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## THE EDUCATIVE FUNCTION OF A CATHOLIC CLUB

By Dr. Edward A. Pires

(Continued from last issue)

Naturally, there will have to be sub-groups within this group, formed on the bases of a knowledge of music and ability to play some instrument. Such a musical organisation in a club can help much in creating a musical atmosphere in the institution through community singing, gramophone recitals, and concerts got up by the members of the group; and if competent leadership is available, even original songs and music by the members will be forthcoming. And even for those who have never studied music and do not possess a 'musical voice' there is satisfaction in listening to music. Listening to the music of others is certainly a part of music appreciation, is certainly an almost universal satisfaction, and is a wholesome use of leisure. Every good club, therefore, should have a music room, fitted up with a radio set, a gramophone and a good collection of fine music.

Next there is the field of handicrafts. A number of individuals possess a special aptitude for various forms of handicraft like woodwork, modelling, and photography; and I feel that clubs should encourage these leisure activities not only by helping in the formation of special groups of members interested in these activities, but also by providing facilities and equipment for such activities. A club that can afford an expensive billiards table can also surely afford a small work-room fitted with the tools necessary for the most popular forms of craftwork. The materials required for such work would naturally have to be purchased by the members themselves. An important point in favour of a club work-room is that healthy social attitudes like mutual admiration and co-operation with one another are developed as concomitants of pleasant and joyful work.

Another desirable organisation is a Dramatic Group in which some members are the stage technicians, some are the electricians, some specialise in make-up, some in costumes, some in the direction of the plays, some in the selection of them, some in business management, and some in actual playing. It should be a co-operative enterprise, capable of producing surprisingly good drama at low cost not only for the club members but also for the general public. Dramatisation is an experience with many avenues of interest and expression, and is one of the best of social media. It stimulates and utilises all other forms of artistic expression—movement, rhythm and the dance; shop and crafts; colour, form and composition; music, both vocal and instrumental; and language artistically chosen and used with voice, gesture, facial expression and action. It is an integration of all the arts. It also has a significant mental hygiene value inasmuch as it helps individuals to grow in social co-operation and group feeling, drawing out their personalities, fulfilling their needs, and aiding them to explore their latent abilities. And if for some members such dramatic experience culminates in an urge to write their own plays, no better outcome of such an enterprise could be expected. Creative

dramatics, especially play-writing, stimulates an inter-change of ideas not only in matters of play construction but also on subjects of general cultural interest: psychology and human motivation, philosophy and morality, science and civilisation, and numerous other such subjects. There is no gainsaying that the motivations supplied by an activity that stimulates the desire to discover meanings and significances in the life around and within are of immeasurable value. A well-organised dramatic group should be able to produce from four to six plays in a year; and in a Catholic club there is scope for a variety of dramatic productions including religious and morality plays. Besides full dress plays, the Dramatic Group can also arrange to hold periodical play-readings. Every club can also organise a Literary Circle, since a sufficiently large number of its members are likely to be interested in literature, both in its enjoyment and in its creation. The special value of literature consists in the fact that words alone can best symbolise thought, experience and feelings. Language shares with bodily movement, crafts, graphic and plastic art, and music in being an emotional outlet, while it does what they cannot do, in comparable degree, by giving articulate expression to thought. There should also be Study and Discussion Groups, for the discussion of topics of current interest, since such discussions make for an informed citizenry and utilise leisure-time constructively. One such useful group would be a Parent-Teacher Association for the study and discussion of problems confronting parents and teachers in the education of children. Women members could also organise cookery, needlework and other useful classes.

Another set of club activities are social activities like parties and dances. The social side is not unimportant, for, as members have pleasant times together, a foundation is laid for mutual understanding and co-operation. The possibilities of improving the aesthetic quality of all social gatherings and of providing opportunities for members for the exercise of creative imagination are immense and require to be explored by our club leaders. However, an over-emphasis on parties and dances in most of our Catholic clubs is an indication of the lack of a proper appreciation of the functions of a Catholic club. Even non-Christians have criticised the levity of our club programmes. Here is a pertinent criticism which appeared in the "We Hear That" column of *The Free Press Journal* of the 28th August, 1946: "As soon as Government gives back the playground to the Catholic Gymkhana, sport will flourish thereon once again. Specially dancing. What with whist drives and stepping the light fantastic, it was really shockingly communal of the Government to deprive the said Catholic Gymkhana of its sporting amenities." Clubs, nay, whole communities come to be rated as desirable or undesirable largely through the character of the prevalent amusements, and the presence or absence of wholesome cultural or recreational interests.

An important obligation of every Catholic club is to provide adequate opportunities of wholesome recreation

## THE BEST THINGS BEGIN IN THE HOME

SAYS MARCIA DE ROME

Discussing with a non Catholic friend the problems of modern children and modern young people—how they are so wild and undisciplined and how they seem to have no "star to steer themselves by"—I said: "It is all because of the lack of religion."

"Ah," said my friend quickly, "that's all bunkum! Religion does not help. I know of many religious people who are mean and hard and immoral, too."

She went on to tell the story, which I knew to be true, of the very devout Catholic who spent hours in prayer for some distant cause, who took her children to church, too, but who woke up one day to find herself the grandmother of a bouncing baby who really shouldn't have been there.

"I have no time for religion," said my friend, "but I have faith in God, and I do not think I have much on my conscience."

