

# The Catholic Guardian

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"Nisi Dominus custodierit civitatem frustra vigilat qui custodit eam."

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## MISSION SUNDAY

CATHOLICS OF JAFFNA DIOCESE

PLEASE NOTE THAT

SUNDAY THE 22ND INSTANT

WILL BE THE WORLD-WIDE

## MISSION SUNDAY OBSERVANCE.

ON THAT DAY

Catholics all the world over are reminded of their sacred and solemn obligation to further the spreading of the Catholic Religion among the Pagan Millions

BY

Fervent Prayers and Alms and particularly by Individual Enrolment in the Pontifical Society of the Propagation of the Faith

H. H. the Pope Insists More than Ever on Individual Enrolment in the Said Society

Collections will be taken at all Masses on Sunday

CONTRIBUTE GENEROUSLY AND GOD WILL REWARD YOU A HUNDRED FOLD.

## ONE-WAY PUBLICITY

### SOFTNESS TOWARDS RUSSIA

Through all too much of the British Press there appears the persistent idea that Stalin is a highly temperamental and sensitive man, likely to be wounded and alienated by a rough phrase, like a novelist taking umbrage at an unfavourable review of his work. At its most simple, the "News Chronicle" writes of "invoking the good offices of Marshal Stalin" to bring together two sets of Poles who unhappily cannot agree. It finds a parallel between Stalin's partial recognition of the Polish Committee of National Liberation and the partial recognition of the Fighting French. The "Daily Herald" writes a leading article placing the Russian-created faction over against the Polish Government in order to deplore such Polish "disunity"; although it has never taken the line that the Norwegians or the Dutch are hopelessly and discreditably disunited because the Germans have found a handful of Norwegians or Dutchmen to do their work for them. Other commentators point to the happy example of Yugoslavia, where under pressure from the British Government the King has disavowed his Serb ministers and accepted Marshal Tito, as a good example for the Poles to follow. In the "Daily Mail", Mr. Negley Parsons, who has long been conspicuous as an enemy of the Baltic States, engages in special pleading, his general point being that the Bolsheviks were too weak in 1920 to prevent the Baltic States from coming into existence, but that this is no reason why they should not destroy those States as soon as they are strong enough to do so.

The British public has already been quite sufficiently misled about the nature of the Soviet internal and external policy. A great part of the English Press continues to give an instinctive credulous publicity to any statements of the Moscow Radio, while no Allied correspondents are allowed anywhere near the Russian Armies, and the

correspondents' functions is to transmit from Moscow what is acceptable to, and thought useful by, the Russian Government. In all this there is no reciprocity, and the net effect has been to build up a large public opinion here which is instinctively anxious to accept any Soviet thesis, while we have not been allowed to reach in the Soviet the people who would be instinctively friendly to ourselves and the way of life in which we believe. From 1941 the military aid should have been given, as it was given, unconditionally; but there should have been a strict insistence on a mutual equality in propaganda, and not the undignified spectacle we have seen of so much British gratitude for very small favours, it being considered a great success when after many months of silence the Russian people are told something about the forms of help given to them by their Allies.

### THE WOOL-PULLERS

Just as "Mein Kampf" was far too little read in England in the years between its appearance and the war, so there is far too little study of another of the key books of modern politics, "The Foundations of Leninism," by Stalin; a work which originally appeared at almost the same time as "Mein Kampf," in 1924, but which was re-issued officially as recently as 1939. It is the fact of that re-issue which should give pause to those English writers who either glibly assure their public that a revival of Russian national imperialism is in some way incompatible with the continuance of an active Bolshevik policy of disintegrating the social institutions of other countries, or who argue that the Russians will be so busy reconstructing their own country that they can be counted upon to be bulwarks of a new international order resting on good faith. The Soviet policy in

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## IS THERE NO ALTERNATIVE TO PAKISTAN?

BY ALOYSIUS SOARES IN THE "EXAMINER"

Our two most representative public men have now for days together been striving to find a way out of the political impasse into which the country has drifted.\* We have no desire—it does not serve any useful purpose—to hold a kind of grand inquest into the why's and wherefore's of our present political situation. Let the dead past bury its dead. We shall like soldiers on the march keep our eyes steadily to the front.

The whole country is happy that the two leaders have met together firmly resolved to find a solution for the Hindu-Muslim problem which more than anything else has stood in the way of political progress. The country, however, is not equally happy about the basis on which the leaders' talks have proceeded. That basis is the acceptance in principle of the idea of division of India into predominantly Hindu and Muslim regions, set up as independent nations; and, unless we are much mistaken, the prolonged discussions must be concerned with the practical implications of the idea and the concrete proposals by which it may be carried out.

As a member of one of the smaller communities who own India as their mother country, I may say that our mind is deeply troubled at the way things are shaping. For it is quite clear to us that once the principle is accepted that a religious majority must rule in a particular region *qua* religious majority, all the other religious minorities must logically remain politically subservient. The question of a common citizenship based on common human rights does not arise, nor is merit the main consideration in the rise of a man to power.

We may not see, for instance, such a fine thing as we see in China today, where a Christian like Chiang Kai-Shek rules over a nation overwhelmingly non-Christian by virtue of merit and ability. However communal-minded we in India may be at the present time, we had at least hoped that in the course of time we would gradually shed off the slough of communalism and in matters civic at least act as citizens of India, irrespective of our religious labels. But once we build our polity on the basis that the Muslims must rule where they are in majority, and the Hindus likewise where they are in majority, communalism becomes the norm of political life for all times. This is not a prospect which the country can contemplate without serious misgivings. I say the country, and not the minorities only, for in India there is no community which is not in a minority somewhere or other, and which therefore must wear this badge of inferiority on its brow.

