

The Catholic Guardian

ESTABLISHED AS A FORTNIGHTLY, 1876; ISSUED AS A WEEKLY, 1878.

Telegrams: "GUARDIAN", JAFFNA.

REGISTERED AS A NEWSPAPER IN CEYLON.

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

Telephone: NO. 100.

Vol. 72, No. 3.

JAFFNA, FRIDAY, JANUARY 24, 1947.

PRICE: 10 CENTS.

THE EDUCATIVE FUNCTION OF A CATHOLIC CLUB

By Dr. Edward A. Pires

The whole of life, it is truly said, is an education, and life itself, in all its phases, is the great school. Every social institution can be judged by the extent to which it exercises an educative influence upon its members. Playgrounds, theatres, clubs and all other means of recreation are such important agencies for the inculcation of ideals and attitudes that they ought really to be regarded as part of the educational system, and socialised accordingly. A man's or woman's personality should be as much enriched by his leisure and his recreation as by any other activity or relationship of his life. It is, therefore, perfectly justifiable that a Catholic club should be expected to exercise a really salutary and educative influence upon its members.

An institution is what its members make of it; and the effective functioning of a Catholic club is solely the responsibility of its Catholic members. In this brief article I propose to indicate some lines on which a really useful Catholic club can be run.

The first principle underlying the organisation of a good parochial club is the principle of differentiation. Different people have different interests, aptitudes and needs; and a club where dancing, bridge and billiards are the main attractions cannot, therefore, be an attractive club to all. It cannot attract all types of people from the parish. A Catholic club should be a multi-interest club. It must afford opportunities for a variety of special-interest groups, the members of each group being united by some common interest, be it art, music, dramatics, or anything else. The native talents, temperaments and tastes of the individual members will have a strong influence in determining the field in which recreational satisfaction is sought.

Another important principle that must be kept in mind is the principle of activity. Activity is a prime necessity of man, and a good club must provide means and outlets for keeping all its members active, lest some of them should become mere "passive spectators" or indulge in idle and useless gossip. Activity, in the educative sense, includes a motor, aesthetic, emotional, social and intellectual effort and expression. Man is an action-organism and his work and leisure must be planned with that end in view. Obviously, there can be no club that offers no opportunities at all for activity to its members. But a good club should offer varied opportunities for activity so that individual members can select those activities that are in consonance with their needs, cravings and abilities. Unfortunately club work, like all other institutions and social groups, is subject to what sociologists call "cultural set"; clubs, even Catholic clubs, have acquired a definite pattern, and people have become accustomed to think of them as stereotyped forms of group functioning and organisation. The vast majority of club programmes are traditionally determined; they represent a set pattern, a habit, a fixed attitude; and leaders who desire to introduce more progressive programmes have to do so very slowly, for these run counter to most members' points of view concerning clubs and club programmes.

A principle that is closely linked with the principle of activity, and a principle that must be considered in organising a club programme, is the principle of wholesome satisfaction. Membership of a Catholic Club must afford satisfactions that cannot easily be found elsewhere. Pleasure is man's most compelling striving on the psychological plane. It is also a positive factor in personality growth. And the management of a Catholic club should be able to provide for its members not only a diversity of activities, but also wholesome satisfactions through adequate and appropriate activities. Mark the epithet I have used with the word "satisfactions"; for there can also be satisfactions that are transient and unwholesome and that retard rather than stimulate progressive maturity. Generally, the richest satisfactions will be found in the direction of the members' specific and individual interests, latent talent and abilities. Some members will reveal their interests by their emphasis of their own predilection in the club programme; but the interests of others can only become known in conversations with them or through their responsiveness which indicates that a club can be successfully run only by a committee of experienced enthusiastic, responsible and able leaders.

Let us consider some of the activities that can be given a place in a club's programme. One set of activities are sports and games both indoor and outdoor. The principle of differentiation must be assiduously applied in the provision of amenities for games so that a club does not degenerate into a mere bridge club or a billiards club. A precaution that needs to be taken with regard to games, and to card games in particular, is the discouragement of the spirit of gambling which not too seldom invades the best of clubs and vitiates their atmosphere. A Catholic club should never even approximate to a gambling-den, and it is always up to the management to devise ways and means of preventing it from doing so. Misuse of leisure—indeed, misuse of life—consists of allowing lesser values to interfere with greater ones. The managing committee of a good club will believe in a hierarchy of values and will take care to see that the lower are never sponsored at the expense of the higher.

Games, however, constitute only one form of recreative activities. There are other forms of recreation in which a large proportion of the members may be interested and which should be provided for in a good club, specially since they possess a high cultural value. Every large club should be able to form an Art Group which meets from time to time not only for discussion and study but also for creative work. Such a group, well organised, could also help members who have never had any art training and are unconscious of any art ability to discover and develop such latent ability. Correspondingly, there should be a Music Group—not an exclusive sort of group which takes in only persons who can read music and play some instrument, but a group to which everyone who exults in singing can belong.

(To be Continued)

THE LEGION OF MARY AT MADRAS

By Revd. Fr. C. S. Matthews, O.M.I.

Should we not confess that now-a-days a trip to India does not offer pleasant prospects to a Ceylonese? Have we not developed a superiority complex which makes us sneer when we hear the praises of Mother India? Besides, have not the unreasonable claims and haughty pretensions of our respective governments, the Gestapo methods of their health and customs agents and the daily pin-pricks they daily exchange heightened our sense of apprehension at the thought of crossing Palk Strait?

We did go to Madras, to Loyola College, to the Congress of the Legion of Mary, we, the seventy-five representatives of the Legion in Ceylon, presidents of curiae and of praesidia, humble legionaries or spiritual directors and we shall, for ever, thank God for those days of inspiration, for the revelation of the power of the Legion for the advice and enlightenment we gathered on the technique of the Legion and for the edification we received when we heard the story of the efforts, sacrifices, occasional failures and consoling victories of our Indian brothers and sisters.

The setting of the congress was entrancing! Loyola College in its 75 acres of land in the Cinnamon Gardens of Madras—with its jewel of a chapel recalling the Sainte-chapelle which St. Louis built to shelter His Master's Crown of thorns which he had redeemed from Venetian usurers, the noble piles of buildings housing lecture halls, laboratories and hostels.

The organisation was faultless: women were distributed for board and lodging among the town convents, men were accommodated at the college. Messing arrangements—Indian and European—left nothing to desire. We went to Madras to work and the congress leaders had prepared for us a strenuous time indeed. Every day's programme included one Pontifical High Mass and six lectures followed by discussions. There also was a mammoth procession of the Blessed Sacrament, eloquent sermons and many other absorbing activities. Everywhere we split into three sections: English, Tamil and Malayalam, but what was most admirable was the fraternal spirit of the congressists, their radiant joy, their anxiety to teach one another as well as to learn. We were about five hundred legionaries and seventy-five spiritual directors. The East Indian priest discussed legion methods with the Premonstratensian from Jubbulpore, the Ceylon Oblate exchanged views with the Ajmeer Capuchin. We came from 60 different dioceses, thus representing all types and conditions of apostolate in India and Ceylon.

We were promised that a record of all our doings and sayings would be published and I recommend it in advance to all the legionaries who will see it. I fear the editor "J.C.G." will not allow me to summarise our conferences or even name the lay and ecclesiastical summities who guided and helped us in our work. I must limit myself to a couple of salient points.

The organisation was superb: nothing had been overlooked or left to chance. Everything went on smoothly;

accuracy and punctuality presided over every item of the programme like a court function at Buckingham palace, and.....it was all the work of the women legionaries. We quickly learnt to admire these Indian legionaries—these female priests as one styled them—ideal Catholics, married or single, young or middle-aged, dressed in simple saris, wearing no other jewels than the depth of their faith and their feverish anxiety to be all to all for Christ. They were everywhere, meeting people, settling their little problems, and, at the same time, ever ready to address a crowded hall, to take part in a discussion and to give us the benefit of their vast experience in dealing with lapsed Catholics, neglected children, unmarried couples, equally at ease and sure of themselves when discussing a knotty point with a Bishop or ordering servants about—genuine types of the lay apostle, women who made an Indian bishop say: "The Legion of Mary is Catholic Action at its best."