This was also true, so I was driven humbly to reply: "Oh, well perhaps the Church is the fold for the black sheep." And I thought: "Where would I go without my Church, for she has the words of eternal life?"

However, I could not help thinking how I have met many non-Catholic boys and girls who have made a good job of the remnants of Christianity left to them. For is not a "good sport" something of a Christian knight? And are not those youngsters sincere who, no longer bound by respectability or convention, still lead good lives?

They are certainly worth converting, and it is our Catholic children who will do that if they have been brought up to value their religion in the right way.

But if our children have been passed on this precious inheritance in the wrong spirit, not showing in their outward lives the inward love and sweetness of their Faith, they will succeed only in giving the honest agnostic a hate complex against the emotions and frills of religion.

for children and youth as much as for adults. A well-planned and well-conducted programme of co-recreation or leisure time activities shared by boys and girls can achieve most of the benefits that co-education hopes for, and discourage most of its evils. Father William F. Cunningham, Professor of Education at the University of Notre Dame, maintains that while boys and girls should be kept apart during their work-time at school so that they may not be a distraction to each other, "during their leisure-time co-recreation offers the opportunity whereby they may learn to live with each other by the only method that anyone can learn any activity, namely by practising that activity." Catholic clubs, therefore, have a duty to supplement the efforts of Catholic educational institutions in this direction, specially since, in some respects, they are in a better position to provide opportunities for co-operative activities. Sports and games, both indoor and outdoor, hikes and excursions, dances and other social parties, debates and hobby groups, concerts and dramas—all offer good opportunities for common participation by adolescent boys

(Continued on Page 4)

A world without religion must be shipwrecked soon. That is clear. The fact that there are bad Catholics and good agnostics is no argument for the lack of it. Some are good Christians without religion because they are living on the hard work and prayers of a past piety. All our moral code as people know it to-day—and they do know it still, if nothing else—is given to the world by religious people who use their religion to the right end and pass on the little bright lights from person in the way St. Teresa describes.

To pass the Faith on in the right way to children is not so easy as it may seem.

What we sometimes forget is that we must pass on not only Faith but Hope and Charity as well. We have not only to see that our children go to Mass and learn the church's dear prayers and be filled with the consolation of Hope, but also that their spiritual joys must give birth to a vigorous Charity.

Religion is a means to an end; the only means to the only end. We must see that our children realise this.

Never let them think they have attained the end by practising well the means, for therein lies the stumbling block of all religious people. So easy it is for them to think that by going to Mass and saying their prayers well they have finished. They have only begun.

We have to teach our children to show the world that a Catholic is one who is willing to sacrifice all, not just someone who is always at church and dangling a rosary but cannot do one kind deed that inconveniences him.

But how teach?

In the home, of course. All the best things begin in the home.

A man is best trained by his younger brother and his older sister or by the new baby who tears up his best book or dribbles on his cheek. He becomes strong by holding his tongue when little sister and her friend pull faces at him while he does his homework. He becomes kind when he runs an errand or fetches a chair for his harassed Mamma with a cheerful grin.

And a woman, too, is best trained in the same way, by being glad when people praise her little sister's curls, by minding the baby while mother dishes up the dinner, by refraining from pulling faces at big brother sweating over his homework.

All that we parents have to do is to have the boys and girls, and conduct the resulting symphony. It depends on us whether it is harmonious to the ears of God.

And the way to do it is this:

Have your instruments tuned often by prayer and the sacraments. Take them yourself, to see the job well done.

Know and learn well the harmony that God desired by asking Him to teach you. Then every day and always conduct the orchestra in your home, bringing out the melody, bushing the over loud, frowning at the discords.

Then one day, when you lay down your baton and the orchestra disperses, they will take God's harmony wherever they go.—*The Universe.*

## Church Calendar

JANUARY 1947

FRI. ... 31 S. John Bosco.

FEBRUARY 1947

SAT. ... 1 S. Ignatius.

SUN. ... 2 3 Sept.—S. Cornelius.

MON. ... 3 S. Purification.

TUES. ... 4 S. Andrew.

WED. ... 5 S. Agatha.

THURS. ... 6 S. Titus.

FRI. ... 7 S. Romuald.

## The Catholic Guardian

JANUARY 31ST 1947

## REAPING THE WHIRLWIND

There is planning and planning, there is rationalization and there is rationalization that isn't quite so rational. Of a piece with this latter would be the effort of the man who raised the ceiling of his house by lowering the floor. To avoid any possible charge of ambiguity let us emphasize from the start that lowering the floor is not a method or procedure that we favour.

As little do we favour the methods of the Minister of Education who had a commission packed by himself to go into the whole question of education in this country. The commission reached certain conclusions un-animously.

One of these conclusions commended itself to all. It was declared that the education in our bigger schools was too academic and was not fitting our school-going population for life in the Ceylon of here and now. That conclusion was incontrovertible.

It was estimated—we are not immediately concerned with how the figures were arrived at—that only 5% of Ceylon's students would be suited for work in Senior or Secondary schools, 15% for work in the Junior Secondary schools and 80% were to go into the Practical schools which were to have been started immediately.

It looked as if we were going to get down to brass tacks at last. The solution and the man had arrived.

What has happened in the meantime? The Minister has dotted the country with what he calls Central Schools, a string of Royal Colleges as has been grandiloquently claimed. In these the bias is brazenly academic—no nonsense about it. The five per cent are being done proud and as regards expense the sky's the limit.

