

# The Ceylankam



The Journal of the  
CEYLON SOCIETY  
of AUSTRALIA

ISSN 1836-8646 Journal 47 Volume XII Number <sup>3</sup>/<sub>2</sub> August 2009 Editor: Doug Jones



# The CEYLON SOCIETY of AUSTRALIA

*Keeping Our Heritage Alive*

Postal address: PO Box 246 Thornleigh NSW 2120

**PRESIDENT**  
Sunil de Silva  
Int. +61 2 8021 2328  
sunsil@optusnet.com.au

**VICE-PRESIDENT**  
Dr Srilal Fernando

**SECRETARY**  
Thiru Arumugam  
Int. + 61 2 8850 4798  
thiru.aru@gmail.com

**Actg. TREASURER & PUBLIC OFFICER**  
Upali Dharmakirti  
Int. + 61 2 9986 0337  
3 Viola Avenue Warriewood NSW 2102  
upalid@optusnet.com.au

**ASSISTANT TREASURER**  
Ron Murrell  
Int. + 61 2 9484 4070  
bcmurrell@aapt.net.au

**PUBLIC RELATIONS**  
Harry de Sayrah OAM JP  
Mobile 0415 402 724  
harolddes@hotmail.com

**PUBLICATIONS**  
Mike Udabage  
Int. + 61 2 9879 7728  
mike\_udabage@itechne.com

**EDITOR/LIBRARIAN**  
Douglas Jones  
int. + 61 9894 7449  
109 Oakhill Drive Castle Hill NSW 2154  
deejay20@aapt.net.au

**SOCIAL CONVENOR**  
Chandra Senaratne  
Int. + 61 2 9872 6826  
charboyd@iprimus.com.au

**MELBOURNE CHAPTER CONVENOR**  
Shelagh Goonewardene  
Int. + 61 3 9808 4962  
shelaghlou@yahoo.com.au

**COLOMBO CHAPTER**  
Convenor/Local President  
Somasiri Devendra  
Phone 2737180 somasiri@edisrilanka.com

**Local Hon. Secretary**  
Daya Wickramatunge  
Phone 2786783 dawick@sltnet.com

**Local Hon. Treasurer**  
Mike Udabage  
Mobile 0775 412 420 mike\_udabage@itechne.com  
329/124 Lake Road Dehiwela Phone 2731914

## EX-OFFICIO

**Dr Robert Sourjah**  
Int. + 61 2 96222469  
robertsourjah@yahoo.com

**Tony Peries**  
Int. + 61 2 9674 7515  
srini.p@bigpond.com

**Dr Tom Silva**  
Int. + 61 2 9344 7541  
tomandnirmalie@yahoo.com

**LIFE MEMBER**  
Hugh Karunanayake  
Int. + 61 2 9980 2494  
hkaru@optusnet.com.au

## Contents

- Two famous collections of Ceylon Stamps  
by *The Rambler*..... 4
- Tales from my Father  
Retold by *Mike Udabage* ..... 6
- The Burgher Settlement League  
by *Bradman Don* ..... 7
- Our Readers Write ..... 8
- Reminiscences of 50 years as a Pedagogue  
by *Samuel Thevabalan Arnold* ..... 10
- The Medical Science of Childbirth in Jaffna  
by *Thiru & Dr Malini Arumugam* ..... 15
- Meals Ammi Made  
by *TeeKay* ..... 18
- Previously unpublished sketches  
by *courtsey of Palinda De Silva* ..... 20
- Extreme Prejudices in Cricket  
by *Michael Rodrigo* ..... 22
- Synopses of meetings ..... 26  
Sydney - *Thiru Arumugam*  
Melbourne - *Dilhani Kumbukkage*  
Colombo - *Somasiri Devendra*
- Book Review by *Vama Vamadevan* ..... 28
- Nature Notes by *Stefan D'Silva* ..... 29
- Obituaries ..... 30
- Notices ..... 31





## From the Editor

**S**eems like exciting times are ahead for the CSA in the coming days. We are indeed moving with the times and the Society has recently launched its own website. This is a hefty thrust in the right direction of "Keeping Our Heritage Alive". On a trial basis albeit, but we are surfing cyberspace. For the great effort of getting the website up and running all kudos goes to CSA member Rohan Sourjah who spent considerable hours designing and re-designing a website worthy of the Society as it forges into the future. Even though the site is on trial (see below for details) drop in for a visit and tell us what you think and would wish to see there.

As you may have noticed by now, the Journal too has received a facelift. The cover is more dynamic (thanks to Rohan again) and some other minor changes have been introduced. We believe this is a good thing and further improvements may happen as we go along.

There is nothing an editor likes more than reader feedback. Your editor has received some, a few of which are published here. Almost everyone had read and enjoyed our 'debutante' issue and

those who had something to say, good and not so good, did so positively and constructively.

We are grateful to many of our members who have offered to submit literary contributions, some for consecutive issues, so that the editorial larder will always be adequately resourced. The Ceylankan is blessed with such a magnificent and magnanimous pool of talent composed of erudite, informed and knowledgeable people who can put their learning from pen to paper as and when they wish to.

Once again we have a varied selection of topics to hold your interest. Sam Arnold telescopes half a century of life as a pedagogue in Sri Lanka, Zambia, Botswana and Australia; Thiru and his wife Dr Malini Arumugam look at the science of midwifery in Jaffna 150 years ago; The Rambler takes us through a priceless collection of Ceylon stamps and Mike Udabage shares an anecdote set at the Galle Face Hotel as related to him by his father. The new name on the contents list is that of Bradman Don who writes about his father's role in Burgher migration to Australia and about his own unique name that seems to draw much interest.

Enjoy your journal and keep those articles and letters pouring in.

## The CSA is ON TRIAL – on the Internet!

Indeed, the Ceylon Society of Australia is on trial and our members are invited to play judge and jury. The CSA is now on the Internet, would you believe? And our members worldwide are invited to log on to [www.ceylonsociety.com.au](http://www.ceylonsociety.com.au) and see for themselves. Yes, the Society is now out there in cyber space for you to surf. No tricks, no gimmicks – it is meant to be fast, straight forward, user-friendly and interactive. But remember, the website is only out there on a trial basis. We are testing it all out to ensure that it works as intended by the designers. That is why your input is important. So log on to YOUR

website and tell us what you think, and what you, as members, would to see there. There will be password protection (no generic password, of course) but you will be given the opportunity to create your own password identity when you first log on. Get on the internet and get clicking fast and furiously. Then give us your feedback. Rohan Sourjah is the Webmaster and will maintain the website. He will be associated with Jagath Dheeraseskera, with Hugh Karunanayake as Moderator, Mike Udabage will cover Colombo matters while Hemal Gurusinghe will take care of Melbourne items.

## We have a new Treasurer

Many of you may not be aware that Srikantha Nadarajah relinquished his position as Treasurer/Public officer effective financial year end on June 30. After many hard-working years as custodian of the CSA finances, Nada had made his intentions clear to the Committee for sometime now. We wish Nada all the best in his future endeavours.

We welcome Upali Dharmakirti, who will fill the breach in an acting capacity until his formal election at the November AGM. PLEASE NOTE: All membership applications and renewals of subscriptions must be forwarded directly to **Upali Dharmakirti, 3 Viola Avenue, Warriewood NSW 2102** and NOT to the new Post Office Box address (see Inside Front Cover).

For enquiries about your subscription status Upali can also be contacted on Int. + 61 2 9986 0337 or email [upalid@optusnet.com.au](mailto:upalid@optusnet.com.au).



# Two famous collections of Ceylon Stamps

**T**he collection of stamps as a hobby commenced with the issue of the "Penny Black" (as one penny stamps in black are referred to by collectors) in Britain in the mid-19th century and rapidly expanded into the colonies of the British Empire and the other major metropolitan powers of the world such as France, Portugal, Spain and the USA. Britain, during the reign of Queen Victoria, was acquiring the best of the products and cultures of its far-flung empire. The purchasing power of its wealthy squires encouraged the pursuit of leisure time interests which included the new found hobby of stamp collecting.

The first postage stamp to be issued in Ceylon was in the sixpence denomination on April 1, 1857. That was 17 years after Britain issued the first adhesive postage stamp in the world, the unperforated "Penny Black" released on May 6, 1840. The first Ceylon stamp was recess printed on blued paper (embossed printing on blue background, in philatelic parlance) with the 'star' watermark and bore the left profile of the head of Queen Victoria on an oval backdrop and its colour was purple brown. From then onwards, several more Ceylon stamps of the penny series in the imperforate as well as perforated types were released over the years until 1872, when the country adopted the decimal currency and switched over to rupees and cents. The most expensive and difficult to obtain stamps for latter-day collectors were those released in the penny series and are of the 1d, 2d, 4d, 5d, 8d, 9d, 10d, 1s, 1s 9d, and 2s denominations. There were four basic designs in the first set of imperforates, which included octagonals. The 4d dull rose octagonal stamp is regarded as the rarest and most expensive of all Ceylon stamps. The rarest and most valuable collections of Ceylon stamps are those which have a good representation of penny series stamps.

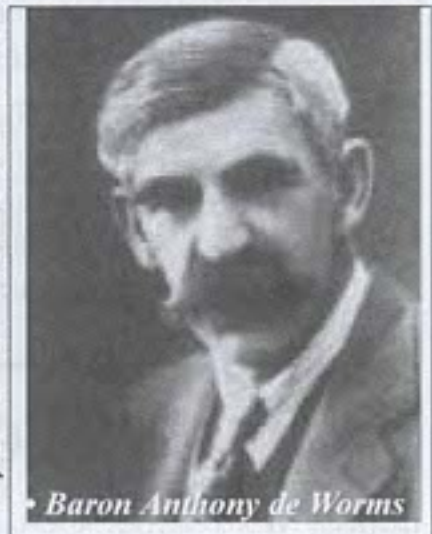
There have been several outstanding collections of Ceylon stamps auctioned over the years. Harmers of London have been the auctioneers for most of the well known collections which included the Baron Anthony Worms Collection auctioned in June 1938, the Ernest B. Lye Collection auctioned on May 8, 1946 by Robson Lowe, the Rear Admiral Frederic Harris Collection auctioned on February 10/11, 1953 by Harmers of New York, the Sir Ernest de Silva Collection auctioned on January 12/13, 1959, the R.C. Agabeg collection auctioned on May 20, 1982, the P.C. Pearson Collection auctioned on April 13, 1983 and an unnamed collection auctioned on June 12, 1984. Of the

## *-The Rambler*

collections that have come on the market over the past 150 years, two stand out as unique and remarkable, both for the quality of the listings as well as their diversity. The two are those of Baron Anthony de Worms and Sir Ernest de Silva.

### *Pioneer planters*

Baron Anthony de Worms was born on January 4, 1869. He was the son of the first Baron Solomon de Benedict de Worms who was born in Frankfurt but taken to England by his parents at an early age, and eventually went to Ceylon. Baron Solomon's father was Benedict de Worms who was married to Janette, the eldest sister of Baron de Rostschild, the renowned banker and international financier. His two younger brothers Gabriel and Maurice de Worms, who also moved to Ceylon, were pioneers in plantation development in Ceylon in the mid-19th century. The brothers opened up thousands of acres of coffee plantations, which, after the failure of coffee due to blight, were planted with tea.



Rothschild and Sogama Estates in Pussellawa and Condegalla and Labookelle Estates in Ramboda were all originally cleared of jungle and planted in coffee by the de Worms brothers. Although the First Baron Solomon's stay in Ceylon was brief in comparison to the more than two decades spent in the country by his younger brothers Gabriel and Maurice, it was he who inspired the interest in Ceylon stamps in his son Anthony.

The latter started with the usual schoolboy collection of stamps and that was augmented considerably when his father presented him with his collection of stamps which included many of the star watermarked penny issues. His uncles on the family estates in Ceylon continued to send him fine mint specimens of stamps which went to form the nucleus of his later magnificent collection on Ceylon. With a rapidly increasing enthusiasm for his hobby, Anthony was to acquire two reputed collections; that of C.J. Daun and W.B. Thornhill. At the time of his death on January 11, 1938, Anthony de Worms was



(Continued from previous page)

the owner of the finest collection of Ceylon stamps in the world. It included nine stamps (including a pair) of the imperforate 4d dull rose, and a magnificent mint copy said to be the finest known specimen of this rare stamp. An unused copy of the imperforate 4d dull rose is priced today at US\$20,000. There were only 7400 copies of the stamp printed in 1857. The executors of his estate auctioned the collection through a four-day sale on June 20, 21, 22 and 23, 1938 at which 880 lots were placed on sale by Harpers of London. The first 20 minutes on the second day of the auction was broadcast by the British Broadcasting Corporation during the time the 4d stamps were being auctioned; such was the keen interest shown on the collection. The auctioneers, at seeing such a magnificent collection broken up, were constrained to express



• Sir Ernest de Silva admiring his prized collections.

their regret in the auction catalogue. The cream of the Anthony de Worms collection was bought by a 50-year old philanthropist from Ceylon, Albert Ernest de Silva, who was later to become Sir Ernest de Silva.

#### *Collector as a student*

Born on November 26, 1887, Sir Ernest had taken to stamp collecting at an early age as a student of Royal College in Colombo. He was the son of A.E. de Silva (Snr) a wealthy estate owner and exporter of tea, plumbago, cinnamon and coconut produce, who resided in a large mansion called "Stephanotis" in Flower Road, Colombo. Sir Ernest had his tertiary education in Cambridge University and upon his return, he renamed his father's home, which he inherited, to "Clare" after his college in Cambridge. Not long afterwards he built a magnificent home named "Srimathipaya" also on

Flower Road, where he resided until his death. This house was later acquired by the government to serve as the office complex of the Prime Minister.

Sir Ernest was a gifted entrepreneur and within a few years of his return to Ceylon, he expanded his broad acreages by acquiring more estates for the already burgeoning portfolio inherited from his father. He was the first Chairman of the Bank of Ceylon, a position he held up to his death. He was also the Chairman of the State Mortgage Bank, and was well known for his munificence and philanthropy. He was a great patron of the turf, owned a string of horses, and was the donor of the A.E. de Silva Trophy, a highly coveted prize in the annual racing calendar. In the 1940s, he was named the wealthiest man in Ceylon.

