privilege. Rev. Cornish is no more, but his spirit lives in us, his attitudes are reflected in us.

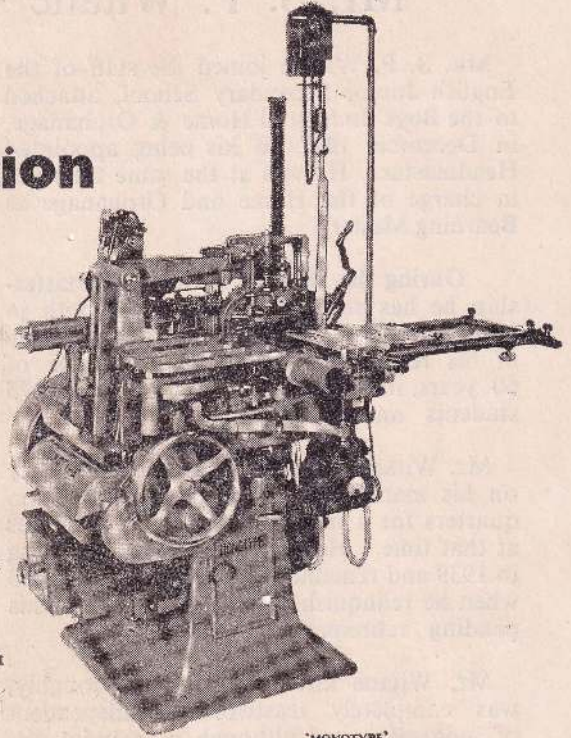


The Late Rev. G. A. F. Senaratne
the first Ceylonese Minister to become
Superintendent of the
B. I. Home & Wesley Press.

The Monotype Corporation Limited

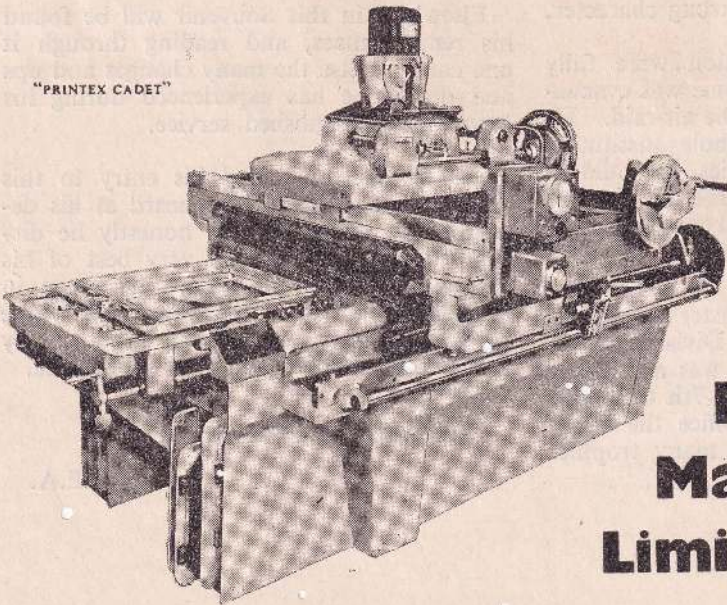
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Mr. S. P. Witane — An Appreciation

MR. S. P. Witane joined the staff of the English Junior Secondary School, attached to the Boys' Industrial Home & Orphanage, in December 1927 on his being appointed Headmaster. He was at the same time put in charge of the Home and Orphanage as Boarding Master.

During the 36 years of his Headmastership he has seen the school grow both in numbers and in efficiency, until at the time of his retirement, on reaching the age of 60 years, in December 1963 there were 275 students and 12 teachers.

Mr. Witane ceased to be Boarding Master on his marriage in 1932 as there were no quarters for a married man in the premises at that time. He again joined the Boarding in 1939 and remained in charge till June 1963 when he relinquished his post in view of his pending retirement.

Mr. Witane knew his work thoroughly, was completely trustworthy, independent of judgement and although of a quiet disposition had a forceful and strong character.

His efficiency and devotion were fully proved when in 1942 the Home was evacuated to Welimada following the air-raid. He was responsible for the whole Institution there including such Industries as could be moved. So well did he discharge this onerous task that he earned the special commendation of the Managing Committee.

He was a Group Scout Master and was an examiner for the Colombo Division of the Boy's Scout Association. He was also Scout Master of the School Troop, 7th Colombo, and during his tenure of office the Scout Troop and Cub Pack won many trophies and awards.



He was also a Local Preacher of the Methodist Church and always looked forward to his preaching appointments with enthusiasm.

Elsewhere in this Souvenir will be found his reminiscences, and reading through it one can visualise the many changes and ups and downs he has experienced during his long and distinguished service.

No trumpets heralded his entry to this Institution and none were heard at his departure but faithfully and honestly he discharged his duties to the very best of his ability. His spirit of service has been in keeping with that of the Institution where for 75 years it has quietly and unobtrusively rendered a service of national importance.

Long may their like last.

E.A.

A MASTER LOOKS BACK

The Boys' Industrial Home had its beginning at a place called "Happy Valley" in Uva. It was mainly to accommodate the children of European Planters. A few years later the children were transferred to a Home in Wellawatte. For many years the Wellawatte Home accommodated these children of the European Planters who formed the majority and a few from the neighbouring circuits of the Methodist Church.

During the first World War boys of the Home saw active service and several of them were killed in action. Below is the Roll of Honour which even today you will find prominently displayed in the dining hall—

Rodney L. St. John	France, killed in action
Harry St. John	France, killed in action
W. Peter de Alwis	France, killed in action
Dicky St. John	France, (wounded)
Jackey St. John	(Wounded & Prisoner)
W. William Perera	Germany
S. H. Van Arcadie	France
Melvin Ferdinandez	France
Ernest Van Heer	France
G. H. Shaw	France
Joe Small	France
B. J. Hills	Mesopotamia
William Sirr	Mesopotamia
A. Coggins	Mesopotamia
George Sealy	Mesopotamia

To them we say :

*"They shall not grow old,
As we that are left grow old,
Age shall not weary them,
Nor the years condemn,
At the going down of the sun,
And in the morning,
We shall remember them."*

Several old boys of the Home served in the armed services during the last war too, but no record is available of their names and the various services to which they were attached.