This is one grave danger. But there is an even graver ahead, if we once commit ourselves to the principle of self-determination. Today the division is being demanded on the basis of religion. To-morrow it may be on the basis of race—has not already Dravidianism raised its head? The day after it may be the turn of a language—the right of Maharashtra, Andhradesa, Ta-

\* This article was written before the announcement, made on Sept. 27th, that the negotiations between Mr. Gandhi and Mr. Jinnah had broken down.—Editor.

milnadu to develop its way of life in its own unfettered way. What is the end of it all? The end, of course, is the thorough fragmentation of India, its Balkanisation—a far worse thing than the vivisection of which we hear so much. It means the return to that condition of semi-anarchy often prevalent in pre-British eras. Internal peace and settled order are of so inestimable a value for the progress and welfare of a country that no true Indian can look to this possibility with indifference.

There is also the economic aspect of the proposed division to be considered. India as a whole is or may become reasonably self-sufficient in her economic life. But her natural resources—whether mineral or agricultural—are unevenly distributed, and what may be predicated of the whole may not be equally predicated of the parts. It is true that even independent Indian States can, if they are wise and unselfish, agree to allow free flow of men and goods across their borders. But in view of the recent happenings in the matter of flow of foodstuffs from the surplus to the deficit areas, we need not be at all certain that wisdom and unselfishness will be the governing factors in the economic relations between the States. And what, by the way becomes of all the ambitious reconstruction plans we have been drawing up, all of which presume the existence of an integrated India? Are they all to be sacrificed to make a political holiday? After all, the main concern of ninety-nine per cent of the people of India is not with political dreams, but with hard economic realities.

Finally, a strong, united India, wedded as she will may be to the ideal of peace, may become a decisive influence in the new world order. Whereas a disunited, distracted, divided India will not only fail to pull its weight in the councils of nations, but may actually be an international plague spot, as predatory nations struggle to gain control over it.

I do not think that any intelligent man who loves his country is blind to all these considerations, and surely Mr. Jinnah is not lacking in either intelligence or patriotism. His plea and justification for the extreme position he has taken is that a united India is necessarily a Hindu-dominated India, and that the great Muslim community—or nation as he calls it—will not reconcile itself to this perpetual domination by the Hindu majority. Hence the demand for partition.

But is this surgical operation the only cure for the complaint? Is there no other less drastic treatment available? If the fear of communal domination is at the basis of Pakistan, then we can surely exercise this fear without destroying the unity which has been so painfully built up during the British connection.

A solution leaps to the eye. Since this fear of domination can only have reference to the central or federal government, can we not agree that no community shall have preponderant power at the centre? Why not accept the principle that at the centre both Hindus and Muslims shall have equal

(Continued on Page 4.)





Of your charity please pray for the soul of **Mrs. Elizabeth Gregory**, who departed this life on the 4th. Oct. 1944. Eternal rest give unto her O Lord and let perpetual light shine upon her. May she rest in Peace.

B. G. E.

## Church Calendar

OCTOBER 1944

FRI. ...13 S. Edward.  
SAT. ...14 S. Callistus.  
SUN. ...15 20th Sunday after Pentecost.  
S. Teresa.  
MON. ...16 S. Hedwiges.  
TUES. ...17 S. M. Mary Al.  
WED. ...18 S. Luke.  
THURS. ...19 S. Peter of Alcan..  
FRI. ...20 S. John Cant.

## The Catholic Guardian

OCTOBER 13TH 1944

### MISSION SUNDAY

Mission Sunday is once again at our doors with its appeal of faith and love. It has been asked which, of all the annual religious celebrations in the Church calendar, is the most acceptable to God? Well, we may not venture to answer that question but it may be said that in most of our festivals we are concerned with our own souls and are busy in trying to apply to them the redemptive merits of Our Divine Saviour, but on Mission Sunday we are chiefly occupied with the thought of the ways and means of applying those merits to millions of souls that are outside the true fold for whom also Christ Our Lord shed His blood. The work signified by Mission Sunday is a Divine work, the continuation of the work which the Son of God came into the world to do. What an immense privilege it is to be able, each one of us, to have a share in it. But it is a privilege which carries with it a paramount duty. Not only to the Church as an Organisation has this missionary activity committed as a duty by her Divine Founder, but this obligation rests as well on all her members *individually*. Indeed, a few moments' reflection must convince us that one cannot quite conceive of a true Catholic, man or woman who is not mission-minded. The earnest daily prayer of every Christian soul: "Thy Kingdom Come", must be given a practical value and an actuality. The Spirit of Mission Sunday is not only to renew in ourselves the mystery of Redemption but also bring the non-Christian world to share that mystery through the extension of God's Kingdom. Every Catholic, therefore, ought to welcome the Sunday of the Missions as affording a precious opportunity to do his bit of missionary work which is the Divine vocation of both priests and laymen. Great pains should be taken in time to give it due publicity and organise its observance so as to make it as fruitful as possible. But more than that, to be reminded of this duty daily and to harken to the earnest appeal of H.H. the

Catholic should become a member of the Society of the Propagation of the Faith. This is the foremost objective of Mission Sunday.

