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## RELIGION IN CATHOLIC SCHOOLS

In recent years with the tremendous growth of nationalism and the increasing state control over various human activities, grave apprehension has been roused among Indian Christians with regard to the future of their schools. Allegations that these exercise an alien, if not anti-Indian influence over the minds of their students have been made in certain sections of the nationalist press; on the other hand, there can be no gainsaying the fact that our schools have achieved a high standard of efficiency and excellence and have conferred the invaluable benefits of a strong character-formation and of a sound education on those children fortunate enough to attend them.

And now the air is full of impending changes that are bound to affect vitally the Church in India and her flourishing educational institutions. Efforts to maintain and even to improve our schools will have to be doubled to cope successfully with any situation that may arise. In addition to the uncertainties and the possible perils to our way of life consequent upon the new order, we are faced with moral and economic crises: religion is neglected and indifferentism is rampant, morality is ridiculed as antiquated and social ills are fast multiplying owing to economic adversity and to individual and collective conduct unregulated by ethical standards.

Under the circumstances Catholic children have to be educated so as to be equipped as fully as possible for the stirring times ahead, to become Indian Catholics prepared to play their part manfully in the solution of the problems confronting the country. And here we may say with all the force and the confidence at our command that only Catholic schools can give our children the type of education that will not only make them devoted and disciplined members of the Church but also train them to be loyal and useful citizens of India.

The Papal Encyclical on "Christian Education of Youth" deals with the subject in such a masterly and an exhaustive manner that we are hard put to it to say anything really original. It is evident that no education is worth the name which is not completely adapted to the nature of man and to his final end. As Pope Pius XI puts it: "The subject of Christian education is man whole and entire, soul united to body .....with all his faculties natural and supernatural,.....man, therefore, fallen from his original state, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without.....perfect control of appetite. Education consists in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created."

Therefore, the aim of a truly Christian education is to form true Christians, followers and disciples of Christ in thought, in word and in deed; they will be good citizens here and, after death, of heaven. If sceptics want to know whether education should not also be directed towards the cultivation of the mind, the development of social efficiency and the promotion of physical well-being, the obvious answer is: "Seek ye first the Kingdom of God and His Justice, and all things else will be added unto you." This emphasis on the spiritual and the supernatural must sound

strange to modern ears deafened by the din of materialism, but the nature and the end of man demand it.

It is no wonder that the Church insists that Catholic parents must send their children to Catholic schools, wherever available. No Catholic school can be said to have adequately discharged its sacred duty by treating Religion just like any other subject of the curriculum, the knowledge of which is ultimately tested in an examination. Religious instruction that is given in certain periods is hardly enough, for mere knowledge is neither religion nor virtue. As religion is the most potent agent in the development of the whole child, it must be all-pervading so that its leavening influence is felt in every other subject of study. In the words of Pius XI: "It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and text books in every branch, be regulated by the Christian spirit.....so that Religion may be in very truth the foundation and crown of the youth's entire training."

All Christian education centres on the personality and on the teachings of Christ who exemplifies the best way of life that children can be trained to imitate from their earliest days. Then only will our children find the truths of their holy religion dynamic and productive of desirable and permanent practices, attitudes and habits ensuring interior peace and social harmony. Then only will our religion become a vivifying and an inspiring force, elevating human conduct to the level of unselfishness and brotherhood, governed by the will of God as taught and followed by Our Lord.

The creation of a suitable Christian atmosphere in schools is indispensable, if religion is to become a power and a domination in the lives of our children. The formal teaching and the study of the dogmas of our Faith, and the infusion of other subjects with the Christian spirit, the presence of the Crucifix in every class-room and the solemn celebration of the outstanding Feast-days, a monthly General Communion and an annual Retreat, the teacher's personality and the living example of his Christian conduct—all these help to produce that "sacred atmosphere" about which Leo XIII says: "If it does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning."

Success in any kind of education hinges on the teacher and it is all the more so in religious education, Christianity is "the truth, the way and the life"; it is a living faith that enters into every one of man's manifold activities: study, work, play, recreation, love, etc. Now the teacher is looked upon as a model and, therefore, he must be an exemplar of the Christian way of life, which will edify the children under his care and lead them to imitate him. The role of teachers in the Christian education of children is stressed by Pius XI: "Perfect schools are the result not so much of good methods as of good teachers, who are thoroughly well-grounded in the matter of instruction; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ.....and who have

(Continued on Page 4.)