In the early days of the Home, the Spinning and Weaving Mills at Wellawatte invited the children of the Home to work at the Mills as weavers and spinners. They were

resident at the Home and attended the Mills for their training. At about this time The Wesleyan Mission Press, which was at Kollupitiya was transferred to the Boys' Home at Wellawatte with the idea of training the boys in Printing as well. This was the turning point of the Home. It was a wise move and since then the children have received a thorough training in Printing. Shoemaking and Tailoring were two trades the boys were taught at this time, but they were discontinued after sometime,—and later Book Binding, Type-casting and Carpentry were added to the curriculum.

As business at the printing press began to expand more accommodation was needed. The Hostel and the Press were housed in close proximity. Therefore the Hostel buildings were demolished and a new set of buildings was constructed at the extreme west boundary of the compound. These consisted of six large blocks for dormitories, a large dining hall and a sick room. A Chapel was built at the centre. A new set of class rooms were added to the school and the play-ground was extended to about double its original size. Now the children found adequate room for recreation and studies and comfortable dormitories to sleep in. Beds were provided later through the benevolence of an old boy who had prospered in the U.S.A. For all this new set-up credit has to be given to the late Rev. H. R. Cornish, for planning and construction, and to Rev. Robert Lamb for wisely saving the money to make it possible for expansion.

Printing has been the major industry in which the boys were trained from the very beginning so much so that the boys of the home have found employment in almost all the printing establishments in the Island, such as the Government Press, Municipal Press, Lake House Press, Times Press and in many of the presses of Industrial and Publishing firms and not a few at the Wesley Press as the Wesleyan Mission Press was named more recently.

Under the management of the present Superintendent more avenues for the training of children were started recently, such

MASTER LOOKS BACK



The Dining Hall

as Type-writing, Electrical wiring, Radio mechanism and office training for clerical and accountancy for those who showed an aptitude for it, and Poultry keeping.

The children of the Home are well initiated in the dignity of labour. Those who have joined the Army and Navy have always come out top in camp and manual routine.

One of the oldest groups in the Colombo Boys Scouts' Association is our Scout Troop and the Cub Pack (7th Colombo). The Scouts have won many trophies including the Silver Jubilee Rally Cup in 1935 presented by H. E. Sir R. E. Stubbs G.C.M.G. Chief Scout of Ceylon. The Cubs have won the highest award in cubbing, "The Totam-Pole", seven times in succession defeating some of the packs such as Royal and St. Thomas'.

We have adopted the House system in the Hostel. The boarders are grouped into Senior and Junior Houses and two Houses are allotted to each group. The Houses are named after the past Superintendents—Bishop, Cornish, Noble, and all the day boys are grouped under Lamb House.

Inter House Athletic competitions, Drama Competitions, Gardening Competitions have been a feature of the life in the Home. The boys have participated in many athletic competitions, such as Royal College Social Service League Athletic Competition, Red Cross Society Athletic Competition for Orphanages, and Inter-Playground Athletic Competitions (representing the Cooray Playground) conducted by the Colombo Municipality. In all these our boys have excelled and they have secured many trophies and certificates.

The English School attached to the Orphanage was exclusively for boarders who had to attend classes in the morning 3 hours a day and attend workshops 3 hours in the afternoon. It was too much a strain for the children and the Education Department suggested to include 2 hours of Industrial Training in the school curriculum. This arrangement worked well. At the beginning the school had only 45 day boys and 150 boarders and 4 teachers on the staff. Gradually the numbers increased but we always had to keep down admissions to a

maximum of 275. The staff was increased from 4 to 12 teachers and this number continued until the school was vested in Government in 1962 September.

From the very inception European Missionaries were in charge as Superintendents. Some of them were Revds. Noble, Bishop, Binks, Lamb, Cornish, Wright, Thorpe and Mr. Saunders. Then the Ceylonese Ministers were in charge as Superintendents. They were Rev. Senaratne, the first Ceylonese Superintendent. Revs. Bartholomeusz and Mendis and now the first layman Superintendent Mr. E. A. de Silva.

Every past Superintendent deserves our thanks for the noble work they have done and the good traditions they have left behind. Some of them have now gone to their eternal rest, and some of them are yet active in the Lord's work.

Many of our old boys have brought credit to their old school. They are found in many walks of life. Some hold high posts in Government Service and several have become successful businessmen. An Old Boys' Association was formed recently and the response on the part of the Old Boys has been very encouraging.

We have never had racial or religious discrimination in the admission of children to the Home. Sinhalese, Tamils, Muslims and Burghers, Christians, Buddhists and Hindus have lived and are living together in close harmony. The only discrimination we have made is in the appointment of Hostel Staff. They have always been Christians, and it is nothing but right that it should be so as this is a Christian Institution.

In an Institution of this type where so many and so varied activities are existing it has not been always smooth and plain sailing. We have had our share of disruptions but with prayer, patience and friendly approach we have always solved and overcome every difficult situation.

The religious life of the children is well looked after. They attend the Guild Meetings and the Sunday School of the Methodist Church, Wellawatte. They attend two services on Sundays, one at the Wellawatte

Church and the other at the Home Chapel. Daily Prayers are conducted at the Chapel in the morning and in the evening by the master on duty and sometimes by the children themselves. The Industrial Home choir has been wellknown for its singing.

The Women's Fellowships, Youth Groups and Sunday Schools of the Colombo South Circuit have in many ways looked after the social activities of the children. They have always been ready to play their part whenever we have had cause to ask for their assistance.

We are very fortunate that the Government left us alone when the vesting orders were issued. The English Day School was taken over by Government in September 1962, which necessitated adjustments in the Home and Orphanage as regards the general routine. We have now adjusted ourselves to fit in with the inevitable changes.