Shall I confess that I envied the Indian clergy in their possession of such valiant auxiliaries and that my frequent query to the Queen of the Legion was: "When shall our Jaffna priests have such angels of mercy to help them?"

It is during such a congress that one understands that Catholic Action, ceaselessly recommended by Popes Pius XI and XII, means the daily and very close co-operation of the laity with the clergy and therefore an increasing dose of reliance on and trust in the laity by the clergy. The legion is a lay organisation—its inner councils are councils of laymen—but legionaries are all—men and women—the right hand of the priest.

The central council had sent us an envoy from Dublin—a specialist who knew our hand book inside out. He was constantly at the micro to elucidate a point of technique, to state the licitness of a method or its disapproval and to tell us what was done in the various countries where the legion is already a power for good. I fear that these lines may fall under his eyes and I shall only say that, looking at him and listening to him, many of us murmured: "Young Ozanam redivivus."

Ceylon did not pass unnoticed. Indians, unfamiliar with the Oblate cross, came in shoals for blessings and looked for a ring to kiss!

Father Rasanayagam presided at one of the Tamil and Father Ignatius Pinto at one of the English sessions and both contributed useful remarks to our discussions. The most applauded speakers—because they were the most genuinely apostolic—were two Ceylonese, Messrs. Milhisen and Van Langenberg of the Colombo Curia. Indians envied our men legionaries as we envied their women.

We were physically exhausted when the congress closed and were glad to get away, but our enthusiasm had reached the pitch where it resolves into action and we all made out the suggestion of a speaker on "The Extension of the Legion": "A Praesidium of the Legion in every parish in Ceylon"—that is the most practical way of implementing the Master's will and testament: Go ye, and teach all nations.

Church Calendar

JANUARY 1947

FRI. ...24 S. Timothy.
 SAT. ...25 Conv. S. Paul.
 SUN. ...26 3 Ep.—S. Polycarp.
 MON. ...27 S. John Chrys.
 TUES. ...28 S. Peter Nol.
 WED. ...29 S. Francis Sale.
 THURS. ...30 S. Martina.
 FRI. ...31 S. John Bosco.

The Catholic Guardian

JANUARY 24TH 1947

FR. S. GNANA PRAKASAR, O.M.I.

In our issue of the 10th inst., our editorial on the late Fr. P. M. Francis, O.M.I., was written by the subject of to-day's obituary: a few days before the editorial he had preached in the church of St. James an eloquent panegyric on his old friend and colleague.

Fr. Gnana Prakasar's death coming at any time would have been a shock and would have left a gaping void; there would have been no replacing him in his influence and his work. Coming so soon after the death of Fr. Francis it has intensified the sorrow almost to paralysis.

He died of enteric fever at the Hospital at Manipay in the early hours of Wednesday, the 22nd inst., at the age of 72. Almost till the end we had hoped that his robust constitution would have pulled him through. God's will was otherwise. To that holy will we bow.

He was born of Hindu parents at Manipay on the 30th of Aug., 1875. His father, a descendant of the famous Kulasekara Mudaliyar, was the Manager of Velakkai Pillaiar Temple at Manipay: his mother was the eldest daughter of Abraham Gardiner Sittampalam one of the oldest graduates of what was then known as Batticotta Seminary.

His father died a few years after the birth of his son. His mother's leanings to Catholicism, which were no secret, were satisfied when she married 'Editor' Thambimuttupillai of Atchuvally. She and her son were baptized by Fr. Charles Lytton though it meant for the son the sacrifice of his patrimony. He was to sacrifice a great deal more before his long and crowded life ended.

He studied first at the village English school and later at St. Patrick's which has made no secret of considering him the most distinguished alumnus that has passed through her halls.

In 1893 he passed the Railway Clerical Examination and in a short time made such a reputation in Telegraphy that he was recalled to the Railway Telegraph Head Office and those watching his career predicted that he would be the first Ceylonese General Manager of Railways. He never did anything by half.

In 1895, on the advice of Frs. Jules and Charles Collin he joined the Seminary at Jaffna despite the opposition of relatives and friends. He has weighed up the situation calmly and dispassionately: he was putting his hand to the plough: he never looked back.

In 1901 he was ordained priest. While a deacon he had helped Fr. Maingot in what is still remembered as 'The Big Mission',

and as a young priest with that epic figure, Fr. Sandrasagra he had taken part in the *Tarkapirasangam* or Conference Dialogue. The influence of Frs. Maingot and Sandrasagra affected his methods and approach to the end.

We next find him preaching missions with Fr. Marcelline. He had already initiated the 'Patronage of Girls': he now initiated with the help of laymen like the late Chevalier Moses, a life-long friend and collaborator, the Association for the Daily adoration of the Blessed Sacrament. At Kayts he started a Catholic lending library, the pioneer of the Catholic Literature movement: he had already begun to publish, even as a Seminarian, tracts and pamphlets.

In 1904 he was appointed to Nallur, in charge of the work of the conversion of non-Catholics. We may fancy his superiors predicting the lines on which he would work: no one could have remotely anticipated the scholar with an international reputation.

From 1904 emerges the Fr. Gnana nam we had all learned to love and revere: the features became more mature later, but they were even then the finely-chiselled, aristocratic, sensitive and ascetic features we have all known: the eyes were the same lambent eyes as ever, the figure upright like the soul and character within.

Opposition, implacable opposition, dogged him from the very start. To the depressed classes to whom he was the first ray of light, natural or supernatural, he gave himself without stint. He found many of them after millennia of soul-crushing subjection almost sub-human: his first concern in his fight against a system which paid in kind was to render them economically independent. It could not be done, his best friends assured him. It was going to be done was his answer, God would provide and he, God's ploughman, calmly and deliberately drove his plough across all the accepted furrows. He drove that same plough across many and many another furrow before he had finished.

This did not sweeten the opposition and he had more than once amazing escapes. He had to live in the most appalling

surroundings, on the meagrest of food and in an atmosphere that could have been little better at times than that of Molokai. Humanly speaking it could and should have crushed the greatest human spirit. His strength came from elsewhere.

Thus he opened some 37 centres. The Jaffna peninsula was his diocese.

We are not yet near the end of the record of this incredible man and his incredible career. The opposition attacked him in the press; a virulent, insidious attack. He was ready. A self-taught man, he knew the religion of his opponents better than they knew it themselves as they soon learned to their cost. He taught himself Sanskrit, Greek, German, Portuguese and 6 other languages and the pundits were amazed at the erudition of this humble, cruelly worked missionary. His reputation as a historian, religious philosopher and orientalist became world-wide. As far as we have been able to check, some 100 publications are to his credit written prior to his Silver Jubilee in 1926. He never kept an account himself.

Two memories must be mentioned here. One is of a Cambridge Common Room in the twenties where a group was discussing Ceylon and its problems. A famous Orientalist came across immediately to ask if anybody knew Fr. Gnana Prakasar. The Orientalist was the late Dr. Casartelli of Salford for whom Ceylon meant Fr. Gnana Prakasar. The other memory is that of Fr. Heras, that ripe scholar, coming as he himself stated on a pilgrimage to the shrine of oriental learning and of his thrill at realising that his findings had been corroborated and anticipated by Fr. Gnana in an entirely different field.

At the age of 66 when even his superiors felt he had every right to retire he started, on entirely new lines, a Tamil lexicon to run into 20 volumes. Madness! of course it was, for any-body but Fr. Gnana. He had no clerical staff of helpers, he had no funds, he had no leisure—he had nothing but his indomitable will and the wealth of his erudition to see him through. He had finished six

volumes before his death and it will probably be found that other parts are near completion.

This is a bald, brief summary of the life and activities of a modern apostle. Thousands of things will have been left unsaid—the crushing burden of debt he carried throughout life, his monumental patience, the help he gave to souls in distress, the thousands of converts he made, his work at Madhu, the lectures he gave to learned societies, the letters to the press, the inspiration he gave to young priests, his retreats, his missions, the learned correspondence with scholars all over the world.

We can conclude only by expressing to His Lordship the Bishop our heartfelt condolence on the loss of such a glorious apostle, scholar and champion of the Church. For all of us the burning love of Our Lord that saw him through everything will be a permanent inspiration.

May the good God grant speedy rest to His good and faithful servant.