Sir Ernest attended the Anthony de Worms auction in London and bought the cream of the collection, including many of the highly prized 4d dull rose specimens. As the most comprehensive Ceylon penny stamp auction ever, the De Worms auction attracted keen prospective buyers from all corners of the globe, but Sir Ernest was able to outbid the competition and returned home with a stunning addition to his stamp collection.

The outstanding items in the De Worms collection were featured in colour in the catalogue and reproduced on the back cover of this journal. Of the 20 lots shown in colour, at least eight lots, in addition to the many other stamps he purchased at the auction, were bought by Sir Ernest. Images of some of these stamps appeared once again, this time in the catalogue released 21-years later, when Sir Ernest's collection was auctioned by Harpers of London. Sir Ernest died on May 9, 1957 and the executors of his estate auctioned his stamp collection in a two-day sale on January 12 and 13, 1959. Stamps that were sold at that auction have since found their way into many collections. Catalogues of stamp auctions over the past 50 years have occasionally described the provenance of a listed stamp as "*Ex de Worms*" or "*Ex Sir Ernest de Silva*", a description that often added value to the item offered.

Despite the fact that stamp collecting is now served by a highly commercialised support industry and is also seen as a lucrative investment option, there is no indication that there will ever be any collections of Ceylon stamps that will surpass those of Baron Anthony de Worms and Sir Ernest de Silva.





## The Adigar and the Assistant Colonial Secretary

John Henry (JH) Meedeniya Adigar (1867-1931) lived in his walauwa in Ruwanwella and he was a member of the first Legislative Council of Ceylon. When he visited Colombo he took up residence in a mansion adjoining the Galle Face Hotel (GFH). The mansion later housed the American Embassy.

The Adigar had an influential network of friends in the British Establishment who kept him informed of what was happening in London – who were being posted to the Ceylon Civil Service – name, pedigree, school attended and family background etc. On his periodic visits to England, the Adigar also replenished his wardrobe and bought his linen and other household goods. So he was well informed about the new Assistant Colonial Secretary just appointed to Ceylon even before he arrived in the Island.

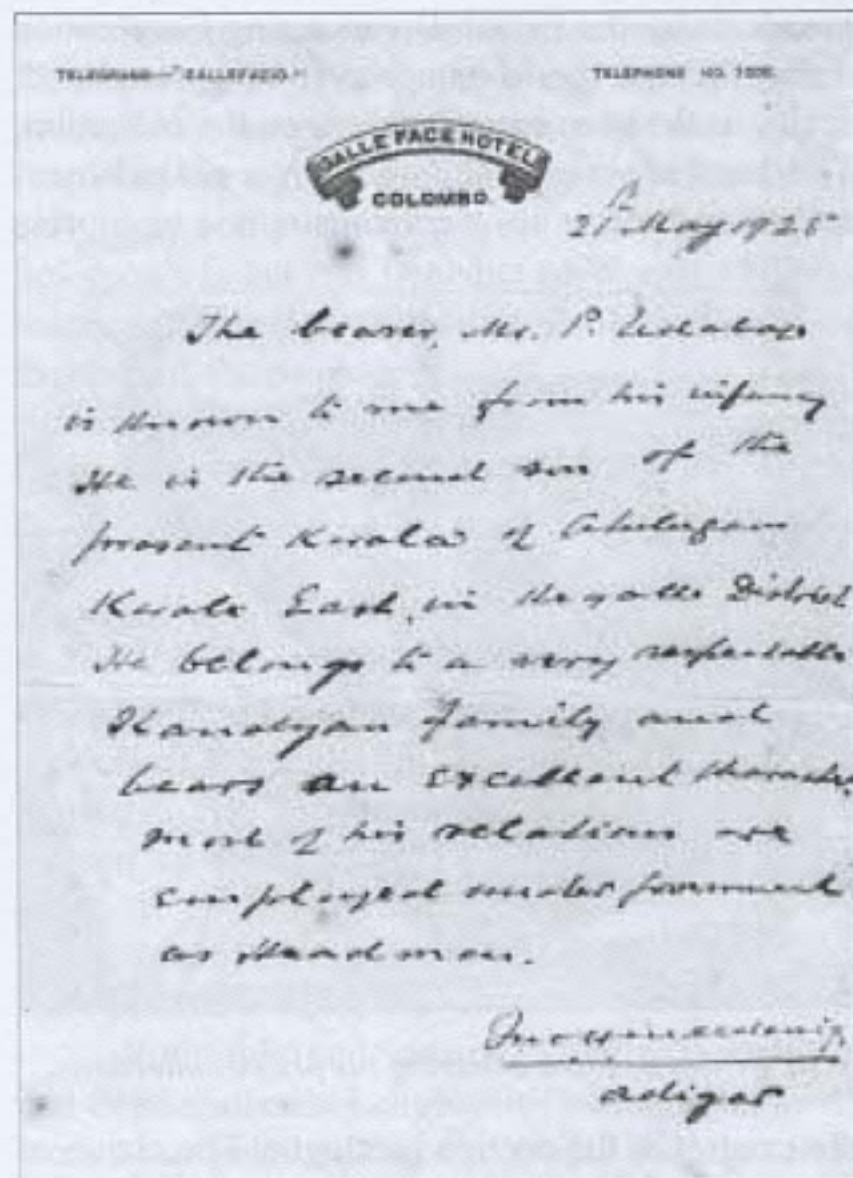
On one of the Adigar's visits to Colombo, he visited the GFH for lunch as he usually did. Having had lunch overlooking the verandah and the Indian Ocean beyond, the Adigar lit up a cigar and was walking up and down the corridor to settle his meal – a practice doctors recommended to affluent gentlemen in those days.

On that day, the newly arrived Assistant Colonial Secretary too sat down to lunch at the GFH – over-looking the verandah and the Indian Ocean beyond only to be “disturbed” by a native gentleman smoking a cigar and walking up and down the verandah obstructing his view, every time he passed. The Assistant Colonial Secretary wasted no time in summoning the headwaiter and asking him to tell the native gentleman to refrain from blocking his picturesque view.

The headwaiter, knowing the Adigar and also the newly arrived Assistant Colonial Secretary, was now in a quandary, more like being caught between a rock and a hard place – he was not going to tell the Adigar to move on nor refuse to carry out the instructions of the Assistant Colonial Secretary. So, he did the best thing that came to his mind, which was to go and hide in the kitchen.

Matters got out of hand for a moment thereafter. The irate Assistant Colonial Secretary got up from his lunch and approached the Adigar and told him to move on, followed by the question “Do you know who I am?”

The Adigar, a man of short stature, straightened himself up to get few more inches in



• A his copy of the adigar's testimonial to someone written in his own neat hand on GFH stationery. (On left) is a sample of the hotel's directions to its guests.



height, eyeballed the Assistant Colonial Secretary and started unbuttoning his jacket, but unlike a man ready for a fist fight the Adigar opened his jacket and pointing to the label on the inside pocket said “Yes, I know who you are, you are my tailor's son.” The Adigar had all his suits made at a Saville Row tailoring establishment owned by the Assistant Colonial Secretary's father.

My father told me later the Adigar and the Assistant Colonial Secretary thereafter became lifelong friends.

(mike\_udabage@itechne.com.au welcomes related comments about the Adigar or the GFH).



# The Burgher Settlement League

by Bradman Don



In 1947, in Colombo Ceylon, a very prominent Burgher gentleman T.V.K. Carron formed the Burgher Settlement League with the intention of paving the way for helping in settling Ceylon Burghers in Australia.

My father Richard Henry Don attended the League's meetings on a regular basis and constantly came up with suggestions on how things should be done to achieve the League's aims to help Burghers to emigrate to Australia notwithstanding the "White Australia" policy existing at the time.

At the helm of the League were President: T.V.K.Carron (a Senator in the Dudley Senanayake government). Vice-Presidents: Ben Thiedeman, E.M.Wright, General Secretary: George E.Jansz, Richard H.Don and Treasurer: D.K.Heyn. The League's headquarters was at 441/1 Razeendale Gardens, Bambalapitiya (Colombo) and the office at 331 Kalubowila Road, Dehiwela.

The League put out a questionnaire in order to ascertain intentions, aspirations and the bona fides of would-be migrants.

My dad was so forceful with his ideas that Carron decided to take him on board and made him Joint General Secretary with George Jansz and arranged to send both of them on a delegation to Australia to convince the Australian government that the Burghers of Ceylon met the necessary requirements (as required by the Australian government) for permanent residence in Australia. One of the main requirements was that the Burghers had to have more than 75 per cent European blood in them.

Before leaving for Australia, my dad travelled all over Ceylon collecting as much records of the origins of aspiring migrant Burghers from as many churches where all the records were mostly available.

With all this information on hand, dad, the inveterate mathematician, worked out that the Burghers had more than 75 per cent and as much as 95 per cent European blood in them.

In 1951, in the company of George Jansz, dad left for Melbourne on *HMS Strathmore*. While in Melbourne, George and dad stayed with my

uncle Tottie Cole in Footscray and did some casual work at Smorgons sausage factory, as they waited for an appointment to see Prime Minister Sir Robert Menzies and Harold Holt to discuss the future of Burgher migration to Australia.

Finally they went to Canberra for the long awaited meeting. Dad produced the facts that he had garnered and so thoroughly researched about the Burghers to Sir Robert who was very impressed by what he saw. He turned to my Dad and said: "Mr Don, the Burghers of Ceylon can come to Australia for permanent residence at anytime."

Success at last! The White Australia policy had died a natural death as far as the Burghers were concerned.

After their return to Ceylon in 1951 on the *HMS Strathmore*, Dad had become somewhat of a hero to the Burghers in Ceylon seeking greener pastures anew in the huge continent Down Under. When any Burgher family decided to emigrate to



• Parents Richard and Nella Don.

Australia, dad was the first person they came to for advice and help.

Dad had become a bigger hero to my brothers and myself too. As kids would be, we were thrilled no end and had a great time playing cowboys and Indians wearing the Hopalong Cassidy jumpers dad brought us from Australia.

Since dad's return, I always had a burning desire to live in Australia and finally made the move in February 1964. On migration, I lived in Melbourne for the first five years and came to Sydney where I now reside.

## What's in a name?

Most people in Australia are intrigued by my name – Bradman Don – and are eager to know how the

*Continued on page 9*



## Our Readers Write

### *Attractive Journal*

It has been a great pleasure to receive a copy of "The Ceylankan" May 2009 issue. We found it most interesting, especially Tony Peries' entertaining "Ferry Disasters" story. Also a bit of history about the early years of Ceylon's Independence helps lessen slightly my great ignorance of this important period of the nation's development

The story of the goat's milk and Ceylonese hospitality brought to my mind a story of my mother's rather cynical view of an expatriate's life on a tea estate. Like some others we had a Jersey cow to provide fresh milk for the family. On one occasion, when my parents were invited to dinner with friends on another estate, the hostess proudly announced they were to have fresh roast beef for dinner. My mother remarked rather carelessly "what did the cow die of?"

I also found the list of the Society's office bearers interesting and we note Tony's ex-officio status – no doubt a former president or a very active foundation member. I guess our Governor of Victoria is also a member of your august society.

Recently while rambling through some old photo albums of my father, I came across the photo depicting a type of heavy haulage to be found near our home in the early 1920s.

**William Mackie**

### *From an occasional reader*

Although not a member of the CSA (as I belong to two other Ceylon societies), I occasionally see The Ceylankan, which is passed on to me by a friend, and I much enjoy many of the articles. However, I felt I should write to you after reading the book reviews in Issue No.46. The one by V. Gunaratnam on "Christian Heritage of Jaffna. Sri Lanka - Work of the American Missionaries" attracted me as the book sounded as though it would interest me. However, I was disappointed, as Gunaratnam seemed much more interested in telling us about his own connections with the topic and the people concerned than he was in reviewing the book! In fact, although one gathers that he liked the book, he tells us very little about it. The other review, on the opposite page, is much better. However, neither review tells us where or by whom the books were published, there is no date of publication, no price and no ISBN. Therefore, I cannot make a request for purchase in a bookshop, or get one on loan through my local library. If one cannot do this, there is little point in reviewing the books at all. May I respectfully

suggest that these details are always included in future reviews.

**David Ebbels**

*Point taken – ED.*

### *No, not Chatham Street*

I am enjoying J46. And now I am on to the Back cover. The top photo captioned Chatham Street [see below] is not Chatham Street. That street was called Queens Street in those days and is now renamed Janadhipathi Mawatha. On the left is the GPO and on the right is The President's House which was then called The Queens House. Chatham Street runs to the left of the clock tower and on the right is Upper Chatham Street where I started my working life at Baur & Company aged 20. Baur's Head Office and flats were a few 100 feet to the right of the clock tower. At the intersection near the clock tower was the smallest petrol station – just one pump. And next to the petrol station was the National Hotel (I think that is what it was called) a favourite watering hole/meeting place for journalists and politicians where many a deal was done.

**Mike Udabage**



### **How to become a CSA Member**

The CSA members share common interests relating to the historical heritage of Ceylon/Sri Lanka. This includes collecting items, undertaking research, publishing information on Ceylon/Sri Lanka. Membership is by annual subscription. Please see inside back cover for further details. All members also receive our quarterly publication The Ceylankan mailed to their homes. Those wishing to join are welcome to please contact:

(In **Sydney**) – Acting Treasurer Upali Dharmakirti,  
3 Viola Avenue, Warriewood NSW 2102 Phone  
Int. + 61 2 9986 0337 Email:

upalid@optusnet.com.au

(In **Melbourne**) – Convenor Shelagh  
Goonewardene Phone: 9808 4962 Email:  
shelaghlou@yahoo.com.au

(In **Colombo**) – Contact: Local Treasurer  
Mike Udabage Phone: 273 1914 (Mobile) 0775  
412 420 Email: mike\_udabage@itechne.com or by  
mail at 329/124 Lake Road, Dehiwela.