We are happy to see the quiet atmosphere now prevailing in the premises after the boundary wall was built at the end of last year. People had made a highway through our premises—not only pedestrians, but vehicles as well. It was a source of

constant disturbance to the inmates and a draw back on the peace and discipline of the institution. The wall has been built at considerable expense but it is worthwhile specially when we see the remarkable change that has taken place after it was put up.

An institution like ours must keep pace with the times. We are reminded of the immortal lines of Tennyson,

*"The old order changeth, yielding place to new,
And God fulfils Himself in many ways:
Lest one good custom should corrupt
the world".*

Our aim is to go ahead: the 'old order' must change if we are to exist and to carry on the good traditions which the pioneers have left behind, and nothing daunted we mean to strive forward with God as our guide—but we shall always remain true to our motto,

*"Amicus Humanis Generis"—'Friend of
the Human Race.'*

—S. P. WITANE.

*With the Compliments
of*

The Torrington Bakery

85, Thimbirigaswaya Road,

Colombo 5.

Phone: 81168.

PRESENT BOYS AND STAFF OF THE HOME



(Photo by Mr. Kenneth Somanader)

Left to right

Seated on ground

D. S. Reslie Madurasinghe, K. Kingsley, Srilal Perera, Douglas Bakelman, George Lionel, Stanley Marasinghe, J. A. Hemasiri, and Neville Abeysinghe.

Seated

Mrs. P. M. Sooriaratchy (*Matron*), Mr. E. A. de Silva (*Superintendent*), Mr. J. T. Bernard (*Warden*) and Mr. S. H. Warnakulasuriya (*Master*).

Standing 1st Row

Nicholas Fernando, U. L. Weerasiri, Maxwell Mendis, Ranjit Kumar, Anton Piyasiri, P. M. Canser, Heisiri Fernando, Dharmadasa Banda, H. T. Dayananda and S. P. Leelaratne.

2nd Row

J. M. Samaraweera, Sunil Ajantha, Sunil Alexander, Rohan Goonewardena, Kingsley de Silva, K. Balakrishna, Nimal Kumar, Gamini Perera, Ratnaweera Tissera and K. B. Alahakoon.

3rd Row

Derrick Lindsay, Sunil Goonatilake, Rajendranath Peiris and A. D. Wilson

Absent

Mr. H. M. Peter (*Master*) W. A. Chandrapala (*Hosteler*)



වැස්ලියන් පාසැල සහ කුමාර කාර්මික අනාථ නිවස

මෙතෝදිස්ත සභාව ලංකාවට නොහොඳු පළමු මිෂනාරිවරු අතර මුදුණ කරුවන් වශයෙන් සුදුසු කම් ඇති දෙදෙනෙක්, එනම් ගො. ඩබ්ලිව්. එම්. භාවඩ් සහ ගො. ටී. එම්. ස්ක්වැන්ස්, සිටි බව එතරම් ප්‍රසිද්ධ නැත. ඔවුන්ගේ ඉල්ලීම පරිදි ධර්මාචාරය කෙරෙහි තුමා වෙනත් අතින් දේවල් සමග මුදුණ යන්ත්‍රාලයට අවශ්‍ය සියලු උපකරණ ගෙනෙන ලදී. ඔවුන් දිවයිනට ගොඩබැසූ විමේදී ම මුදුණ යන්ත්‍රාලයක් සුළු වශයෙන් පටන් ගන්නා ලදී.

භාවඩ් දෙවහැනි තුමා, මුදුණ කරුවෙක් වශයෙන් ලබා ඇති දක්ෂකම් ගැන ඇසූ ඒ කාලයේ අග්‍රාණ්ඩුකාර උතුමානන් වන සර් රොබට් බ්‍රවුන්ගේ, රජයේ යන්ත්‍රාලය සුදුසු තනියකට ගෙනෙන්නට භා එය කරගෙන යාමට අවශ්‍ය කම්කරු පිරිස පුහුණු කිරීමටය කියා ඔහුට ආරාධනා කරන ලදී. භාවඩ් තුමා ඒ භාරදුර වැඩිය බාර ගත් නමුදු දෙන්නට සතුටු වූ මුදල් කිසිවක් ගත්තේ නැත. එම භාරදුර කායභිය ඔහු අවසන් කලාට පසු ඔහුට අග්‍රාණ්ඩුකාර තුමාගෙන් දහස් වාරයක් සැකි කොට ලියයක් ලැබුණි. අග්‍රාණ්ඩුකාරතුමා භාවඩ් මහතාට දෙන්නට සතුටු වූ මුදල් බාරනොගත් නිසා ඒ මුදලේ වටිනාකමට, මුදුණ යන්ත්‍රයක් ඇතුළු, ඒ අවසානවේ රජයට අවශ්‍ය නොවූ මුදුණ බඩු බාහිරය. වැස්ලියන් සභාවට තැබී කරන ලදී.

වැස්ලියන් සභාවට අයත් යන්ත්‍රාලයේ පළමු වෙන්ම මුදුණය කරන ලද්දේ කොටස් තුනකින් යුතු ඉරිදි පාසැල් ශබ්ද කොශයකි. ස්පෙන්ස් භාවිත ඔහුගේ “සංවත්සර සැමරීම” යන පොතේ මේ මුදුණය කරන ලද පොත ගැන මේ අන්දමට සඳහන් කොට ඇත. “එය මේ දිවයිනේ මීට පෙර කරන ලද මුදුණ කටයුතු වලට වඩා දියුණු වූ, පැහැදිලිව පෙනෙන අන්දමේ එකක්ය”.

බයිබල් සමාගමට අයත්ව තිබුණු මුදුණ යන්ත්‍රාලයක්, ඊට වඩා දියුණු වැස්ලියන් සභාවේ යන්ත්‍රාලයක් 1814 වර්ෂයේ එකට එකතු කරන ලදී.