But what about the 80%? Nothing whatever has been done for them by the man who claims to be the champion of the poor. Not a single practical school has been started. Our query is far from being an academic one. Our schools are not allowed to keep boys over 19 years of age and the parents naturally ask the school-authorities what on earth they are to do with their children. The Practical schools would be the answer if the Minister had the faintest grasp of the realities of the educational situation in the country. We are approaching a national social crisis. The boys are now roaming the streets. Will the denominational bodies have to step in to clear up the mess left by the Minister?

Even the 5% is facing a raw deal. Let figures speak. The

University can admit only about 250 students a year. Last year close on 10,000 students sat for the S.S.C. What about their higher education and that of the hordes who will be clamant when the Central Schools get into their stride? The only body so far that has made any attempt to solve this problem is a denominational body, the American Christian Mission which at Jaffna College is about to start University classes for London degrees. It all goes to show that the days of denominational scholastic activities are far from being over. This irony of the situation is piquant and obvious.

The Minister has so far a special line of bottle-necks to his discredit. He has raised all the problems he set out to solve to nightmare proportions. He has raised the ceiling of expenditure so that the sky is the limit—we are threatened with more Central Schools—and he more than any man living is responsible for heading us all to revolution.

To revert to our first paragraph it might have been better after all if he had devoted a little attention to the floor, to strengthening it in its dire extremity. He is so busy with flamboyant upper storeys that he cannot waste time on trifles like foundations. He has done nothing to raise the standard of primary education in the 5,000 primary schools in the Island.

We are not prepared to hand it to the Minister for being a great man, even on his own oft-repeated admissions. 'Methinks the lady doth protest too much.'

## God's Own Fire. "The Greatest Witness of Our Faith."

The Late Fr. S. GnanaPrakasas,  
O.M.I., of Nallore

(BY CHEV. S. ARULANANTHAM, K.S.G.)

He is gone to his Maker, and on this side of life, we have lost the greatest witness to our Faith, the most luminous star of apostolic labour, the most enduring of bloodless martyrs, the most zealous of the champions of the Gospel, the most splendid repository of vast and varied knowledge, a Gonzalves of this our own time.

He was ripe for heaven. This poor earth of ours could not hold him any longer. Oh! what rejoicings there will be in heaven, when its splendours open to him! What songs of triumph! What paeans of jubilation. From a thousand stary thrones of gold and amethyst and chalcedony will rise apostles and apostolic prelates, with hands outstretched, to lead him to our Blessed Mother and on to her Divine Son—St. Paul and St. Francis Xavier, Beschi and Vaz and Gonzalves, Sainly de Mazenod and our beloved shepherd and prelate, that was, Bishop Joulain of revered memory, with tears of joy, streaming from his eyes; and the learned Thambimuttu and Lytton and many a holy missionary of God, who had given his all for beloved Jaffna; and Mother Immaculate will kiss his tears away.

To Manipal belongs the pride of his nativity; to Atchuvally the distinction of having nurtured him. We were St. Joseph's-portion in that secluded little village, with its red soil and fragrant fields. We were just a drop in the flood of our Hindoo kinsmen. God looked on us with compassion. The eyes that had of old rested on Nazareth and St. Joseph, turned with pity on our forefathers. Ah! Thou Planner Divine! who can plan as Thou canst do it for us? Out of Manipal came the light of sanctification to our dear village homes.

A handsome little boy of great and flawless ancestry, and he a Hindoo—a veritable little Saul. Little Saul, God turned into Paul, and touched him with His redeeming hand, and Lo and Behold! the boy was transformed into a spark of heavenly Fire—Fire of God. He entrusted it to Thambimuttu, to whom it was a rare and radiant treasure. Under the learned laird's wise and loving care, God's own flame burnt brighter and brighter. It began by sanctifying our village. Then it started on its lofty mission marked out for it by the Divine Planner.

Fire! Fire! Fire! A vessel of Fire, a vessel of election—God's own Fire. Fire that burnt away the love for kith and kin; that turned with scorn on wealth and power and influence; that dedicated all its magnificent, marvellous, incomparable talents to the service of the Redeemer; an all consuming fire that flamed forth into the glory of Oblate Apostolate; magnetic fire that drew into the sanctuary several sons of my native Atchuvally, my poor now crippled brother, to begin with; fire that embraced with its warmth the poor and the depressed, and founded thirty-seven centres for them—*Pauperes Evangelizantur*; a Pillar of Fire, that went moving about, defying untruth and false gods, and murderous opposition; fire that burst forth in words written and spoken, to proclaim the message of the Gospel and to bring out the worth of the most ancient of all living languages—our own glorious Mother Tongue. Verily "Elias the prophet stood up as a fire, and his words burnt like a torch."

Majestic port, imperious bearing, impetuous onset, fire-touched lips—these were ever in him and with him. "Whoever saw or heard the like of which in this our day?" His story is a real love story of reckless daring and extravagance, in the service of the most Tremendous Lover that ever walked this earth. For Him, no suffering was too bitter to endure, no cross too heavy to be carried. What a marvel of courage and endurance he was. "In journeyings often, in perils, in hunger, in thirst, in perils from his neighbours, in labour and painfulness, in much watching, in fasting often, in cold, in nakedness, besides those things that are without"—his solicitude for all his poor converts.