Mr. Gandhi Praises Missioners

'Heralds of God'

Catholic missionaries—especially those working for the lepers—were praised by Mr. Gandhi at the opening of a leper institution at Tuticorin, India, by Bishop Roche, S.J.

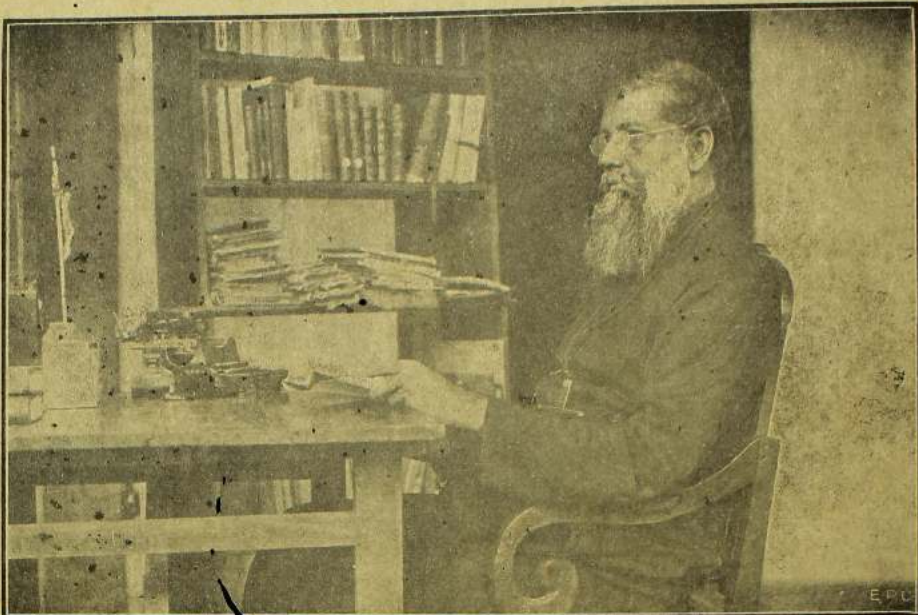
"As their very name suggests," said Mr. Gandhi, "missionaries are sent for a purpose, to be heralds of God and His revelation to mankind."

"They engage in social work because they see in such a work a means of bringing men closer to God, because social injustice is a great evil which offends the just God as much as it harms its human victims."

"Service of lepers is very dear to the missionary, and chiefly to the Roman Catholic missionary, because no other form of service requires so great a spirit of sacrifice. A leper colony calls for high idealism and perfect disinterestedness."

"The world of politics and newspapers can boast of few heroes of the stature of Fr. Damien of Molokai, but the Catholic Church can show thousands who, like Damien, have signed away their lives as servants of the lepers."

"It is well worth inquiring what it is that sustains their heroism."



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

Fiery Condemnation by U. S. Prelates

Moscow Guilty of Abuses Imputed to Western Allies

A vigorous condemnation of the peace-blocking efforts employed by "atheistic, communistic and imperialistic" Soviet Russia was delivered by Archbishop Robert E. Lucey of San Antonio before an otherthrow crowd of 3,500 persons in Municipal Auditorium, Kansas City, at the 23rd convention of the National Council of Catholic Women.

Four Archbishops, ten Bishops and more than 6,000 delegates and guests from all parts of the United States and from Latin America converged for the four-day sessions. The Archbishop's address was made at a session meeting presided over by Mrs. Thomas G. Garrison, president of the N. C. W. C., and at which addresses of welcome were given by Bishop Edwin V. O'Hara of Kansas City, host to the convention.

"The representatives of Russia," Archbishop Lucey said, "devious, insolent and abusive, use words that have no meaning. They number Russia among the democracies of the world as though the citizens, slaves of that tyrannical government, enjoyed even a minimum of human rights. They condemn fascism with monotonous insistency; but if that much abused word signifies a totalitarian regime which rules its subjects by force and despotism, that fascist government is in Moscow."

The Archbishop emphasized that "no decent American, certainly no Christian man or woman," would cite the problems of America itself as an "excuse for letting Europe, stew in its own juice."

"Our Catholic people," he said, "should be internationalists by instincts and conviction. We know that all men of the world are children of God and we may not refuse our love to any man."

Archbishop Lucey said the Russian Government accuses the West of imperialism, "while their own armies occupy friendly countries against the will of the people."

"For years," the prelate asserted, "they have condemned puppet governments and the whole world knows that the unspeakable tyrants of eastern and south-eastern Europe are puppets of the Kremlin. In the face of all this, is there any wonder that public opinion is sometimes divided, baffled and confused?"

The Archbishop belittled the idea that the Church is entering politics because the Holy Father has spoken on the ballot in the hands of Catholic women.

"The Church, which is essentially a spiritual, moral and religious organism," Archbishop Lucey said, "does not contribute laws and institutions to the field of commerce, industry or politics, but the citizens who operate therein are not free to do as they please. Christian ethics must not control human acts in every department of life, and politics is no exception."

"The Catholic Church, therefore, is the interpreter of natural and divine law and therefore the forms of conduct which she proclaims for public and private life, the virtues of justice and charity which she has preached through the centuries, must be observed in all human relations."

Archbishop Lucey said it will be claimed by some that Christian principles have been sterile in recent centuries, that the Christian social order has approached the abyss of chaos and that intolerable injustices were tolerated by an apathetic Christian people.

"And so," the Archbishop continued, "these men will say: 'Let us build a new social order in which the State will be supreme, in which the political authority will be the only power in the world.' This is the total State denying the sovereignty of God and the inviolable rights of the human spirit. In all candor let us proclaim the cure that is offered for our miseries is worse than the disease."

"A Christian economy embracing every department of human relations is both possible and necessary, but Christ-

Cathedral Corner

Subscriptions to the Cathedral Building Fund made by the children of the Catholic Schools during the Third Term of 1946:

BOYS SCHOOLS	Rs. cts.
Adampan	
Maratty Kannaty	6
Anuradhapura	
Alagollawa	1 50
Cathedral, Jaffna	
St. Charles'	3 50
Delft	
Charapidly	1 05
Maviliturai	1
Naducurichi	1 50
St. Patrick's College	49 23
Ilavatai	
St. Henry's College	41 65
Boy's Tamil School	4 50
Kayts	
St. Anthony's College	47 45
Mannar	
St. Xavier's College	15
Boy's Tamil School	2
Painter's Street	6
Mathakal	
Bilingual School	3 60
Murungan	
Kathadantakulam	3 99
Parapankandel	5
Uylankulam	5
Notchikulam	5
Mavilankerni	2 73
Myldiddy	
Kankesanturai	8
Naranthanai	
Saravanai	3
Suruvil	3
Naranthanai Boy's	3
Pungudutivu	3
Vavuniya	
Rambaikulam	6
Nochikulam	6
Mudaliyarkulam	6
Ilamaruthankulam	6
Total :	249 70

GIRLS' SCHOOLS

Sillalai	
Girls' School	15
Delft	
Girls' School	5
Ilavatai	
Vernacular girls	30
English girls	15
Karampan	
Girls' school	11 37
Atchuvely	
Mixed school	15 50
Cathedral Jaffna	
Holy Family English	100
Holy Family Tamil	83
Total :	274 87

Total for all schools : 524 57

25-1-47. CHAS. S. MATTHEWS, O.M.I.

FIREWOOD

Delivered free in the Urban area.

10 cwt. Rs. 19/- minimum

Over one mile transport extra.

Apply :—THE CHUNDIKULI CO-OP. STORES SOCIETY, LTD.

like men and women must build it and make it work. Since women are sensitive to social disorder and since governments are responsible for peace and progress at home and in the world community, the Holy Father says to Catholic women everywhere: "Your day is here, Catholic women, Public life needs you."

The Archbishop recalled that the Holy Father in a discussion of the social and political situation, unfavourable to the sanctity of the home and the dignity of woman, points out that in totalitarian regimes concession are made to women not of respect for their dignity but in an attempt to foster economic and military power of the State.

"The Holy Father," Archbishop Lucey continued, "then adds this startling question: On the other hand, can a woman, perhaps, hope for her real well-being from a regime dominated by capitalism?"

