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

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REVD. FR. S. GNANA PRAKASAR, O.M.I. MISSIONARY AND SCHOLAR

By His Lordship, Right Revd. Dr. Edmund Peiris, O.M.I.
BISHOP OF CHILAW

Very early in Fr. GnanaPrakasars ecclesiastical career, in fact even before his ordination to the Priesthood, he was initiated into a form of missionary work, most dear to the Oblates, by those pioneer Oblate Fathers, who had been schooled in the intrepid zeal and the apostolic courage of a Sameria or a Bonjean. This work was the preaching of 'missions' or great retreats to Catholics directly and to non Catholics indirectly. A special feature of these retreats was the *Tarkapirasangam* or Dialogue sermon, where one did the role of a docile questioner and the other of a Catholic *guru*. The success depended not so much on the matter placed before the listeners, as on the manner of presenting it. The preachers required, besides a thorough knowledge of the language of the people, a perfect acquaintance with their fads and fancies, their superstitious and prejudices, their wit and humour, their popular skits and epigrams: in a word, the missionary had to be stocked and equipped with an intimate understanding of the genius of the masses. That Fr. GnanaPrakasars was a past master in this sort of exposition of Christian doctrine, is evident from the numerous booklets he published on Catholic doctrine, on Protestant objections and Hindu superstitions. Here are a few of the titles given in English. Two Capital Lies, An Important Duty, The Royal Road, the Soul, the Divine Teacher, Christ the God Man, Honesty in Religious Inquiry, Origins of Pillaiyar, Judgement, Conscience, Protestants etc. Their number is legion and their size varied from four pages to forty. But in every one of them the touch of the Catholic *guru* is prominent. Even the titles speak of one, whose knowledge of Tamil literature was extensive and deep and whose understanding of his countrymen's genius thorough. It is not an exaggeration to say that in this country non- has excelled him and few, if any, ever equalled him in this art of popular teaching. All this was for the instruction of the ignorant and the erring. For the edification of the faithful, he edited with the help of some of his brother-Priests, a small monthly tract known as the *Kudumba-vasagam*, or readings for the Catholic family.

Together with these minor religious writings, he carried on with great industry and perseverance, a campaign for supplying the Tamil reader with first rate literary works of doctrine, apologetics, asceticism, church history and liturgy, both in prose and poetry. He began by editing unpublished religious works, written by the Oratorian missionaries and preserved among Catholics as heir-looms. The works of Fr. Jacome Goncalves, Fr. Gabriel Pacheco and Fr. Caetano Antonio were carefully revised and edited by him. Some of his writings were translations or adaptations from French or from English works, e. g. *Andavar Sarittiram*, from Fr. H. Lesetre's 'Notre Seigneur Jesus Christ dans son S. Evangile'; *Christu Nadar Sdrittira Arayichchi*, a critical life of Our Lord, containing thoughts called 'from the famous lectures of Mgr. Freppel on the Divinity of Christ; *Kattoliceu Tirich chapaiyum atan Potakankalaiyum*, an adaptation of 'Fr. Hull's book the

Catholic Church and Her Teachings. Fr. GnanaPrakasars was at his best in his writings on Hinduism. His mastery over the language and his first-hand knowledge of Hindu Philosophy and mythology, from the Sanskrit and Tamil sources, as well as his forceful logic, made him irresistible in any controversy on the subject. His enemies knew it and respected him all the more for it. His literary output on all religious matters, is so vast and varied, that one wonders whether it will ever be surpassed by any Tamil writer in this island.

He loved the language, which GOD gave him for his mother tongue, and laboured with all the ardour of his soul and the keenness of his intellect, to honour it and praise GOD for it, by making a deep study of its literature and grammar. Not satisfied with all this, he delved into its very foundations, its connection with other languages, and sought to establish a theory, which would give it a priority, hitherto unclaimed. He had to face the ordeal, which is the lot of all who would be discoverers; he had to meet with criticisms some the product of real scholarship, some the outcome of prejudice or injured pride. But he held fast to his theory with the courage of conviction, and even attempted to demonstrate it by undertaking a monumental work—the Etymological and Comparative Lexicon of the Tamil Language, which was to have been published in two Volumes, of ten parts each, each part running to 100 pages. He had the happiness of seeing the sixth part of the first volume in print a few months before his death. It is doubtful whether anyone can be found to carry on his work to completion. We must leave it to posterity and to future scholarship to pass judgement on his theory about the fundamental linguistic value of Tamil. But two facts are clear: (i) he demonstrated several new affinities between the Aryan and the Dravidian groups of languages, for which he had the support and encouragement of such scholars of international fame, as Prof. F. O. Schrader of the Kiel University and Dr. H. Beythian of Berlin-Treptow; and (ii) by a minute analysis of Tamil words, he shewed that Tamil words fall into groups, which on examination resolve themselves into a handful of word bases, and that Dravidian roots are, in the last analysis, seen to be derived from the deictics (or 'pointing-out' articulate sounds) *a*, to indicate nearness, *u*, to indicate remoteness, *i* to indicate under and *e* to indicate above. A full exposition of his theory and how he came by it is given in the Introduction to his Lexicon and in his work 'How Tamil was built up.' These linguistic studies brought him into close contact with scholars abroad, especially in Germany. Had he been given the opportunity of a trip to Europe for personal consultations, he would, undoubtedly, have been an international figure in the science of language. Such ambition was not his; for it was "a labour of love undertaken solely for the advancement of knowledge, and prosecuted amid the hardships of a busy missionary life." (Introduction to Lexicon, P. viii). In the Tamil Nad, he was respected and honoured as an authority

on the language, as the present writer had occasion to observe, when he travelled with him to Goa in 1932.