අවුරුදු දෙකකට පසු, භාවඩ් මහතා අතුරු වක්කරන යන්ත්‍රයක් කල්කටාවෙන් ගෙන්වාගෙන සිංහල සහ දෙමල අතුරු වැක්කිරීම ආරම්භ කරන ලදී. රජයට අයිති මැට්ටික්ස් සහ මොල්ඩිස් මේ වැඩට පාවිච්චි කිරීමට සභාවට අවසර දෙන ලදී. ගො. ජෝන් කෝලටේ මිෂනාරිතුමා අතුරු අමුතන කේස් එක පළමු කිසිණු තනියට වඩා 3 න් ගුණයකින් කේස් එකේ ඇති අතුරු ගණන අඩු කරන ලදී.

මේ පළමු මිෂනාරිවරු ඉතාමත් දක්ෂ හා කායභී ඉර අය වීමෙන්, ඔවුන්ට ක්‍රිස්තියානි පොත් පත්, පාසැල් පොත්, සහරා, ඉංග්‍රීසි සිංහල ශබ්ද කෝෂයන්, සිංහල ඉංග්‍රීසි ශබ්ද සහ යුරෝපීය ක්‍රමය අනුව පළමුව සිංහලෙන් ලිකක්ද පළකරන ලදී. එය ලංකාවේ ලික් සියල්ල අභිබවා ගියේය.

මුදුණාලයේ මුදල් තනිය කලින් කලට පඩි මැලී වුවත්, ඉතාම හොඳට වැඩ කරන ලදී. මේ අවසානවලදී D. J. ගෝලේ සහ W. කැන්ස්ටන් මී යන මහත්වරුන් ඒ කරදර වලට එඩිතරව මුහුණ දෙන ලදී. ලැමිබට දෙවහැනි තුමා ඒ කරදර සියල්ල නැතිකර දමා නැවත හොඳ තනිය කට පමුණුවන ලදී.

1899 Rev. A. H. බෙස්ටල් තුමා පටන්ගන්නා ලද කාර්මික පාසැල හා අනාථ නිවසේ කොටසක් හැටියට මුදුණ යන්ත්‍රාලය කොල්ලුපිටියේ සිට දැනට වැල්ලවත්තේ පිහිටි ස්ථානයට ගෙන එන ලදී.

මෙම ආයතනය පටන් ගන්නා ලද්දේ අනාථ සහ අසරන ලමයින්ට පිළිසරන වී ඔවුන්ගේ අනාගතය දිස්වීමත් කිරීමටත් පාඨශාලාවේ ඔවුන්ට අධ්‍යාපනය ලබාදී අල්ලපු වත්තේ පිහිටි රෙදි මෝලේ ඔවුන්ට රැකියාවක් ලබා දීමේ අදහසින්ය. මෙයින් ඔවුන්ට තවත්තු කිරීමට යන වියදමෙන් කොටසක් ඔවුන්ට ලැබෙන පඩි වලින් තරමක් දුරට පියවීමටය. මේ පිළිවෙල අසාථික එකක වූයේ මෝල තව දුරටත් කරගෙන යාම අසීර තනියක පැවතුන බැවිනි. තවත් මේ කම්කරණය ලංකාවේ අත්නැතක තනාතිබුණු නිසාත්, ලමුන් පුහුණුවූයේ මේ කම්කරණය බැවින් ඔවුන්ට එහි නියම එල නෙලාගත නොහැකිවිය.

යන්ත්‍රාලය වැල්ලවත්තට ගෙන ඊමෙන් පසු දැනට පුහුණු කරවන කම්කරණ වන සපන්තු සැදීම සහ මැහීම යන කම්කරණ වලට අමතරව මුදුණ කම්කරණය පුහුණු කරන ලදී. පසුව මේ කම්කරණ පුහුණු කිරීම නැවැත්වූයෙන් ඒ වෙනුවට පොත් බැඳීම, අතුරු-වැක්කිරීම සහ වඩු වැඩ පුහුණු කරන ලදී. මේ මැනකදී යතුරුලියනය සහ පියලි කම්කරණය පුහුණු කිරීමද පටන්ගන්නා ලදී.

මේ ආයතනයෙන් අධ්‍යාපනය හා පුහුණුව ලබා ගත් සියගනන් ලමුන්, හොඳ පුරවැසියන් වශයෙන් සහ ඉතා අවංක සේවයක් කරගෙන යාමට පුහුණුව ඇතිව ගැඹුරු ලෝකය දෙසට පා නැගීය. තවත් මේ ආයතනය අප්‍රසිද්ධියේ ඉතාමත් ප්‍රයෝජනවත්, සහ වැදගත් ජාතික සේවයක් ඉටුකරන ලදී. කොළඹ පිහිටි ප්‍රසිද්ධ මුදුණ ආයතනවල මේ ස්ථානයෙන් පුහුණුව ලබා ගත් අය අවංකව හා වටිනා කම්කරුවන් වශයෙන් සේවය කරන බව තොරහසකි. සමහරෙක් පොලිස් දෙපාර්තමේන්තු වෙද, තවත් සමහරු වෙලද ආයතන වලද, තවත් කොටසක් ත්‍රිවිද හමුදා වල උසස් නිල තල වලද සේවය කරති.

තවත් සමහරෙක් වෙළඳ ව්‍යාපාර පවත්වා ගෙන යන අතර, තවත් කොටසක් රජයේ උසස් නිල තල දරයි.