The Rights of John Citizen

BY A. L. GRACEY

EVERY CITIZEN HAS RIGHTS.—John Citizen is each one of us. John Citizen is an individual, you and me; he is also a social animal. His life is a life of social surroundings. The question of his rights is concerned with social problems.

THE ORIGIN OF MAN'S RIGHTS. Those rights belong to the nature of man as man. They must be fulfilled for man to conform to God's will, the Maker and End of all things. Obviously, then, those rights do not come from the State. Man comes before the state, which exists to protect those rights, neither to give them nor to take them away. One thinker puts it this way:—"Every individual has certain rights which are in no way due to the concession of Society, but are the essential claims of the individual elements of society is built."

Man's rights are governed by the moral law of God. Rights, duties, obligations do not exist on their own. They exist for an end. They belong to that ground plan which is our philosophy of life. The purpose behind the rights of man is for the purpose of man's life itself. The source of the rights of man is the end of man, the end for which we were created.

Let us consider those main rights which help to guide our life to the fulfilment of our destiny; looking at them in the order of man's life.

THE RIGHT TO LIFE. To fulfil our purpose we must first have life; so John Citizen's first right is the Right to Live,—the right to be born, the right to go on living. Once a child is conceived, it has this right of life, the gift of God, with which no one may interfere. John Citizen holds this right as long as he lives. This right is violated by abortion and by suicide, by euthanasia, by any act which takes life or fails to preserve it. An outstanding example of such violation today is the so called 'mercy killings.'

THE RIGHT TO THE MEANS OF LIFE. The child, John Citizen, is born. God has entrusted him to parents, who must render Him an account for their stewardship. They must rear him and instruct and educate him, so that he may be prepared as far as possible to fulfil the end for which God gave him that life. The John Citizen is not only a soul. He has a body through which that soul lives. Hence the family has the right to food, clothing, housing: a right to the necessities which support life and a reasonable standard of life.

LIVING WAGE. In our industrial system this means principally a right to a living wage. This is not a matter of charity, but of justice. A living wage does not mean a mere subsistence wage, but one on which a family of normal size can be kept in comfort. There is a certain minimum standard below which no man should be forced to live. He could live below it and often does, but that he should have to do so is immoral, that is, it is against the moral law of God. It is an offence against one of man's primary rights. The workers right to a living wage comes primarily on the employer to whom he contracts his labour. As long therefore as the employer can afford from the products of his industry to pay the living wage, he is bound in justice to do so.

2. HOUSING. The family of John Citizen has a right, also, to decent housing. The house is the framework of home and home life. It must be suitable to the rearing of healthy children. It must be suitable for good family life, that is it must allow for privacy and for space.

3. WORK. To produce the living wage and all it entails, John Citizen has a right to work. The aim of industry must not be merely increased production, but also human welfare. Man should be free from the demoralizing uncertainty of employment. Again, to ensure these rights the worker has the right to organize trade union, etc., and so to safeguard his position as a worker, as John Citizen, a man with a right and a duty to work.

How to Cure a Gossip

Once upon a time there lived in the famous old cloister of Otthoburen a very dear old priest. His name was Father Magnus and he was the favourite of the whole monastery and of the parish as well. He was utterly incapable of speaking severely to any human being.

One day he started to go to the next village to visit a sick priest, and as he left the priest's house on his way home, a woman tripped down the steps of the adjoining house. He knew her as one of the villagers, and when—she asked if she might walk along with him he cordially agreed.

After a bit the woman broke out: "Oh Father, I cannot tell you what a wicked woman you know her—my neighbour is."

"Is that true? Then let us make haste to say the Rosary for her, that she may turn from the error of her ways. In the name of the Father..." and so through the fifteen decades Frau Anna Maria making the responses.

This carried them about one third of the way home, then the woman again took up the grievance.

"Oh, dear Father, how can I ever have patience with that woman?"

"It is hard to be patient; Let us say the Rosary for you. In the name of the Father..." and the threefold Rosary was told again.

But when the last Hail Mary had been said, she felt that her chance had come, and she exclaimed: "Really, Your Reverence, if you could see the way that woman makes her husband suffer."

"Ah, poor man, we will say the Rosary for him."

By the time this was finished, they stood before Frau Anna Maria's door and the baffled gossip made up her mind that it would be some time before she joined Father Magnus in another walk.

Do You Know Series XIII of CATHOLIC DOCTRINE

1. What is the Sacrament of Catholic Action?
2. When is the feast of the Miraculous Medal?
3. Who is the author of the City of God?
4. What is the greatest gifts of the Holy Spirit?
5. What is the nationality of the present master-general of the Dominicans?
6. When was Margaret Mary Alacoque born?
7. What are the three evangelical counsels observed by all Religious Orders?
8. Who is a Monsignor?
9. To what Order did Saint Margaret Mary Alacoque belong?
10. Where was Jocism first founded?

(For Answers See Below)

Do You Know Series XIII

1. Confirmation.
2. November 27th.
3. St. Augustine.
4. Wisdom.
5. Spaniard.
6. July 22, 1647.
7. Poverty, chastity, obedience.
8. Title of honour given to prelates by the Holy See.
9. Order of the Visitation of Holy Mary.
10. In Belgium.

4. LEISURE. John Citizen the worker has also a right to leisure: a right for time to fulfil his religious duties and obligations. Leisure is one of the last things we should allow to be regimented by the state.

5. EDUCATION. This duty to live up to the dignity of his human nature means that John Citizen, the child must not only be reared and housed and clothed he must also be educated. This education is, first of all the responsibility of the parents, not of the State.

—I. S. O. Press.

TOURING SERVICE.

We have great pleasure in announcing that we have recently organised a touring motor bus service.

Enquiries and bookings for picnics, pilgrimages, excursions and holiday expeditions by Schools and Colleges, etc., will receive our prompt and careful attention.

ESTY & CO. LTD.,

(Transport Dept.)

27, Chapel Street, Jaffna.

Telegrams:—"Estyco."

Await the Opening of:

WORKS DEPT.,

Theverikulam Road,
JAFFNA.

STORES DEPT.,

Main Street,
JAFFNA.

HOTELS DEPT.,

Main Street,
JAFFNA.

AMONG THE NEW ARRIVALS:—

Bridal Sarees with a Modernistic Touch

See the New Designs of Benarees Sarees in Pleasing Shades of Soft Silks and Rich Tissue.

FOR SOMETHING NEW—THERE IS NO BETTER PLACE THAN

The Jaffna Apothecaries Co.

SPECIFY 'UMBRELLA MARK'

De-Aired Calicut Tiles for your new building

The weight of Tiles has been reduced without impairing their strength, so that our tiles have now the largest covering area to weight ratio of any one in the market.

The Tiles meet the requirements of those who need full protection from wind and rain, and have satisfactorily passed all tests made on them.

PLEASE BOOK YOUR REQUIREMENTS EARLY

Sole Agents:— J. CHERUBIM & BROTHER,
MAIN STREET, JAFFNA.

SUN LIFE ASSURANCE COMPANY OF CANADA

(Incorporated in Canada in 1865 as a limited Company)

HEAD OFFICE:—MONTREAL.

BRANCH OFFICE:—Lloyd's Buildings, Fort, Colombo

The LARGEST purely LIFE ASSURANCE COMPANY within the BRITISH EMPIRE, with Branches all over the world.

OUR ASSETS EXCEED £260,000,000/- Sterling.

The following types of policies are available from us:—

- | | |
|---|-----------------------------|
| (1) Endowment Policies | (2) Marriage Dowry Policies |
| (3) Educational Policies | (4) Family Income Policies |
| (5) Pension or Retirement Income Policies | (6) Three Stage Policies |

The "Sun Life of Canada" Policy-Contract is by far the BEST POLICY-CONTRACT that any Life Assurance Company can offer to its Policy-holders.

Our Policy-Contract incorporates all the BEST & LATEST FEATURES in Life Assurance, thereby giving every single policy-holder of ours the maximum possible benefits and facilities at the minimum possible cost.

Write now for particulars, or contact me if possible, at "INDRA VASA," HOSPITAL ROAD, JAFFNA.

My Colombo Address: P. O. Box 28, Colombo.

R. WIJAYA INDRA,
Agent.

GUARDIAN SUBSCRIPTION RATES

	English.	Tamil.	Eng. & Tamil
Yearly	6-50	5-50	10-50
Half Yearly	3-50	3-00	5-50

Postage Free.