*Continued from page 7*

name came about. Sir Don Bradman was a hero of my cricket-mad father and at the time I was born, the great man was at his peak as Australia's cricket captain and as a batsman. So my Dad named me Bradman and that fitted perfectly with our surname Don. As a matter of interest, Dad named my elder brother Norman after Norman Yardley who was the English cricket captain when my brother was born. With a name like mine, people also seem interested in my sporting achievements. Yes, I played cricket and unlike The Don, I was an off spin bowler. I once captured seven wickets for six runs, including a hat trick in ten overs playing Club cricket in Ceylon. Later in my career, I switched to pace bowling and continued playing Mercantile cricket for Brown & Company in Colombo and occasionally, for the British High Commission in also Colombo under the captaincy of my friend Vernon Lane.

***Arrival in Melbourne***

On arrival in Melbourne in 1964, I joined the Bentley ANA cricket club and then Elsternwick Cricket Club playing Sub-District cricket.

I had to give up cricket for one year after injuring my shoulders in a surfing mishap at Portsea Beach, where Australian Prime Minister Harold Holt disappeared. After recovering, I took up tennis and played for Toorak Park Tennis Club, playing in the doubles competitions. In 1968 we won the Victorian Southern Districts Tennis Championships.

I was introduced to golf by my friend Rodney Geddes before moving to Sydney, where I still play on a regular basis. My previous club memberships

were with Riverside Oaks Golf Club, Tuggerah Lakes Golf Club and Richmond Golf Club. If any member of the CSA is interested in playing golf, please contact me on 9484 8518.

In 1972, a photograph of myself with my Dad appeared on the front page of The Melbourne Herald followed by a story about me being named Bradman



*• The Family Don circa 1931 (from left): Bradman's Aunt Freda Van Cuylenberg, Dr Leslie Happonstall, Aunt Pauline Happonstall (nee Don), grandparents Richard Henry (Senior) and Louisa Don, Aunt Nola Don and parents Nella (nee Cole) and Richard Henry Don (Junior).*

Don after Sir Don Bradman. On reading the article, Don Bradman telephoned my boss at the M.L.C. Insurance Company and said: "who is this Bradman Don that's named after me and works with you?" I conveyed my regards to him through my boss and later wrote to him three times but never received any acknowledgement. When people ask me "why do you think Don Bradman didn't answer your letters?" I say to them: "he probably couldn't handle the competition."

***Acknowledgement: to my brother Norman Don, my friend Hugh Karunanayake and my new found friends Ronnie and Tania Carron for information which helped me compile this article.***



**A matter of priorities?**

*The first testicular guard was used in cricket in 1874, and the first helmet in 1974. It took 100 years for cricket officials to realise that the brain is also important!!*



On May 6, 2009 the writer of this article completed 50 years of service as a high school teacher. For the first 21 years of his career, Samuel taught in Jaffna and Batticaloa (in Sri Lanka) until 1980. This was followed by four years in Zambia and another ten years in Botswana. Along with his family, the author migrated to Australia in 1994 and continued teaching in Melbourne and now, in Sydney. Here **SAMUEL THEVABALAN ARNOLD** shares his...

## ... REMINISCENCES OF FIFTY YEARS AS A PEDAGOGUE

**W**herever we lived and worked, people were in praise of Sri Lankans as they consistently showed outstanding professionalism and character in their respective places of service as doctors, engineers, lawyers, teachers, nurses, technicians, church, social and community workers.

When we look back at our beloved and beautiful island referred to as the 'Pearl of the Indian Ocean', it is horrifying to see the plight of our people. Gone are the days we called ourselves Ceylonese (later Sri Lankans) and lived amicably as one family, irrespective of being Sinhalese, Tamil, Burgher or Muslim. We studied and socialised together in schools and universities, and prayed together without any form of hatred. Temples, mosques and churches were often on the same street and there was mutual respect for each other's faith. In many towns and villages, regardless of ethnicity, shopkeepers ran business enterprises, large and small, and professionals practised in legal, medical, engineering and educational fields. Many Sinhalese lived and worked as bakers and traders in remote parts of Batticaloa and Jaffna. Tamil traders had shops in very remote parts of the South and West and the hills. Muslims lived and moved all over the country making their living and practising their way of life.

### *Memories of student days*

Being the son of Rev. and Mrs J.V.J. Arnold, I lived in many places where my parents served in the Jaffna peninsula. My early primary education was at Union College, Tellippalai, under the principalship of Mr I. P. Thurairatnam. During World War II, we stood in queues for bread and rations, which were distributed by the local co-operative stores. There was much hardship as there was a shortage of food items, kerosene oil, clothing etc. The British army personnel were stationed at the nearby Pallaly army base, which had a small airport. As kids, we would show the 'V' sign for victory to the soldiers who drove around in their jeeps. They, in turn, reciprocated with smiles and the 'V' sign. I remember my father and I going to a nearby friend's home to listen to the radio broadcast, which announced the end of the war in September 1945 following the surrender of the Japanese. (I recently had the

opportunity to be on board the USS Missouri in Pearl Harbour, Hawaii, where the actual signing took place on September 2, 1945). My father quickly got the church bell to be tolled to announce the great news of the end of the war.

Two years later, Ceylon gained Independence on February 4, 1948. There was celebration and jubilation everywhere. The first parliament and government under Mr D.S. Senanayake as Prime Minister was proclaimed. In the North and East outstanding Tamil and Muslim leaders were elected. We, at Tellippalai, saw Mr S.J.V. Chelvanayagam elected as MP for Kankesanthurai. All hoped and expected prosperity and growth in our new nation.

After Union College, I attended Drieberg College, Chavakachcheri, with Mr K.S. Saravanamuthu as principal. Chavakachcheri was a small town and our stay there was exciting. One of the highlights was learning Sinhalese as a subject, which was part

---

*One of the highlights was  
learning Sinhalese as a subject,  
which was part of the school  
curriculum at the time.*

---

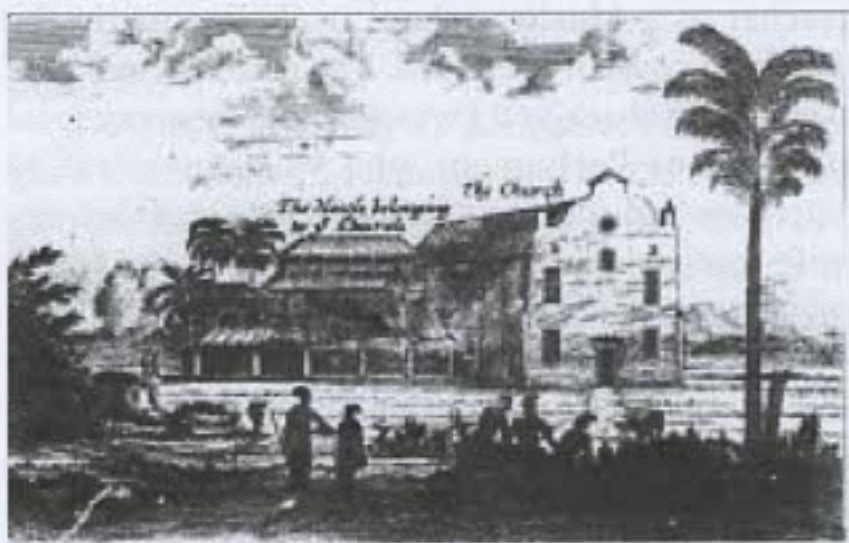
of the school curriculum at the time. We had Buddhist monks from the South who taught the language and they lived within the school campus in amity with the staff and students, which included Muslims. The monks would visit our home and hold dialogue with my father. Often leaders of Hindu, Islam and Christian faiths met for common programs to forge inter-religious harmony. One particular year, an urn containing a part of the ashes of Mahatma Gandhi, who was assassinated in New Delhi, India, was brought in a motorcade to be sprayed into the sea at Keerimalai. The urn was first taken to the school hall for people to pay their respects. The Christians in the school sang the hymn, *Lead Kindly Light Amid Encircling Gloom* which Gandhi-jii had loved to sing.

### *Jaffna College*

This institution had its genesis in the Batticotta Seminary (Batticotta - anglicised version of Vaddukoddai). The Batticotta Seminary was the first



institution of higher Western learning and was founded in Vaddukoddai on June 22, 1823 by Rev. Dr Daniel Poor (first Principal), one of the American missionaries from Boston, Massachusetts, who came to Jaffna in 1816. The missionaries established English schools in different parts of Jaffna. There were no universities in Sri Lanka and India at that time except for Serampore College in Calcutta, founded by the Baptist missionary, Reverend William Carey in 1818. The missionaries who taught in this Seminary were the finest of scholars from the elite



• *Batticotta Church with church building (seminary?) adjacent – courtesy Phillipus Baldaeus. "A true and Exact description of the most celebrated isle of Ceylon" – Amsterdam 1672.*

Ivy League colleges and universities of New England, USA. Rev. Dr E.P.Hastings, later a Principal of the Seminary, was the brother-in-law of two-time US President, Grover Cleveland. The Seminary produced alumni who excelled in varied fields and served in different parts of Ceylon, India and Malaya. My great-grand father J.R. Arnold (Arnold Sathasivampillai) was a product of the Seminary and was later Professor of Tamil Literature at the Jaffna College.

#### *Like brothers & sisters*

Following the untimely passing away of my father of a stroke in 1950, our family settled down in Manipay. I joined Jaffna College, Vaddukoddai, in 1951 and it was a new experience to be a boarder in this prestigious school. We had Mr K. A. Selliah as Principal and Rev. S.K. Bunker as President of the Undergraduate department, which prepared students for the University of London degrees. Many came to Jaffna College from different parts of the country. The Tamils and Sinhalese studied together as brothers and sisters. In the sports field, we excelled in cricket, soccer, basketball, tennis, hockey and athletics with many of the participants winning outstanding awards in national competitions. The annual prize giving, sports meet and alumni functions

saw many educationists, scholars, churchmen, cabinet ministers and prime ministers who graced the special occasions as chief guests. The school was well-known around the country and highly commended by all, true to the motto: *Jesus Christ the Light of Life*.

As Boy Scouts, we looked forward to the annual camp held at the Old Park, Jaffna, adjoining the residency of the Government Agent (GA) where Scouts from schools all over the Jaffna peninsula participated. We had Rev. W. R. Susbach, a German missionary, as our Scout Master. He was a fearless venturer whose pasttime was visiting the jungles of our country.

#### *American College*

My tertiary education was at American College, Madurai (the capital of Tamil civilisation) in South India. Rev. Dr Daniel Poor and a team of students from Batticotta Seminary went over to Madurai in 1834 and later founded American College. Dr Daniel Poor became the first Principal and my great-grand father J.R. Arnold (Arnold Sathasivampillai) had a part to play in establishing the college and the American Madurai Mission in the capital of Tamil civilisation, Madurai. I graduated from American College in 1959 with a B Sc (Chemistry main) first class from the University of Madras. During my teaching career, Chemistry has been my main focus as a subject in high school education.

#### *My teaching experiences - Jaffna*

My first teaching appointment was at Manipay Memorial English School that was also established by the missionaries. Manipay being my home town, it was a pleasure to teach our boys and girls and develop Science teaching in the school. Mr. S. V. Alagaratnam, my Principal, built up the school with excellence in the new campus. He was instrumental in producing fine dramas and our Physical Training (PT) squads won top awards in the Jaffna competitions and were sent to Colombo to participate in the All-Island PT competitions. In 1960, Manipay Memorial became a state school following the take-over of denominational schools by the government.

The Boy Scout troop was active with Mr W. G. Annappah and myself as Scout Masters. The Scout movement was led by the Scout Commissioners Mr. R. C. S. Cooke and Mr. J. G. Arasaratnam. We liaised with Mr Neville Jayaweera (the GA) when he was the head of the Scout association. At the annual camps, the Chief Scout Commissioner Mr E. W. Kannangara and others participated and gave encouragement to the Jaffna scout movement which held an excellent record around the country.



*(Continued from page 11)*

While in Manipay and Jaffna, I was associated with the Green Memorial Hospital, Manipay Church, Student Christian Movement (SCM), Christian Teachers Guild (CTG) and other community organisations. Churchmen, politicians and social workers from different parts of the country and overseas would speak in different forums to enrich our people. Once, the Mahanayaka Thero of the Malwatta Chapter visited Jaffna where the Christians welcomed him at the Christa Seva Ashram hall, Inuvil. This was a memorable function organised by Rev. S. Selvaratnam (Periannan or head) of the Ashram, which was a spiritual retreat facility for inter-religious dialogue. Jaffna prided itself in excellent schools such as Jaffna College, Jaffna Hindu, Jaffna Central, St John's, Hartley, St Patrick's, Uduvil Girls, Chundikuli Girls, Vembadi Girls, Jaffna Convent, Hindu Ladies etc. with their dedicated principals and teachers. The schools shaped the Spirit, Mind and Body of many generations of youth who went on to serve the nation and the world at large.

#### ***Schools take-over***

In 1960 during the regime of Prime Minister Mrs Srimavo Bandaranaike, schools which were mostly run by Buddhist, Hindu, Muslim, Roman Catholic and other Christian organisations, known as "denominational schools", were taken over and vested in the government under the 'assisted schools and training colleges special provisions act'. In Jaffna, Jaffna College, St John's, Chundikuli Girls, St Patrick's and Uduvil Girls opted to remain as private schools.

The take-over of schools had an adverse effect on Jaffna with teachers and principals transferred all over the Jaffna peninsula and to different parts of the country. Jaffna had quite a number of dedicated and qualified teachers of Science, Mathematics, English and other special fields. Many such teachers were transferred with immediate effect to state schools where they were needed. There were instances where 10 to 15 teachers in a school would receive transfer orders on a given day from Colombo, where the education administration was centralised. The transferred teachers and principals often rushed to the local MP and travelled to Colombo to see whether the transfer could be cancelled. The Education Department in Malay Street, Slave Island, Colombo became the focal point where teachers from different parts congregated to appeal to the powerful education officials and clerks who worked there on teacher transfers. Most of the affected teachers had

to leave their families in Jaffna to take up their new positions in very difficult situations. As a result, the morale of the Jaffna teacher was upset badly.