Historical research went apace with his linguistic studies. The religious and civil history of Jaffna engaged his attention first, and he worked at it diligently, braving the difficulties which pioneering in any branch of knowledge entails. "The Tamils, their early History and Religion" "A Critical History of Jaffna", "Jaffna History in Portuguese and Dutch Times"—all in Tamil, and "The Kings of Jaffna", "India's Ancient History and Chronology", "Origin of Caste among the Tamils", in English are some of his major works. To this same category belong three other works. (i) A History of the Catholic Church in Ceylon, Part I, about which Fr. S. G. Perera, S.J., wrote: "He places before his readers a plain unvarnished history drawn from all the sources available for a study of the history of the period." (ii) XXV Years' Catholic Progress in the Diocese of Jaffna, which is a Gazetteer of the Diocese of Jaffna and contains facts and figures, gathered with admirable patience, from tradition, from parochial and Diocesan records, and from published and hand-written works. (iii) Catholicism in Jaffna, which gives a summary of the history of the Catholic Church in Jaffna from the earliest times to 1926. There is another work, a history of Catholic Literature in Ceylon, for which he gathered material with the help of friends all over the island. It was his intention to model it on the "Bibliotheca Catholica Birmana" by Fr. Hostens, S. J., and Fr. E. Luce. Five years ago he entrusted the mass of notes he had made, to the present writer, who had collaborated with him since 1927. It is hoped to publish this work in a few years, with additional material.

Fr. GnanaPrakasars was indeed a linguist, a historian and a litterateur: he was all this and eminently so. But this was not his life's work; for he was essentially a missionary, cast on the model of a St. Francis Xavier, a Fr. Vaz or a Fr. Goncalves. His prodigious learning was but a handmaid to his work for the conversion of his countrymen. "Woe is me, if I preach not the Gospel" might have been his life's motto. In 1904, he was placed over the Nallur mission, which meant an undefined territory in the northern peninsula, where non Catholics may be found. Catholics were left to the parochial clergy, religious or secular, but non-Catholics were his parish. At Nallur, he had a church and a presbytery, and that became his perch; here he built up his library and received his friends, if they came by appointment. From this centre he extended his apostolic work to the remotest villages.

It is no easy task to wean a people from a religious system, sprung from the soil and deeply rooted in the allegiance of millions, enriched with a literature, venerable and vast, observed in a minute daily ritual and hallowed by every form of art. In such cases, conversion becomes particularly difficult, when it is to a religion which, in the popular mind, is associated with a foreign culture. The missionary's first task, is to break down all such prejudices in the minds of his hearers;

then he has to approach the subject through the very channels, which have so long been familiar to them. Fr. GnanaPrakasars was well aware of this; and he prepared himself by a careful study of Hinduism and of the manners and customs of the Hindus. His next anxiety was to find the funds necessary to buy land, build chapels, pay catechists, provide the converts with books and, at times with food, clothing and lodging. The converts were often harassed and even dragged to the courts with false law-suits; they were denied access to wells and common pools of water and ostracised from the society of the Hindus. The animosity shown to them was directed against the missionary and sometimes to the extent of personal injury. With heroic courage, Fr. GnanaPrakasars surmounted every obstacle and bore the banner of Christ from village to village. It is estimated that the number of his converts is well over 3,000, and the mission stations built by him about 37. One may say of him in the words of St. Paul: "In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city and in the wilderness, in perils from false brethren; in labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness;" thus he laboured for His Divine Master, to the end of his long life. It was his fervent prayer that GOD would enable him to plant the Faith in his own birth-place, Manipay. Last year he had this wish fulfilled; he built a chapel, gathered in converts, celebrated the feast, which was his last triumph on earth.

Fr. GnanaPrakasars was pre-eminently a man of action, who could never bear to be idle or unoccupied. If genius means an infinite capacity for work, he had it. He was constantly at work, reading, writing, instructing or dictating to clerks. But he was not a pedant; he greeted every one with a gentle smile and a kind word, and was always accessible to his poor converts. Even his frequent journeys to and fro, he turned to good account, to sow the word of GOD. He carried with him a small book shelf, and whether in a cadjan shed or under a spreading tree, he was able to concentrate on his literary work, as if he were in his study at Nallur. Above all he was an exemplary religious and a holy Priest, who lived in GOD's presence and spent himself for Him. We shall miss that beloved figure: tall, bearded, with a dome-like head, bright eyes and a calm recollected look. He is now, we hope, with His Master. But the inspiration of his life will live on, and posterity will rise up and acclaim him the great Catholic GURU. *Dilectus Deo et hominibus, cuius memoria in benedictione est.*

Salt Department Tender

Weighing Out Salt at Elephant Pass Saltern

Tenders are invited for weighing out salt at Elephant Pass Saltern from March 1st, 1947, to September 30th, 1947.
1. Closing date: 12 noon on Tuesday, February 11th, 1947.
2. Tender Deposit: Rs. 100.
3. Security Deposit: Rs. 500.
4. Tender Notice and Forms could be obtained from—
(a) The Govt. Agent, N.P., Jaffna.
(b) Salt Supt., Elephant Pass Saltern.
(c) Asst. Govt. Agent, Vavuniya.
(d) Salt Commissioner, 37, Lauries Road, Bambalapitiya.

E. B. TISSEVERASINGHE,
Actg. Salt Commissioner.
Salt Department, P.O. Box 539,
Colombo, 3rd February, 1947.

Church Calendar

FEBRUARY 1947

FRI. ... 7 S. Romuald.
SAT. ... 8 S. John Mat.
SUN. ... 9 3 Sex.—S. Cyril Alex.
MON. ... 10 S. Scolastica.
TUES. ... 11 Ap. Lourdes.
WED. ... 12 Seven Found.
THURS. ... 13 S. Gregory.
FRI. ... 14 S. Valentine.

The Catholic Guardian

FEBRUARY 7TH 1947

SIDE-STEPPING

We must apologize to our readers for reverting to the subject of last week's editorial which was written before the Minister of Education had given yet another proof of his quality by sneaking the First Reading of his New Education Ordinance through the State Council.

The facts speak for themselves. When the State Council was on the point of adjournment and in the confusion resultant he stood up, muttered something and the Council learned that apparently it had passed the First Reading of the New Education Ordinance. Pretty slim!