## EDITORIAL NOTES

**The Indian Question.**—In an interesting article with the title: "Is there no alternative to Pakistan" which we print on our front page, Mr. A. Soares shows how disastrous it would be to arrive at a settlement of the Indian Question on the basis of the partition of India. One can easily understand why Mr. Jinnah has taken this extreme and unwarranted position but Mr. Gandhi in consenting to such a course, has shown himself a not far-seeing, practical politician. It will be remembered how he behaved as an idealist once before when he urged on the masses non-violent civil disobedience which so fearfully failed to be non-violent. The learned writer of the article suggests another alternative which, though not exactly the same, is similar to our principle of Balanced Representation. Why not accept, he asks, the principle that at the central or federal government both Hindus and Muslims shall have equal representation both in the legislature and the executive, the minorities holding the balance between them with a substantial representation. This will have a two-fold effect; it will remove the fear of domination by either of the rival communities and will force each of them to consider the interests and welfare of the smaller sections who will be holding the balance between them. It will involve a considerable sacrifice on the part of the Hindus but that will only be temporary and not too high a price to pay for the unity, strength and glory of Mother India, thinks Mr. Soares.

### Head Masters' Conference.

It is reported that the Education Committee of the Buddhist Theosophical Society has decided that "in view of the absurd preponderance of nominees of Catholic and other Christian denominations in the Ceylon Headmasters' Conference, it was detrimental to the interests of Buddhists education that Principals of Buddhist schools should continue to be members of the body." And it was further decided to summon an all-Ceylon Buddhists Headmasters' Conference. This proceeding is a puzzle to us. What is the meaning of "nominees of Catholic and Christian denominations"? We thought all along that the Headmasters' Conference was an unofficial, voluntary Association open to all Principals of secondary schools. There is no authority to nominate members to that body. Any head of a secondary school, if he so wishes, may join the Conference. Again, how can the preponderance of Christian members be detrimental to Buddhist Education as such? Obviously, the Education Committee of the B.T.S. without rhyme or reason is on the war path. May this be an exhibition of Buddhist ambition to dominate and rule the country?

## MISSION SUNDAY OCT. 22ND 1944

### APPEAL OF H. E. MONS. CELSO COSTANTINI

Secretary of the Sacred Congregation of the Propaganda Fide

The light shineth in the darkness. (John I, 5).

My first words to the friends of the Missions must be an expression of heartfelt gratitude. For your magnificent charity, dear brethren, I thank you, in the name of the Sacred Congregation of the Propagation of Faith, in the name of the Superior Councils of the different Pontifical Works, and in the name of our admirable missionaries.

Last year, despite the turmoil and difficulties of war, all nations increased their offerings.

We have had the great consolation of sending to the Missions not only the ordinary subsidies but also an added extraordinary contribution for the most impelling needs.

The Procurator of a missionary Institute writes: "You have sent to our missionaries the subsidy from the Propagation of the Faith. Fearing lest they who benefited by it may not be able to write to you, I thank you in their name. I am sure that this help will increase in our missionaries the courage necessary to continue to suffer and to surmount all difficulties even to the end."

An Apostolic Delegate tells us: "The various subsidies which were immediately distributed by this Delegation, besides constituting a precious and indispensable material help, have been an encouragement to continue the work and a mark of the constant and paternal solicitude on the part of the Catholics of the world, which is all the more appreciated in the present circumstances. Repeatedly, the Ordinaries have requested me to make known their sentiments of deep gratitude."

A Bishop writing to the Pontifical Work of St. Peter the Apostle for the Native Clergy declares: I do not know how to express my gratitude for the efficacious help we have received. They permit us also this year to confront the increasing expenses for the maintenance of our seminarians. In union with them, I pray Divine Providence to bestow in abundant measure the choicest blessings on the Work of St. Peter and on its supporters."

But you, my dear brethren, want to know just what the Missionaries are doing. As advance sentinels of the army of Christ, they have remained, in great at their posts. Some have been interned or transferred elsewhere, but in

all the spirit is equal to the extraordinary trials.

Those who have remained at their post are multiplying their activities; those who have been interned are studying and praying. And all are impatient to take up again their regular ministry, keeping their eyes turned to Rome, where they see the white-robed figure of the Pope, like an Angel, luminous in the dark clouds of this war.

An Apostolic Delegate affirms: "How edified I have been to see the Holy See in the midst of the whirlwind of the war give a wonderful example of work and calm."

A Bishop who has been interned writes: "From our far away exile we send to our benefactors a cordial greeting... We trust in Divine Providence which is assisting us in a wonderful manner. Freely and with willing hearts we bear our cross, hoping always for a better future. I am straining myself to govern the two Vicariates dependent on me, by means of native priests, who with truly good will are striving to supply for the lack of the absent missionaries."

This year also, two Bishops and a numerous group of missionaries and sisters have been carried away by the waves in far off seas through the fortunes of war. Reverently we bow our head in sympathy before these innocent victims.

My brethren, the great Missionary Sunday is approaching, the day of Faith and of Love. I shall waste no words in trying to arouse your charity. The Pope himself is become a beggar for his distant brothers in Christ. The missionary charity rises above the trenches of hate; it constitutes one of the few bonds of love not yet broken among all people.

Harken to the inspired words of His Holiness Pope Pius XII: "In the name of God, Who is Love, and in the name of his Christ, Who has taught us how to overcome and to extinguish by love the devastating flames of hatreds and vendettas, let not the hearts of Catholics cease to oppose so many evils with a crusade of Charity; and with a love that is stronger than death let their heroism of doing good vindicate the honour of the name of Christian."