## PRIEST FOUNDS NEW 'REPUBLIC'

Village of Plenty has no Money—and no Poor

In the Italian village of San Giacomo Roncole, "Republic of the Rebels," the amazing new world of Fr. Zeno Santini is taking shape. It is a world where there are no rich, no poor, and where there is no money—but security and plenty.

Don Zeno is nearly 50, silvery-haired, and was a rebel as a boy, says the Rome correspondent of the Dutch daily, *Het Algemeen Handelsblad*, who tells the story.

Zeno Santini was 22 and a simple farm worker when he decided on the priesthood. He became a Doctor of Laws and a Doctor of Theology.

And he knew the pangs of poverty. When he looked round after the war and the withdrawal of Allied forces, he felt that he must do something about poverty.

He began, in San Giacomo, near Modena, with a new world in which the centre of the community is the family. The mother, he said, must be the focal point.

He called together the despairing and the wandering, and began his Republic of the Rebels.

War widows, war mothers, they all came to him. In dead souls he awakened a new life. He founded what he calls "apostolic families."

### 'FAMILY' OF 12

"Mothers," he said, "behold your children. Children behold your mothers."

And to each woman he appointed 12 boys or 12 girls of varying ages. Each family, with an individual character, he set up in its own house.

To begin in this way it needed money. Don Zeno published books and periodicals. But that was not enough. Don Zeno is a virtuoso on the piano-accordion.

He went to fairs and to the bars with his musical box, and collected funds for the families.

The rebels began to number thousands, with not only poor, but well-to-do widows who chose a life of charity in the community.

To-day San Giacomo is in full swing as a republic.

The rebels have farms, several factories and work places, a large number of residences, a children's colony in the hills and another by the sea. And the list is constantly being added to.

New houses are being built. Furniture and clothes are being made. Yet nothing is sold to the outside world except the books and newspapers which they print.

### FOR THE PEOPLE

All other productions are for the benefit of the little republic.

With Don Zeno, all possessions are held in common; rich and poor do not exist in his Utopia. The members of the community have no money.

At the end of the week every working member receives a certain number of what are called "Tis" which he takes to his "mother." The children get back a small share for amusement; the rest is for their livelihood.

The "Tis" has a more fixed value than Italy's uncertain lire. It is independent of gold and market quotations.

One "Tis" has the value of two pounds of bread, and by this value the prices of all other things are fixed.

(Continued on Page 4.)

## English Couples Will Study Marriage by Correspondence Course

### London Adopts Quebec Methods

The Catholic Advisory Council hopes to be able to commence a correspondence course in preparation for marriage within the next twelve months.

Cardinal Griffin, the president of the Council, made this announcement in his speech in reply to the presentation of the report of the Executive Committee at the first meeting of the Council on Thursday last at Westminster.

The Marriage Advisory Council was formed in August 1946, and opened its first London centre at 38/39 Parliament Street, on September 3, when since then up to January 31, 178 cases of marriage difficulties have been dealt with, involving 354 interviews. The main object of the work of the Centre is to help in all kinds of difficulties arising out of marriage, and effect reconciliation.

### FRENCH CANADIAN COURSE

The Cardinal referring to the second defined aim of the council—"to provide education for young men and women contemplating marriage"—explained that Quebec University carried a correspondence course which, in all, comprised 15 lessons. The first eight lessons were open to all young men and women, the last seven were confined to those who were actually engaged to be married.

Translation of the first part of the course was already well advanced, and when permission was obtained from the Quebec University authorities, the Marriage Guidance Council was to start courses. These preliminary lessons in the Quebec course cover the wider and more general aspects of preparation for marriage: Suitability of temperament, faults of character and their elimination, male and female psychology. Earlier in his speech, the Cardinal, after congratulating Mr. Graham-Green on the excellence of the report, drew attention to the fact that the council had no immediate prospect of State aid. The Denning Committee had recommended it, but it did not follow that the Government would accept the recommendation, or even if it did—to judge from present crises—that there would be any money left for this work.