We are anxious that our readers should be in a position to appraise this ordinance whose first reading was mumbled through without any introductory or explanatory speech. The transparency of the effort to slip it through, as if it could not stand the light of day, calls for comment.

(1) It is a misnomer to call it an ordinance. It is nothing of the sort; it is a shoddy series of patches.

Let us be quite clear. There is need of a new ordinance, a comprehensive one, to lay down policy. But what are we to think of the Minister's amending ordinance? There is no overt or adequate reference to free education, the new types of schools or the medium of instruction, the lines he has been hawking about the country as his policy. What is behind it all?

(2) The patch-word is so clumsy that the new ordinance still speaks of the Executive Committee just before the Dissolution of Council prior to the Parliamentary elections: in the new Parliament there will of course be no Executive Committee system whatever or in the interval between dissolution and the meeting of Parliament.

It means this, that the Minister will be given by law all the powers of the Executive Committee and the State Council. Of constitutional checks there will be none as we have as yet no Cabinet system, no Prime Minister. He will have been given a blank cheque to have the one crowded hour of glorious life that he had been hankering after, to have one last fling at what has been so elegantly styled that damnable system of denominational schools.

(3) True, there will be an appeal for unaided schools to a tribunal to be chosen from a panel of ten to be appointed by the Governor. It is conceivable that the Governor will choose the panel without reference to the Minister? If, as will presumably be the case, the panel is

chosen on the recommendation of the Minister, we shall have in effect the Gilbertian situation of the Minister trying appeals against himself. Complete impartiality of findings guaranteed. Even this glorious prerogative is not for Assisted schools.

(4) The Ordinance will give him the power to make a new Code. The function of a Code is to implement the policy laid down in an Ordinance, to elucidate matters of detail. In this case it is obvious that the Code intended for the country is to settle the principles. Significantly with characteristic clumsiness he lets the cat out of the bag. As was remarked earlier in the day, he shows the authentic evangelical spirit in his approach to religion—the Christian religion—and fearsome calculations are entered into to determine the child's religion and he will have a field day nosing into the management of boardings.

This is a new development. We shall see what we shall see.

(5) Last week's editorial made it clear that he has been pulling fast ones. He pulled a fast one last week on the Council and all this to be granted dictatorial powers for five months at least.

We are not convinced that such confidence should be reposed in him.

PRESS SUNDAY IN JAFFNA 23RD FEB. 1947

Funeral of the Late Revd. Fr. S. GnanaPrakasas, O.M.I.

The mortal remains of the late revered scholar and priest vested in priestly robes were laid in state in the central nave of Jaffna Cathedral on Thursday the 23rd inst. till the hour of the burial. Crowds of people streamed into the Church at all hours of the day to pray for the repose of the soul of their dear father.

The obsequies held in the evening were very largely attended. People from all parts of the peninsula had turned up to pay their last respects to the deceased.

His Lordship the Bishop of Jaffna, who was associated with Right Revd. Dr. Edmund Peiris, O.M.I., Bishop of Chilaw, who had specially come that day to be present at the funeral, started the recital of the Office for the Dead, with almost all the priests of the diocese. This being over, Very Revd. Fr. G. A. Gurusamy, O.M.I., D.D., D.C.L., made a short funeral oration dwelling on the various aspects of his life, his work as a missionary, scholar, linguist, philosopher and philologist.

Finally the funeral cortege moved towards St. Mary's Burial Ground where His Lordship himself pronounced the absolution over the grave. The procession was one of the longest ever witnessed at the burial of a priest in Jaffna. There were various Confraternities and Congregations that joined in the procession. There were several Nuns and Brothers of St. Joseph. The rear was brought up by a long line of Clergy and their Lordships who were followed by a long line of the parishioners of the Jaffna town, Nallore, Ilavalai, Atchuvai, Kayts etc., together with a number of prominent gentlemen outside the Fold. Among the latter there were the G.O.M. of Jaffna, Adigar Nagannath, Mr. G. G. Ponnambalam, M.S.C., Mr. V. K. Nathan, Revd. S. K. Bunker, Mr. I. P. Thurairatnam, etc.

Messages of condolence were received from Lady Ramanathan, the Director of Education, the Secretary of the American Ceylon Mission, Mr. J. Tyagarajah, M.S.C., and several others. Mr. S. Natesan, M.S.C., later paid a per-

sonal visit of condolence to His Lordship the Bishop.

FUNERAL ORATION OF VERY REV. FR. G. A. GURUSAMY, O.M.I.

My Lord Bishops, Revd. Fathers,
Brethren, Friends,

To-day we lament the death of Revd. Father GnanaPrakasas. His is a loss not only to the diocese of Jaffna, to Ceylon and South India but others also there are over the whole world who will learn with great regret of the passing away of this holy religious, zealous missionary and erudite scholar. Five weeks ago he was yonder delivering a funeral oration on the death of Chev. P. Moses. Little did we think that his end was so near. On the 30th of last month knowing his own delicate state of health when I requested him to say a few words only and not tire himself on the occasion of the obsequies of Very Revd. Fr. P. M. Francis he remarked to me jestingly: "I am not going to die when making the funeral oration." In fact, dear Brethren, the thought of death coming never frightened him as happens even in the case of holy men.

During his last illness when I first visited him at the Manipay Hospital I was not at all satisfied with his general condition. On the following day summoning his Confessor and taking another Priest to assist him when I told him plainly that his illness was grave, that the Doctors were doing their best for him, and that for our part we felt that we should give him the last Sacraments, he thanked me profusely and received with deep piety the consolations of Religion. When the Papal blessing was given, he told that he had nearly completed his plan, that there was a little work he desired to finish, but if God willed otherwise, His Will should be done.