ප්‍රකාශනයක් නොවන අවස්ථාවක

(ප්‍රකාශනයක් නොවන අවස්ථාවක)

BOYS AT INDUSTRY



BOOK BINDING



ELECTRICAL WIRING



COMPOSING



CARPENTRY



SHORTHAND AND TYPEWRITING

(Photos by Kenneth Somanader)

කම්පනය දියුණුව කරා ලගා වන විට යන්ත්‍රාලය තවත් පලේ කිරීම සඳහා ඉඩ පහසුව අවශ්‍ය විය. ඒ කාලයේ නිවාසය සහ යන්ත්‍රාලය ලඟ ලඟම පිහිටි නිසා, නිවාසයේ ගොඩනැගිලි විනාශ කර අළුත් ගොඩනැගිලි කීපයක් සාදන ලදී. 1935 සැප්තැම්බර් මාසයේ ගොඩනැගිලි, සෙල්ලම් පිටියක් සෑදීමට අවශ්‍ය භූමියේ ඉඩ කඩ ගැනීම පිණිස හැකි තරම් වත්තේ මායිමටම ගන්නා ලදී. එක පැත්තක ප්‍රධාන ශාලාව සහ පංති කාමර පේලිය පිහිටියේය. දැන් පාඨශාලාව රජයේ පාලනය යටතේ පවත්වාගෙන යයි. පාඨශාලාවේ ප්‍රධාන ශාලාවට පිටුපස ලෙඩ කාමරය, විශාල නිවාස ගොඩනැගිලි 6, කුමකාමරය සහ පේලිය පිහිටියේය. දකුණු පැත්තේ යන්ත්‍රාලය සහ ස්ටෝරු කාමර පිහිටා ඇති තවමු ගොඩනැගිල්ල පිහිටා ඇත. මේ ගොඩනැගිලි අවසානයේ පිටුපසට වී, වඩු වැඩ කාමරය ඇත.

මේ අතර පන්දු, පාපන්දු, වෙබන් වෙනස්, කැරම් සහ ඩර්ට්ට්, යන ක්‍රීඩා පහසු කම්ද, අවුරුදු පතා ක්‍රීඩා, නාට්‍ය සහ වැවිලි තරඟද පවත්වා ගෙන එන ලදී.

කොළඹ බාල දක්‍ෂ සංගමයේ ඉතාමත් පැරණි සාමාජිකයින් අතර මෙම ආයතනයේ බාලදක්‍ෂ කණ්ඩායම සහ වෘක පොතක කණ්ඩායමද වේ. (7 වෙනි කොළඹ යනුවෙන් මෙය හැඳින්වේ)

අපේ බාලදක්‍ෂ කණ්ඩායම හුඟක් අවසාංචල කුසලාන හිමි කරගෙන තිබේ. ඒ අතර බාල දක්‍ෂ ප්‍රධානියා වශයෙන් සලකන එවකට සිටි සර් ආර්. ඊ. ස්ටබ්ස් අග්‍රාණ්ඩුකාරයා ප්‍රධානය කරන ලද කුසලාන 1935 හිමිකර ගන්නා ලදී. වෘක පොතක කණ්ඩායම ඉතාමත්ම උසස් තරඟ පලිභ වන "ටොටම් පෝල්" එක එකපිටම නහන් හත් වර්ෂයක් දිනා ගත්තේ රෝයල් තෝම්සන් වැනි ප්‍රබල කණ්ඩායම් පරදවාය.

ගෙදර යාමක්‍ර මෙහෙයවල්, ආගම උගැන්වීම ආදී සාමාන්‍ය ජීවිතයට බලපාන සියළු කරුණු මෙහිදී කරනු ලැබේ.

මෙම ආයතනය තම කම්පනය වැඩි ගත ප්‍රසිද්ධියක් උසුලයි. රජයේ මුද්‍රණාලය හැරුණු විට මෙම දිවයිනේ ආදිම මුද්‍රණ ආයතනය මෙයයි. අප විසින් කරන ලද ඉතාමත් උසස් මුද්‍රණ නළු සිංහල බයිබලය මුද්‍රණය කිරීමයි. දැනට අපේ ඒ වැඩියා පිංතූර ගෙන ලත්තියෙන් බයිබල් මුද්‍රණය කරනු ලැබේ.

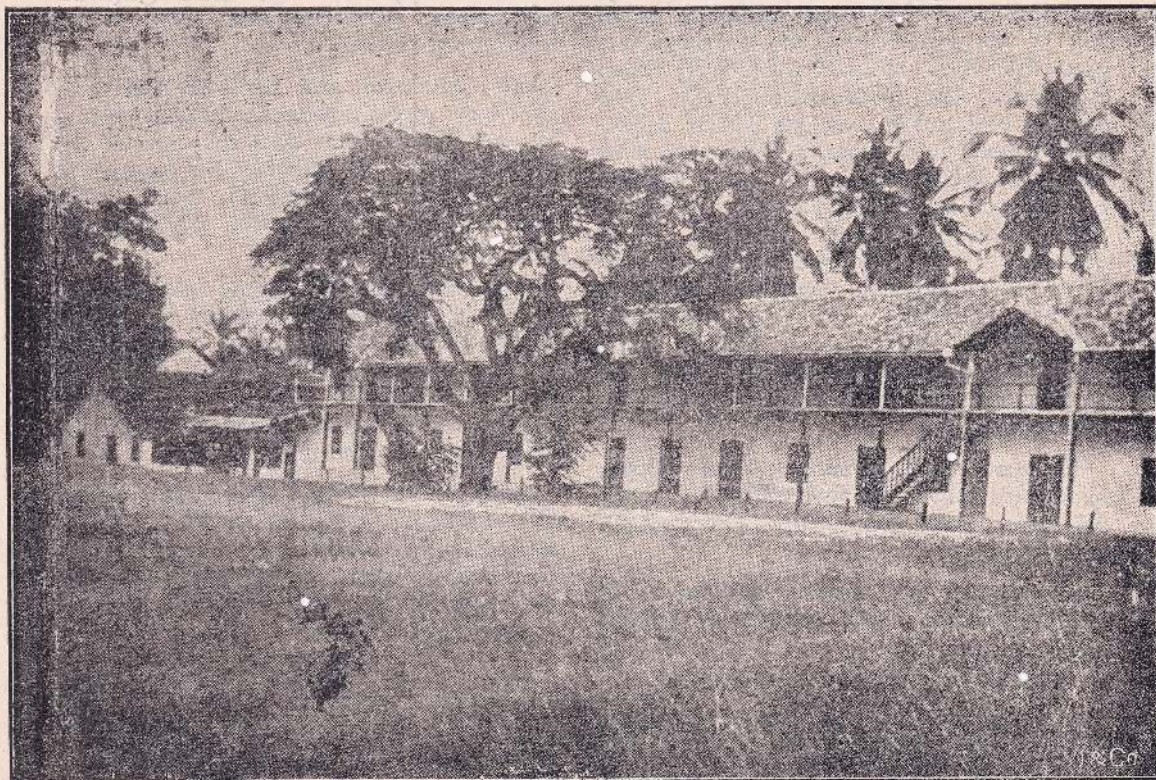
පළමුවෙනි ලෝක මහා යුද්ධය අවසාන වී වික කලකට පසු සීමාසහිත මැක්මිලන් සහ සමාගම ඔවුන්ගේ පොත් මුද්‍රණය කිරීම අපහට පවරන ලදී. පසු කාලයකදී ලොන්ග්මන්ස්, බ්ලැක් සහ ඔක්ස් ෆෝර්ඩ් යුනිවර්සිටි යන්ත්‍රාලය යන සමාගම්ද ඔවුන්ගේ පොත් මුද්‍රණය කිරීම හා දිවයිනේ බෙද හැරීම අපට බාරකරන ලදී.