### HARD HEADS—SOFT HEARTS

The Hon. Mrs. M. E. Edwards, upon whom a great deal of the work of interviewing has fallen, in a short but impressive speech gave an outline of the work of the interviewer or consultant. Like the Cardinal, she remarked on the large number of clergy present, and said that the most significant advance that had been made in the six months was the change in the attitude of the parochial clergy from one of lively suspicion to one of genuine support. Three-quarters of the cases now being dealt with were sent forward by parish priests. Appealing for voluntary consultants, Mrs. Edwards said the pressure of human unhappiness was so heavy on the consultant that extreme weariness soon impaired efficiency. In answer to a question from the body of the hall, Mrs. Edwards said the chief desiderata were a hard head and soft heart and much common-sense. Her enthusiasm and sincerity was soon felt by her audience. —(Catholic Herald, Mar. 7th '47.)



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### Church Calendar

MAY 1947

FRI.	...9	S. Gregory Naz.
SAT.	...10	Antoninus.
SUN.	...11	S. E. O. L. of Mercy.
MON.	...12	S. Pancratius.
TUES.	...13	S. Robert Bel.
WED.	...14	S. Boniface.
THURS.	...15	ASCENSION. (Oblig.)
FRI.	...16	S. Ubald.

## The Catholic Guardian

MAY 9TH 1947

### DEMOCRACY IN THE MAKING—AND UNMAKING

Few are indifferent—certainly none should be—to what is happening across Palk Strait. There is much to be deplored but there is no gainsaying the contention that in India big men—big in every sense of the term—are sincerely trying to solve big problems in a big manner. For the moment we restrict our attention to the decisions arrived at in the meeting of the Constituent Assembly on May 1st.

The Assembly passed *without debate* the clause referring to religious freedom. That clause as adopted reads: "All persons are entitled to freedom of conscience, and the right freely to profess, practise and propagate religion, subject to public order, morality or health and to the other provisions of this chapter."

The Assembly then passed among others the following provision: "The State shall not, while providing State aid to Schools, discriminate against Schools under the management of the minorities whether based on religion, community or language."

We now request our leaders to study the article reprinted on page 4 of this issue. What an enlightening but what an appalling contrast! The analysis on page 4 is all the more damaging for its sobriety and dispassionate-ness.

What emerges clear as crystal is the incontrovertible fact that there is no danger whatever to the principle of free education. From the quotations given in the article it is obvious that the Minister from his own words is crystal clear on this point. So what?

This. That religion is being prostituted to serve unworthy ends, that the people are being grossly misled, that anti-Christian passions are being aroused and inflamed to danger point—it is even suggested that bhikkus should crowd the galleries when the debate is resumed—and a genuine menace to public order is being constituted.

There is expert showmanship and management behind the movement. There is unqualified unscrupulousness too. Religious minorities are to-day assailed; to-morrow may be, is it to be the turn of the racial and trading minorities?

This is not a mere academic debating point. The issue cannot be buried, it must be faced not in any hypothetical future, it must be reckoned with *now*. On present form any single right of the individual or of minority groups has no faintest chance of survival against the tactics now being employed by the Minister and his henchmen. Ruthless steam-rolling is to be our fate.

Next week's debate, on account of the vile propaganda to which the country has been subjected, is going to decide many things. Are we to witness a craven submission to such *diktats* and the virtual creation of yet another dictator? Certainly nobody in the State Council can have genuinely fallen for the propaganda.

To conclude; the Amending Ordinance that has not even a single unambiguous clause about Free Education is not a Free Education Bill, the Minister knows it is *not* and knows too that Free Education is not at stake.

The pertinent question in next week's debate is Dr. Kannan-gara's *apologia* for his conduct. The Hitlerian tactics of providing a bogey to cover up one's own ineptitude and designs come a bit late in the day. Like everything else associated with the Minister the procedure smacks of crudeness. It is going to mean a tremendous lot to the country if he is going to get away with such crudities.