In the near future you will hear more about the qualities and attainments of Fr. GnanaPrakasas, the newspapers and booklets will give fuller accounts of the devotion and acquisitions of this great religious, preacher, missionary and scholar. The present occasion demands brevity. As a religious and priest he was most obedient. As an example of his spirit of filial obedience I may mention what happened during his last illness. I had only requested him to write a few lines in the "Guardian" on the late Fr. P. M. Francis. He wrote back to me: "according to your order I am writing an article." The least desire of his Superior was an order to him.

He had been a religious for the past fifty years and a missionary for over forty years. What struck us in him was his burning zeal for souls. To fully appreciate his zeal which has resulted in the establishment of 37 new stations—missionary—we must see in him the deep spirit of faith that guided and strengthened him. He met with much opposition from brethren outside the fold. Twice or thrice attempts were made on his life but God rescued him. Little did his enemies think that he was their best friend and benefactor who desired the salvation of their souls.

In 1936 it seemed his illustrious career was over. He was so seriously ill that the Doctors despaired of his life. Even the rumour had spread in Colombo that he was dead. Again towards the end of 1945 he was so seriously ill in the Civil Hospital, Jaffna that his Doctor entertained little hope of his recovery. God spared him for the great work for which Father GnanaPrakasas had prayed all his life. His great ambition was to establish a mission centre in his native place Manipay. This dream was realized on 1st October last when he said a Mass in the newly built modest but church assisted by his two cousins Revd. Fathers B. William JesuThasan and Philip Ponniah.

His contributions to the Tamil language and culture are unequalled. To-day we mourn the death of this great benefactor. The diocese of Jaffna has lost a most zealous missionary. You his brother priests have lost in him a model, you will emulate. And you the hundreds of his spiritual children, remember that though Fr. GnanaPrakasas has ended his mortal life he lives for ever. "Justi autem in perpetuum vivent." He has gone to reap the reward of his prayers, toil and tears for you. His words, deeds, his whole life are a beacon guiding you to heaven. In a few minutes his remains will be placed side by side with his predecessors who

laboured and toiled for us in this area of Lord's vineyard.

We have all loved him in life let us not forget him in death. Three weeks ago he exhorted us to pray for the repose of the soul of his confrere Revd. Father Francis. If God found wickedness in His angels, He might find some stains of sin even in His holy priests. May I invite you to pray for him as long as you live. R. I. P.

LOCAL & GENERAL

Missionary Changes.—His Lordship the Bishop of Jaffna has been pleased to make the following changes among the Missionaries of his Diocese:

Revd. Fr. A. J. B. Antoninus, O.M.I., study leave at Calcutta.

Revd. Fr. S. Asirvatham, O.M.I., Assistant to P. P., Mannar.

Revd. Fr. de la Haye, O.M.I., Parish Priest, Valimissam.

Revd. Fr. S. Gomez, O.M.I., Parish Priest, Vankalai.

Revd. Fr. S. G. Hilary, O.M.I., Assistant to P. P., Mannar.

Revd. Fr. P. T. James, O.M.I., Parish Priest, Cathedral.

Revd. Fr. B. Wm. Jesu Thasan, O.M.I., Parish Priest, Kayts,

Revd. Fr. A. LeBorgue, O.M.I., Parish Priest, Naranthani.

Revd. Fr. H. LeCoutour, O.M.I., Parish Priest, St. James, Jaffna.

Revd. Fr. C. Mariampillai, O.M.I., Parish Priest, Puthukudyiruppu.

Revd. Fr. C. S. Matthews, O.M.I., Rector, St. Xavier's College, Mannar.

Revd. Fr. A. Michaelsamy, O.M.I., Parish Priest, Arippu.

Revd. Fr. B. Philips, O.M.I., Nallur Mission.

Revd. Fr. A. Rajanayagam, O.M.I., Assistant, Cathedral.

Revd. Fr. J. Singarayam, Parish Priest, Adampan.

Revd. Fr. H. Veyret, O.M.I., Parish Priest, Mathagal.

Revd. Fr. J. F. Xavier, O.M.I., Parish Priest, Ilavalai.

Revd. Fr. de Witt, O.M.I., Assistant to P. P., St. James.

Revd. Fr. Renard, O.M.I., Assistant, Ilavalai.

Revd. Fr. C. S. Ayadurai, O.M.I., Parish Priest, Mandaitivu.

Revd. Fr. P. Nicholas, O.M.I., Parish Priest, Karampan.

Confraternity of the Sacred Heart, S.P.C. Branch, Senior Division.

—The monthly meeting of the members will be held on Sunday the 9th inst. at 5-30 p.m. at the College Hall. The Rev. Fr. B. A. John, O.M.I., will address the meeting on the Invocation "Heart of Jesus, enriching all who invoke Thee."

The Revd. Mother Visitor of the Holy Family Nuns.

—The Revd. Mother Anne Marie of the Holy Family Mother House at Bordeaux came to Ceylon in the month of November last year and after visiting the various houses of the Holy Family Nuns in the South arrived in Jaffna on Tuesday evening the 4th inst. She was received by the Revd. Mother Superior and other Nuns of the Holy Family Convent, Jaffna. The Mother Visitor will stay at Ilavalai for some time and visit the various houses of the Nuns in the Jaffna Diocese with a view to studying the difficulties and working conditions of the Nuns.

The Sister Superior of the Hospital Nuns.

—Rev. Sister Aloisia, Superior of the Nursing Nuns in the Civil Hospital, Jaffna has left for the Mother House in Switzerland accompanying a sick sister. She will be away for some time and will make use of the opportunity to visit various hospitals on the continent to learn the latest methods in nursing and the care of the sick. Sister John is acting for her as Superior.

Dissatisfaction Over the Division of Wards.

—Mr. C. Ponnambalam, Chairman, U.C., Jaffna, has expressed his entire dissatisfaction with the Executive Committee of Local Administration adopting the scheme submitted by the Ratepayers' Association, Jaffna for the re-distribution of Wards for the Municipality-to-be in preference to the scheme unanimously passed by the Urban Council. The Chairman has written to the Minister of Local Administration protesting against the adoption. He sees a "Divide et impera" policy behind this adoption, on the part of the Sinhalese Ministers.