මැක්මිලන් සහ සමාගමේ සිංහල පොත් මුද්‍රණය කිරීම අදවනතුරු යනුවෙන් අන්දමට කරගෙන යනු ලැබේ. ලෝකයේ එතරම් ප්‍රසිද්ධ වී ගිය පොත් සමාගම් අපහට තම මුද්‍රණයන් බාරදීමෙන් මෙම ආයතනය අවු 150 හැට කළ සේවයට සාධක වශයෙන් සැලකිය හැකිය.

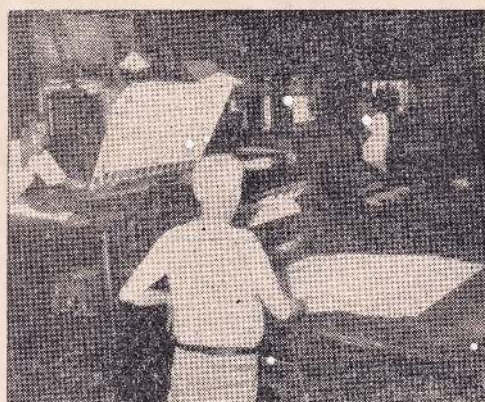
ඉතින් අද වැනි දවසේ මෙම ආයතනය අවුරුදු 150 ක් ගෙවීමේ සංවත්සරය වටිනිසා අවසාංවේදී, මෙතෝදිස්ත සභාවෙන් මෙම මුද්‍රණාලයට වූ සේවය කොපමණද කියා ගණන් බැලිය නො හැකිය.

එසේම කාර්මික පාසැලෙන් සහ අනාට නිවාසය අප දිවයිනට සේවය කිරීමට කැපවී සිටීම පහතකින් දිවයිනකට එලිය දෙන්නා සේ සැලකිය හැකිය.

පරිවර්තනය: ජයන්තා ගුණසේකර



The Wesley Press and Offices



The Souvenir comes off the Press

(Photo by K. S.)

உவெஸ்லி அச்சுக் கூடமும் அனாதை மாணவர் கைத்தொழிற் பாடசாலையும்.

ஆயிரத்து எண்ணூற்றுப் பதினான்காம் ஆண்டில் மெதடிஸ்த் மதத்தை இலங்கைக்குக் கொண்டு வந்த வண: காவட், வண: ஸ்குயன்ஸ் என்ற குருமார்கள் இருவர் அச்சுத் தொழிலைத் தமது வேலையாகக் கொண்டவர்களென்பது பிரசித்தமாக அறியப்பட்டிருந்தது. இவர்கள் இருவரினதும் விருப்பத்திற்கு இணங்கி இலங்கைக்கு வந்த யாத் திரிகர்களுக்குத் தலைவராக விளங்கிய டாக்டர். கோக் என்பவர், ஓர் அச்சுக் கந்தோருக்குத் தேவையான இயந்திரங்களையும் தாம் வரும்போது இலங்கைத் தீவிற்குக் கொண்டு வந்தார். அவர்கள் இலங்கையை வந்து அடைந்ததும் இலங்கையில் ஓர் அச்சுக் கூடம் நிறுவப்பட்டது.

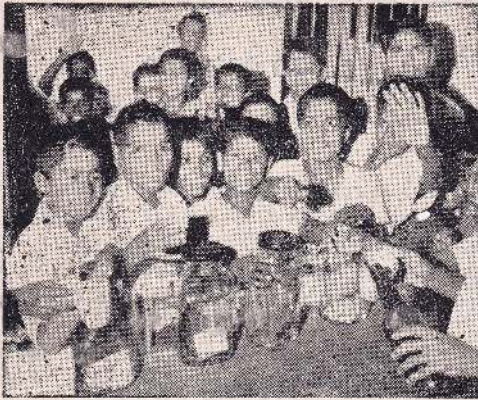
அச் சமயம் கவர்னராகப் பணியாற்றி வந்த சேர். ரெபெட் பிறவுன்றிக் அவர்கள் திரு. கேவட் அச்சுத்தொழிலில் எடுக்கும் உற்சாகத்தைக் கேள்விப்பட்டதும் அரசாங்க அச்சுக் கந்தோரை ஒழுங்காக நடத்தும் பொருட்டும் பல ஊழியருக்குப் பயிற்சி கொடுக்கும் பொருட்டும் அழைக்கப்பட்டார். வண: காவட் அவர்கள் அச்சுக் கந்தோரை முன் நின்று நடத்த இணங்கிய போதிலும் அச்சுத் தொழிலினால் கிடைக்கும் இலாபத்தைத் தாம் உபயோகிக்க மறுத்து விட்டார். கவர்னரால் அளிக்கப்பட்ட முக்கிய வேலையைச் செய்து முடித்ததும் திரு. காவட் அவர்களின் சேவையைப் பாராட்டி அரசாங்கத்திடமிருந்து ஒரு கடிதம் வண: காவட் அவர்களுக்கு அளிக்கப்பட்டது. மேலும் அச்சுக் கந்தோரினால் கிடைத்த இலாபத்தைத் தமக்கு வேண்டாமென மறுத்த வண: காவட் அவர்களை அச்சுத் தொழிலில் மென் மேலும் உற்சாகம் அளிக்கும் வகையில் அச்சுத் தொழிலுக்குத் தேவையான அச்சுத் தொழிற் கருவிகளும் ஒரு அச்சு இயந்திரமும் அவருக்குக் கொடுக்கப்பட்டது.