#### **Weligama**

I married Vimala Somanader on January 14, 1967 at the Methodist Church, Colpetty, Colombo and we settled down in Manipay. After teaching for ten years at Manipay Memorial English School, on a sad day in September 1969, I received a transfer letter from Colombo ordering me to report for work as a Science teacher in a Muslim school in Weligama, in the Southern coast of Sri Lanka. The principal and staff were taken aback and I was asked to meet my local member of Parliament who was powerless to intervene and stop my transfer. That same day, my wife received a letter informing her that her father, who was in Colombo for a medical check-up, had been diagnosed with cancer. My wife and I travelled to Colombo that night. While my wife was with her father, I was out trying to meet a powerful Muslim MP from the Kalmunai district who was a junior Minister in the then government. This person tried to get me to one of his schools instead of Weligama so that I could settle down in Batticaloa, the hometown of my wife. Many days were spent in Colombo running between this politician's home, Parliament and the Education Department with no success. This meant that I had to report for duty at Weligama or else face disciplinary action by the Education Department.

I left one morning by train to Weligama from Colombo not knowing where I was going. When I reached the Weligama railway station, despite not knowing the Sinhala language, I managed to hire a car to the Muslim school where I was posted. The principal and some teachers from Jaffna who were there provided me with accommodation and food in a large house where many Tamil and Muslim teachers lived. Weligama was a small town with a beautiful beach and the people were friendly. The Muslims followed orthodox practices and the women were kept away from public eyes. They covered their faces and heads and travelled in cars and buggy carts, which had curtains. We were invited to weddings where the bride sat among the women while the men mingled with the bridegroom and both groups remained segregated.

It was heartening for me to visit a small Methodist church in Weligama on Sundays where a few elderly Sinhalese women met. This memorable church was situated near the spot on the beach where the pioneer Methodist missionaries Rev. William Ault and Rev. Erskine were washed ashore at 2:30 am on June 30, 1814. The entire missionary group



from England reached Galle from Bombay on June 29, 1814 and from the main ship in the high seas, three of them went in a small boat and landed safely in Galle harbour. The small boat in which Rev. Ault and Rev. Erskine followed with their goods was blown away by strong winds to Weligama, 17 miles away, where they were rescued by local fishermen. There was a commemorative plaque in the church in honour of these pioneer missionaries. The Methodist Christians in Sri Lanka continue to celebrate June 29 as 'Methodist Day' even now.

### **Short stay**

After a short stay in Weligama, I managed to get a transfer to a Muslim school in the Kalmunai district in early 1970. This was a great relief as I could settle down in my wife's family home in Batticaloa and travel 30 miles daily to this school. My wife had our first-born son Joel in December 1969 and this arrangement helped.



• *Batticaloa YMCA. This building replaced the original premises at the Ault Memorial Centre, destroyed by the 1978 cyclone.*

### **Batticaloa**

For the next ten years, Batticaloa, a beautiful town referred to as the land of the 'Singing fish' became our home. The town had churches with tall spires and school buildings, with a blue lagoon and the ocean as a backdrop gave colour and serenity to the place. The Methodist Central College founded in 1814 by a Methodist missionary, Rev. William Ault is the oldest English school in Sri Lanka. The first national Principal of this school, Mr S.V.O. Somanader (later posthumously conferred Doctor of Letters) was an educationist, historian, journalist, naturalist, philatelist, photographer and a well recognised authority on the fauna and flora of the East Sri Lanka.

St Michael's College was nearby, a famous school founded by the Jesuit missionaries and where the American priests served. Rev. Fr S. J. Crowther was an outstanding national Principal (Rector). The

other reputed schools were Shivananda Vidyalayam founded by Swami Vipulananda and St Cecilia Convent and Vincent Girls College.

Batticaloa was fortunate to have men and women of integrity who served as government agents, doctors, engineers, lawyers, judges, public servants, and church and community leaders. They contributed to the development of Batticaloa and I had the great privilege to be associated with them in many projects.

In my teaching career in the Batticaloa/Kalmunai districts, I worked at two Muslim schools in Nintavur and Eravur respectively. The Muslim politicians had a big say in getting qualified teachers and facilities to their schools. In Eravur, I was invited by the local politician to be the Principal of the Muslim school. I was called 'Performing Principal' with no extra pay and more responsibilities, so it was merely a title. We had a fine team of Tamil, Muslim and Sinhala teachers who worked hard to develop the school. Later on, a qualified Muslim principal was appointed to this school and eventually, at my request, I was transferred to Batticaloa town.

### **Methodist Central College**

It was my pleasure and privilege to serve in this school from 1975 for the next five years as Teacher, Deputy Principal and Acting Principal. As mentioned earlier, this school was founded by Rev. William Ault in 1814 and was a premier Methodist school under the missionaries and later national principals. Although it became a state school in 1960, it continued to uphold the traditions and objectives of the founders. The school catered to Tamil, Muslim and Sinhala students from the Eastern province and produced some outstanding alumni.

I served as the Deputy to Mr Prince Casinader who was the Principal at the time. In 1977, I was awarded a scholarship by the World Council of Churches in Geneva to study at the Southeast Asia Inter-disciplinary Development Institute (SAIDI), Manila, Philippines where I finished with a Master's degree in Organisational Development and Planning. My research included a dissertation: *A Diagnostic Assessment of the Administrative System of the Methodist Central College, Batticaloa*. The principal, staff, students, parents and the community gave support to my research in doing this project.

I considered it a privilege to be part of the wider community in Batticaloa, following the inauguration of the Batticaloa Young Mens Christian Association (YMCA). At a function held in the Ault Memorial Centre on June 22, 1971, the YMCA made it's home in a building loaned by the Methodist Church. Rev. S. M. Jacob inspired and supported its



founding with Mr S. Balasanthiran (Additional GA) as President, Mr C. W. S. Philippias as Treasurer, and myself as Secretary. Mr B. E. Fernando (President of the National YMCA), Mr Boyd Perera (National General Secretary), Mr Eraj Wijeyasinghe and other dignitaries from Colombo graced the occasion. The Board of Directors had eminent people who helped to develop this organisation. After 37 years, the 'Y' continues to be an effective service-orientated organisation in Batticaloa.

From its inception, the YMCA conducted programs to cater to children, youth, young adults and seniors in the community. I was able to conduct seminars and workshops in the field of leadership development for school prefects, teachers and community workers. The School Prefects Leadership Training seminar was well received by the Department of Education and such programs were then conducted for school prefects in Batticaloa, Trincomalee, Kalmunai, Akkaraipattu and Galle.

The cyclone, which hit the Eastern province of Sri Lanka on the night of October 23, 1978 cost the loss of precious lives and brought destruction to property. Entire villages were wiped out and schools, hospitals, churches and shops had their roofs and walls blown away and fallen trees blocked roads. The next morning, Batticaloa looked like a 'ghost town'. During this devastating time, relief supplies were slowly received and people had to find shelter in schools and churches. It was a long struggle for people to get back to normal life. Mr Tony Anthonimuthu (the GA) a great man of vision and integrity, brought in government machinery to assist in the rehabilitation of the district (he was unfortunately killed in a landmine explosion some years later while returning in a motorcade from official work).

Being the Secretary of the YMCA, I was associated with the then GA, Mr Bradman Weerakoon and Mr Tony Anthonimuthu. The YMCA was called upon by Mr Anthonimuthu to adopt the remote village of Naripulthottam which was badly affected by the cyclone. The National YMCA raised the funds to put up 80 low-cost houses, a school building and provide health training for the people and assist them in the rehabilitation process.

This project was the pride of the 'Y' and thanks to the project committee and the people at the grass roots level; we could succeed in our objective. The cyclone also brought down the Ault Memorial Centre where the YMCA was housed and our organisation continued to function without a building. By God's grace the 'Y' movement continued to grow despite the challenges in the community today.

## *Africa*

Batticaloa captured the heart of our family. Life was not a continuous flow; there were stops, corners and valleys to tread. While still at Methodist Central College, I was offered a Science teaching position with the Sri Lankan government. When we left Batticaloa in early October 1980, there was an unexpected crowd of students, teachers, parents and friends at the Batticaloa railway station to bid us farewell. Firecrackers were let off and all wished us God Speed! After a week in Colombo, we went to the land of the unknown, Lusaka, Zambia by British Airways via the Seycelles and Nairobi, Kenya. I was posted to Kabwe, the first mining town 147 kilometers from Lusaka. We settled well in this town and I found the students eager to learn and a pleasure to teach. We had the opportunity to inaugurate a YMCA in Kabwe and the community rallied round and I humbly served as the Secretary. This organisation grew with local leadership and continues to serve the community. I had the privilege of conducting Leadership Training seminars and workshops through the schools in Kabwe. After a tour of three years in Zambia, we were given a vacation back to Sri Lanka for three months. We were able to meet up with our friends and relatives and associate with the Batticaloa YMCA and conduct a few leadership programs.

## *With the UNDP organisation*

After four years in Zambia, I was selected by the United Nations Development Program (UNDP) in January 1985 to serve in Botswana. I was the first United Nations' Volunteer (UNV) Science Teacher to Botswana among a group of 100 UNVs in different disciplines, as part of the UNDP aid project to this country. Botswana was very economically stable with an effective President and government. It was a great experience to work in an international organisation with a charismatic UNDP Resident Representative, Mr Hans Von Sponeck at the helm of affairs, and with an international staff and fellow UNVs. After a memorable six-year term with the UN, I joined the staff of Maru-A-Pula School (MAP), a reputed private school in the capital city Gaborone as the head of the Chemistry department. It was in this school that our son and daughter completed their Cambridge General Certificate of Education Advanced Level (GCE A/L) course and proceeded to the USA for tertiary education. My four-year assignment at MAP was very fruitful, being able to guide students to go overseas for higher education. Many alumni of MAP serve in different fields in

*(Continued on page 18)*



Having traced the contribution made by the American Missionaries to the Medical Profession and education in Sri Lanka in the previous issue, the writers, in this concluding article, review Dr Charles McIntyre's treatise on ...

## ...The medical science of childbirth in Jaffna

**AUTHORS' NOTE:** *The contents of Dr McIntyre's treatise relate to Midwifery as practiced in Jaffna 150 years ago and must therefore, be read in the light of circumstances of the time. Western medical science was very new to Jaffna and indeed to the whole of Ceylon. The vast majority of the population went to Native Physicians when they fell sick. It is significant to note that in the entire treatise there is no mention of Native Physicians in midwifery. It is left entirely to the Midwife. The Sastri (priest) is called in if there is a problem. It is significant also that Dr McIntyre does not interject at any time with comments arising from his knowledge of western medicine. He lets the Midwife's commentary flow smoothly along.*

In 1856, Dr Charles McIntyre wrote a 50-page handwritten manuscript treatise in English titled *Yalpana Piravasa Vyththiyam*. This can be loosely translated as *The medical science of childbirth in Jaffna*. When the treatise was received in the American Board of Commissioners for Foreign Missions (ABCFM) headquarters in Boston in 1863 they re-named it *Hindu Midwifery*. Communication between Jaffna and Boston was very slow and these handwritten reports took several months to reach their destinations by sailing ships. The preface states that it is "A view of Midwifery as held and practised by the Hindus of Jaffna – compiled from various sources (including) [sic] a Midwife of note...by Dr Charles McIntyre alias Asirvatham Nallathambi, educated in medicine by the American Ceylon Mission". [*Papers of the American Board of Commissioners for Foreign Missions, Ceylon Mission (ABC 16.1.5), Microfilm Reel No. 451, Vol. 7, 1857-1871, Documents, Reports, Letters, Section 158, pp. 1-50, Houghton Library, Harvard University, Massachusetts, USA*].

The treatise is dated 1856 which is the year that Dr McIntyre completed his medical course and started his internship. At the time of writing the treatise his clinical experience would have been limited, or the treatise may even have been written as a course requirement. The rest of this article is a review of the work.