Vadamaradchi East Mahajana Sabha.—At the inaugural meeting of the Vadamaradchi East Mahajana Sabha held recently in the Village Committee Hall of Chempianpattu the following were elected office-bearers for the current year :

Patrons: Rev. Fr. S. A. Gnanapragasam, Rev. W. J. N. Soell and Mr. K. Vinasithamby.

President: Mr. P. Saverimuttu B.A. (Lond.)

Vice-President: Mr. A. Kandiah.

Hony. Secretary: Mr. T. M. Ambrose.

Asst. Secretary: Mr. K. P. Muthiah.

Hony. Treasurer: Mr. V. Philip.

A committee of 15 members representing the various villages of the Vadamaradchi East Division was also elected.

Farewell Functions to the Retiring G.A.—On Wednesday the 29th ult. Mr. and Mrs. C. Coomaraswamy were entertained at a Farewell Function by the Residents of the Manipay Parish at the Manipay Hindu College Hall. In the course of his speech Mr. C. Thiagarajah, the President of the reception committee extolled the dual power possessed by the retiring G.A.—a high aim and great practical energy. In his reply Mr. Coomaraswamy said that he felt proud to be entertained at Manipay, the home of the first Tamil Civil Servant Sir P. Arunachalam to whom he owed much.

—The members of the Kachcheri Staff, the Allied Departments and the Emergency Kachcheri held a Garden Party at the Old Park on Thursday the 30th ult. in honour of Mr. and Mrs. C. Coomaraswamy, the retiring G.A. and his wife. Before the function a portrait of Mr. R. B. Naish was unveiled by Mr. Coomaraswamy and the portrait of Mr. Coomaraswamy was unveiled by Mr. P. J. Hudson, the present G.A. A feelingly worded address was read and presented to Mr. and Mrs. Coomaraswamy by Mr. T. P. Aruliah, Chief Clerk, Kachcheri. The speakers were Messrs. M. Srikantha, C.C.S., A. M. Ponnampalam, C.C.S., R. Perumaiyanar, D.R.O., Vadamaradchi, and Mudaliyar C. Muttuthamby. The function came to a close with a display of fireworks. A group photo also was taken.

—The members of the Public Services, Jaffna District bade farewell to Mr. and Mrs. C. Coomaraswamy at a Garden Party in the Town Hall on Friday the 31st ult. and at a dinner in King's House on Saturday the 1st inst. The speakers at the Garden Party were Messrs. V. K. Nathan, Education Officer, N.D., and Dr. C. Thurairajah, M.O.H., Jaffna. Col. J. L. Kotelawela, Minister (Communication and Works) was a distinguished visitor. At the complimentary dinner, Mr. R. R. Selvadurai, District Judge, Jaffna referred to the unruffled patience of Mr. Coomaraswamy on the Bench in the midst of all the stormy war of words at the Bar. Dr. C. Kandiah, Medical Supdt., Jaffna Civil Hospital, and Mr. C. Suriyakumaran, Asst. Commissioner of Local Govt. also spoke. In his reply Mr. Coomaraswamy stressed the point that he was still in service.

—A public meeting held at the Jaffna Central College Hall on Thursday the 30th ult. with Dr. S. Subramaniam, J.P. as Chairman unanimously decided to have a Garden Party in honour of the retiring G.A., to read an address and present him with a souvenir. A reception committee with Dr. S. Subramaniam as Chairman, Messrs. A. Arulampalam and M. R. Karalasingham as Hony. Joint Secretaries and Mudr. V. Ponnampalam as Hony. Treasurer was elected. It was resolved to hold the function on Saturday the 22nd Feb. at the Jaffna Town Hall.

Civic Reception to the Co-Adjutor.—Members of three Faiths met in large numbers to honour the Most Revd. Dr. T. B. Cooray, O.M.I., the Co-Adjutor Archbishop of Colombo at a civic reception accorded to him by the Urban Council of Beruwela when His Grace paid his pastoral visit to that town. Mr. S. M. Jabir, Chairman of the Council garlanded His Grace and welcomed him to the town in a most cordial speech. Mr. J.N.F. Kulasuriya, President of the Buddhist Young Men's Association quoted the words of the Buddha, "To honour those to whom honour is due is a noble act." Mr. I. Michael Fernando, Vice-Chairman, wel-

comed His Grace on behalf of the Catholics.

Twin Sacardotal Golden Jubilee.—We are glad to announce that the Sacardotal Golden Jubilee of the Revd. Father N. Santiago, O.M.I., and the Revd. Father K. Sebastian, Mis. Apos., falls on Friday the 14th inst. This event is unique for the fact that this is the first occasion when members of our indigenous clergy are blessed with the grace of being Golden Jubilarians. The brother priests and the faithful of the Diocese who have had the benefit of the ministrations of these revered priests are exhorted to offer their thanksgivings to the Lord on the occasion.

Expected Increase in Revenue.—With the magic wand of additional taxation on tea, copra etc., Sir Oliver Goonetilleke, Financial Secretary proposes to reap a bumper harvest of Rs. 126,500,000 for the Revenue. Money must somehow be found to give effect to the many schemes in hand.

Patrician Success in the Hilary Bar Exam.—Mr. Joseph St. George has been successful in Constitutional Law and Legal History and in Contract and Tort at the Hilary Bar Examination, London. Mr. St. George is an old boy of St. Patrick's College and a grand nephew of the Revd. Fr. B. A. John, O.M.I., Vice Rector, S.P.C.

A Requiem High Mass.—A Requiem High Mass for the repose of the soul of the late Mr. J. I. B. Bastiampillai (Retd. Inspector of Telegraphs) will be sung on the Church of Our Lady of Refuge, Jaffna on Saturday the 8th inst. at 6 a.m. The attendance of all relations and friends of the deceased is earnestly solicited.