முதன் முதலாக இந்த அச்சுக் கந்தோரில் ஓய்வு நாட் பாடசாலைகளில் பாலர்களுக்கு எழுத்துக் கூட்டல் பற்றிய புத்தகம் ஒன்று மூன்று பாகமாக ஆங்கிலத்தில் அச்சிடப்பட்டது. இதற்கு முன்பு அச்சடிக்கப்பட்ட நூல்களோடு ஒப்பிட்டுப் பார்த்த போது இப் புத்தகத்தில் மற்றவைகளிலும் பார்க்க எழுத்துக்கள் ஒழுங்காகவும், அழகாகவும் அச்சடிக்கப்பட்டதாகக் காணப்பட்டது என்று 'ஸ்பென்ஸ் காட்டி' என்பவர்

'ஜூபிலி ரூபகார்த்தம்' என்ற நூலில் கூறியுள்ளார். வேதாகமச் சங்கம் வைத்திருந்த அச்சுக்கூடம் ஆயிரத்து எண்ணூற்றுப் பதினான்காம் ஆண்டில் உவெஸ்லியன் மிஷன் அச்சுக் கந்தோருடன் இணைக்கப்பட்டது.

இரண்டு வருடங்களுக்குப் பின் வண: காவட் அவர்கள் கல்கத்தாவிலிருந்து அச்சு வார்ப்புச் சாதனங்களை பெற்றுத் தமிழிலும் சிங்களத்திலும் எழுத்துகள் ஆக்க ஆரம்பித்தார். அரசாங்கம் இவற்றிற்குப் தேவையான அச்சுக் கருவிகளை அளிக்க முன் வந்தது. அச்சுத் தொழிலில் மேம்பட்டு விளங்கிய திரு. ஜோன் கலவே என்னும் ஓர் உவெஸ்லியன் குரு, சிங்கள அச்சு இயக்கத்தில் சில மாறுதல்களையும் சீர் திருத்தங்களையும் கொண்டு வந்தார். இதனால் சிங்கள எழுத்து உருவங்களை முன்னையதிலும், 7½ பங்காகக் குறைத்தார்: X X முற்காலத்துக் குருமார்களாகிய திரு. டானியல் ஜோன் கொகலி, திரு. கக்ஸ்டன் மீ, வண. ரெபெட் லாம்ப் என்பவர்கள் மிகவும் அறிவும் ஆற்றலும் உள்ளவர்களாகக் காணப்பட்டனர். பணக்கஷ்டம், தொழிற் போட்டி முதலிய கஷ்டங்களினாலும் சமாளித்து அச்சுக் கந்தோர் இயங்குவதற்குப் பெரிதும் பாடுபட்டவர்கள் இப் பெரியார்களே. அச்சுக் கந்தோர் ஆயிரத்துத் தொளாயிரத்து ஆறாம் ஆண்டில் கொள்ளுபிட்டியிலிருந்து தற்சமயம் அமையப்பெற்றிருக்கும் இடமாகிய வெள்ளவத்தைக்கு மாற்றப்பட்டு வெள்ளவத்தையில் இருக்கும் மாணவர்கைத்தொழிற் பாடசாலையுடன் இணைக்கப்பட்டது. இக் கைத்தொழில் பாடசாலை அனாதைச் சிறுவர்களுக்கென ஆயிரத்து எண்ணூற்றுத் தொண்ணூற்றென்பதாம் ஆண்டில் வண: ஏ. எச். பெஸ்டல் என்பவரால் ஆரம்பிக்கப்பட்டது. இங்கு பெற்றோர் அன்பை அறியாதவர்கள், உற்றரால் விலக்கப்பட்டவர்களாகிய அனாதைகள், அணிவதற்கு ஆடையின்றி உண்ண உணவின்றி, வசிப்பதற்கு இல்லமின்றி அல்லலுறும் பாலர்கள் சாதமத பேதமின்றி இவ்வனாதை விருதியில் அடைக்கலம் புகுந்தனர்.

V
அச்சுக் கந்தோர் வெள்ளவத்தைக்கு மாற்றப்பட்டதும் அனாதைச் சிறுவர்களுக்காகிய இடம் மாணவர்களுக்கு அச்சுத் தொழில், தச்சுத் தொழில், தட்டெழுத்து, மின்சாரத் தொழில் முதலியவைகளிலும்



The Boys Crowd the Tuckshop



At Indoor Games

(Photos by Kenneth Somanader)

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பயிற்சி அளிக்கும் இடமாயிற்று. நூற்றுக் கணக்கான மாணவர்கள் இப்பாடசாலைப் பிள்ளைகளாகக் கல்வி கற்றுத் தற்சமயம் உலகத்தில் பிரசித்தி பெற்று விளங்கும் பெரிய அச்சக் கந்தோர்களிலும் அரசாங்க ஸ்தாபனங்களிலும் உயர்ந்த பதவிகளை ஏற்றுச் சிறப்பாகப் பணி புரிவதைக் காணலாம்.