Subscription Payable in Advance.

THE MANAGER,

St. Joseph's Catholic Press, Jaffna.

Distribution of Dried Chillies

Dried Chillies will be issued to consumers in the Jaffna District, other than those served by Co-operative Stores at the rate of one-half ounce per consumer for period 20-1-1947 to 26-1-47.

M. SRIKHANTA,

Asst. Govt. Agent, (E), Jaffna.
Jaffna, 15th January, 1947.

TRADE MARK



Use Crown Brand Tiles, for they are the best in the market, and remember that they are Gold Medalist.

English Portland Cement available in packets of 112 lbs.

E. TIRUCHELVAM,

Main Street, Jaffna. Phone 52.

Letters to the Editor

The Patrician Centenary Celebrations 1950

Sir,—Whether it was premeditated or whether it was post-prandial prattle on the part of a member of the staff of St. Patrick's College, to elicit a promise of support of co-operation from Mrs. B. P. Nicholas of the Malayan Bank towards the collection of funds for the College in Malaya it was a happy thought indeed. The centenary celebration of a College of the standing of St. Patrick's is not a matter to be lightly undertaken and rushed through in a short time. A long term preparation ought to be made and sustained effort should be focussed to reach the ideal.

I wonder what the ideal of the dynamic Rector of the College is but if he will pardon my impertinence at throwing out a suggestion, I would urge the moving of the College into the broad acres so foresightedly purchased by the holy Father Martyn of blessed memory and his energetic successor Revd. Fr. S. Singarayer, O.M.I. I would suggest calling in an architect and drawing up a plan of the new St. Patrick's-in-the-fields and broadcasting the plan of the proposed structure with the appeal of the Rector to the old boys, friends and well-wishers of the College in and out of Ceylon.

In conclusion I would urge the College and the Old Boys' Association, Jaffna and Colombo to hold meetings as early as possible to formulate a clear cut plan of action and pursue it with ruthless efficiency till St. Patrick's marks its hundredth year of existence in the new premises.

Pardon me if I have over-stepped my limits.

Yours etc.,

AN OLD PATRICIAN.

Colombo, 21-1-47.

The Issues at the Parliamentary Elections

Sir,—In your issue of the 10th inst., two Correspondents presented certain considerations which in their opinion should influence the voters at the Parliamentary Elections. In fairness to all concerned please permit me to submit some further and rather important considerations that should weigh with the electors. For clearness of exposition I proceed by way of enumeration.

1. Circumstances may have in the past imposed upon us a fighting policy. Conditions have changed and it is now time to adopt a conciliatory policy of co-operation, which does not mean subservience, any more than it means studied insult.
2. It seems to us, therefore, that all question of personalities is irrelevant. It is one thing to admire Mr. G. G. Ponnambalam for his fighting capacity, it is quite another thing to commit the Tamils and the Catholics to political isolation, by supporting his small communal group, the Tamil Congress.
3. The days of reliance on Whitehall are over. Do we Tamils expect to gain anything by adopting a policy that will be considered as sulking in reactionary isolation? That would be as big a blunder as the boycott, in fact infinitely bigger.
4. The question now is who is the All Ceylon Leader, who is most likely to rally the country and work out a constructive policy of national development. Which is the Political party that will adopt a sober and realistic view of politics and help us to achieve complete independence. There is not the slightest doubt that Mr. D. S. Senanayake today, is Ceylon's man of destiny and the United National Party, containing the top-rank Singhalese leaders of all sections will be at the helm of affairs after the elections.
5. The Singhalese have appealed for co-operation. Let us be Statesmanlike, generous and give them a chance. Fighting tactics may be resorted to later if they do not live up to their professions. For the present support-

ing the Tamil Congress will be deemed by the Singhalese as resorting to last ditch fighting.

6. In view of the above, it is felt that the projected three-cornered fight for the Jaffna Seat is fratricidal and not in the best interest of Jaffna. The Tamils have few outstanding men and can ill-afford to eliminate two of the three worthy men, who are contemplating a contest. We need the man with mature ministerial experience. Mr. Ponnambalam's incursion into Jaffna, abandoning a loyal electorate in Pt. Pedro would be unfortunate. Personal considerations should not be brought in at this time.
7. The Catholics of Jaffna have had hitherto a proud record. They have stood for principles as against personalities at every election. They have not been afraid to reject a Catholic Candidate and a Protestant one—both good personal friends—when principles were at stake. The principle now at stake is whether they are going to align themselves with the bulk of the people, with recognised all-Ceylon Leaders, working for national welfare, and for the furtherance of the National Movement.

VOTER.

[The correspondence in our issue of the 10th inst. got in during the interregnum at the Guardian Office. Now that the two views have been expressed, this correspondence may cease. Editor C. G.]

Scholarships in Central Schools

Sir,—The Minister of Education by granting Scholarships only to Central Schools is not only acting as a dictator but is usurping my rights as a parent. These Scholarships are given not out of his private income but out of State funds to which I also contribute, and what right has he to take my money and spend it in any way he likes without my consent? It is sheer dishonesty for him to spend my money without my consent.

As a parent I claim my parental rights, my natural rights to send my child to a school of my choice. My child may win a Scholarship that is awarded out of the money I contribute to the State revenue and it is no business of the Minister to dictate to me to send the Scholarship winner to a Central School. I claim that I have a right as a parent, a right that is higher than the right of the State over my child, to send the Scholarship winner to a school of my choice—a Catholic school or a Hindu school—which is as good if not better than any Central School. And I claim my right to have my child educated in the best school—a school which provides the best moral as well as technical education.

Why is Hon'ble Minister of Education trying to rush his Amendments to the Education Ordinance of 1939 and to bring in discriminatory clauses? If his intentions are honourable why does he not give time for the people to study the implications of his amendments? The whole ordinance is a thing conceived in iniquity, nurtured in spite and is being developed in a spirit of vindictiveness.

By his discriminations the Minister is trying to bring about a divided Ceylon. Are we going to allow him to do this by our apathy? Members of all religions have been for centuries living in our beloved Lanka without any discord. Is there an evil genius going about trying to stir up this concord? Without a doubt there is and this insane move must be stopped.

The other day the Minister speaking at Ja-ela said that even priests were criticising his Educational policy. Is the Minister infallible so that his policy should not be criticised? Not only priests, but if he would like to know even school boys are criticising his policy. Does the Minister think that he is a dictator and will brook no criticism? Let him remember the fate of the dictators who punished a few months ago. Hitler turned his guns at the Catholic Church and where is he now? Is our puny, petty Hitler trying to coerce the Catholic parent and the Catholic Church?

I. T. S. CROWTHER,
Batticaloa, 18-1-47.

LOCAL & GENERAL

The Confraternity of the Sacred Heart. (Senior Branch).—Under the auspices of this Confraternity His Grace the Most Revd. Dr. Thomas Benjamin Cooray, O.M.I., D.D., delivered a soul stirring address on "The Love of the Sacred Heart" at St. Patrick's College Hall on Thursday the 16th inst. The hall was crowded and the Co-adjutor's speech which was full of unction made a deep impression on the audience. A vote of thanks to His Grace feelingly proposed and ably seconded by Chevalier S. Arulanantham, K.S.G. and Mr. C. W. D. Alwines was carried with acclamation.

S.V.P., Jaffna.—The fourth quarterly meeting of the Conferences of St. Vincent de Paul Society, Jaffna, was held on Sunday 19th inst. at 5-30 p.m. with Mr. R. J. Paul, President, Particular Council, in the chair. St. Joseph's, St. James's, St. Nicholas's and Mount Carmel Conferences submitted their quarterly reports and accounts.

Rev. Fr. A. Rajanayagam, O.M.I., then addressed the gathering on "Charity." He said that one of the duties of the members was to get others too interested in the noble work of the conferences.

Mr. G. B. Antony proposed a vote of condolence on the death of the late Very Revd. Fr. P. M. Francis, O.M.I., and it was passed in the usual manner. The meeting terminated with the usual prayers.

Our Lady of Miracles, Jaffna.—The annual feast of Our Lady of Miracles, Jaffna will be celebrated on Sunday the 2nd of February. The novenas preparatory to the feast began on the 21st inst.