"I have come to cast fire on the earth, and what will I, but that it be kindled." These his Master's words, kept ever ringing in his ears, till that fire became a longing fire, a thirsting fire. It flamed about rising and burning and crying, "I burn, I burn, I burn! I thirst, I thirst, I thirst! Souls, souls, souls! Other sheep there are, that are not of this fold. Them also I must bring and they shall hear," the voice of the Good Shepherd. And thus this shepherding fire went casting about its heavenly sparks.

"Scattering as from an unextinguished hearth.

Ashes and sparks, God's words among mankind."

A light of the now vanished past, this Fire will continue to illuminate generations yet unborn, and be to them ever a "Star that gildeth yet this phantom shore" and a "Golden branch amidst the shadows" and the tribulations of this our mortal life.

In the words of Morley, he appeared among us, "like the aloe tree, which once in a hundred years produces a flower. Out of the lees.....of common humanity, time and nature have distilled, this wondrous character of a reviving and potent property hardly short of the miraculous.....the Great Man, the light which enlightens.....flowing light fountain in whose radiance, all souls feel that it is well with them. The brother Oblates of Fr. GnanaPrakasas felt it to their hearts' pride and content and consolation. What he sowed in tears, they will reap in joy. "Blessed are they that saw thee, and were honoured with thy friendship."

Dearest of missionaries, it was just the other day, that we laid you in God's acre, there to rest until you rise to glory. A sense of sadness and sorrow and almost of frustration gripped our hearts. Life's night appeared to have begun for us then and there. It was all so dark. Yet, through the gloom of death we thought we heard your voice, "Courage! christian hearts. The cross I carried unto my death and my death

itself, I leave as my heritage. Take its meaning, if you will."

Yes! his spiritual presence will ever remain with us and continue "to beckon our faltering and hesitant steps o'er moor and fen, o'er crag and torrent till night" ceases to be, and we are safely across "the dark frontier, into the light and warmth of the Blessed Vision of Peace." R. I. P.

## Tribute to a Great Scholar

Father S. Gnana Prakasar

We are grateful for the following tribute to the late Fr. S. Gnana Prakasar, O.M.I. The suggestion for completing his work is one that we commend most heartily.—[Editor, C. G.]

A great divine, a distinguished servant and truly a great man, was the late Revd. Fr. S. Gnana Prakasar, O.M.I. His lamented death condemns this country to suffer the loss of a very great scholar, easily the most indefatigable worker Ceylon has had in recent times in the field of linguistic research. I have never met him but, as a humble worker in the same field, I have nevertheless had the privilege of knowing him and consulting him on questions of common interest. I often differed from him, especially with regard to his linguistic methods. So did others, who, like myself, followed the established principles of Comparative Philology. But all admired the industry he displayed in working out a new method of approach to the subject, and all alike agreed that his vast collection of materials should one day yield results leading to a substantial and lasting contribution to the Dravidian branch of Comparative Philology.

His interest in a systematic study of Tamil, his mother tongue, was always keen, though his early investigations were more or less desultory. It was from Katiravel Pillai's great Dictionary that Father Gnana Prakasar received the real impulse to do systematic work. After making a careful analysis of that Dictionary he began his research in right earnest and published his first results in Tamil in 1927. Later his collection of linguistic materials began to increase by leaps and bounds, and I often thought that he was advancing in years far too fast to make full use of it.

His demise now creates a void which no living individual of our generation can easily fill. Father Gnana Prakasar is no more with us but we have probably all his materials intact. The best monument we can build to the revered memory of this great and good man is if at all possible to persuade an organized body like the University to take over the materials left by him and to continue his research on proper lines. This, to my mind, is a matter of public interest which deserves the careful consideration of all concerned.

JULIUS DE LANEROLLE.

## LOCAL & GENERAL

**The Late Revd. Fr. S. Gnana Prakasar, O.M.I.**—All the Catholic students and staff of St. Patrick's College, Jaffna, assembled in a body at the College Chapel to pray for the repose of the soul of the late Revd. Fr. Gnana Prakasar, O.M.I., the most illustrious old boy of the College, during the Requiem High Mass sung by the Very Revd. Fr. T.M.F. Long, O.M.I., Rector of the College on Thursday the 23rd inst. The funeral that took place in the evening was attended by the clergy and a large concourse of the faithful from all the Parishes of the Peninsula and a good many from outside.

**The Archbishop of Colombo.**—His Grace the Most Revd. Dr. J. M. Masson, O.M.I., the Archbishop of Colombo has been awarded the Legion of Honour by the French Government during his recent visit to Europe. It will be recalled that His Holiness the Pope too presented the Archbishop with a new pectoral cross in place of the one which His Grace had lost on his way to the Vatican.

**B.Sc. Economics.**—We are glad to learn that Mr. X. M. Vas has been successful heading the list in the London B.Sc. examination securing a Second Class Honours. Mr. Vas is an old boy

boy of St. Patrick's College and a nephew of Mr. M. J. Ignatius, our popular business man of Chemma Street, Jaffna.

**The Urban Council Finances.**

—Mr. C. Ponnambalam, Chairman, U.C., Jaffna, regretted the fact that the finances of the Council were in an unsound position on the eve of the Council being converted into a Municipality. At a recent meeting he urged caution and retrenchment in the Council's expenses. "The Block Grant System from the Central Govt." in his opinion, "is not satisfactory."