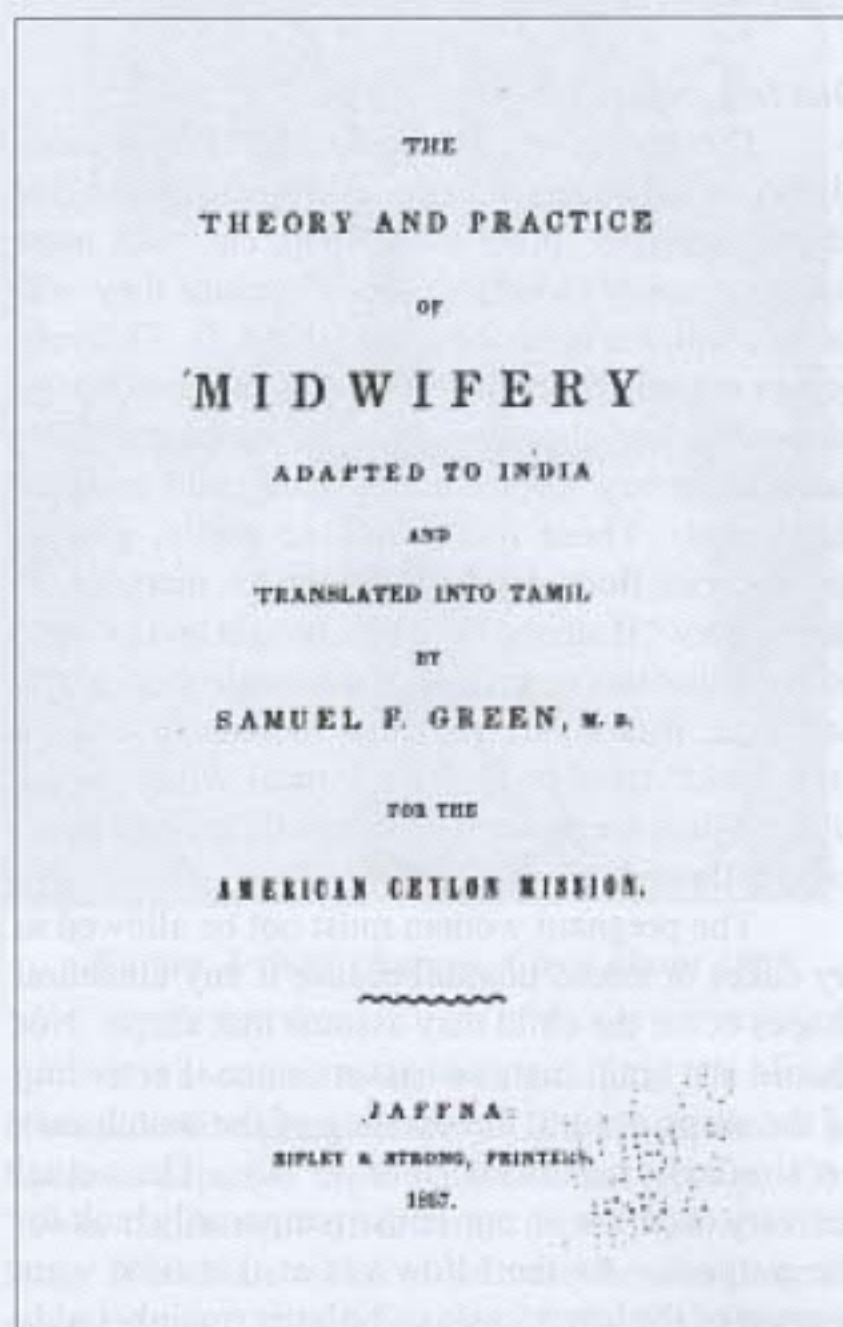
The treatise is divided into two parts, the first part deals with the pregnant woman and the second with the child. It is interesting to note that some of

by THIRU and  
DR MALINI ARUMUGAM

the customs and beliefs have persisted to the present day, particularly in rural areas.

### The Mother

The first part is further sub-divided into three sections (*ibid p.1*): "(a) Events and practices previous to confinement; (b) Events connected with labour itself; (c) What happens after the completion of labour".



If the soot at the bottom of the rice pot catches fire it is a sure sign that someone in the house has menstruated. When a girl first menstruates, an auspicious day is selected and she is bathed and a feast given to all friends and relations with much pomp and ceremony. It is a custom that is followed



(Continued from page 15)

to the present day. It is a way of informing the village that the girl will in due course be available for marriage. Biological changes in the girl soon appear, usually between the ages of 12 and 15 years.

After marriage, when the monthly discharge ceases, she "must not see either a child, or a stranger or any poverty stricken person, or any white people, but must first look upon the sun... If a mud-wasp comes and builds its nest in the house, it is taken as a sure sign that someone in the house is starting with child" (*ibid p.4*). The latter belief is prevalent in rural areas to this day. In the fifth month "a white disc the size of the palm of the hand will form on the lower abdomen. This disc will be found on the right side, if the child is a male, and on the left side if the child is a female" (*ibid p. 6*). This is not looked for or recognised these days. In certain cases, if there is a flow of menses during pregnancy, it is believed that the woman has incurred the displeasure of a *Devathy* (i.e. evil spirit). A votive offering must be made to placate this evil spirit.

#### **Diet important**

Diet during pregnancy should consist of easily digestible food items like rice *kanji* (porridge), *odiyal* (dried palmyrah sprout bulb) soup, etc. She must not eat *kiranthi* (eruptive) foods because they will cause eruptions upon the child (*ibid p.7*). Delivery occurs ten lunar months (40 weeks) after stoppage of menses, and about a month before the due date, items necessary for the mother and child must be purchased. These items include garlic, ginger, tumeric, rice flour, dry fish, sesame oil, margosa oil and jaggery. "If among the garlic bought and brought home, either one or several of the single stem garlic be found, it is a sure sign that the conceived is a male child" (*ibid p. 9*). In a typical village home where elders are present, these rituals are continued to be followed.

The pregnant woman must not be allowed to fry cakes or knead dough because if any unnatural shapes occur the child may assume that shape. Nor should she braid mats or baskets since if crowding of the strips occurs, the opening of the womb may be similarly narrowed (*ibid p. 10*). The actual delivery occurs in an out-house temporarily built for the purpose. As the Midwives at that time were women of the lower caste of Nalavar (mainly toddy tappers), one suspects that the out-house may have been used because of the reluctance to admit them into the main house. Margosa leaves must be hung from the thatch to keep out devils, a practice current to this day and margosa has been found to be an effective antiseptic. "Also a lamp is lit and oil kept

ready by it to keep it burning continuously till labour is completed. If the lamp burns brightly the child will be boy; if dimly, it will be a girl. Should the lamp go out, it would be a very ill omen" (*ibid p.13*).

When labour commences the woman is encouraged to walk about as this helps the child in its descent. When delivery actually commences "the midwife sits down upon the ground placing both her own legs upon a bag of sand. Then she makes the woman sit down, in front of her, face to face, the patient placing her thighs upon the midwives feet. Another woman sits behind the patient to brace up her back" (*ibid p.15*). If the child's head is well descended but there is great difficulty in the birth it means that a *Devathy* has been offended and is holding on to the child's legs. A *Sastri* must be immediately consulted. The *Sastri* may direct the sacrifice of a sheep or fowl or other offerings to be made to the *Devathy* to appease her (*ibid p. 17*).

If after this the woman's distress does not abate, a little water should be charmed by mantras and rubbed over her abdomen, or a coconut split in two and stroked over body. The head normally emerges first, but if an arm emerges first, the midwife will push it in, and if the head still does not emerge, nothing can be done. If the leg emerges first, the midwife should pull the child down as far as the shoulders and then try to pull the child out completely. If it will not come out then nothing can be done (*ibid pp.19-20*). The solemn 'nothing can be done' repeated twice above probably implies maternal and/or infant mortality.

The after-birth must be removed as soon as the delivery has been completed. If there are any lesions in the placenta or cord it is bad for the child. If the cord is full of lumps then it is a sign that the next child will be a boy. It is the duty of the midwife to bury the after-birth and bathe the mother using water in which the leaves of margosa, cotton and castor-oil plants have been boiled. After this, a paste of tumeric and margosa oil is smeared all over the body (*ibid p. 22*). No doubt this acts as an antiseptic. This is repeated for the next five days, and twice daily the woman must eat with *kanji*, a ladle full of a paste of garlic, ginger, pepper, tumeric and cumin seed. For the next 15 days she should not drink cold water as this would hinder the healing process (*ibid p. 23*). On the 32nd day a Brahmin is called in to purify the house by sprinkling holy water using a mango leaf. Until this is done, none of the inmates should go to a temple (*ibid p.25*).

#### **The Child**

"When a child is born, if it appears with its face downwards, it will be possessed of plenty of worldly



good. If it be born feet foremost, even though unlearned in physic (meaning 'the art or skill of healing' and a word very widely used in the 19th century) the touch of its foot, or stroking a part therewith, will heal all fractures, bruises, pains and sicknesses. Maladies that would not yield to any medicine are cured by this" (*ibid p. 27*). It is interesting to note that this belief persisted until relatively recent times. If the head of a child appears to be very large, then a coconut must be split into two and one half pressed on the child's head like a cap to make it small. The time of birth must also be carefully noted so that the horoscope can be cast.

Soon after birth the cord is cut and knotted, and after a while, the child is given a dose of *codi calli* juice. This is from a slender cactus like plant which has a milky juice. After this the midwife spreads a paste of tumeric on the child and carefully washes the child (*ibid p. 30*). "If the child exits with the cord round its neck, it is a bad sign for the father and his relatives, but a very good sign for the mother and her relatives" (*ibid p. 31*). The child is initially fed on jaggery or sugar dissolved in water and after the third day the child can be nursed. If the child has one crown in its hair it will obtain authority, if it has two it will be a beggar, but if it has three it will be wealthy. On the morning of the seventh or ninth day a very elaborate ceremony is carried out to ward off the influence of devils and also to thank *Cothy*, a *Devathy* specially honoured by midwives for a successful childbirth. The child must sleep with its head pointing to the east as only corpses are laid with the head pointing west (*ibid pp. 33-34*).

Each time the child is bathed, a mixture of lamp-black and oil is smeared around the eyes. This is to ensure that the child does not get cats-eyes i.e. like white people (*ibid p.37*). On the thirty-second day the child is taken to the temple and the hair is shaved off and also any vows made during delivery must be honoured. The Brahmin priest is asked to name the child, usually one of the names of that temple's deity (*ibid p. 38*).

### ***Stellar influence of moles***

Moles on children are supposed to be placed according to the influence of stars. A mole on the right side is lucky for the male and unlucky for the female. A mole on the left side has the opposite effect. If the mole cannot be seen by the child it is considered lucky. A squint eye is also considered lucky. If a near relative dies at about the time the woman conceives, it is believed that the same person is conceived by the mother. "If the child born be a male, the thought is that he was in a former birth a debtor to the parents and has come in this birth to earn something to give

them. If a female, then it is thought that she was a creditor in a former birth and has come to take her dowry" (*ibid p. 40*).

"Generally when it is ascertained that the child born is a girl, there is sorrow. When a boy, there is great joy. This is because the girl must receive a portion from her parents, whereas the boy will bring a portion with his wife" (*ibid p. 41*). Not much has changed nowadays, particularly in India where many abortions are induced when it is realised that the expected child is a girl. If the mother has been away from the house for a while, she must not give the child milk immediately on her return, as an evil spirit may come and seize the child. If this happens an image of the child must be made of mud and placed on a braided coconut leaf with flowers and the *Devathy* driven off (*ibid p.42*).



• Nurses & their charges. Circa about 1909.

For a woman to die with a child in her womb is considered a great calamity. If this happens, it is better to separate them before burial (*ibid p. 43*). "Twin children, if of different sexes will not live long. If both are males or both are females there is more prospect of surviving.....If of different sexes it is thought that they were in a former birth husband and wife" (*ibid p.44*). The birth of twins is generally considered to be a bad sign for the household.

Children must be hidden from the sight of visitors with an evil eye or tongue. If such a calamity

(Continued on page 19)



## Fifty years as a Pedagogue ...

(Continued from page 14)

Botswana and the school continues in her objective in serving the nation.

### Australia

In August 1992 we were granted permanent resident visas to Australia. This was a great blessing. Our son Joel and daughter Sherina, who were studying in the USA, and my wife and I in Botswana had to enter Australia together as a family. We visited Melbourne where Ashley Somanader, my wife's brother and sponsor lived. Later my wife and family took up residence in Melbourne in December 1994 as Australians.

I continued to teach in high schools in Melbourne and in Sydney, where we have lived since May 2000. My teaching experience in Australia has been quite challenging and different from that of Sri Lanka and Africa. I have now reduced my teaching to casual work when called upon by a Christian

school in Blacktown. The work there is relaxing and less strenuous. Our children too live in Sydney. Our son Joel married Nirusha Olegasegarem and settled here in 1999. They have two girls and a boy. Our daughter Sherina married Pete Swan in 2007 and they have a baby daughter. We are blessed to baby-sit our grand children when needed.

*Samuel Arnold is the author of the book 'Christian Heritage of Jaffna, Sri Lanka - Work of the American Missionaries', launched on March 25, 2006 at a function held in Merrylands, NSW by the Mayor of Holroyd City Cllr Allan Ezzy. To obtain a copy of this book, please call (02) 9681 4620 or write to samvimarnold@ozemail.com.au*



## How practical are philosophers?

In Ancient Greece (469 - 399 BC), Socrates was widely lauded for his wisdom.

One day the great philosopher came upon an acquaintance who ran up to him excitedly and said, "Socrates, do you know what I just heard about one of your students called Plato?"

"Wait a moment," Socrates replied. "Before you tell me, I'd like you to pass a little test. It's called the Triple Filter Test."

"Triple filter?"

"That's right," Socrates continued. "Before you talk to me about my student, let's take a moment to filter what you're going to say. The first Filter is Truth. Have you made absolutely sure that what you are about to tell me is true?"

"No," the man said. "Actually I just heard about it and..."

"All right," said Socrates. "So you don't really know if it's true or not. Now let's try the second filter, the Filter of Goodness. Is what you are about to tell me about my student something good?"

"No, on the contrary..."

"So," Socrates continued, "you want to tell me something bad about him, even though you're not certain it's true?"

The man shrugged, a little embarrassed. Socrates continued. "You may still pass the test though, because there is a third filter - the Filter of Usefulness. Is what you want to tell me about my student going to be useful to me?"

"No, not really..."

"Well," concluded Socrates, "if what you want to tell me is neither True, nor Good, nor even Useful, why tell it to me at all?"

The man was defeated and ashamed.

This is the reason Socrates was a great philosopher and held in such high esteem. It also explains why he never found out that Plato was sleeping with his wife!





## BIBIKKAN - A SRI LANKAN DELICACY by TEEKAY

### Ingredients:

500 gm desiccated coconut soaked in 1 tin coconut milk

(or, if available) 500 gm freshly scraped coconut  
250 gm seeded dates chopped and soaked in 1 cup very strong tea and 1 tsp soda bicarbonate, and left overnight.

250 gm semolina

250 gm butter

250 gm chopped cashew nuts

500 gm jaggery

2 cups treacle

250 gm sugar

5 eggs

2 tbsp rose essence

3 tbsp vanilla

1 tbsp mixed spices (cardamom, cloves, cinnamon & nutmeg)

### Method:

Roast semolina lightly until floury, over moderate heat. Take off heat and add butter, mix well, and leave overnight.

Make *panipol* by boiling treacle, grated jaggery and sugar and boil for 5 minutes. Add coconut and a large stick of cinnamon (can be discarded later) and cook until coconut has absorbed the syrup and is not runny. Leave to cool.

Mix thoroughly the semolina/butter mixture with the *panipol*, dates and spices.