## 5th Sunday After Easter

### Epistle:

Only you must be honest with yourselves; you are to live by the word, not content merely to listen to it. One who listens to the word without living by it is like a man who sees, in a mirror, the face he was born with; he looks at himself, and away he goes, never giving another thought to the man he saw there. Whereas one who gazes into that perfect law, which is the law of freedom, and dwells on the sight of it, does not forget its message; he finds something to do, and does it, and his doing of it wins him a blessing. If anyone deludes himself by thinking he is serving God, when he has not learned to control his tongue, the service he gives is vain. If he is to offer service pure and unblemished in the sight of God, who is our Father, he must take care of orphans and widows in their need, and keep himself untainted by the world.

(St. James, 1, 22—27.)

### Gospel:

When that day comes, you will not need to ask anything of me. Believe me, you have only to make any request of the Father in my name, and he will grant it to you.

Until now, you have not been making any requests in my name, make them, and they will be granted, to bring you gladness in full measure.

I have been telling you this in parables; now comes the hour when I will talk to you in parables no longer, but tell you openly about the Father.

At the time I speak of, you will make your requests in my name; and there is no need for me to tell you that I will ask the Father to grant them to you.

Because the Father himself is your friend, since you have become my friends, and have learned to believe that I came from God.

It was from the Father I came out, when I entered the world, and now I am leaving the world, and going on my way to the Father.

Hereupon his disciples said to him, Why, now thou art speaking openly enough; this is no parable thou art uttering.

Now we can be sure that thou knowest all things not needing to wait till thou art asked; this gives us faith that thou wast sent by God.

(St. John, 16, 23—30.)

### Thoughts for the Week—

"Our approach to the supernatural life must be by the lowly, yet royal, road of worship. The worship of God demeans no man: on the contrary it ennobles him; elevates him."

"What demeans a man is his wilful refusal to pay his debts, not only his money debts, but his debts of honour to King and country, to wife and family, to benefactors and, above all, to God."

This is simply a dictate of right reason which tells us that honour, homage, worship, is due to excellence or worth wheresoever found. Where it is found in all perfection, as in God, there the highest possible worship or homage is due.—Dr. Downey.

"One of the characteristics is democracy, its humanity; once that has been lost, the gate is opened to tyranny. Justice and mercy must balance. I can entertain no respect for people who want more executions, because they had been promised!"—Van Maarseveen.

## How Our Lord Looked

Have you not wondered often what our dear Lord looked like? Do the pictures of artists represent Him as He actually was? Here is Blessed Ann Catherine Emmerich's description of our Lord, as she saw Him in her visions:

Jesus was tall with long limbs, well provided with powerful, well-marked sinews and knees, which were large and strong. His arms too were strong and muscular, and His shoulders broad. His feet were perfect in form, and He had, too, beautiful hands, with long tapering fingers. His neck was firm and muscular, though long, and His head was beautifully proportioned, with high, frank forehead, and a pure and perfect oval face. His hair, a golden brown, was parted in the middle, and well down on His neck.

Our Lord, like all the men of His day, wore a beard. It was rather short and pointed, and was parted on His chin. The complexion of Jesus, like that of His Mother, was a beautiful, bright olive tinged with red. The expression of Our Lord's countenance, and the bearing of His naturally handsome person bespoke the dignity and power of the noblest of the sons of men. If our poor flesh could ever fittingly clothe the Son of God the beautiful Body which Our Lady gave to Jesus deserved the honour.

The picture on the Holy Shroud gives us these facts about Our Lord's appearance which substantiate Blessed Ann Catherine's description. Our Lord was well over six feet tall. His Body shows the strong, firm muscles of a man used to exercise. The chest is high, the shoulders broad, the hands long and thin. His face is exceedingly beautiful, even after His awful death. It is oval, with a short beard. The cheek bones are high, the forehead broad and noble, the eye sockets large, the eyes deep-set and wide apart; the nose long and straight. The photograph of the Holy Shroud reveals our Lord very much as Blessed Ann Catherine saw Him.

The Church has always used representations of Our Lord, our Lady, and the saints to help her children develop a

strong love and a real sense of the closeness of heaven to us. The picture of Our Lord imprinted on the Holy Shroud cannot help but make us know and love Him as no human picture could possibly do. It must have been the intention of Our Lord that this picture do just this thing for us; otherwise, why would He have left it for us to find. And most especially to discover in our own day that the Holy Shroud is actually a photograph of Him.