**Department of Elections.**

—A separate Department known as the Department of Elections is to be created with Mr. P. O. Fernando as the Commissioner of Elections under the new Local Government Elections Ordinance. This Department will conduct the Elections for all Local Bodies.

**The Third Order of St. Francis.**

—The monthly meeting of the Third Order of St. Francis will take place at 5-00 p.m. in St. Aloysius' Hall on Monday the 3rd February, 1947. Plenary Indulgences can be gained on these dates:—1, 2, 4, 5, 14, 19, and 25. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions.

**Ceylon's Petrol Position.**

—Replying to Mr. Thomas Amarapura, M.S.C. (Galle) the Hon'ble Mr. S.W.R. D. Bandaranaike, Minister of Local Administration, said that the question of lifting the control on Petrol was a matter for decision by the Secretary of State. However, Ceylon had been given increased allocations.

**Nine Million Increase.**

—When the latest recommendations on the Salaries Bill are adopted all daily-paid employees under the Government with 20 years service, minor supervisors and skilled workers with 10 years service, Hospital employees and conservancy labourers will become permanently salaried employees. The increase in pay recommended will load the salaries Bill by a further sum of nine million rupees.

**Duke's Message to Ceylon.**

—Thanking Ceylon and its people H.R.H. the Duke of Gloucester wished the country and its inhabitants all happiness and prosperity. He further wished success for the New Constitution which is to be inaugurated this year.

**The Pass List of the N.P.T.A., J.S.C.**

—The following candidates have been successful in the above examination from St. Patrick's College and the Holy Family Convent respectively:

St. Patrick's College:—First Division—A. Emmanuel, a, ch, b, E. Joseph. Second Division—E. Arokianathan, a, P. T. Mathai, m, A. G. de F. Manuelpillai, e, el, S. Manuelpillai, el, d, S. Moses, V. R. A. Nagenthira, a, D. M. Pathinathar, a, A. T. Rajanayagam, a, m, T. Selvanayagam, A. P. Vethanayagam, E. Bastiampillai, G. Generio, J. P. Jegasothy, a, D. Yesudasan, a, S. Jesudasan, el, W. J. Navaratnam, J. V. Paul, S. H. Ponnuthurai, ch, S. L. Xavier, V. Amirthalingam, K. Balendra, ch, S. Gunasingham, S. Kaithampillai, T. G. Pillai, R. Sambanthar, M. Sampillai, E. M. Tissaverasinghe, S. Vanigasooriar, A. R. Walter, p.

Holy Family Convent, First Division—R. Alwines, b, el, R. De Rosairo, a, V. B. Emmanuel, e, a, b, hp, el, b, M. J. Francispillai, el, d, M. Jacob, e, m, hp, el, F. E. Lisk, e, el, S. B. Navaratoasingham, R. Sabapathy, C. Satturkalsinghe, a, b, el, C. P. Selvanayagam, b, S. Sinnathambay, a, R. Fernando.—Second Division—H. Alwines, A. V. Christian, el, T. Kanagasundera, d, M. H. Keil, M. Manuelpillai, A. Pathinathar, S. D. F. Peterson, R. R. Rajendram, E. M. Santhiapillai, b, M. L. Seemampillai, T. Sinnathurai.

The letters after the names indicate that the candidates have gained the mark of Distinction in the subject connoted by the letter.

The first prize of Rs. 50 has been won by Miss Catherine Fernando of the Holy Family Convent.

**Rs. 73,000 Vanish into Thin Air**

—Armed gangsters broke into the Army Ordnance Dept., Colombo and threatening the clerks with revolvers carried away 12 bags of money containing Rs. 73,000. In spite of a service vehicle and a military jeep going in hot pursuit after them the gangsters have made

good their escape. Al Capone is dead but his methods are alive.

**The Embarrassment of the Board of Ministers.**

—The homogenous Board of Ministry is now at cross purpose over the dissolution of the State Council in March. Doctor Kannangara champions the cause of extension and Mr. Senanayake expounds the cause of dissolution.

**Personal.**—Mr. J. I. B. Bastiampillai, the District Inspector of Telegraphs, Colombo, who had been ailing for some months past has been removed to his residence in the 3rd Cross Street, Jaffna from the Civil Hospital. His condition is at the time of going to Press, causing grave anxiety.

—Rev. Fr. Xavier N. Stanislaus of the Tuticorin Diocese will be completing his studies at the Annamalai University by April this year when he will sit for his Master of Arts Degree of that University. Incidentally it may be mentioned here that the Rev. Father is already a Doctor of Divinity of the Propaganda College, Rome. We wish him further laurels in the Service of the Lord.

—P. Saverimuttu Esqr., B.A., M.R.S.T., of the Staff of St. Patrick's College, Jaffna has been appointed by the Minister of Health an unofficial visitor to the Jaffna Civil Hospital. Mr. Saverimuttu has always been an ardent social worker.

**The Empire Citizenship Conference.**

—Mr. L. M. D. Silva, K.C., will represent Ceylon at this conference. His representation will cost the Govt. Rs. 24,000. He has already left for London for this purpose with Mrs. de Silva.