Lastly add the beaten eggs and pour into a rectangular or square lined baking tray, and bake at 180 ° C for 30 minutes, and reduce heat to 160° C and bake for another 30 to 40 minutes, checking after about 45 to 50 minutes.

## Midwifery in Jaffna...

(Continue from page 17)

happens then the child must be stroked with chillie and margosa leaves and the leaves burnt at a cross-road. If the sighting cannot be avoided, then the child must be blackened with charcoal to ward off the evil eye (*ibid p.45*).

When the child is just under a year old, the first feeding of solid food takes place. On an auspicious day, a mixture of rice, jaggery, milk and banana is fed to the child. This feeding must not be in the view of others (*ibid p.45*). Nowadays solid foods are introduced a little earlier in life. When teething commences, in order that they may grow nicely, a small ceremony is performed. Some small rice cakes called *kolukattai* are steamed and the child placed in a big basket and fed (*ibid p.46*). The practice these days is, small pieces of coconut kernel the size of teeth are cut and embedded along the outer edge of the *kolukattai*.

If for some reason the mother's milk supply fails before the child is weaned "the practice is to beg breast milk round the village, letting the child suck a little from this and that woman. (This giving of milk is counted as among the 32 acts of charity or merit). Cows milk is on no account to be given to the child, being considered indigestible" (*ibid p. 48*).

Clearly lactose intolerance has been recognised. When the mother becomes pregnant again, or if she falls seriously ill, the child may be weaned. This is done by smearing margosa oil on the mother's nipples to make them bitter, or the child sent away for a few days (*ibid p. 48*). Children start their schooling at the age of five years. The course of study must start on an auspicious day and begins with the offering of a coconut to the God Ganesha.

### Author's note to illustration on pagwe 15)

"This is page 1 of a 152 year old, 273 page book, printed in Jaffna in which the main text is a Tamil translation by the American, Dr Samuel Fisk Green, of Dr Maunsell's *The Dublin Practice of Midwifery*, with notes and additions by Prof. Gilman, which was published in 1842. Dr Green was a student of the latter at the New York College of Physicians and Surgeons. Dr Green would have used the book to teach Dr McIntyre midwifery. The Midwives of Jaffna of that time were illiterate and would not have had access to the book."







(1) *Jaffna February 6 1835*



(2) *The Bazaar, Pottah August 1836*





(3) *Colombo Fort December 6, 1834*

## A previously unpublished album of historic sketches

*This is a presentation of unique, previously unpublished sketches made possible through the kind courtesy of Palinda De Silva, resident of Texas, in the USA.*

*These sketches of (1) Jaffna; (2) The Bazaar, Pettah and (3) Colombo Fort were done by an unknown artist around the 1830s. Fortunately, they were compiled into an album by Lady Ann Wilmot-Horton, wife of the Governor of Ceylon from 1831 to 1837, Sir Robert Wilmot-Horton*

*It is said that Lady Anne was one of the most beautiful women of that time and had a poem written about her by Lord Byron. The first few lines of SHE WALKS IN BEAUTY are:*

*"She walks in beauty, like the Night,  
Of cloudless climes and starry skies,  
And all that's best of dark and bright,  
Meets in her aspect, and her eyes  
Thus mellow'd to that tender light  
Which heaven to gaudy day denies."*

*It is also said that in 1834 Horton Plains was named after Lady Anne.*

*A liberal-minded man, Governor Horton carried out many reforms that benefited Ceylon. Under Secretary of State for Colonies (1821) in the Liberal Government of Lord Liverpool, he was knighted on June 22, 1831. He was appointed Governor of Ceylon 1831 to October, 1837 when he resigned as Governor a year before his term expired.*





*In the previous article, the author dwelt on the extreme and often ill-informed criticism of their cricketing heroes by fans and partisanship shown by several commentators. He now analyses the jaundiced views prevalent in today's cricket, especially in the One-Day variety. This is the second instalment of*

## Extreme Prejudice: Emotions, Fans & Cricket Commentary

by MICHAEL ROBERTS

As one would expect, the comments within the Dilmah site are quite varied. Many fierce debates arise. But even across this virulent debate a form of cyber-net mateship has developed among opposing voices and on occasions a cluster of voices produce a chorus of agreement that the Selectors have erred on such-and-such (quite chummy this).

One topic that has drawn a steady stream of support is criticism of the SL selectors for consistently favouring Jehan Mubarak over other candidates when they have chosen the Sri Lankan squads. This complaint has good foundations and some critics have backed up their claims with statistical data and analytical presentations. This issue has been just one instance of regular charges against the Selection Committee for its prejudices. As frequent has been the castigation of SL's batsmen for their batting failures and more specifically their weaknesses on seaming pitches – again with some foundations, but overdone and insufficiently attentive to the worldwide failures in this regard and the difficulties of seaming pitches and tall bowlers (taller on average than in the past; the likes of Ishant Sharma, Asif Mohammed).

As with virulence in all fields of passion, the body of opinions within the Dilmah Tea cricket website – weighed as a body and thus excluding exceptional voices of balanced commentary — is blind to its own prejudices. It is this prejudice, and its poor analytical grounding, that I shall highlight at this time.

As a broad generalisation I note that over the last three-four years the following Sri Lankan cricketers have generally received favourable commentary and tend to be “apples in the Dilmah eye:” Kumar Sangakkara, Chaminda Vaas, Chamara Kapugedera, Malinga Bandara, Lasith Malinga and, now, Ajantha Mendis. Chamara Silva and Michael Van Dort also had a favourable press at some stages in the immediate past, but have now been relegated to the realm of the dubious.

The list of names above suggests that on-field performance has been one yardstick, but the story

is more complex. That complexity and the reasons behind it can be developed by comparing the group above with the Lankan cricketers who have been, in my evaluation, regularly subject to prejudiced comment, viz., Russel Arnold, Rangana Herath, Nuwan Kulasekera and TM Dilshan.

To the latter list one can add Mahela Jayawardene who was subject to a series of hostile opinions during the tour of India in 2005 and the subsequent tour of Australia in early 2006. This arose in part from opinions formed about his supposed reaction when he was deposed as Vice-Captain by the choice of Vaas (the latter act involving a conspiracy back in Colombo which was not brought into the reckoning even though it was pertinent to the context). The animus that took root at this point remains still at some depth and Mahela is the victim of severe attacks whenever some lapse as batsman and now, as captain, occurs. The hostility against Mahela has been muted of late because of a string of relative successes, but one can be certain that the knives will appear once again when some failures occur. The point about extreme prejudice is that it is usually fixed and incorrigible.

I deem these views “extreme prejudice” of a partisan kind (a) because they are grounded in a crude reading of statistical figures without attention to the nuances of the ODI format and (b) because they involve knee-jerk reactions of a slash and burn kind that does not attend to team building over the long-run and (c) because they are usually directed by the statistics and impressions from the latest round of ODI games.

An ODI batting line-up calls for different, complementary talents. This should be starkly obvious. Thus one cannot expect No. 6 and 7 in the line-up to end a series or a career with the same averages as those at the top-end of the line, though one would anticipate a better strike rate (allowing for exceptions of the Gilchrist-Schwag-Jayasuriya type). Thus, in my book, for a critic to utilise averages during one series to demand the exclusion of a late middle-order batsman (say, Dilshan) is an instance of prejudice. It often means that little



cameos at the tail-end of the innings are forgotten in contrast to a 60 or 90 runs scored by a batsman at No. 3.

This tendency is exacerbated by the impatience of cyber-critics (some with limited cricketing experience) who demand the exclusion of a player if he fails in 3 out of 4 innings in a series of five — unless he is a favoured son. This is short-term, knee jerk ad-hockery. It is exacerbated by the fact that there is no detailed inquiry into the circumstances surrounding each “failure” (e.g. where the umpire has made a mistake or the ball was unplayable).

The reasons for such reactions are clear. The emotional investment in the team demands outstanding scores. A relative failure inspires hostility to X or Y. Hope for transformation encourages the critic to indulge in wishful thinking: R and S have done well in the domestic circuit or with Sri Lanka’s A Team. Ergo, replace X and Y with R and S. But then, what?

Let me spell out the complications attached to such policies over the long term by taking the hypothetical case of an ODI team which has seven batsmen and four bowlers; and then focusing on the batting line-up alone. In Series One we have A, B, C, D, E, F, and G. Then, when B and F fail, they are replaced with new hopes H and I. But in Series Two, I and G fail. They are promptly replaced with new hopes J and K in the middle order for Series Three. And so on.

This means that in a relatively short space of time one has created an unstable middle order and that new recruits have been given limited opportunities. It is a recipe for chaos that hinders team building and development of trust in each others’ capacities through regular interaction in match situations. Such trust is central to running between the wickets, but has other ramifications: the point was driven home to me by Tom Moody in an illuminating interview in early 2006 that clarified the manner in which he nourished self-analysis and dialogue at team meetings by asking players to address specific “scenario puzzles” in a game situation. Through such exchanges players learnt to think for themselves, discovered other options and discovered how their team-mates thought. In tight on-field situations these mutual understandings can be of critical significance.



• Chaminda Vass

Because of reactive, short-term chopping and changing, chaos was precisely the outcome with ODI selections in the era 1999-2003 and why such players as Indika de Saram, Chamara Silva and Dilshan had to struggle with spasmodic opportunities. The musical chairs in selections were in turn due to musical chairs in the composition of Selection Committees arising from the musical chairs in governing boards.

When Tom Moody was appointed coach with an explicit overview of the whole coaching system (at his insistence), he immediately pinpointed the chaotic character of selections at both top XV and A Squad levels. Some 70-80 players had entered the lists over a short span of time, though not all had been given playing time. He argued for greater continuity and a longer trial for new recruits to any squad. Ashantha de Mel listened. It is a result of such a sensible policy that, recently, Van Dort was not ditched after three failures in the first two tests against India and that the ODI XI remained more or less the same for four matches.

Thus, in this argument the slash-and-burn hacking out of players who do not perform too well in one series and the insertion of new personnel at every turn is a recipe for disaster. Such a policy, one beloved by several within the Dilmah site, undermines team building.

This danger is compounded when the evaluations of failure are based on unsound criteria involving the assessment of middle-order batsmen at Nos. 6 and 7 (and even at No. 5) on the same statistical foundations applied to Nos. 1-4. In his interview with Sambit Bal recently Mahela Jayawardene made this truism explicit: *“For me, ten runs from a batsman for the team are much more valuable than a selfish fifty or hundred. I have had a lot of discussions with selectors. In one-day cricket sometimes players go out there and don’t get many opportunities, especially at Nos 5, 6 and 7, but they do all the dirty work for the team. They get those 30s and 40s and take risks and dive and save runs and create wickets and take half-chances. You need that kind of quality in your team ...”*

Allowing for remarkable exceptions, such as Michael Bevan and Michael Hussey, both late-order batsmen who have a remarkable record, the differences are marked out at the end of a batsman’s career. Thus, take Hashan Tillakaratne (often No. 6) in comparison with Asanka Gurusinha who was often No. 3. Hashan had 13 fifties in 168 innings at international level, or 7.7% of the time, as opposed to 22 fifties in 143 innings from Gurusinha or 15.3% of the time.

*(To be concluded in next issue)*



## BOOKSHOP AND WEB RESOURCES

### Books/Maps/Collectibles

This column is a regular feature for the benefit of members who publish works and the others who wish the Society to sell material on their behalf. No charges apply to members but donations will be gratefully received. Others pay a handling charge. Please email the editor if interested.

### Cameos of Ceylon and other glimpses

S. Pathiravitana; 391 pp, soft cover  
Godage International Publishers, Colombo, Sri Lanka 2008

Contact: [deejay20@aapt.net.au](mailto:deejay20@aapt.net.au)

### The Diversity of Sri Lankan Wild Life

Jayantha Jayawardene, 2008. For enquiries please contact Ralph Amerasinghe (02) 9871 8742 Mobile: 041 463 0848

### Time & Chance by Siri Ranawake

Pandanus Books, 287 pp soft cover, available at Dymocks \$29.95 and in Sri Lanka at Barefoot.

### Poems to the Creator

Shelagh Goonewardene. A collection of 35 poems accompanied by 20 colour photographs by Devinda Theo Goonewardene. Cover on Matt Art, text 95 pp on satin art paper. ISBN: 978-0-9805491-0-2. Published in September 2008.

Aus.\$15.00 + \$1.85 post & packing to all States.

Email [shelaghlou@yahoo.com.au](mailto:shelaghlou@yahoo.com.au)

### Alluring Sri Lanka: Sri Lanka's Wild Life

A personal photo journey by Stefan D'Silva

Available direct from Stefan. Contact: [Stefan@alluringsrilanka.com](mailto:Stefan@alluringsrilanka.com) or PO Box 180 Sutherland NSW 1499. A\$30 + P&H. For preview visit [www.alluringsrilanka.com](http://www.alluringsrilanka.com)

**Cricket at the High Table:** Mahinda Wijesinghe. 140 pp coffee table presentation.

Price in SL Rs.2,750 + Rs 250 P&H. Others visit website [www.mahindawijesinghe.com](http://www.mahindawijesinghe.com)

### The Sri Lankans A Portrait of a Developing Nation:

Martin Pieris. 304 pp. A mosaic of portraits and interviews of a cross section of Sri Lankans. \$60 + P&H. Contact Martin [pieris@ozemail.com.au](mailto:pieris@ozemail.com.au)

**Time Traveller:** Wilfrid Jayasuriya; 332 pp,

soft cover. Price AUS 15 + AUS\$8 P&H

from Sri Lanka. Contact Wilfrid

email: [wilfredjayasuriya@yahoo.com](mailto:wilfredjayasuriya@yahoo.com)

Ph: Int + 9411 2695358. A few copies are available in Australia from Sumane Iyer – for payment details contact [sumane@pacific.net.au](mailto:sumane@pacific.net.au)

### Websites worth a visit

[www.ceylonsociety.com.au](http://www.ceylonsociety.com.au)

[www.alluringsrilanka.com](http://www.alluringsrilanka.com)

[www.walkthetalk.com](http://www.walkthetalk.com)

[www.sellipi.com/srilanka](http://www.sellipi.com/srilanka)

[www.lankalibrary.com](http://www.lankalibrary.com)

## An Editorial database for The Ceylankan

The Ceylankan is the 'glue' that binds all members of the Ceylon Society of Australia, scattered throughout the world. It is also the CSA's most valuable asset, which has now matured as a sought-after literary journal dealing with the history of Ceylon.