The Rally of the Legion of Mary.—Legionaries of Mary from the various centres of Jaffna, Ilavai, Silalai etc., mustered strong at St. Mary's Cathedral grounds, Jaffna on Tuesday the 14th inst. Bro. John Murray of Dublin, the World Headquarters of the Legion was present at the function and infused fresh enthusiasm among the Legionaries by his cordial speech. At a meeting held at St. Patrick's College Hall, presided over by His Lordship, the Bishop of Jaffna, the President of the Legion read an interesting Report featuring the main activities of the Legion during the past ten years. A fuller account, to which we refer our readers, appears elsewhere.

Obituary.—We regret to record the death at 63 of Cardinal Jean Marie Rodrigue Villeneuve, O.M.I., Archbishop of Quebec, in a convent at Alhambra, Los Angeles, California, where His Eminence had repaired for a brief period of rest after a long illness. He became a Cardinal of the Roman Catholic Church before the age of 50 and was the fourth Canadian to become a Prince of the Church. Ordained priest at the age of 23 he was appointed Bishop of Gravelbourg and within two years he became the Archbishop of Quebec and Primate of Canada. By his kindly manners he earned the soubriquet of the "good father" among his flock. When Pope Pius XI died in 1939 he attended the Conclave which elected the new Pope and his name was frequently mentioned as a likely choice.

—The death of Sir Wilfrid W. Woods our former Financial Secretary took place at Cairo on Tuesday the 14th inst. Sir Wilfrid had served the British Empire with distinction before he came to Ceylon and since he left he had been serving on many important commissions.

Requiem High Mass.—A solemn Requiem High Mass will be sung at St. Patrick's College Chapel for the repose of the soul of the Very Rev. Fr. P. M. Francis, O.M.I., Editor of this paper for over 25 years, on Saturday the 1st of Feb. at 6-30 a.m. All friends and brothers in religion of the Grand Old Editor are exorted to attend the service.

—Another Requiem High Mass will be sung at St. Patrick's College Chapel on the 25th inst. at 6-30 a.m. for the repose of the soul of the late Chevalier Philip Moses, K.S.G., J.P. Relatives, friends, old boys of the College and members of the Confraternity of the Sacred Heart are invited to attend the service.

Examination Results.—The long-delayed and therefore eagerly awaited results of the July 1946 London Inter-

mediate in Arts examination was received by cable on Friday the 17th inst. Messrs. L. V. Thuraietnam and C. F. Bartholomew of St. Patrick's College and Miss S. Chinniah of the Holy Family Convent have been successful and Mr. R. Satchidanandan of St. Patrick's and Misses F. D. I. Anthonipillai and E. R. David of the Convent have been referred in Advanced Modern English in the one case and in Pure Mathematics in the other two cases.

N.P.T.A. and the J.S.C.—The N.P.T.A. has issued its Pass List for the J.S.C. Examination held by it during December last year. St. Patrick's College obtained 31 passes with 2 First Divisions and 20 Distinctions. The Holy Family Convent scored 22 passes with 11 First Divisions and 25 Distinctions. The Pass list will appear in our next issue.

Kerosene Oil Control.—We are glad to learn that Preliminary steps are being considered to remove the control on Kerosene Oil by the end of this month. It will be a welcome relief to thousands who have been suffering from a short supply of this essential commodity.

Our Governor.—His Excellency Sir Henry Moore and Lady Moore who were expected to land in the Island on Wednesday the 22nd inst. have been delayed and will not arrive in Colombo till Sunday the 26th. After spending their holiday in England they passed a few days in S. Africa en route.

Personal.—According to information received we understand that one Mr. Swakinupillai, a popular merchant has been elected Chairman of the first Town Council recently formed at Mullaitivu.

—The Science side of St. Patrick's College has been reinforced by the addition of Mr. G. Krishnamurthi, B.Sc., first-class Honours in Physics of the Madras University. With the new addition the number of Physics lecturers has risen to five.

Supplementary Vote on Education.—The Minister of Education it is reported, will move for a supplementary vote for Rs. 5,000 to cover the cost of his tour to Calcutta to preside over the Conference of Asiatic Art and Culture.

Expensive Representatives.—According to a statement purported to have been made by the Chief Secretary we understand that a sum of Rs. 121,224 is required to meet the additional expenses contemplated to give a home and habitation to the Ceylon Representatives in London and India. It is hoped that the innumerable intangible returns of such representations will be adequate to the outlay.

Dearness Allowance at the Vatican.—His Holiness the Pope has increased the salaries of the employees at the Vatican by 60% to enable them to tide over the increased cost of living consequent on World War No. II.

Hindu Judge and the Bible.—In his Presidential address delivered at the Annual Day Celebrations at Madras Christian College, Hon'ble Justice Rajamannar refuted the allegations that the Bible was opposed to Indian Culture and Philosophical traditions. "There is nothing in the Bible," he said, "that is fundamentally opposed to Indian mentality or feelings."

Reduced Mail Rates.—Postage rates by air from Britain to India, Ceylon, Malaya and Hong Kong have been reduced from 1sh. 3d. per half oz. and 7d. for postcards to 1sh. per half oz. and 6d. for postcards. Mails to Egypt, Palestine and Iraq will be 6d. per half oz. and 3d. per postcard.

Matters Mannarite.—The Revd. Fr. C. S. Matthews, O.M.I., has assumed duties as the Rector of St. Xavier's College, Mannar in place of Revd. Fr. J. B. Antoninus, O.M.I., who is away in India.

—A formal opening call on the newly installed Mannar-Mullaitivu Telephone Exchange was put through at Mannar by the Hon'ble Mr. J. L. Kotelawala, Minister of Communications and Works. The Minister and the Officer Administering the Govt. exchanged greetings. Mr. Kotelawala was accompanied by Messrs. J. Tyagaraja, Member for Mannar, J. B. Appleby, Postmaster-General, J. T. Morrison, D.P.W. and Mr. M. Chandrasoma, Secretary to

the Minister. The newly formed Town Council accorded the Minister a civic reception in the evening. The Minister took note of the poor conditions of the P.W.D. roads at Mannar and promised speedy improvement. He also visited the site of the four wells that are to increase the water supply of the town and further promised to build suitable quarters to house the religious sisters working at the Civil Hospital. "The few amenities that Mannar enjoyed," said the Minister, "were chiefly due to the efforts of its representative Mr. J. Tyagarajah."

Vice-Chairman, U.C., Jaffna.—At a meeting held on the 10th inst. Mr. J. Patrick, Member for Ward No. 2 was elected vice-chairman for the year 1947 without opposition.

Mr. Patrick is a Proctor of the Supreme Court and an old boy of St. Patrick's College.

A Well Earned Furlough.—Miss L. G. Bookwalter, the former Principal of the Uduvil Girls' English School left Jaffna on Thursday last to go home after an absence of eleven years in Jaffna. Since her resignation from the Principalship of the School she has rendered invaluable service to the American Mission as Manager of the Jaffna College affiliated schools and superintending missionary of the William Mather Memorial Women's Centre at Maruthanadam.

Slum-Clearing at Karayur.—A colossal programme of slum-clearing is to be shortly undertaken by the Central Government at a cost of about Rs. 2,406,800. The Hon'ble Mr. S. W. R. D. Bandaranaike will move the vote and 462 model tenements of two rooms, two verandahs, kitchen and lavatory are to be erected on the spacious Reclamation grounds to relieve the unseemly congestion at Karayur. There will be 20 shop-houses, a common hall and an adequate number of wells to serve the needs of the people who will move in. The drains of the tenements are to be electrically flushed into the sea. It may be noted here that when the Hon'ble Mr. D. S. Senanayake visited Jaffna recently he viewed the place with sympathy and promised the necessary remedy at no distant date.

The Late Chevalier P. Moses, K.S.G., J.P.—A Pontifical High Mass of Requiem was sung on Monday the 20th inst. at 6-30 a.m. in the Cathedral by His Lordship the Bishop of Jaffna for the repose of the soul of Chevalier Philip Moses. Very Revd. Fr. G. A. Gurusamy, O.M.I., acted as the master of ceremonies while Revd. Frs. Rajanayagam and Selvaetnam assisted as deacon and sub-deacon. The conjoint choirs of the Seminary, St. Patrick's College and the Cathedral rendered solemn music under the guidance of Revd. Fr. L. J. Augustine, O.M.I. Several approached the Holy Table. His Lordship pronounced the final blessing at the Catafalque. In memoriam cards were distributed among the faithful present as a souvenir of the event.