## Papal Honours' Celebrations

On Sunday the 27th April Chevalier Chittampalam A. Gardiner and Dame Angelina Gardiner were accorded a public reception by the residents of Atchuvally in honour of the papal decorations conferred on them.

At 7.30 a. m. there was a thanksgiving service at St. Joseph's Church Atchuvally with Solemn High Mass followed by the Te Deum and Benediction of the Blessed Sacrament. By 4.30 p. m. a large and most representative gathering had gathered at St. Joseph's Church premises. Soon afterwards Chevalier A. Gardiner accompanied by Chevalier S. Arulanandam were taken in procession in a decorated carriage drawn by two white horses to the accompaniment of native music. The route covered was over a mile and on the way the Papal Knight was profusely garlanded; by the time the procession arrived at St. Theresa's School the hall was filled to capacity. Besides Chevalier A. Gardiner and His Lordship the Bishop of Jaffna, there was accommodated on the platform a large number of priests and prominent laymen. His Lordship presided at the reception.

Two illuminated addresses were read in English by Mr. T. Gunaratnam, the secretary of the reception committee and the other in Tamil by Mr. V. Sinnappa, the retired Udayar of Atchuvally. His Lordship congratulated the Papal Knight on the signal honour conferred on him by the Holy Father. He pointed out that Atchuvally should be proud of the fact that out of the three Papal Knights in the Island, two hailed from Catholic Atchuvally. Among the other speakers were Mr. T. Murugesapillai D. R. O. and Chevalier S. Arulanandam, K.S.G. A vote of thanks was proposed by Rev. Fr. G. T. Balasundram O.M.I. the parish priest.

At the end of the reception there was a grand display of fireworks, His Lordship and over fifteen priests were then entertained to dinner by the Papal Knight. Later a large gathering assembled at St. Joseph's Church premises to enjoy a variety entertainment arranged for the occasion. It was after midnight when the gathering dispersed. Today St. Joseph's Church, Atchuvally claims the signal honour of having a papal knight as its President Moonu.

## Rev. Father Alphonse Reichard, S.J.

1874—1947

Rev. Fr. Alphonse Reichard, was born in Alsace in 1874. After a course of studies in Alsace and the Apostolic School at Littlehampton, England, he entered the Society of Jesus in 1892 with his brother Charles who was nearly three years his senior. He went through the usual Jesuit course in Holland, Belgium and England, and came out to the Mission of Trincomalee in 1907 and made his last vows in Ceylon in 1909. He died at St. Michael's College, Batticaloa on the 29th of April, 1947.

In the mission he taught for a time at the school at Kalmunai; but most of his work was in the parishes, chiefly of Thandavanvely and Sinnakkadai, Trincomalee. He devoted himself mostly to the social side of the apostolate. He directed, if he did not imitate too the Catholic Credit Society, the Catholic Club and Library in Batticaloa and Trincomalee and the Burgher Union. A talented musician he started bands at Trincomalee and Batticaloa, and taught singing and music at St. Michael's and



St. Joseph's Trincomalee, and was ready to take his seat at the piano at concerts and SWOO parties during the war. He also knew how to draw, as the audiences he has amused with his humorous lighting sketches can testify. During his stay in Batticaloa especially after his brother had abandoned the stage, there was hardly a single old Boys' Day play which he did not produce. That Fr. Reichard was producing a play was enough of an advertisement for it.

Being simple and straightforward he imagined all were like him; and so his schemes for the economic betterment of the district disappointed him; he learned too late that men can lie, and that they can borrow money with the firm determination never to pay back.

He was a man of strong convictions, and expressed his convictions with frankness. "You are acting like a mule" said one in exasperation. "I am proud to be a mule" was the calm reply. "I am a wall" he told his congregation, "and you are heads. If the heads dash against the wall, it's the heads that break." "Give these ten cents to that astrologer over there and ask him when he is going to die" was his method of dealing with astrologers. The astrologer nearly died on the spot, of rage.

Fr. Reichard was short but thick set and he used his strength to good purpose in church disturbances. He carried a disturber out bodily and sat him down on the road so suddenly that he never dared to repeat the performance.