The CSA Committee would like to build an editorial database of members interested in and with an aptitude for the following skills to assist in taking The Ceylankan to its next level of growth in the future.

- 1) Editorial skills - editing a journal, sub-editing and DTP skills.
- 2) Production skills - design, layout and use of graphics both in colour and B&W. Knowledge of printers' requirements.
- 3) Writing skills - whether as columnists, feature writers or general reporting.
- 4) Artistic/drawing skills - cartoonists and other line drawing expertise.
- 5) Other relevant skills and suggestions you can make to improve The Ceylankan.

You can be resident anywhere in the world and able to contribute electronically on a voluntary basis and have some ownership of this unique journal. Please email your contact details, together with a brief resume to Doug Jones, Editor, The Ceylankan on: [deejay20@aapt.net.au](mailto:deejay20@aapt.net.au)



## SYNOPSIS OF MEETINGS

### SYDNEY April 26, 2009

CSA President Sunil de Silva chaired the meeting. He introduced the speaker **Mr S Muthiah MBE**, former Editor of the Sunday Times and the subject of his talk was *Memories of another day – forty years in Ceylon*. The speaker is no stranger to the CSA in Sydney, having previously given a talk on April 15, 2007 on "The Indo Lankans, their 200 year saga".

Muthiah started off by saying that about six years ago he gave a speech at the Jawaharlal Nehru University in New Delhi and the title was "Biography as History". He mentioned this because each one of us must record our histories even if it is never published – at least for the benefit of our grandchildren. Each one of us has a story to tell.

Muthiah's father came to Ceylon as an eight-year old to study at Ananda College around 1908. His father got married and was a Stockbroker and owned racehorses. When his wife was pregnant in 1930 she was sent to her parent's home in Chettinad, South India for the confinement. As a consequence of being born in India, Muthiah had life-long Sri Lankan citizenship problems.

He started his schooling at St Thomas Preparatory School in Kollupitiya. The Headmaster, W T Keble (author of 'Ceylon Beaten Track' and other books) was a major early influence. At the first assembly he said that there is a library upstairs and all students must use it regularly. He encouraged all students to write. As regards sports, he encouraged students to participate in all sports without specialising in one. When he was eight years old, Muthiah had his first newspaper article published – in the children's section.

His father was a good friend of Oliver Goonetilleke and OEG's brother-in-law Col. C P Jayewardene, Conservator of Forests, used to take Muthiah on several jungle trips and to the CLI Camp in Trincomalee. During the war years, Muthiah's schooling was at Royal College and he was then sent off to sit for the Senior Cambridge examination in India as it was no longer held in Ceylon. After that he proceeded to the USA where he did a degree in engineering, but his heart was in journalism.

He returned to Ceylon after seven years in 1951. With Independence his British passport had lapsed. He was entitled to an Indian passport, but in Ceylon he was a stateless citizen and was only entitled to a Temporary Resident's Permit (TRP). He joined the Times of Ceylon in 1951 and he was the first journalist with a degree. In 1952 he was made the Foreign News Editor, and he worked for the

Times for 18 years and the Times of Ceylon Annual which used to have beautiful photographs of local scenes by Nihal Fernando and others. He made many changes to both newspapers; he added more pictures and human interest stories, as newspapers must have an element of entertainment to sell. The Sunday Times had three editions. The first edition came out at 6.30 pm on Saturday evening, in time to catch the night mail train to Jaffna. If the edition was delayed (usually to carry the results of a Saturday evening rugger match) somebody would be sent round to the station to entertain the train guard with a drink of arrack to delay the train! The Sunday Times would carry an astrological forecast for the week column, but sometimes the astrologer did not submit copy in time and Muthiah would make up his own predictions! Some of the journalistic 'scoops' of the Times of Ceylon during his period were:

**1954:** When Sir John Kotelawala was Prime Minister a meeting of the Colombo Powers was convened. Shelton Fernando was covering the meeting and was a brilliant reporter. He phoned to the Times office several times that evening saying that some hot news was impending and he finally phoned at 2 am with the scoop that the meeting had set up a conference to be held in Bandung the following year. It was out of that conference that the non-aligned movement was born.

**1959:** A reporter phoned in to say that S.W.R.D. Bandaranaike had been assassinated and that three Ministers had also been killed. The story was run without confirmation and the part about the three Ministers had to be retracted in the next day's edition. However, the scoop was that the paper carried a photo of S.W.R.D.'s assassin.

**1962:** Joe Borger was the Police Reporter for 40 years. On a Saturday night at 1 am he phoned in to say that F C de Saram and others had been arrested for an attempted coup. The story had come through Stanley Senanayake.

**1965:** The Suez Canal was nationalised. Felix Goonawardene was the Editor of the Times and opposed nationalisation in principle. However, none of the four sub-editors was prepared to cover the event as they were all left-orientated. Muthiah wrote the article and felt vindicated when the tea estates were nationalised some years later.

In 1968 his name was up for Distinguished Citizenship and he would become Editor of the Times. However, Mrs Bandaranaike lost the general elections and Dudley Senanayake came to power and abolished the appointment of distinguished citizens. Muthiah therefore decided to move to Madras where he has been residing since then. He has written over

(Continued on page 26)



(Continued from page 25)

30 books including "The Indo-Lankans, their 200 year saga", "The Janasakthi Book of Sri Lankan Cricket" and many books about Madras. He currently writes a weekly column for The Hindu newspaper called "Madras Miscellany" and edits and publishes the fortnightly magazine "Madras Musings" which has an electronic version at <http://madrasmusings.com>

A lively discussion was followed by the usual social evening.

— Thiru Arumugam

### MELBOURNE – April 19, 2009

Mr. Hemal Gurusinghe introduced the speaker Mr. Subbiah Muthiah a renowned author and journalist who now resides in Madras. Speaking on "**Memories of Another Day; 40 years in Ceylon**", he remarked that recording of one's personal life histories is beneficial for future generations. He went on to reminisce on his days as an editor and journalist in Sri Lanka.

Mr. Muthiah was three months old when he arrived in Ceylon with his parents. In 1938, he was enrolled at St. Thomas Prep and later, Royal College where he was encouraged in eclectic reading and writing. One of Muthiah's first efforts at writing received publication in 1938 in the children's page of a newspaper.

During this time, the Deputy Mayor of Colombo was Mr. Muthiah's father. Due to family affiliations, military aspects interested him. He was married in India.

The department of Census Statistics in Sri Lanka categorises Sri Lankan Tamils as Jaffna Tamils and the Indian Tamils as those who were brought in from India in 1815 to build roads to Kandy. This was followed by a permanent labour force for the tea plantations. These Tamil populations were British subjects with legal rights. Malayalis (from Kerala) were allowed to settle in Ceylon as skilled labourers. This coincided with the Depression and in 1937, Sir John Kotalawela raised the cry for the expulsion of the Indians (Malayalis). In 1938, Jawaharlal Nehru visited Ceylon with a solution. Ceylon Indian Congress was established with Mr. Muthiah's father as the first president. The Congress represented the Malayalis and the Estate workers until 1946. Mr. Muthiah's father associated with senior politicians with the expectation that he could ameliorate the situation but to no avail. In 1947, the Indians were disenfranchised. In 1944 Muthiah decided to reside overseas and went over to America as a British citizen. Meanwhile, India and Ceylon had gained

independence. In 1951, his passport was confiscated but the 'Distinguished Citizenship' policy opened the opportunity for him to become Ceylonese citizen.

Returning to Ceylon in 1951, Mr. Muthiah joined the Times of Ceylon on a salary of 100 rupees a month. For the first time the sedate outlook of the newspapers changed when he was appointed foreign news editor. Important events took place at this time – Elizabeth II was crowned Queen of England; Mount Everest was conquered by Edmund Hillary. And Muthiah wrote: "The Crowning Glory: All This and Everest Stood".

Mr. Muthiah continued the learning process from his work colleagues for which he is utterly grateful. In 1954, six South Asian nations formed "Colombo Powers" enunciating the Doctrine of



Pancha Seela and a communiqué was issued to announce the fact.

Exclusive stories had no guarantee that they are products of ethical journalism. In 1955, Bandung conference was held by Non-Aligned nations. Sir John Kotalawela made a fiery speech attacking China. During this turbulent time Mr. Muthiah wrote the headline; "Six Days that Shook Ceylon".

In 1956 when he was editor of The Sunday Times, Mr S.W.R.D. Bandaranaike was swept into power after a successful plea to the Buddhist priests, the teachers and the ayurvedic practitioners when seeking the votes of the villagers.

The major newspapers of the time were undermined because they were unconcerned about the man on the street. In 1958, the riots broke out with no action taken by the government. The Navy was called in to contain the situation. In 1959, Mr S.W.R.D. Bandaranaike was assassinated, and Mr. Muthiah wrote in The Sunday Times: "Prime Minister, Three Ministers Killed". The paper sold, despite recantation for the error. The public forgot the story when they saw the photo of the priest Buddhakkita up at the Harbour Police Station. In 1965, the Suez Canal was nationalised and Mr.



Muthiah retired. Felix Goonawardene was appointed editor of the paper. By taking a Capitalist view, the paper opposed the Suez nationalisation and Mr Muthiah wrote an article on it as requested. In 1968, Mr. Muthiah was a nominee for 'Distinguished Citizenship' in Sri Lanka. However when Mr. Dudley Senanayake took over leadership, the scheme was abolished. As a result, Mr. Muthiah remains a 'Distinguished Citizen of India.

The meeting concluded after a vibrant discussion fuelled by an enthused audience.

– *Dilhani Kumbukkage*

### **COLOMBO – June 27, 2009**

The President said that this was the first time that the Colombo Chapter went beyond Literature, History and Culture. However, the subject of "Constitutional Reform in a Multi Ethnic Society", was of one we would have to ponder on in the near future. He introduced Dr. Lakshman Marasinghe, (who would make a presentation and lead a discussion on this topic) as Emeritus Professor of Law of the University of Windsor in Canada, Legal Advisor to the Government, Chairman of the Law Commission, Member of the Constitutional Affairs Advisory Committee and Legal advisor to the Peace Secretariat. He then read out an item from "The Hindu" in 2003 which quoted Dr. Marasinghe as saying that he was considering excising Article 76 of the Constitution, which was a bar to Federalism, if and when a peace agreement was signed with the Liberation Tigers of Tamil Eelam (LTTE).

Dr. Marasinghe agreed that things have changed a lot since 2003, making that solution no longer relevant.

There are, he said, three approaches to Law Reform in a Multi-ethnic Society.

(1) The 'Melting Pot' approach of the USA and Australia where immigrants are melted down and re-constituted as American or Australian. New immigrants then lose their original ethnic identity which may not be acceptable within the broader conspectus of ethnicity. (2) The 'Mosaic', or Canadian approach in which the various identities are retained without having to submerge themselves into a 'Canadian' mainstream. This gives rise to a 'conformity' approach which, in Canada, has led to two languages, two laws and two cultures. (3) This should be one that prevents a minority ethnic group from becoming a permanent minority. In Sri Lanka, where there is no question of immigrants but of two ethnic groups within the country, this is the preferred solution.

This solution has seven facets: (a) the Constitution should permit 'self empowerment' of

all groups to be 'self-reliant' in exercising their powers for their own enjoyment, unimpeded by Government. (b) Devolution units should be able to maintain a self-sustainable and high quality of life. (c) Groups targeted for development should be empowered to engage in self-reliant development goals, generated within the group and within the relevant development model. (d) Within the devolved areas of development, the four universal benchmarks (i.e. Food, Habitat/Shelter and Education) must be left within the grasp of the targeted group. (e) A Constitution should facilitate access to Justice; an independent Judiciary. (f) A Constitution should not make language a hindrance to access to developmental goals. The language for human development should be the most effective language widely used by each linguistic group. (g) The Franchise should liberate rather than confine the human spirit by utilising it as an instrument for restricting the rights of the minorities.

In conclusion, a Constitution should have the ability to harmonise the majority – minority axis within the framework of a commonly shared socio-political and economic base. It should provide equal access to sources of economic production. There is therefore a need to re-structure the present economic base by way of a reformed Constitution.

An enjoyable session of fellowship followed as usual, and the meeting ended at 7.30.p.m.

– *Somasiri Devendra*

### **Calling for speakers for our public meetings**

The Society is always on the lookout for people to give talks at our meetings open to members and the public. Prospective speakers can be academics and others who are specialised and well-researched in their chosen topics. There are members who may easily fit into this category and there maybe non-members who are your friends or relatives living in or visiting Australia or Sri Lanka from overseas whom you can nominate/invite to speak on their chosen topic at these meetings. Meetings are scheduled for April/May, September/October, November/December. Dates and times can be arranged to suit availability and convenience of the speakers. If you can contribute in this regard, please contact:  
**Sydney** – Sunil de Silva (President) on (02) 8021 2328 or email: [sunsil@optusnet.com.au](mailto:sunsil@optusnet.com.au)  
**Melbourne** - Vice-President Srilal Fernando on (03) 9809 1004 or email: [srilalf@bigpond.net.au](mailto:srilalf@bigpond.net.au)  
**Colombo** - Local President Somasiri Devendra on 2737180 email: [somasiri@sdisrilanka.com](mailto:somasiri@sdisrilanka.com)





**POLICE DECISION IN ACTION –**  
A Profile in Legal Review  
by Frank Silva  
Year of Publication: 2008.

Publisher: Stampford Lake (Pty) Ltd. Cost US \$10 plus postage

ISBN: 955-8733-64-4.