H.R.H. the Duke of Gloucester.—On his way to England to preside over the Council of State during the absence of Their Majesties the King and Queen in S. Africa, the Duke of Gloucester, till recently the Governor-General of Australia, landed at the Katunayake aerodrome and was received by His Excellency Sir John Howard, Officer Administering the Government of Ceylon and high military officials on the 19th inst. at 2 p.m. The Duke was driven in State to Colombo where he had a sea-bathe at the Mount and later a dinner at Queen's House. On the 20th His Royal Highness was seen off to England at the Negombo airport at 9 a.m. in an R.A.F. York plane. The Duchess of Gloucester and her two children Prince William and Prince Richard are returning by sea.

Divorces in the U.S.A.—The record for 1945 is one divorce for every three marriages. There were 1,658,331 marriages; 502,000 divorces.

Tokyo Procession.—Two thousand Catholics of many lands joined in Tokyo to celebrate the Feast of Christ the King in an outdoor procession. Sir William Webb of Australia, President of the International Military Tribunal, Lieut. George Henshaw, U.S.N.R., of Honolulu, Captain Dickie of Canada

and Oscar Moeland of the British Legation were among others who alternated in carrying the canopy. Sisters of many communities, Japanese civilians, Army and Navy personnel of the United States, England, Australia, Canada, New Zealand and China, Allied civilian personnel, Army Chaplains, priests and Brothers from the Paulist, Vincentian, Jesuit, Maryknoll, Salesian and Franciscan Missions followed in the procession.

Apologetics: New Angle

Those familiar with the usual contents of our apologetic manuals cannot but be struck by the originality displayed in a new work from the pen of the Professor of Holy Scripture in the Jesuit College at Louvain, Pere Levie. It has been published in the *Museum Lessianum*, under the title *Sous les Yeux de L'incroyant* (Brussels; Editions Universelles, 53, Rue Royale, 90 francs) and is already in a second edition.

It begins with three long studies on intellectual sincerity and already here the author sets forth his main idea, which is that Catholic apologetics are incomprehensible unless it is realised from the start that they lead to the Incarnation.

"Jesus Christ appears as the only one who has the power to maintain in men's minds the God of reason, and in men's hearts the expectation of a future life."

Pere Levie studies in detail the action of the human will, in apologetics as well as in matters of faith, and has no difficulty in showing, in the concrete examples of Renan and Loisy, how moral considerations and ideals necessarily affect human judgment.

The whole work is, so to speak, an impassioned appeal for a more Christocentric apologetic, and certainly Pere Levie might well claim to have early Christian tradition on his side.

OBITUARY

MRS. S. SEBASTIAMPILLAI

Agnes wife of Mr. S. Sebastianpillai of Karampan, Kayts, daughter of Mr. B. J. Ponniappillai and niece of Revd. Fr. B. Deogupillai, Principal, St. Joseph's College, A'pura, passed away in the early bloom of life at the age of 26 after a brief illness on Sunday the 19th inst.

The funeral took place at Karampan on Monday. A very large gathering of friends and relations attended.

The deceased lady who was of a gentle and generous disposition is mourned by a large circle of friends and neighbours who felt that they had lost someone near and dear to them.

The funeral rites took place at the residence and at the cemetery. Revd. Fr. Deogupillai officiating assisted by Revd. Fr. William JesuThasan, parish priest, Karampan, Revd. Fr. B. Philip, parish priest, Kayts, Revd. Fr. S. J. Stanislaus and Revd. Fr. A. S. Joseph, Principal, St. Anthony's College, Kayts.

The deceased leaves behind her husband, parents and three brothers and two sisters. R. I. P.

TENDER NOTICE

The Government Agent, Northern Province will receive sealed tenders up to 12 noon on Thursday the 6th February, 1947 for the supply of 15,000 manioc cuttings grown locally within the Jaffna District.

Tenders should be made on forms obtainable at the Kachcheri, Jaffna.

A cash deposit of Rs. 50 must be made at the Kachcheri and the receipt produced before any tender form could be obtained.

M. SRIKHANDA,
for Govt. Agent, N.P.
The Kachcheri,
Jaffna, 20th January 1947.

Clearing Sale, Prices Hammered Down

If School Books, Examination Texts Sinhalese, Tamil or English and Stationery.

TRY —

Monthree Gregory & Co.,
447, Second Division,
Maradana, Colombo.

The Truth Behind the News

TRUMAN'S DEFEAT

The Complete ascendancy of the Republican Party over the Democratic Party revealed by the recent American Congressional elections is not surprising. Why?

Because the Democratic Party has been too long in power—and its policy was unpopular even within the party. Its official leader, Truman, proved himself a lamentable failure and his party rival Wallace behaves with lamentable bounce.

THE NEW DEAL IS DEAD

America has jettisoned the New Deal and has ushered in uncontrolled economy—this, too, is not surprising.

Because the New Deal was sustained only by the personality of Franklin Roosevelt and hence the New Deal died with him. Americans think that controlled economy is undesirable—they are past masters in modern technique; they should know.

BRITAIN'S DILEMMA

Britain is dismayed and indignant. She thinks that controlled economy is what would lead America away from inflation and ruin. This attitude is silly.

Because America need not vote for controlled economy just because Britain has. America can afford to go her own way much better than Britain can. The threat to "American economy is, not from the "Wall Street Thugs" but from Lewis' Organised Labour.

THE LABOUR REBELS

In a recent debate more than a hundred Government supporters voted against British Foreign Policy. They asserted that Britain should support the Socialist parties in Europe and form a counterbalance both to Communism and to American capitalism. This policy is fantastically unreal.

Because Parliamentary Socialism is not dominant in Europe—it is not even gaining strength. Europe is dividing into the Christian and the Communist camps. To take a stand on Socialism will be to take a stand on a shifting sand.

A Thanksgiving Service Celebration at Our Lady of Mount Carmel, Vasavilan

As announced in this paper on 13-12-46 a Thanksgiving Service was held in the Church of Our Lady of Mt. Carmel, Vasavilan on the 28th and 29th of Dec. 1946 with much feeling and great devotion. The entire Church was tastefully decorated with flowers and the "chaparrans" installed reflected the flood of lights a thousand fold.

From the morning on Saturday the 28th the festivities were announced to the faithful living far and wide by the booming of cannon fired at short intervals. From sunset onwards a band of select native musicians poured forth sweet strains gladdening the hearts of the ever increasing number of pilgrims. At about 9 p.m. Revd. Fr. T. Balasundaram, O.M.I., the parish priest sang the Vespers assisted by the Revd. Frs. De Wit and Alfred. After the Vespers the congregation was entertained to a display of fireworks.

On Sunday the 29th a High Mass of Thanksgiving was sung by the parish priest. With the holy sacrifice of the Mass my family offered our thanks to the Lord through the Immaculate Heart of Mary for having brought us home safe through the horrors of the Japanese regime in Singapore. At the end of the Mass my children received the Holy Scapular and placed themselves under the care of the ever-loving Mother.

When conditions improve to pre-war level I propose to order a statue of Our Lady of Mount Carmel and enthrone it in the Church. Further I mean to commemorate this event according to my means every year in the month of July.

C. S. NAYAGAM,
Pathawatthai, Vasavilan, Jaffna.

Incorporation of the Law Society of Ceylon

The Gazette of Friday the 10th inst. published the Ordinance to incorporate the Law Society of Ceylon introduced by the Hon. the Legal Secretary. The principal object of the Bill is to give statutory status to the Law Society of Ceylon which has been functioning now for over three years. The Bill provides for the appointment of Disciplinary Committees, members of which shall be appointed by the Chief Justice on nomination made by the Society at General Meetings.