### Mr. C. Chelliah Protests.

With reference to a letter in the *Times* that gratitude is due to the Christian Missionaries for their educational work, one signing himself C. Chelliah writes to the *Hindn Organ* to the effect that missionaries deserve no gratitude. Mr. Chelliah may be excused if he thinks so because it is not given to everyone to feel grateful for benefits received. Gratitude is said to be an offspring of Heaven, a quality of noble minds. Mr. Chelliah lumps up all the Mission Schools and condemns them because of his experience, he says, of an American school which he attended for his vernacular education half a century ago. But where did he get his English education? Did he get it free or pay for it? In any case he is badly mistaken in writing that education was the monopoly of the missionaries. The grant-in-aid system was then in vogue and was open to all sections of the people, thanks to the sustained fight put up by the Catholics. With a little enterprise on the part of his community, Mr. Chelliah could have had a school where he would not have been brutally caned, an exaggeration no doubt, for non-attendance of Church. In

spite of all the caning he appears to have continued cheerfully to attend that school. Now after fifty years ruminating on the past he grumbles in his old age against all mission schools to be in tune perhaps with the Minister of Education who has started a campaign against them. The Protestant mission schools at the time had a purpose and that is, to teach their form of Christianity and their Managers made no secret of it. When Government introduced the "conscience clause", they opposed it and seriously thought even of closing down their schools. Those who attended them, having done so with open eyes to get what they wanted, should have no reason to complain against them.

## Tamil Lexicon

"The Tatler" writes in the *Times of Ceylon*:

Monumental is the only word to be applied to the Etymological and Comparative Lexicon of the Tamil language which Father Gnana Prakasar of Jaffna, is compiling with the slow deliberation of a true scholarship. For years he had accumulated the material for this epochal work, but it also meant that the passage of time, which adding to do his store of knowledge and wisdom, was making him an old man.



Not the least thing remarkable about this Lexicon is that it was undertaken by a busy missionary whose vow of poverty rendered it impossible for him to pay for its publication. But like a true scholar its author had faith in his high enterprise. With the splendour resources at his command he carried on in the face of formidable odds.

Then the Government was persuaded to take an interest in the work, and hence we find that the cover of Part V. of Vol. I. bears the legend: "Publication subsidized by the Government of Ceylon."

This part of Volume I. brings the total number to 364 quarto pages of printed matter, and he is still at the fifth letter of the Tamil alphabet. What a wealth of learning is contained in those pages! One has to see these loaded columns of information to gain some idea of the immense labour that has gone to the making of this lexicon.

And to think that one man does it all, single-handed and at an advanced stage of life and for mere love of the task and without receipt of a salary!

## LOCAL & GENERAL

**Ecclesiastical.**—On doctor's advice to take a few weeks' rest, His Lordship the Bishop left yesterday evening for Nuwara Eliya accompanied by the Revd. Fr. G. A. Guruswamy, O.M.I.

**Rosarian Monks Ordained.**—Saturday, October 7, on the Feast of the Holy Rosary, Revd. Bro. Francis and Revd. Bro. John, of the Tholagatty Monastery, received the sacred order of Priesthood at the hands of His Lordship the Bishop of Jaffna, in St. Mary's Cathedral. Some twenty priests were present in the sanctuary while numerous faithful and school children occupied the body of the Church. The function took one hour and a half.

In greeting the two young priests afterwards His Lordship pointed out the significance of the day's event: the raising to the priesthood of two Rosarian Monks on the Feast of the Holy Rosary and the special element of hope it contained for the future of their Congregation. He hoped and prayed that the example of their life of prayer and penance would draw abundant blessings on their society and attract to their way of life many young men aspiring after an ideal of self-sacrifice.

**Promotion and Appointments.**—Mr. A. L. Puvimannasinghe of the General Treasury, Colombo, has been promoted to Class II of the General Clerical Service. Mr. Puvimannasinghe is the second son of the late Mr. J. S. Puvimannasinghe, Head Master, St. Patrick's College, Jaffna, and the Auditor of the S.P.C., O.B.A. in Colombo.

The following Old Boys of St. Patrick's College, Jaffna, have been appointed Food Distribution Inspectors in the Colombo area:—Messrs. J.W. Thiriar, C. E. Sattrukulasinghe, J. A. Varanakulasinghe, W. Thampoe, F. R. Rasiah, T. Rajendram, Douglas Samarasinghe and S. F. Phillipiah.

**An Apparition of Our Lady?**—Great crowds of pilgrims are thronging to the small town of Bonate, near Bergamo, where a young girl claims to have seen our Lady in a vision about the middle of May. The vision is said to have been repeated several times, and there are stories of a prophecy. Reports speak of direct cures of sick persons, and of a number of other manifestations, noticeably similar to those at Fatima towards the end of the last war. The utmost reserve concerning the alleged phenomena is maintained in Rome, and instructions have been issued to the clergy to use great prudence. There are reports that the Cardinal Archbishop of Milan is holding an enquiry into the matter.

**The Relics of the Passion.**—The relics of our Lord's Passion, which have been housed for safety in St. Peter's since early in the war, were transferred on July 11th in a private manner to their traditional resting place in the Basilica of Santa Croce. The translation was effected very quietly at eleven o'clock in the forenoon.

The Passion relics normally kept at Santa Croce are the Title of the Cross, which consists of an imperfect wood plank two inches thick with inscriptions

in Greek, Hebrew and Latin: "Jesus of Nazareth King of the Jews"; large piece of the True Cross; one of the Sacred Nails; and two of the Thorns.

**Polish Troops in Italy.**—Polish soldiers have subscribed 600,000 lire for the rebuilding of Monte Cassino, Vatican radio said on June 16th in a broadcast beamed to Poland. It also said Polish soldiers had entered Rome "as worthy Christian knights" after the battle.