**Inter-Asian Relations Conference.**

—This conference will be held in New Delhi during the last week of March and the first week of April this year. Four Ministers of State and four observers will attend this Conference from Ceylon. The Ministers are Mr. S. W.R.D. Bandaranaike, Local Administration, Mr. C.W.W. Kannangara, Education, Mr. Geo. E. de Silva, Health and Mr. Raja Hewavitarna, Labour, Industry and Commerce. The four observers are Mr. D. H. Balfour, Director of Commerce and Industries, Dr. S. Paranavitarna, Archaeological Commissioner, Mr. G. de Zoysa, Commissioner of Co-operative Movement and Dr. W. G. Wickremasinghe, Asst. Director of Sanitary Services. The special feature of this conference mission is that the delegates or the associations concerned will bear their own expenses.

**World Scout Jamboree.**

—About 50,000 scouts from 44 nations will meet at Moissen, near Paris, on the banks of the river Seine to hold the sixth International Jamboree in August this year. Arrangements are already being made to welcome such a vast number.

**The Apostolic Delegate for Australia.**

—Archbishop Panico, the Apostolic Delegate for Australia and New Zealand was in the Australian liner "Waganella" which ran ashore near Wellington, New Zealand. All 392 passengers were saved. Among them was Lord Nuffield, the Morris motor magnate and benefactor.

**Polonnaruwa Colonisation.**

—On the 20th inst. a party of 100 prospective colonists left Colombo by the Batticaloa train for Polonnaruwa. The Hon'ble Mr. D. S. Senanayake saw them off at the station.

**Indian Science Congress.**

—The 34th Indian Science Congress held at Delhi during the first week of this month attracted about 1,000 scientists from Asia, Europe and America. The Congress was presided over by Pandit Nehru, Vice-President of the Interim Government. Mr. W. R. Chanmugam, Govt. Analyst and other delegates from the Science Association of Ceylon attended the Congress. The topics discussed, it is said, were an intellectual feast.

**Teachers and Elections.**

—The Chief Secretary hopes that the services of the teachers will be requisitioned to teach the illiterate voters the right use of the new method of registering their votes. The Lanka Mahajana Sabha feels that special rules ought to be framed prescribing the limits within which the teachers may discharge their duties. Thus far, and no further.

**No Quorum at the State Council.**

—When the State Council resumed

its sessions after the tea interval on Wednesday the 22nd inst. there were only 13 members present. The Speaker therefore, had to adjourn the sitting for want of a quorum.

**Fisheries Adviser.**

—It has been decided by the Executive Committee, Local Administration to enlist the services of Mr. A. Hickling, Adviser to the Colonial Office on Fisheries. Mr. Hickling will arrive in Ceylon from Singapore by the middle of Feb. this year. Ceylon with its prolific fishing banks ought to benefit from his advice.

**Increased Railway Fares.**

—The General Manager of Railways proposes to increase the Passenger fares and Parcel rates by the 1st of March. According to him the Railway has lost over two million rupees since October last year. There is an island-wide discontent over the proposed increase because of the reduced comfort so patently evident in the coaches since the beginning of the war. It will be recalled that in 1943 the fares and rates were raised by a little over 14%.

**Threatened Cut to Dearness Allowances.**

—The Ministry of Labour, Industry and Commerce is alarmed by the monthly soaring rise of the living index. To counteract this rocketing the Ministry proposes to increase Government subsidies for essential food-stuffs and cut off the War Allowances by which only a small proportion of the population benefits. The Treasury has been asked to submit an early report on the financial implications of such a change over.

**The Govt. Agent, Jaffna.**

—Mr. C. Coomaraswamy, the Senior Civil Servant and G.A., Jaffna retires from service as from today and Mr. P. J. Hudson succeeds him from Badulla.

**Smuggling in the State Council?**

—There seems to be plenty of bewilderment with regard to the First Reading of the Bill to amend the Educational Ordinance No. 31 of 1939 on Thursday the 19th inst. The Bill had been kept, it would appear, in the strictest secrecy for copies of the draft were practically unprocurable and it is reported that the First Reading was smuggled in, in the burly-burly of the Council adjourning for holiday. Nobody heard the Clerk to the Council reading the Bill. The Public and for that matter many of the State Councillors themselves would still like to know whether the First Reading of the Bill took place.

**Artificial Rain.**

—It is reported that attempts are made in certain rainless parts of Australia to condense the clouds and stimulate the fall of rain by planes flying over them and sprinkling ice. Hitherto rain has been a gift of nature but if the proposed experiment succeeds rain will become an economic good and politicians will think of framing laws for levying rain rates just as they are levying water rates in places where that commodity is pipe-borne.

**The New Constitution.**

—According to the Legal Secretary's vote for the inauguration of the new constitution the expenses will cost the country a sum of Rs. 2,500,000. A part of this enormous sum will be spent in re-modelling the seating accommodation in the State Council Chamber after the fashion of the mother of Parliaments at Westminster. The work of re-modelling will be begun after the dissolution of the Council in March. Mr. C. H. Collins, the Deputy Chief Secretary has already prepared the necessary plans in consultation with the Authorities.

**The Account of the Funeral**

of the late Revd. Fr. S. GnaanaPrakasara, O.M.I., and the text of the sermon preached at the obsequies in the Cathedral will be published in our next issue.

**Letters to the Editor**

**Answer to Protestant Query**

Sir,—One of my Protestant friends contends that the Catholic doctrine of Virginity and Religious life disparages the sacrament of Matrimony and that Catholics never did anything to extol marriage. I denied the imputation. "Show me a single married woman canonised by your church," he continued. You canonise martyrs, virgins and a few widows but no mother with a bevy of kids around her." I confess that I was at a loss to answer him. Are there any such saints in our calendar?  
B. A. THASAN.