அச்சக் கந்தோர் செவ்வனே இயங்க ஆரம்பித்ததும் இட நெருக்கடி ஏற்பட்டது. இதனால் அனாதைகளின் கைத்தொழில் பாடசாலைக் கட்டடம் பெரிதாக அமைக்கப்பட்டது. பாடசாலையும் அச்சக் கந்தோரும் அருகாமையிலும், இவற்றிற்குச் சிறிது தூரத்தில் மாணவர்கள் தங்கும் விடுதியும் அமைக்கப்பட்டது. மாணவர்கள் சயனிக்கும் அறைகள் ஒன்றன் பின் ஒன்றாக ஒரு வரிசையிலும் அவற்றிற்கு அருகில் பெரிய சாப்பாட்டு அறையும், நோயாளிகள் அறையும், அதன் அருகில் மாணவர்கள் ஓய்வு நேரத்தில் விளையாடும் அறையும் காணப்படுகின்றது. மாணவர்களினது விடுதிக்கு எதிரில் ஒரு ஜெப அறையும் உள்ளது. இவ்வறையே மாணவர்களினால் கடவுள் வழி பாட்டுக்கு உபயோகிக்கப்படுகின்றது. 1962ம் ஆண்டு புரட்டாதிநாடப் பாடசாலையை அரசாங்கம் எடுத்துக் கொண்டது.

கைத்தொழில் மட்டுமன்றி கிரிகெட், உடைபந்தாட்டம், டென்னிஸ் முதலிய விளையாட்டுகளிலும் மாணவர்கள் பங்கெடுத்துக் கொள்கின்றனர். மேலும் நாடகம், பூமரங்கள் வளர்த்தல், ஓட்டப்பந்தயம் முதலிய கேளிக்கைகளிலும் வருடந்தோறும் போட்டிகள் நடத்தப் பெற்று பரிசுகளும் வழங்கப்படுகின்றன. கொழும்பின் ஏழாம் சாரணர் பிரிவைச் சேர்ந்தவர்கள் இப்பாடசாலை சாரண மாணவர்கள். இவர்கள் சாரணர் இயக்கப் போட்டிகள் பலவற்றில் வெற்றி அடைந்து ரோயல் கல்லூரி, தோமஸ் கல்லூரி முதலிய கல்லூரிகளைத் தோற்கடித்து ஆயிரத்துத் தொளாயிரத்து முப்பதாம் ஆண்டில் வழங்கப்பட்ட வெள்ளி விழாப் பரிசையும் பெற்றவர்களென்பது குறிப்பிடத்தக்கது. வீட்டுச் செபம், பிரார்த்தனைகள், வேதப்பாடங்கள் முதலியன இங்கு கற்பிக்கப்படுகின்றது.

அனாதைகளாகிய மாணவர்களுக்கு உடை, உணவு, இல்லம், ஆன்பு, ஆதரவு அளித்து பிற்கால வாழ்விற்கு வழி வகுக்கும் இப்பாடசாலையின் சேவை பாராட்டுதற்குரியதாகும்.

உவெஸ்லி அச்சக் கந்தோர் அச்சத் தொழிலில் முன்னேறி தற்சமயம் இலங்கைத் தீவு முழுவதிலும் பல பாடசாலைகளில் பாவிக்கப்படும் பாடப்புத்தகங்கள் அச்சடிக்கப்படும் கூடமாக விளங்குகின்றது. மேலும் லண்டனில் பிரசித்தி பெற்று விளங்கும் ஸ்தாபனங்களுள் ஒன்றாகிய மாக்மில்ன் ஸ்தாபனத்தாருக்கு நூல்கள் பிரத்தியேகமாக அச்சிட்டு விற்கின்றது.

இவ்வாண்டு உவெஸ்லி அச்ச ஸ்தாபனம் ஆரம்பமாகி நூற்று ஐம்பது வருடங்கள் கழிந்து விட்டன. அனாதை மாணவர் கைத்தொழில் பாடசாலை ஆரம்பமாகி இவ்வாண்டு எழுபத்தைந்து வருடங்கள் பூர்த்தியாகின்றன. நூற்றைம்பது ஆண்டு விழுவையும் எழுபத்தைந்து வருட விழாவையும் நாம் கொண்டாடும் இவ்விசேஷ வைபவத்தின்போது உவெஸ்லி அச்சக் கந்தோரும், அனாதை மாணவர் கைத்தொழில் பாடசாலையும் மாகிய இந்த ஸ்தாபனம் மேன்மேலும் சிறும் சிறப்பும் பெற்றுத் தமது பணியைச் செவ்வனே புரிய ஆண்டவன் அருள் புரிய வேண்டுமென்ப பிரார்த்திப்போமாக;

× × ஆதிகால மெதடிஸ்த குருமார்கள் நன்கு கற்றவர்களான படியால் சமய சம்பந்தமான புத்தகங்கள், பாடசாலைப் புத்தகங்கள், வெளியீடுகள், ஆங்கில-சிங்கள அகராதி, சிங்கள-ஆங்கில அகராதி, ஐரோப்பிய விஞ்ஞானத்தை அடிப்படையாகக் கொண்டெழுதப்பட்ட சிங்களப் பஞ்சாங்கம் என்பன முன்னைய அச்ச வேலைகளிலும் திருப்திகரமானதாக வெளியிடப்பட்டன. அச்ச வேலைகள் தொடர்ந்து திருப்தியாக நடைபெற்றன. ஆனாலும் இடையிடையே பணக்கஷ்டத்தால் உயர்வு தாழ்வு ஏற்பட்டது.

✓ பக்கத்திலுள்ள நெசவுத் தொழிற்சாலையில் கடமைபுரிந்து அதனால் பெறும் ஊதிபத்தை இவர்களின் பயிற்சிக்காகச் செலவிட்டனர். இங்கு ஒரே ஒரு நெசவுத் தொழிற்சாலை இருந்தபடியால் எல்லா மாணவர்களையும் பயிற்சியளிக்க வைப்பது திருப்திகரமானதாய் இருக்கவில்லை.

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