**Our Lady of Good Counsel.**—The historic painting of Our Lady of Good Counsel in the mountain town of Gennazano, some 30 miles from Rome, escaped harm when the Augustinian church in which it is exposed was bombed, although the high altar, beside which the painting hangs, was severely damaged.

**Anglican Bishop See the Pope.**—The first private audience given by the Pope to a Bishop of the Church of England took place recently when the Bishop of Lichfield, Rt. Rev. Edward Woods, visited the Vatican. His talk with the Holy Father lasted 45 minutes.

The Bishop was accompanied by his son, an Army officer.

**Africa Catholics now 10,000,000.**—The Catholic population of the whole of Africa is 10,000,000 out of a total of 144,000,000, according to statistics of the White Fathers.

That is one person in every 14, whereas in Great Britain the figure is, officially, about one in 20—2,300,000 out of 46,000,000.

Ministering to the Africans are 3,500 priests from 35 religious congregations, helped by 2,000 brothers and 8,000 nuns. They operate in 170 ecclesiastical districts.

Native clergy number three Bishops, 450 priests, 375 brothers and 2,000 nuns.

**The Cause of Pius X.**—The first phase of the proceedings leading to the beatification of Pope Pius X were completed in July, with the final translation to the crypt of St. Peter's. The remains were placed in a coffin of cypress-wood, with silk purses containing medals struck during the reign of Pius X and a parchment describing the ceremonies of the 46 days since the opening of the original coffin on May 19th. For many days the body had been exposed to public veneration, and soldiers of the Allied armies had been conspicuous among the streams of people visiting it. When the time came to take it from the Chapel of the Relics to the crypt, Allied soldiers were, at their special request, among those helping to carry the coffin, which was there placed in the original leaden coffin.

**A Precious Document.**—The Society for the Propagation of the Faith at Lyons, France, recently came into possession of a precious document: a rice-paper scroll on which is recorded in ancient Chinese characters the deed made in 1552, ceding to St. Francis Xavier the land on which he built his first chapel in Japan. The document was discovered by Revd. Fr. Villion, of the Foreign Missions of Paris, who spent almost 60 years in Japan.

**Confirmation Allowed to Chaplains.**—The faculty to administer the Sacrament of Confirmation has been granted to all Chaplains of India and South-East Asia Command, owing to large number of Catholics in the Forces who have not received this Sacrament, and very often, especially in the case of converts and of the dangerously ill, it is not easy to arrange for a Bishop to administer it promptly.

## Formation of All-Ceylon Tamil Congress

Tamils of Colombo South gathered in large numbers at the Saiva Mangayar Kalagam Hall, Wellawatte, on Sunday afternoon to welcome the formation of the All-Ceylon Tamil Congress. Mr. G. G. Ponnambalam presided.

Mr. S.J.V. Chelvanayagam who moved the principal resolution welcoming the Congress "to safeguard and protect the political rights and economic interests of all sections of the Tamil race

based on a common racial and cultural heritage," said that the Tamils had suffered by the application of the ideas of democracy. The Donoughmore Commission had transplanted in Ceylon a form of government that might have been suitable for other countries with a homogeneous people with the result that one group of people had begun to dominate all the others.

Mr. S. Nadesan seconding the resolution said that there should be no artificial cleavage among the Tamils, who should claim an equitable distribution of economic and political rights.

When Swarajyam was obtained the natural tendency of the majority would be to dominate the minorities. He cited the example of European minorities after the Versailles Treaty, when, he said, in spite of statutory guarantees the minorities were harassed by the majorities.

Mr. J. Tyagaraja moved a resolution urging balanced representation in any future constitution.

Dewan Bahadur I.X. Pereira, seconding the resolution in Tamil, said that the Tamils in the past used to have a large share in the political life of the Island. Today providence has raised a leader in Ponnambalam to succeed the great leaders of the past. They were not out to harass the Sinhalese, who were a good people but for a few of their leaders. The Tamils were not out to dominate others nor to be dominated by others.

Mr. K. Canagaratnam's resolution demanded that any settlement suggested should be referred to a plenary session of the All-Ceylon Tamil Congress. The Tamils who had contributed largely towards the advancement of Ceylon should not be ignored in the framing of a constitution.

Mr. S. Rupasingham seconded the resolution.

The chairman exhorted the Tamils to unite and to prepare for the future which would begin two or three months hence. He emphasised the necessity for the Ceylon Tamils to join hands with the Indian Tamils.

The following message from Mr. K. Balasingham, formerly member of the Legislative and Executive Councils, addressed to the secretaries, was received: "I regret that owing to previous engagement which takes me out of Colombo I shall not be able to attend your meeting.

"I am convinced that your demand for balanced representation is just. I trust that there will be a united demand for fifty per cent. representation for minorities. Any other device for protecting minority rights will be inadequate and far from satisfactory."

## Jaffna Farm School, TWO YEARS' COURSE

Applications from farmers' sons for the above course should reach the Headmaster, Farm School, Jaffna on or before 25th Oct. 1944.

2. Applications should be made on forms obtainable from the Headmaster from whom all particulars can be obtained.

S. C. GUNARATNAM, Headmaster, Farm School, Jaffna. Jaffna, 3rd Oct. 1944.

## Food Production Officers

Applications are invited for posts of Agricultural Officers (temporary).

SALARY:—Rs. 100-00 per mensem plus war allowance.

QUALIFICATIONS:—Applicants should be of the standard of passed students of the School of Agriculture.

Applications close on 24-10-44.

E.B. TISSEVERASINGHE, A.G.A. (E), Jaffna.