Magical Performance by Peethambara Swamigal.—Peethambara Swamigal and troupe will give a show at St. Patrick's College Hall at 4 p.m. on Monday the 10th inst. The items on the card are interesting and worth attendance. Rates are low 50 cts. and 25 cts. The show is open to the Public as well.

Personal.—Mr. Cyril Nicholas, the third son of the late Mr. B. P. Nicholas and Mrs. Nicholas of the Oriental Bank of Malaya Ltd., has left for Kuala Lumpur with his mother and others. Mr. Nicholas spent twelve years in Jaffna and had all his education at St. Patrick's College. Finishing his studies with the London Matriculation he took to Banking as a career in the local branch and underwent a course of intensive training as cashier-shroff. He goes to the Head Office for further training and in all probability he will come back to the Jaffna Branch. He was seen off at the station by a representative gathering of the clients of the Bank who garlanded him and gave him suitable souvenirs. By his amiable qualities he has endeared himself to his many friends who wished him *bon voyage* and a speedy return.

—Mr. S. Dharma, an old boy of St. Patrick's College who had completed a successful course as a Ground Engineer in the College of Aviation, Bombay, and who had been employed in the Tata Airways Ltd., has been promoted to Grade II of the Engineer's Service. He is the son of Mr. A. Sanmugam, F.M.S. Pensioner and Pawn Broker of Karainagar and Main Street, Jaffna.

A Nun's Self-sacrifice During an Air Crash.—The too frequent air crashes during the past few weeks have cast a gloom among the nations affected—U.S.A., Britain, China, Holland, and Sweden. Lack of exhaustive tests with the machines conceived during the stress of war is given as one of the causes into which expert boards are inquiring. In the midst of the cloud of gloom the self-sacrificing heroism of a nun in the Croydon crash shines forth in relief. We reproduce the account as related by George Wright for whom the nun gave her life. "I had great difficulty in getting the forward door open," Wright said, "and then turned to see whether I could help the nun. She pushed me through the door, however, and when I looked back I saw her in flames."

A New Sports Club Formed.—A new Sports Club called the Yalton Club was declared open by Mr. P. Saravanamuttu, retired Tea Commissioner

on Wednesday the 29th inst. The club is situated on the Station Road quite close to the Railway Station, Jaffna. Mr. A. Sambandan, L.L.B., the President of the club in welcoming Mr. Saravanamuttu remarked, "At a time when bribery and corruption are rather the rule than the exception in the public life and the public services of the country it is a matter of great satisfaction to find you, Sir, with your exceptional abilities and sterling honesty offering yourself to serve the country as a whole in the larger sphere of public life." Mr. Saravanamuttu, in declaring the club open remarked that it was time that Jaffna put aside communal clubs and welcomed people of all circles. He further remarked that the game of Cricket in Jaffna ought to get a new life infused into it with the presence of Mr. N. Kandiah, quondam Royal Captain in charge of Cricket at St. Patrick's College. The club which is open to school boys of all schools irrespective of caste, creed or colour is in charge of the energetic Secretary, Mr. A. Karunanathan, B.Sc., of the Staff of Central College, Jaffna.

No Chairs in Schools.—When the schools in the Galle District reopened there was a deluge of children seeking admission into the Elementary Schools. In one school a hundred applicants were turned down for want of chairs and desks. The school authorities, in some cases, were prepared to take the children in, if the parents would provide them with chairs since the equipment grant allowed to schools was woefully inadequate.

The Royal Tour to S. Africa.—"H.M.S. Vanguard" left Portsmouth on the 1st inst. for South Africa with the King and Queen and the Princesses. The Royal Family will stay in the Dominion for sometime and will contact all types of life—from the gay life of the city to the drab dreariness of the distant farmsteads. They are carrying presents to the native chiefs. It is reported that the heavy rolling of the sea in the Bay of Biscay had damaged the piano in the ship's school room. In spite of rough weather, neither the "Vanguard's" speed nor course were affected.

The Duke of Windsor's Autobiography.—In a conversation with Mr. Robert A. Young, a wealthy American Railway executive, the Duke of Windsor expressed his intention of writing his autobiography. "I have lots of material and plenty of experience", the Duke said.

Lord Soulbury & Classics.—Writing to a friend in Ceylon Lord Soulbury regretted the fact that prospects are not so rosy for classics in England. In Ceylon, however, he thinks that there is a fertile soil for classics to thrive in if only a cultured person is placed at the head of the Educational Policy in Ceylon. What a hope!

An Error Rectified.—The authorities of the Holy Family Convent, Jaffna inform us that the Prize-winner in the N.P.T.A., J.S.C. Examination is Miss V. B. Emmanuel.

Letters to the Editor

An Incitement to Perjury

Sir,—Section 29 of the New Education Ordinance Sub-section 4 b (1) empowers the father of a pupil to make a declaration of his religion and that religion shall be deemed to be religion of the pupil; b (2) empowers the mother to make this declaration in the absence of the father; and b (3) gives this power to any person having legal or actual control of the pupil.

This is not so innocent as it looks at first sight. This might lead to a breach of oath and make dissension in a family.

In the case of a mixed marriage i.e. a marriage between a Catholic and a non-Catholic, the dispensation for such a marriage to take place is given on a distinct undertaking—in fact a pledge by the non-Catholic—that the children of this marriage are taught the Catholic religion and are to be brought up as Catholics. Unless this pledge is given, the Catholic Church forbids the marriage, and if a marriage does take place outside the Church, the Church does not recognise it as a marriage whatever the State may think about it.