*Note by Editor C.G.*—I am surprised to note your ignorance of hagiography. Without deep research we can quote off-hand the following for your friend's edification:

- St. Anne*, mother of Our Lady, and wife of St. Joachim.
- St. Kentigerna*, daughter of a Prince of Leinster and mother of St. Felan, Abbot.
- St. Monica*, mother of St. Augustine, Bishop of Hippo and Doctor of the Church, and two other children.
- St. Humilitas*, mother of two sons, who, in later life, became an Abbess.
- St. Radegunde*, wife of King Clothaire.
- St. Helena*, wife of the Roman General Constantius Chlorus and mother of Constantine the Great.
- St. Jane Frances de Chantal*, who, under the direction of St. Francis de Sales, founded the Visitation Nuns, mother of seven children.
- St. Clothilde*, wife of Clovis, King of the Salian Franks, mother of three sons and a daughter.
- St. Margaret*, Queen of Scotland, mother of six sons and two daughters.
- St. Elizabeth of Hungary*, wife of the Langrave of Thuringia, mother of three children.
- St. Frances of Rome*, mother of several children.
- St. Elizabeth (or Isabel)*, Queen of Portugal, mother of one son and one daughter.
- St. Catherine of Genoa*.
- St. Ethelburgha*, wife of Ina, King of the West Saxons.
- St. Bridget of Sweden*, mother of eight children, foundress of the Bridgettine Nuns.
- St. Hedwig of Poland*, mother of seven children.
- St. Rita*, mother of two children.
- St. Emmelia*, mother of St. Basil.
- St. Sylvia*, mother of St. Gregory the Great.
- St. Paula*, mother of five children, two of them saints—St. Blaessilla and St. Eustochium.

**Do You Know Series XIV of CATHOLIC DOCTRINE**

1. On what date of the month did the apparitions at Fatima take place?
  2. What are names of the children who saw the apparition at Fatima?
  3. Who was the Evangelist who was still living when St. Clement was Pope?
  4. What is the greatest gift to God by which we are raised to a supernatural state?
  5. What is the shortest epistle in the New Testament?
  6. When was the convent of Paray-le-Monial founded?
  7. What were the four special devotions of St. Aloysius?
  8. What lesson do we learn from the parable of the Pharisee and the Publican?
  9. What parable is related in Luke 10: 30-35?
  10. What indulgences are granted for the sign of the Cross?
- (For Answers See Below)

**Do You Know Series XIV**

1. On the 13th.
2. Lucie, Jacinta and Francois.
3. St. John.
4. Sanctifying Grace.
5. Epistle of St. Jude.
6. On September 4th 1626.
7. Devotion to (i) The Holy Eucharist (ii) The Passion of Our Lord (iii) Our Lady (iv) The Holy Angels.
8. The prayers of the proud are hateful and those of the humble are accepted to God.
9. The parable of the Good Samaritan.
10. An Indulgence of 50 days is granted for making the sign of the cross and of 100 days if holy water is taken at the same time.

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# The Truth Behind the News

## ON THE BRINK OF ANOTHER WAR ?

Englishmen never realise how near they are to war until the war is almost half-over. They little suspected how imminent war was in the summer of 1914. The French and the Russians had clear presentiments of its approach, as also the Germans, but not the British Foreign Minister. That is the enigma of the English mind. It is myopia. By the summer of 1939 the world had staggered from crisis to crisis and the publicists still assured us there was no likelihood of war.

### INSUAVIA VERBA

After the Paris Conference Tito told the Executive Committee of the Yugoslav Communist Party: "The moment will come when we can hurl ourselves into the battle for the final annihilation of reaction, both in our country and abroad.....Our first target is Great Britain." The influence of what he termed the British octopus was very strong on four continents. Its head must be crushed. Tito was merely relaying his master's voice. It was the voice that emanated from the most terrible of all the Czars of Russia. The conferences at Teheran, Yalta and Potsdam were all crises and Stalin has already been convicted of bad faith and vile treachery.

### A NUREMBERG REVELATION

We have had a large spate of information relating to the Nuremberg trials from the columns of the general press. But there was one circumstance which was cleverly screened from the eye of the public. It was the text of a secret protocol signed by Molotov for Russia and Ribbentrop for Germany. This document had been signed before Germany attacked Poland. When the Soviet troops entered Poland in 1939 they stated they had taken this step to rescue some of their nationals from the Nazi clutches. The text of the pact disposes of this explanation.

(1) In the case of a political transformation of the territories belonging to the Baltic States, the Northern Frontier was to form the Soviet-German border, while both sides recognised Lithuanian claims to the Vilna area.

(2) In the case of a political transformation of the territories belonging to the Polish State the frontier between German and Soviet spheres of interest was to be formed by the line of Narew-Vistula-San. The independence of the Polish State was to be decided by a friendly understanding between both Governments.

(3) As to South-Eastern Europe, Russia stressed her interests in Bessarabia; Germany was disinterested.

(4) The protocol was to be considered by both sides a secret.

### A SUB-PLOT

A second agreement was secretly made by Ribbentrop and Molotov on 28th Sept. 1939 making over nearly all Lithuania to Mother Russia. A month later, with the same hot breath, Molotov provided for the transfer of the city of Vilno and the Vilno region to the Lithuanian republic. Stalin who told Churchill so often that he wished for a strong and independent Poland had really planned with Hitler the murder of Poland. A partition had been agreed upon before the German invasion..... We now realise that England could not conclude a military alliance with Russia in 1939 because England would not throw her the Baltic States; that Stalin and Hitler were jointly responsible for the attack upon Poland and for the war that followed. He and his minions have not suffered a change of heart.