The Kachcheri, Jaffna, 11th October, 1944.

## The Jaffna Urban Council

### NOTICE

TENDERS are hereby invited for the lease of the undermentioned Markets, Gala and Bus stand for one year beginning from 1st January 1945.

Tenders for the first and sixth leases are to be made upon forms which will be supplied upon a deposit of Rs. 500 for each form at this Office. In the case of the 2nd, 3rd and the 4th, a deposit of Rs. 250 will be required, in the case of the other five a deposit of Rs. 50 will be required. In the case of 1st, 2nd, 3rd, 4th and 6th leases a further sum of Rs. 50 should be deposited as cost of Stamps and Notarial fees for the purpose of entering into a Notarial Bond in order that tender forms may be issued.

Tenders must be in sealed envelopes marked "Tender for lease of markets, etc." on the left hand top corner of the envelope and addressed to the Chairman, Urban Council, Jaffna, and should reach this Office not later than 12 noon on Friday 27th Oct. 1944.

Separate Offers must be made for the different leases.

The tenderer selected by the Council will be required to deposit within three days of such selection 1/3rd of the tendered amount. The balance amount to cover up the full tendered amount in respect of the 5th, 7th, 8th, 9th and 10th leases, should be paid on or before 1st Dec. 1944. The tenderer selected in respect of the 1st, 2nd, 3rd, 4th and 6th leases should enter into Notarial Bond paying stamps and notarial fees in addition to Rs. 150 already deposited as aforesaid before 1st Dec. 1944.

The balance amount to be paid in eight equal instalments on or before the 15th of each month, the first of such payment to be made on or before the 15th January 1945 subject to the conditions of lease, copies of which are posted at this Office.

Should he fail to make the deposits and enter into the Notarial Bond as stated above his deposit will be forfeited and the rent will be resold.

The Council reserves to itself the right to reject any or all the tenders without any question.

Any further information can be obtained from the Secretary.

There will be no reduction in the rate of rents obtaining at present in the markets. The Chairman has power to allocate specified places inside the market premises for different kinds of trades and the Renter and sub-Lessee are bound by the decision of the Chairman.

Markets referred to:—

1. Grand Bazaar (excluding the tin sheds and the space of land between the road and the entire tin sheds).
2. The Fish market near Grand Bazaar (including Pannathurai where fish is sold).
3. Small Bazaar (excluding all meat stalls).
4. The Kaikula Bazaar now Sengunther Market (inclusive of the two rooms).
5. The Chiviatu Market including Passayoor Beach where Fish is sold (excluding the room).
6. Grand Bazaar Gala including the Bus Stand at Grand Bazaar.
7. The Thaddatheru Santhai (excluding the Junction of Sivapiragasam Road with Carpenters Lane where vegetables and fish are sold and the Western portion of Thaddatheru Market in extent 2 lms. leased out to Mr. K. Thillayampalam).
8. The Muthirai Santhai.
9. The Colombatturai Market.
10. The Navanturai Market.

Sgd. C. PONNAMBALAM, Chairman, U. C.

Office of the Urban Council, Jaffna, 7-10-44.

## DRESS MATERIALS &

### BENARES SAREES

A RICH, SMART AND CHOICE

SELECTION IN MANY EXCLUSIVE

DESIGNS

IDEAL FOR THE COMING

Deepavali and Christmas

EARLY SELECTION IS ADVISED

## DAYARAM'S

Main Street, Jaffna.

## ANNOUNCING

Arrival of a small but selected consignment of

Cotton Hand-Loom Home Use Sarees,

in 6, 7, & 8 yd. lengths, with "Guaranteed Fast Colour" Mark,

AT COMPETITIVE PRICE.

(Please visit early before stocks are sold-out.)

## NOVELTY SILK STORE,

Main Street, Jaffna.



## The Pullers

(Continued from Page 1).

fact being pursued is not reassuring, and we believe it is being pursued more energetically than it would be in the Press of the West was not so complacent and so anxious itself to help pull down the wool over its own eyes.

The Soviet Government, after cancelling the Comintern and restoring the Holy Synod, now proclaims its invincible belief in the sanctity of the family as the basis of social life. But their general procedure in the territory they are re-occupying, although less publicized than the periodical constitutional amendments, does not give much colour to the eagerly-held view that Bolshevik ideology is being transformed under the stresses of war. In the general withdrawal of 1941 as much trouble was taken to get the Communist Party's local and administrative machinery away intact as was taken to get the Red Army away intact; and in the wake of the returning Army is another Army, the Army of officials and party-members who come to resume their old posts with a refurbished technique. But there were picked cadres whose task it was in 1941 not to be withdrawn, but to stay behind, to become the nucleus of the partisan movement behind the German lines. These greet the returning officials today with prepared lists of the local population, showing who has been a good partisan and who a collaborator, and these lists are the basis of immediate and summary purges.—*Tab.*

## Is There no Alternative to Pakistan?

(Continued from Page 1)

representation both in the legislature and the executive, the other minorities (Scheduled classes, Christians, Sikhs, Jews, Parsis, etc.) holding the balance between them with a substantial representation? Thus neither of the two major communities will be in a position to dominate over the other, and they will also have to consider the interests and welfare of the smaller sections who will be holding the balance between them. If this expedient is adopted and the ambition and fear of a purely communal domination are removed, a way will surely be paved for a break-up of communal groups into party lines, based on political ideas and programmes rather than communal considerations. This solution no doubt involves a considerable sacrifice, albeit temporary, on the part of the Hindu community, but surely this sacrifice is not too high a price to pay for the unity, strength, and glory of Mother India!