Suppose a child has a non-Catholic father and a Catholic mother, and the marriage has been recognised by the

Church. According to the new ordinance, the father has to make the declaration for the religious education of the child. What is the father to do? Is he to declare that he is a non-Catholic? If he does that, the child will receive a non-Catholic religious education. Then what happens to the pledge he has given to the Church? And not only to the Church but to his wife also. A Catholic wife is surely not going to take this lying down. She is not going to allow her husband to be a perjurer—a breaker of an oath. All this will lead to dissension in the family. And the Minister of Education will be the cause of trouble in the family, and even the breaking up of the family. If the non-Catholic father were to make a declaration that he is a Catholic, so that child may be given an education in the Catholic faith according to the pledge he has given; then he makes a false declaration. Thus he demeans himself in his own eyes, in the eyes of his wife who can no longer respect him, and in the eyes of the whole world. Here again the Minister of Education is responsible for lowering the moral standard of the father.

The same argument applies in the case of a Catholic father who is absent and a non-Catholic mother who makes a declaration.

In the case of "a person having legal or actual control of the pupil" what is the guarantee that the declaration he makes is true? He seems to be given a roving commission to make any false declaration he likes to make.

Surely the Minister of Education knew all this. And when he frames an ordinance he should see to it that no harm is done to any one section of the people. If he did not know, he should have had the humility to consult Catholics and frame the ordinance to satisfy them also. He blames the Catholics for criticising his policy. Is it any wonder that they criticise him when he gives them offence? Catholics are not going to be overawed by the title "Minister of Education." We resent his interference in our religious affairs. The duty of the State in matters of Education is not to obstruct or interfere but to help wherever and whenever help is necessary or called for. This is one of the principal duties of the State and the sooner the Minister of Education realises this the better. We do not want to be spoon fed by him. We are well able to look after ourselves and we want to be free and not slaves of the Minister.

I. T. S. CROWTHER,
Batticaloa, 27-1-47.

Do You Know Series XV of CATHOLIC DOCTRINE

1. When did Cardinal Newman become a Catholic?
2. In what University did Newman spend the first half of his life?
3. What is the name of the mother of St. Margaret Mary?
4. What feast of Our Lady is celebrated on February 2nd?
5. When were the revelations of the Sacred Heart made known to St. Margaret Mary?
6. What is the Sacrament by which we become adopted children of God?
7. What should we do, that all our actions during the day may be to the glory of God?
8. What devotion was emphasised by the apparitions at Fatima?
9. Who is the head of the Rosarians at Vadakankulam in India?
10. What do you mean by the hierarchy?

(For Answers See Below)

Do You Know Series XV

1. In October 1845.
2. Oxford University.
3. Philiberte Lamain.
4. The feast of the Purification of the Blessed Virgin Mary.
5. December 27, 1673.
6. Baptism.
7. We must make our morning offering.
8. The Devotion to the Immaculate Heart of Mary.
9. Fr. Susainather.
10. The body of ecclesiastical rulers according to rank.

The Truth Behind the News

EUROPEAN COCKPIT

An American writer who made a recent trip to Europe is of opinion that the Old Continent has now become a veritable cockpit of contending forces, some from within and some from without. America and Great Britain, Russia and the Western powers are sparring with each other in an attempt to exploit the debilitated resources of continental Europe. In the meanwhile Catholicism, Communism and Socialism represent certain inward trends that struggle for priority from within. Whether the wounds inflicted by the War are mortal or only severe, whether widespread starvation followed in the wake of victory, whether the curve of economic activity slants upwards or downwards—these are questions to which only a very self-confident personality may venture to give a suitable answer.

Absence of Finality in Social set-up. Can one discern, in the after-math of the War, any permanent traits that have found a way into Europe's political, economic or social system? Hardly any! The black despair of great cities in Germany and Austria is in sad contrast with the busy prosperity of Switzerland, Sweden and Belgium. France and Italy, though reeking with conflicts in their body politic, are yet better off than immediately after the termination of hostilities. Whereas Britain wields with effect the restrictions of her rationing system, Italy has consigned to the free market all but bread, macaroni and olive oil. The Swiss who were spared the horrors of war are still the same liberty-loving, hard-working Christians with their old and very genuine conceptions of democratic rule. The political arrangements obtaining in France and Italy undergo constant modification in the light of changes in administration. Their future is still unpredictable. The iron-curtain of Soviet Russia gives Germany the appearance of a political vacuum. What will happen when the support of Soviet bayonets is withdrawn?

FEEDING THE BRUTE

Denominational and secular efforts to afford relief, American Catholic gifts and vast shipments of U. N. R. R. A. have helped to appease hunger-stricken mortals in Europe. The problem of starvation still stares them in the face and we have touched only the fringe of this subject. In cities like Hamburg emaciated figures walking into offices, sallow and anaemic complexions and diseased constitutions on the verge of collapse are a common sight. Infant mortality is on the increase, a set-back which is accentuated by a declining birth-rate. One hears a good deal about good hotels in Paris and Rome and Army messes in Berlin and Vienna. To gauge the food and fuel situation by these stray instances which are quoted on occasion would be a fallacy of illicit generalisation. The remedy lies not merely in a continuation of public and private relief, but in permitting and promoting a large-scale revival of German Foreign Trade. This alone may enable a half-starved people to work their way back to a tolerable existence. Sorry, Morgenthau!

THE REFUGEES—PREDOMINANTLY SOVIET?

There are over a million men and women in Europe today who have no permanent home. Some of them are housed in UNRRA camps while others are living as refugees under false names and passports in Germany, Austria, France, Italy, Sweden and other countries. Most of these D. P.'s (displaced persons) are from the Soviet Union or from a Soviet-dominated country. One does not find citizens of free countries subjecting themselves to voluntary expatriation. The exodus into Vienna presents a peculiar aspect. Many of the Soviet soldiers there, are slant eyed, yellow—or brown—skinned natives from the Oriental regions of the U. S. S. R. The Soviet Propaganda posters appearing in this city give one the impression of well-meaning benevolence and sincerity of purpose. But the Viennese tell a different story. Since the Red Army marched in during the spring of 1945, there has been a terrible orgy of violence and rape, looting and drunken-

ness. The revival in Austria of the Salzburg musical festival, the operas and the theatres are the only saving features of an otherwise despicable existence.