Who is the last survivor of the Axis? Franco, some say, is the last survivor of the Axis. Perhaps he is just ONE of them and a minor one too. The real survivor is Joseph Stalin. Hitler described the Axis as one in which all European states animated by the same will could collaborate. That Hitler and Stalin did so co-operate is quite evident from the text of the protocol. There is no need to suppress facts. Soviet malice has been demonstrated ad nauseam. Capital is made of a sentiment that characterises human thought—HORROR OF WAR. Europe is almost torn to shreds. Stalin has annexed part of Finland, all of Estonia, Latvia and Lithua-

nia, part of Rumania and half of Poland. He is refusing peace to a host of other countries. His puppets are working mischief all over and in every country of the world the Communist Party acts as his Fifth Column. When Hitler started his career of aggression and hate, we moved a bit too late. Let us now at least take time by the forelock and concert measures for the restoration of Europe and not resign her pitilessly to the "thirteen or fourteen able men of the Soviet Republic."

### YALTA—ITS REAL SETTING (A Medico-Political Assessment)

Franklin Delano Roosevelt ruled the United States for the unprecedented term of 14 years but under very unhappy auspices. On the day he took office every bank in America closed its doors. His policy was a reversal of past American tradition. Droughts and floods aggravated the feverish symptoms of an administration that did not begin well. The President must have spent many an uneasy night Pearl Harbour bombed by the Japanese was a staggering reality. The President was unnerved not by the suddenness of the attack but by its success. When the war came along, disaster followed after disaster and it fell to America's lot to dominate the closing stages of the fight.

Mental and physical incapacitation ensued. The old President would relapse into a coma in discussing an agreement and on recovery would clean forget what he had originally expressed. His own advisers thought it futile to rely on Roosevelt's decisions. Nor was Stalin keeping fit. He was not dying but ageing and unwell. He was gently wriggling his way out of difficulties as he is still doing. He did not hope to remain long in full possession of power.

Thus the Yalta agreement was doomed before it was signed. A sick man managed to persuade a dying man to sign an agreement which neither could carry out. Death found Roosevelt hastily signing documents one after another and one of them was Yalta.

### FRANCOSIS

The Spanish administration has come in for a good deal of criticism in recent times and we may ask ourselves how this mad obsession arose about Franco in Spain. Arm-chair critics have been at pains to lash the policy of "a Government so obnoxious to democratic opinion." It is passing strange that a government which is neither internationally aggressive nor opposed to peace but recognises the terms of the Atlantic Charter should be subjected to such persistently adverse comment.

The reason is simple. In what is called the Spanish Civil War, or should be more appropriately termed the Franco-Russian War, Franco won. Trotsky's autobiography made it clear that in Russia's intention, Spain was to be the first Soviet success outside Russia. Franco spoiled that little game. Hence this wrath!

We commend the letter below reprinted from the "Times" Weekly edition of 18-12-46. It is from the pen of the well-known author Mr. A. A. Milne and is a delightful example of ironical understatement:—

"However strongly a Government so obnoxious to democratic opinion as Franco's may be condemned in private, public action by the United Nations can only be justified on one of two grounds: that the Government is an internationally aggressive one, and a danger to peace, or that it refuses to recognize the rights of common humanity as set out in the Atlantic Charter.

It is clear that a Government whose passion for military aggression failed to bring it into action on the winning side in 1940, when anybody could have a war who wanted it, is not going to be a serious danger to peace in an atomic age when nobody wants it. Presumably, therefore, the operative reason for action against Spain is the United Nations' indignant repudiation of single-party government, political concentration camps, a judiciary under orders of the executive, and denial of the right of self-expression, in speech or writing, to anybody who thinks for himself.

To those of us who share this indignation to the full, it is comforting to have the implied assurance of the United Nations that Spain is the only country in the world where these things happen. Fortunately it is a small and isolated country."

# The Educative Function of a Catholic Club

(Continued from Page 1)

and girls; and a well-organised programme of such activities, under the sympathetic guidance of creative and enthusiastic leaders, can go a long way not only in helping growing boys and girls to know and understand each other, but also in discovering dormant interest in games and manual work, in the drama and in poetry, in music and in interpretative dancing, in art, in philosophy and in social problems.

A Catholic club, therefore, as I envisage it, is a live community centre, throbbing with vivacious and meaningful activity. It possesses an atmosphere that conduces to wholesome personality development through social contacts that are satisfying and enriching. But to be this it requires leadership of the right sort. It needs leadership that is stimulating because of its ardent purposiveness and conviction; it needs leadership that is progressive because of its own creative impulse and maturity; it needs leadership that is socially enlightened and fearless. Without such leadership all that we can expect is the customary, humdrum type of club with a regular programme of 'hops' and whist, an occasional lecture or concert, a superabundance of bridge, and billiards, and a sickening surfeit of gossip. The educative influence of a Catholic club is immeasurable, as is also the evil influence of an ill-conceived one. It is the conception of the aims and objects of an institution that ultimately determine its usefulness; and therefore, unless we pitch our aims high the quality of our institutions will at best be only mediocre.—*The Examiner.*

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