## The Professor's Profession

By Prof. F. Correia-Afonso

A day is a miniature life. It is so, not only because we see in the course of a day from dawn to sundown an allegory of the course of life from birth to death, but because an average day gives a fair sample of what we make of our lives. It's all in the day's work, we say, of the incidental but inevitable circumstances of our way of life, but the remark ought to apply still more to the fundamental characteristics of our normal activity. In the day's work is all our life's work. When a Professor, therefore, speaks of what is all in the day's work for him, he must speak of his profession, both in the sense of an occupation, in its highways and byways, and also as a profession of faith.

It is one of the noblest callings, that of education. There is no one who will not pay lip-service to its nobility, though in practice education has been the Cinderella of the public services. It requires such high qualifications, intellectual and moral, and entails so many sacrifices, that it can only be taken up as a vocation. A teacher is born, not paid. If a man is an idealist, he will not be a teacher because he will feel that the profession is not worthy of him. It is only the compelling force of a vocation, a call from on high, that can make us professors or teachers. There is some truth, of course, in Bernard Shaw's cynical remark that a man be-

comes a teacher when he is fit for nothing else. Others think that this way of life is easy; they are attracted by the holidays; their vocation is the vocation. The educationist who is worth his salt, however, takes up the work from a sense of duty. If he has to starve, it's all in the day's work.

Humanity, with Oliver Wendell Holmes, loves to see "The Professor at the Breakfast-Table." It is only a Platonic banquet that one can find there. The Professor, like the Poet, feeds on honeydew and drinks the milk of Paradise. Hence, that abstraction, that absent-mindedness, which makes him the butt of the comic papers and of the practical joker. The Professor one day found a flower-vase on his writing-desk. The unusual circumstance evoked his surprise. "Don't you remember," said his wife, "that it is your wedding anniversary to-day?"—"I am so forgetful," apologised the Professor "it was sweet of you to remember. Now, dear, you must remind me when your wedding anniversary comes round!" Wisdom is justified of her children; the Professor's kingdom is not of this world. If worldly people laugh at him, it's all in the day's work.

Indeed, the Professor is lovable because he is laughable. Personality is of the essence of education; it is contact with an inspiring personality that makes education; education is not taught, it is caught. The eccentricities of a Professor help to establish this contact with his personality. Here is the portrait of a great teacher, Elam of St. Paul's, given by Ernest Raymond: "He did everything that was wrong and scandalous in the eyes of theorists. He was slovenly in his dress and dirty in his person; he was violent in temper and would thrash us in hot blood;.....his language, when indignation overcame him, though brilliant with wit, malice, vindictiveness and humour, would certainly not have passed muster with the police in Victoria Park; he was grossly unpunctual....He had no dignity and no system in his conduct of a class.... When, in his later years, to the humorous delight of the whole school, a good woman married him, he would discuss his domestic difficulties with his pupils, dilating on the exacting punctuality and 'absurd fastidiousness of this woman I've married'; and, in a word, he was undoubtedly mad." And what was the ultimate secret of this man's success as a teacher? It was, says Ernest Raymond, a "proselytising enthusiasm for literature and art."

All Professors must be mad, but there should be a method in their madness. It is essential for a Professor to have this "proselytising enthusiasm" for the Good, the True and the Beautiful; but enthusiasm is not enough. He must have scholarship. In this, however, he must steer between the Scylla and Charybdis of pedantry and sciolism, which are the two aspects of academic vanity that may make Professors ridiculous. Quintilian, who was himself a grammarian, has remarked that if you want to appear learned among fools, you will appear a fool among the learned. Cambridge, it has been said, gives you knowledge; Oxford teaches you to do without it. The dichotomy is, no doubt, unfair to both Universities, but it stresses the two extremes between which one must strike the golden mean of culture. Culture is based on knowledge, but this must become so much a part of our personality as to be unconscious and instinctive, so that one may be said to do without knowledge. Even if he achieves this ideal, the Professor will have the reputation of being a bookworm among the "practical" men of this world who have landed us in the present chaos. It's all in the day's work.

It is not enough for teaching to be a vocation; it must be a provocation. The teacher must provoke thought; he must be the midwife of the mind, in the Socratic conception. The Professor performs this task through his lectures. Punch once represented a Superior Person as saying: "And now there abideth these three—*Nat cha, Cult cha, Lect cha*; but the greatest of these is *Lect cha*." Indeed it is. It is through the lecture that the Professor introduces his pupils to Nature and Culture. Very often he fails because he has not acquired the art of interesting. "The worst enemy of a subject," says William James, "is the professor thereof." To

provoke thought, one must oneself think. For the right type of Professor, the text is only a pretext. Yet, I am afraid, to much of the work both of Professors and of students, this definition of Leslie Henson will apply: "To copy from one book is plagiarism; to copy from three books is research." In fact, things are much worse with us. Our student plagiarises from the "research" of Guide-Books. Against this, we must cling to the ideal. Students may demand "notes," but we must give them ideas, though this may not make us popular. A provocative lecture is apt to be provoking, but it's all in the day's work.

The undesirable mentality prevailing in our educational world is conditioned by the examination system. There are educationists who are not ashamed to declare that the *raison d'être* of a College is to help the students to pass examinations. As for the students, what are we to think in face of the fact that failure at an examination has occasionally been among us a cause of suicide? Here, surely, we cannot shrug our shoulders and say that it's all in the day's work. One of my most illuminating experiences as an examiner was to find an answer-book which was quite blank except for the following doggerel:

Examination  
Is the botheration  
Of the Indian Nation,  
Whose salvation  
Is Non-Co-operation.