The Government proposes to pay the Law Society of Ceylon Rs. 50,000 a year by Statute for the Funds of the Society in lieu of the funds the Government is receiving from members of the profession for their Licences and Annual Certificates till such time as arrangements could be made for the Law Society to receive these payments direct. Proctors have been pressing the need for a Law Society for nearly 20 years. The Colombo Proctors' Association was inaugurated in 1921 and one of its first objects was to inaugurate a Law Society. For this purpose a series of conferences were called in Colombo and Galle. The President of the Colombo Proctors' Association, Mr. S.J.C. Kadirgamar, and the Secretary, Mr. Valentine S. Perera, attended meetings of Proctors in the various outstations in order to enlist the co-operation of Proctors for the realisation of an Incorporated Law Society. At an All-Ceylon Proctors' Conference held in 1939 in Colombo the Secretary, Mr. Valentine S. Perera read a paper "on an Incorporated Law Society for Ceylon." This formed the basis of subsequent agitation on the part of the Profession. In March 1943 the Law Society of Ceylon was inaugurated at a meeting of Proctors representing every District in the Island. Mr. S. J. C. Kadirgamar, President, presided at this meeting. Soon after this meeting the Society prepared and forwarded to the Legal Secretary a draft Ordinance to incorporate the Society. With the publication of the Draft Ordinance in the Gazette this matter has now reached a final stage and before long the Society will receive full status to protect and promote the interests and welfare, rights and privileges of the Profession of Proctors in Ceylon and of the public in relation to that profession.

A great deal of pioneer work had been done in this connection by the members of the profession, Mr. S.J.C. Kadirgamar, President, and Mr. Valentine S. Perera, Secretary of the Law Society of Ceylon. The profession gave them the fullest support and their joint efforts have contributed to secure full incorporated status to the profession of Proctors in Ceylon.

Elephant Brand "R" MARK Calicut Pattern Tiles.

Three main reasons why these tiles are preferred by many:—

1. Light as asbestos roofing yet sound as bronze.
2. Even in prolonged rain, oozeiness is comparatively negligible, thus a roof of these tiles without ceiling is not at all worrisome.
3. The covering capacity is automatically increased as the brims of these tiles are reinforced and widened.

Patronised for its quality and durability by Government and private building contractors and individuals all over in India and Ceylon.

The price is moderate yet gives more than 100% value for the purchaser.

Importers & Stockists.

Joseph Machado & Sons,
MAIN STREET, JAFFNA.

Clearing Sale, Prices Hammered Down

If School Books, Examination Texts Sinhalese, Tamil or English and Stationery.

TRY:—

Monthree Gregory & Co.,
447, Second Division,
Maradana, Colombo.

ST. JOSEPH'S CATHOLIC PRESS

PRICE LIST OF RELIGIOUS BOOKS.

ENGLISH BOOKS.

	Postage		
	Rs. Cts. Cts.		
Directorium on		A Short Hist. of St. Philom.	0-12-03
Pastoral Theology (in Latin)	2-00-30	The Apostle of the Sacred Heart	0-40-00
Oraciones Pro Novenas et Alia	1-25-18	Mirror of the Soul	0-15-03
The Ceremony of Ordination to the Priesthood	0-10-03	Voices from Purgatory	0-30-06
Holy Hour for the Young	0-10-03	Consolation to the Dead	0-10-03
Philosophical Saivism	0-50-15	The Tamils, their early Hist. and Religion	0-50-12
History of the Cath. Church in Ceylon	1-50-18	Life of Christ, Critically Examined	0-70-12
Catholicism in Jaffna	0-25-04	Life of Our Lord Part I	0-50-12
Life of Mgr. De Mazenod	0-60-15	Life of Our Lord Part II	0-50-12
Tamil-English Dictionary in Press		Christ and His Teaching	in Press

TAMIL BOOKS.

An Epitome of the Old Testament		1. Two Capital Lies	01-03
Veda Sarithira Sangragam	0-30-03	2. An Important Duty	01-03
Small Catechism	0-10-03	3. The Royal Road	01-03
Big Catechism	0-25-06	4. The Soul	01-03
A Chapter on Confirmation	0-05-03	5. The Divine Teacher	01-03
" Marriage	0-05-03	6. The Nature of God	01-03
The Ceremony of Ordination to the Priesthood	0-10-03	7. Idolatry & Image Worship	0-03
The Altar boys' Manuel	0-40-03	8. Metempsychosis Part I	20-03
Tamil Hymnal without notes		9. Answers to Saivaites	18-03
Part 1 in Press		10. The Perfect Being	10-03
Part 2 0-50-06		11. The Origin of Things	10-03
Night Adoration	0-15-03	12. Christ the God Man	18-03
Holy Hour	0-40-03	13. The True Way of Salvation	12-03
Perpetual Adoration	0-20-03	14. Metempsychosis Part II	18-03
Path to Heaven	in Press	15. Neo-Saivism	10-03
Key of Heaven (Muthitiravukole)	2-50-12	16. History of Hindu Vegetarianism	18-03
Bouquet of Prayers (Sebachendu) in Press		17. Honesty in Religious Enquiry	10-03
Lover of Eucharist	0-10-03	18. Hinduism and Animal Sacrifice	18-03
Sermons on the Passion of Our Lord (Viagularprasangam)	1-50-09	19. Origins of Pillaiyar	20-03
Sermons & Instructions for Retreat	0-80-15	20. Origins of Subramanya	20-03
History of St. Anne's Talawilla	0-15-03	21. A Short History of the Early Popes	25-03
" St. Vincent de Paul	0-05-03	22. The Catholic Church and Her Teaching	25-09
Hist. & Litany of St. Isidore	0-12-03	1 set of Cath. Tracts from No. 1-22 bound together	2-75-35
Life of St. Bernadette	0-12-03		
Life of St. Elizabeth of Hung.	0-40-12		
Life of Father Joseph Vaz	0-50-12		
Thoughts on the Mysteries of the Holy Rosary	0-15-03		
Miracul. Legends of Our Lady	0-20-12		
Month of May	0-85-18		
St. Anthony's Bread	0-90-12		
Patron of Happy Death	0-15-03		
Thirugnana Theepan or Thiruratnamalai	0-50-12		
The Inviolable Secret, Out of Print			
Meditations on Holy Mass	0-95-06		
Thavamalai (a Novel)	0-25-06		

CATHOLIC TRACTS.

1. Two Capital Lies	01-03
2. An Important Duty	01-03
3. The Royal Road	01-03
4. The Soul	01-03
5. The Divine Teacher	01-03
6. The Nature of God	01-03
7. Idolatry & Image Worship	0-03
8. Metempsychosis Part I	20-03
9. Answers to Saivaites	18-03
10. The Perfect Being	10-03
11. The Origin of Things	10-03
12. Christ the God Man	18-03
13. The True Way of Salvation	12-03
14. Metempsychosis Part II	18-03
15. Neo-Saivism	10-03
16. History of Hindu Vegetarianism	18-03
17. Honesty in Religious Enquiry	10-03
18. Hinduism and Animal Sacrifice	18-03
19. Origins of Pillaiyar	20-03
20. Origins of Subramanya	20-03
21. A Short History of the Early Popes	25-03
22. The Catholic Church and Her Teaching	25-09

BESIDES ALL SCHOOL BOOKS AND STATIONERY ARE AVAILABLE.

For small orders, payment may be made in Stamps.

Half the value should be sent for V. P. P.

Address:

The Manager,

St. Joseph's Catholic Press,
Jaffna, Ceylon.

EAGLE STAR

Insurance Company Ltd., London.

One of the Strongest Companies in the World.

BUSINESS TRANSACTED

MOTOR VEHICLE (all classes) MARINE, FIRE, FIDELITY GUARANTEE, BURGLARY, THEFT AND/OR LOSS OF CASH IN TRANSIT ETC.

Chief Agents: - J. Cherubim & Brother, Jaffna

TRADE & TRANSPORT CO.

17, Stanley Rd., Grand Bazaar, Jaffna.

For:—MICHELIN TYRES & TUBES

KERALA brand CALICUT TILES
ENGLISH PORTLAND CEMENT
PAINTS
VARNISHES
FRENCH POLISH

Etc., Etc.

Printed and Published for the Proprietor by BASTIAMPILLAI SANTIAGO PILLAI residing at 39, Main Street, Jaffna, at St. Joseph's Catholic Press, Catholic Mission Premises Main Street, Jaffna, on Friday the 24th January, 1947.