Web inquiries [www.lakehousebookshop.com](http://www.lakehousebookshop.com) and  
mailto: [stamford@eureka.lk](mailto:stamford@eureka.lk)

Reviewed by VAMA VAMADEVAN

The author, a former Inspector-General of Police, joined as a Probationary Assistant Superintendent after graduation from the University of Ceylon, Peradeniya, with an Honours degree. While in service, he pursued legal studies and obtained an LLB from the Colombo University and Ph.D from the Sri Jayawardhenepura University, Colombo.

With experience in both disciplines - Police and legal studies, he is amply qualified to tackle the subject under review.

In this book, the author examines the role of the Police as an integral part of the overall criminal Justice system. It contains a comprehensive table of cases, which is handy for the reader wanting more information to go back to the relevant sources.

The arrival of this book at this stage, where Police standards and efficiency have hit an all time low, is very timely. He does not give purple prose, but instead legal decisions that affect the day-to-day work of the Police. Having headed the Police Department during trying times, he gives an erudite and observant guide to court decisions, which affect routine work of the Police in Courts.

The review of Police action in complex circumstances in courts has been based, as the writer points out, on Police records. This scenario is fast changing in my opinion, as in many developed countries, with the arrival of photographic evidence. Courts now have access to Photographic evidence taken by the media or even passers-by using mobile phone photographic facilities. In Australia, the identity of some of the miscreants in the infamous Cronulla riots, in Sydney, was possible by such photographic evidence. It must be added, that Courts enforce certain safeguards in this respect and leave it to the jury to make up its mind on its acceptability. In short, photographic evidence is becoming more acceptable now, than it was in times gone by. Courts have no qualms about relying on photographic evidence on the principle the 'Camera does not lie'.

This book, explains the delicate balance between the interests of the community and the Police. The task of bringing offenders to Justice,

without violating the rights and liberties of the public receives ample coverage.

Though this book is replete with legal intricacies, the general reader will find concepts well explained. The author traverses the whole ambit of practical justice, public order, individual rights and more. In the process, he covers many court decisions affecting Police work on the ground. The reference to awkward situations of criminal liability of the Police as viewed differently by the Supreme Court and the trial Judge, as the author says, has grave consequences for effective Law enforcement.

This is a book by one who has worked at the top, overseeing a big Department at work, both during its hay day as well as during tumultuous periods. He views the daily interaction of the Police and the Courts, making this book interesting reading. It fills a lacuna in the study of the intricate relations between the Courts and the Police on a daily basis.

### *Childhood Games*

by June Colin-Thome

Uthuru mithuru dhamba divithuru  
Raja kapuru hettiya –  
Alutha gena manamalita  
Aluth bulath pettiyak  
Parana gena manamalita  
Parana bulath pettiyak –  
Uthuru mithuru dhamba dhivituru  
Raja kapuru hettiya.

Who remembers childhood days?  
Its innocent charm and simple ways –  
There was a game for girls and boys  
Who didn't have expensive toys.

All we had was a simple rhyme  
Handed down from the mists of time.  
Fingers and palms outstretched we sat  
On the dusty floor or a woven mat.

As the chant was repeated , the leader  
would point,  
At the end one finger was bent at the  
joint;  
The winner had the very last finger  
extended,  
With a whoop and a laugh the game then  
ended.





## Nature Notes

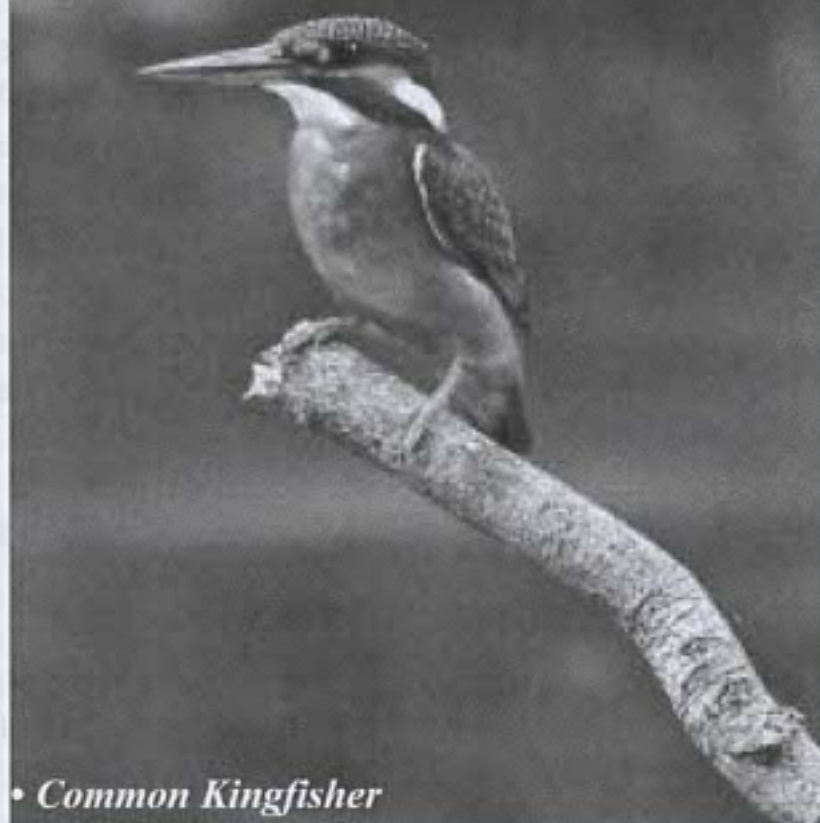
by Stefan D'Silva

Situated about eight kilometres North West of Kuda Oya, in the south of Sri Lanka lies a picturesque expanse of water, the Balaharuwa Lake-a bird watcher's paradise. Apart from the Kingfishers pictured here a great variety of other birds are to found at this location. One of the most exotic is Malabar Pied Hornbill. Elephants also frequent its shores from the bordering jungles to have a drink of water (mainly at night). A fantastic canoe ride can be negotiated with some of the local fishermen to get closer to the abundant water birds that habitate the far shores of the lake. A great place for the nature lover; set in beautiful countryside. The Pied Kingfisher is the only black and white Kingfisher in Sri Lanka. The Stork-bill Kingfisher is the largest and has a beautiful yellow colouring on its breast with blue wings. The small Common Kingfisher also has yellow/orange colouring on its breast with an iridescent blue on its wings. The white-throated Kingfisher is well known in Colombo gardens and needs no description I am sure. What is of interest in the picture, is the scorpion this Kingfisher is relishing for a meal.



• *Malabar Pied Hornbill*

## Balaharuwa Lake — a bird paradise



• *Common Kingfisher*



• *White-throated Kingfisher enjoying a delectable scorpion for a meal.*

## Burghers in Australia

Australia has for some considerable time allured the Burghers from Ceylon. The first emigrant to our knowledge to settle in Australia was Ronald Garvin Foenander, the father of S.P. and E.W. Foenander. He went out in 1880 and died in Australia at an early age. His brother Lancelot Foenander also went to Australia about the same time. He rose to great eminence in the service of the Government and was at one time Private Secretary to Edmund Barton, the first Commonwealth Prime Minister of Australia.

— W.S.Weerasooria in *Links Between Sri Lanka & Australia*



## OBITUARIES

*It is our sad duty to bring to the notice of readers the deaths of the following members and close relatives of members of the Society. We extend our heartfelt condolences and sympathies to the families of...*

**Sylvine Fernando** of Camberwell, Victoria, the dear mother of Dr Srilal Fernando Vice President of CSA and Convenor of the Melbourne Chapter passed away in April 2009 after a prolonged illness.. She resided for many years with Srilal (her only son) and family after migrating to Australia over two decades ago, and moved to a Nursing Home comparatively recently. The funeral took place on April 18 in Melbourne. She leaves behind her son Srilal, daughter in-law Savitri, and two grandchildren Shyara and Sheranga.

**Devika Goonewardene** of Burwood, Victoria on 6 July 2009. Devika the beloved daughter of Shelagh and late Ranjit Goonewardene passed away peacefully after a valiant battle against cancer. As readers are aware her mother Shelagh is the co-convenor of the Melbourne Chapter of CSA and an invaluable resource to the Society's activities in Victoria. Devika's funeral was held on Thursday 7 July at the Le Pine Cemetery Camberwell. She leaves behind her mother Shelagh and brothers Devinda, and Antony Anghie.

**Terry Jonklaas** of Bateau Bay, NSW on 15 May 2009. Terry was a member of CSA since 2004 and will be remembered by many as the founder of the well known firm Decorators and Furnishers Ltd located in the Iceland Building at

Galle Face, Colombo. He was a pioneer in innovative interior design in Sri Lanka and a household name in Colombo. He migrated to Australia in 1963. A detailed and interesting mini biography on him appeared in *The Ceylankan* # 34 of May 2006 written by *The Raconteurs*. He leaves behind his wife Margaret and son Vernon.

**Mukundadura Somasiri Perera (M.S.)** of Epping, NSW on 30 May 2009. M.S. as he was known to most people was a long standing member of CSA. He and his wife Amita were regular attendees at the quarterly meetings of the Society in Sydney and never failed to attend the AGM and annual dinner. MS was formerly a member of the Ceylon Civil Service and was instrumental in advising and assisting successive governments in Agrarian Reform. He also served in the F.A.O. and Asian Development Bank for several years before migrating to Australia in 1987. He leaves behind his wife Amita, and a son and daughter and three grand children.

**Dhammika Sepali Wijesinghe** of St Mary's, NSW on 2 June 2009. Pali as she was known to everyone was the wife of Lasath a long standing member of CSA. Both Lasath and Pali never shirked the fairly long trek from St Mary's to Thornleigh to attend our quarterly meetings and annual dinner. Pali hails from a well known family in Kurunegala and was the sister in law of our former Treasurer Srikanta Nadarajah. She leaves behind her husband Lasath, sister Sunetra, brother Sanat in Brisbane, and brother in law Srikantha Nadarajah.

## REPRINTS OF THE JOURNAL

Reprints & some back issues are available in limited quantities. Members pay \$7.50; non-members \$10.00 per issue + postage & handling. P&H within Australia is \$5.00; Asia/Pacific \$10.00; rest of the world \$15.00 per package up to 5 issues. Contact Hugh Karunanayake Int. +61 2 9980 2494 or hkaru@optusnet.com.au

## SYDNEY ANNUAL GENERAL MEETING & DINNER

The AGM & Dinner of the CSA will be held on November 22, 2009 at the Thornleigh Community Centre, Corner Phyllis & Central Avenues (off Pennant Hills Road). Suggestions from members for activities at the dinner are welcome. Members & their guests invited. Please keep the date free.





## CSA PUBLIC MEETINGS

NEXT SYDNEY MEETING  
Sunday August 23 at 6.30 pm.

Peter Kuruvita, acclaimed Chef & owner of the Sydney restaurant Flying Fish, will talk on  
***Serendip - a Sri Lankan Journey***  
(the title of his new book).

This will be followed by  
Dr Tony Donaldson, Research Fellow, Monash Asia Institute, Monash University will speak on  
**"The activities of the Special Operations Executive in Ceylon during 1941 to 1945".**

Venue - Thornleigh Community Centre.  
Corner Phyllis & Central Avenues  
(off Pennant Hills Road) Thornleigh  
Details: Chandra Senaratne 02 9872 6826  
Thiru 02 8850 4798

●  
NEXT COLOMBO MEETING  
Saturday, 12th. September, 2009 at 5.30 p.m.  
**Prof. Ananda Gunatilaka**  
will speak and lead a discussion on  
**"Climatic Change and European Colonial Expansion: with special reference to the Indian Ocean region"**

Venue: Lions Activity Centre, Vidya Mawatha,  
Colombo  
(Members please invite friends)

CONTACTS:  
Somasiri Devendra (2737180) Daya  
Wickramatunga (2786783) Mike Udabage  
(0775412420)

●  
NEXT MELBOURNE MEETING  
The next meeting in Melbourne will be on Sunday 30th August at 5.30 pm. The subject is *Law and the Theatre* by Sunil de Silva, President of the Ceylon Society of Australia and former Attorney General of Sri Lanka.  
Venue Holy Redeemer Church Hall Cnr York Street and Mont Albert Rd Surrey Hills  
Melway ref 46H10  
CONTACT: Dr Srilal Fernando  
Phone 9809 1004  
Email: srilal@bigpond.net.au

A Warm Welcome  
to our New Members



Ms Eileen Hewson FRGS,  
Kabristan Archives, Wembley, England.  
Mr Ross Freeman,  
Castle Hill, NSW.

## YOUR MEMBERSHIP... ... KEEP IT CURRENT!

Subscriptions FOR 2008 are overdue and those for 2009 are now due. Australian members may send personal cheque/MO in favour of the Ceylon Society of Australia to Upali Dharmakirti, 3 Viola Avenue, Warriewood NSW 2102 OR arrange direct payment to the Society's BSB 062-308 A/c # 1003 8725 at the Commonwealth Bank. A standing order on your bank to debit your account on a given date will ensure your subs are never in arrears. Overseas members are kindly reminded to send their remittances by Bank Draft in Australian currency or pay by using SWIFT Code CTBAU2S. Personal cheques in foreign currency cannot be accepted. Those making direct payment to bank are requested to inform the Treasurer by email where possible. Sri Lankan **resident members** have the option of paying in Rupees to the Local Treasurer. Please refer to inside front cover for contact details.

### Annual subscription rates are:

All Members: AU\$ 30.00  
Pensioners: AU\$ 20.00  
Sri Lankan-resident members: SLRs. 3,000

For details about your subscription status please contact Upali on Int + 61 2 9986 0337  
Email: upalid@optusnet.com.au



A kind word can warm  
three winter months.

— Old Chinese proverb.



*The production of this journal has been supported by a donation from the Lions Club of Bankstown, New South Wales, Australia, courtesy of our Public Relations Officer Lion Harry de Sayrah OAM JP.*



The "Baron de Worms" Collection of Ceylon.



June 20th, 21st, 22nd and 23rd, 1938.

H. R. HARMER, 131-137, NEW BOND STREET, LONDON, W.1