I felt tempted to give that candidate full marks. As it is, I gave him a zero. I feel sure, however, that the candidate who got the zero is a hero to-day....

Examinations are undoubtedly an evil, though they may be a necessary evil. We must have some test of knowledge. But are examinations a test of knowledge? An expert Committee in England has found that the standard of judgment not only varies from examiner to examiner, but varies with the same examiner at different times! On the other hand, candidates do actually non-co-operate with the examiners by giving them irrelevant or non-committal answers, and it is not easy to pin them down to the point, because a tightening up of the standard would provoke a public outcry. It is related that a candidate at a scripture examination, having expected to be examined on the Book of Kings, found himself faced with the question: Distinguish between the Major and the Minor Prophets. He promptly replied: "Far be it from me to establish odious comparisons between these great and holy men. Rather let me speak of the Kings of Israel." There is another story of a schoolboy who handled the question, "Which was the greater general, Hannibal or Caesar?" in the following manner: "If we are invited to consider the armies that Hannibal and Caesar led, the battles which they fought, the victories which they won, the books which they wrote, and if we are then confronted with the question: 'Which is the greater general?', then it follows as the night the day, that the answer is in the affirmative." The answers we get are of this type; only not so clever. What can be done about it? I can only answer—in the accusative. It is the system that is to blame, and we can do nothing about it because our educational policy is not in the hands of Professors.

The true educationist, however, has nothing to blush for. All this is happening because education is being made subservient to a low conception of politics. In this sense, the age of education, like the age of chivalry, is dead, and that of "sophisters, economists and calculators" has succeeded. We must rescue education from this slavery. "Universities," says Prof. Amaranatha Jha, Vice-Chancellor of the Allahabad University, "should remain faithful to their high ideals. Things that are of permanent value—academic freedom; the freedom to seek knowledge and to express frankly the results of patient investigation; the freedom to resist interference from without in the pursuit of learning; the freedom to express opinions; these must be preserved at all costs or else the universities will fail to justify their existence." We must, every day, make our profession of faith in these ideals, and live up to them in our

day's work. If we do so, our ancient ideal of the *Guru* will be revived, enriched by all the contribution that the modern world has made to the mission of the teacher. If we do so, we shall give our best to our day's work, to our life's work, and shall leave behind us the sweet memory of our labours, in the grateful remembrance of our pupils, in the noble traditions of our country, when the night comes wherein no man can work.—*The Examiner.*

## Telegraphic Summary of News

### PREMIER MEETS STALIN IN MOSCOW

The Moscow Radio announces that Mr. Winston Churchill (who has gone to Moscow) has met Marshal Stalin.

The Radio broadcast the following statement: "On Oct. 9th a meeting and discussion took place between the Chairman of the Council of the Peoples' Commissars, Marshal Stalin and Mr. Churchill, the Prime Minister of Great Britain. Present at the meeting were: The People's Commissar for Foreign Affairs (V. M. Molotov), Mr. Anthony Eden, the British Minister for Foreign Affairs; and the British Ambassador, Sir Archibald Clark Kerr."

### EGYPT'S NEW CABINET SWORN IN

An Egyptian Coalition Cabinet of 13 under Dr. Ahmed Maher Pasha, was finally approved by King Farouk on Monday afternoon and was sworn in.

The Cabinet is composed of four Saadists, four Independents, four Liberals and one Nationalist.

The Cabinet is considered in Cairo to be a good, workable one, representative of all parties except Nahas Pasha's Wafd Party.

### Internal Purchase Scheme

By virtue of the powers vested in me by Regulation 37 of the Defence (Miscellaneous) Regulations, the Defence (Purchase of Foodstuffs) Regulations and the Defence (Paddy Cultivation) Regulations (all of which now appear in the Consolidated Reprint of the Defence (Miscellaneous) Regulations and other Regulations of May 1, 1944) I do hereby direct that no cultivator, owner, shareholder or other person having interest in any paddy field situated within the Jaffna District shall remove any paddy from any threshing floor until a record of the paddy gathered has been taken by the Village Headman, or any other person authorised by me in writing.

2. Owners and cultivators are also hereby directed to give three clear day's notice of their intention to harvest any paddy field to the Village Headman or any other person authorised by me.

C. COOMARASWAMY,  
Government Agent, N.P.

The Kacheri,  
Jaffna, 5th October, 1944.

### Partition Sale

IN THE DISTRICT COURT OF JAFFNA.

Stephen Alphonsus of Chundikuli Plaintiff.

Vs.

1. C. Anthonipillai of Pattalam Kacheri, Pattalam.
2. & wife Ellen of—do—
3. Vincent Navarettnam and wife
4. Margaret, both of Swartz Lane, Chundikuli.

Defendants.  
Under partition decree in D.C. Jaffna Case No. 404, I shall sell at the spot on Wednesday the 8th Nov. 1944 at 3.30 p.m. first among the co-owners and, if there is no bid from them, then by public auction, the following property:

All that piece of land situated at Chundikuli, Jaffna, called "Girukithoddam" in extent 3 lms. V.C. and 9 kils., with house, kitchen, well and latrine and plantations etc. and bounded on the East by Lane, North by the property of the heirs of Morris Thiruchelvan and wife Rosammah and John Manuelpillai, West by the property of Ellison Rajasingham and South by the property of Ellison Rajasingham as per plan No. 58 dated 12th Feb. 1943, prepared by Mr. John Manuel, Licensed Surveyor.

J. MANUEL,  
Commissioner.

Jaffna, 5-10-44.