COMMUNISTIC INFLUENCE IN WESTERN EUROPE

The French communist party led by Thorez is well organised and well-disciplined. Free newspapers and posters are very much in evidence. They purport to launch a progressive social program. In Italy also these parties possess a large following. While the Russian Communists emphasize class-war and outward violence, their counterparts in Western Europe pose for good patriots who are not even on talking terms with Moscow. The former start a revolution to seize power for themselves; the latter seize power in advance with a view to carrying through a revolution. In Poland, Bulgaria and Yugoslavia, to mention a few of these countries, the Communists have been placed in power by the bayonets of the Red Army.....The Social Democrats who are found in considerable numbers particularly in Italy constitute in themselves a strong force of existence. In Germany their influence led up to the amazing victory of October 20, when the Social Democrats polled almost half the total number of votes and the Socialist Unity Party less than one-fifth.....The Catholic Church itself has displayed great courage and resolution in overcoming the onslaught of Communism. In France, Italy, Belgium and Germany there are several groups imbued with strong Catholic principles though not always Catholic by profession, doing splendid work in spite of discouraging circumstances:

'ALL HOPE IS NOT LOST'

A time may soon come when a clean understanding may exist between these Catholic parties and the Socialists who are opposed to Communism. Europe cannot be written off as a dead loss. It may not be swallowed up entirely by totalitarianism or the scourge of Communism. Its ancient civilisation has driven its roots far and deep into the hearts of its people. It is left to its admirers and well-wishers to help resuscitate a nation that is now smarting under the wounds of war and torn by conflicting ideologies, so that it may soon recover that vast intellectual and spiritual heritage that has always been and should ever be its boast and its glory.

U. N. AND SPAIN

Apropos of a letter published in this column last week quoting the opinion of a well-known author, we are happy to see Lord Elton concurring with Mr. Milne in a note appearing in the "Times" Weekly Edition of 25-12-46. The U.N.O. avers that it is only in Spain that single-party government, concentration camps, secret police, and a judiciary controlled by the executive are found. This we are ready to concede provided that the United Nations do not want "to court derision by the hypocrisy of denouncing a culprit of unimpeachable proportions while discreetly averting its gaze from a more formidable power, under whose aegis these practices flourish on a far vaster scale."

Milne is right and so is Elton. Let not the United Nations make so much ado about nothing.

Order Nisi

IN THE DISTRICT COURT OF MANNAR.

In the matter of the Estate of the late Mastankani Sabulhamid of Moor Street, Mannar.

Testamentary Jurisdiction } No. 593 Deceased,
Mastankani Kachchumohamado of Moor Street, Mannar. Petitioner.

- Vs.
1. Sabulhamid Pattumutti Sohara
 2. Sabulhamid Mohamed Jiffry
 3. Sabulhamid Mohamed Raseith
 4. Sabulhamid Mohamed Muhisin
 5. Sabulhamid Lily Subaitha
 6. Sabulhamid Mohamed Farook
 7. Sabulhamid Abdul Aseez and
 8. Asiatamma widow of Sabulhamid all of Moor Street, Mannar.

Respondents. This matter of the Petition of Mastankani Kachchumohamado of Moor Street, Mannar paying for letters of Administration to the estate of the above-named deceased Mastankani Sabulhamid, of Moor Street, Mannar coming on for disposal before V. S. Guna-

wardana Esquire, District Judge, Mannar on the 30th day of January 1947 in the presence of Mr. V. Albert A. Jacone, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 27th day of January 1947 having been read, it is declared that the Petitioner is the brother of the said in estate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before the 8th day of February 1947 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further Ordered that the 8th Respondent be appointed Guardian-ad-litem of the 1st, 2nd, 3rd, 4th, 5th, 6th and 7th Respondents for the purpose of representing them in these proceedings unless the Respondents abovenamed shall on or before the said date show sufficient cause to the satisfaction of this Court to the contrary.

The 30th day of January, 1947.
Sgd. V. S. GUNAWARDANA,
District Judge.

Auction Sale of Corriander

The undersigned will sell by public auction the whole stock of corriander weighing about 1,354 cwts. at the subsidiary food-stuffs Store, Bankshall Street, Jaffna at 11-30 a.m. on Wednesday the 12th Feb. 1947. At least 25% of the purchase price should be deposited on the spot by the highest bidder if his bid is accepted.

M. SRIKHANTA,
Asst. Govt. Agent, (E), Jaffna.
Jaffna, 3rd February, 1947.

Distribution of Subsidiary Foodstuffs

The undermentioned commodities will be issued in the Jaffna District to all consumers except those served by Co-operative Stores on the basis of the rations given below for period 3-2-47-9-2-47.

- Bengal Gram—2 ozs. per consumer
- Green Gram—1

M. SRIKHANTA,
Asst. Govt. Agent (Emergency) Jaffna.
Jaffna, 29th January, 1947.

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.

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.,

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27, Chapel Street, Jaffna.

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Await the Opening of:

WORKS DEPT.

Theverikulam Road,
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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
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For:—MICHELIN TYRES & TUBES

KERALA brand CALICUT TILES

ENGLISH PORTLAND CEMENT

PAINTS

YARNISHES

FRENCH POLISH

Etc., Etc.

Isolation Ward for the McLeod Hospital, Inuvil.

TENDERS

1. Tenders are hereby invited for all works in connection with the construction of an Isolation Ward for the McLeod Hospital, Inuvil.

2. Plans, specifications, bill of quantities and form of agreement can be seen and all other information obtained from this Office on any week day between the hours of 9 a.m. and 4 p.m., beginning from 12th February.

3. Schedule of rates must be submitted on forms obtainable from this Office, duly signed and dated and forwarded in securely sealed envelopes addressed so as to reach me before noon on February 28, 1947.

4. Tender forms will be issued on a deposit of Rs. 10 for each form. The deposit will be refunded on the successful tenderer entering into agreement.

I. P. THURAIRATNAM,
Treasurer,
American Ceylon Mission,
Tellippalai.

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.

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