His method of apostolate was sometimes disconcertingly direct. He met a down-and-out drunkard in the street once. "Why aren't you a Catholic?" he asked. "Nobody asked me" was his reply. "Well, I ask you now" was his reply. After a proper instruction the man was received into the Church and made good. A non Catholic minister admitted to him once that his motives for entering the ministry were rather earthly. "Well" Fr. Reichard told him, "when I die, Jesus Christ will ask me 'Alphonse Reichard, what have you to say for yourself' and I will reply 'Well, Lord, I have tried to preach your gospel in mission lands! But you, what will you reply to such a question?'" Fr. Reichard has indeed tried to preach the gospel in this country not only by word of mouth but also through music, good fellowship and social service.

R. I. P.

## LOCAL & GENERAL

**The Confraternity of the Sacred Heart S.M.C. Senior Division.**—The monthly meeting of the members will be held on Sunday the 11th inst. at 5-15 p.m. at the College Hall.

The Revd. Fr. A. R. Brown, O.M.I., B.A., will address the meeting. All are welcome.

**Jaffna Fishermen and the Removal of Fish Price Control.**—

An anomaly has been created by the removal of the fish price control and the retention of the control of supplies. The retention of the supply control affects the Jaffna fisherman adversely, by restraining him from open market operations and open competition, in the form of an embargo imposed during the duration on the transport of fish from the Jaffna Peninsula to any other part of the Island except by the Director of Fisheries. A request is being made to the authorities to empower the Govt. Agent to withdraw without delay the existing fish transport ban. As it is, it penalises the Jaffna fisherman as against his brethren in other parts of the Island who enjoy the benefits of a free trade in fish.

**The K. K. S. Cement Factory.**—From a letter addressed to the "Ceylon Daily News" by Mr. R. Coomaraswamy Secretary to the Minister of Labour Industry and Commerce we are authoritatively informed that the work on the Cement Factory at Kankasanturai is proceeding satisfactorily according to plan and programme. The site has been taken possession of and cleared and contracts have been entered into for the laying down of the foundations for essential buildings and work has in fact already commenced. We are further informed that there is no intention of varying the original proposal of the Government running the Factory now being established at Kankasanturai.

## Bus Strike and Blood shed

The Strike by the employees North Ceylon Omnibus Co. resulted in bloodshed last week when it is alleged that two employees were shot at by one of the Directors of the Company who, it is said, was subjected to a volley of stones and brickbats at the hands of the strikers. A third person was hit on the head by a tyre lever and his condition is said to be serious.

## The Minority Tamils Vote U. N.

At the sixth annual sessions of the All-Ceylon Minority Tamils' Maha Sabha, held at St. Charles' School, Jaffna Mr. J. D. Aseeratham said that the only political salvation for a minority like theirs was to join a powerful party. At the moment the U. N. P. was the only party which they could safely join. It was led by the most respected elder statesmen of the present day and had a constructive programme aimed at securing the happiness of all sections of the people.

## Bus Strikers Espouse the Cause of Sympathisers

Though the settlement of the grievances of the strikers of the Valigamam West Bus Company has been sighted yet the strikers do not want to resume work unless and until the grievances of the workers of the other Peninsular Bus Companies who struck work in sympathy with them are redressed. The work done by Mr. C. R. Kumarasinghe Asst. Commissioner of Labour in bringing about an understanding is to be commended.

**Personal**—Mr. T. Muttusamypillai, Crown Advocate and Editor of the *Hindu Organ* is acting as District Judge of Jaffna in place of Mr. R. R. Selvadurai who is ill.

## Deputy Director and Additional Deputy Director of Education Confirmed

Mr. K. S. Arulnandhy and Mr. T. D. Jayasuriya have been confirmed in their appointments as Deputy Director and Additional Deputy Director of Education, the former with effect from January 25, 1945 and the latter with effect from May 1, 1946.

## The Leader Interested in Religious Education

In an interview to the "Times of Ceylon" Staff Reporter the Hon'ble Mr. D. S. Senanayake, the Leader of the State Council denied the allegation that he had entered into a pact with the Archbishop of Colombo and with the Warden of St. Thomas' College to put off the Education Bill to the next Parliament. He said that he was disappointed to find certain prominent men interested in Buddhist Education misrepresenting his views and carrying on false propaganda. "I am concerned not only with free education but I am interested in religious education and also a proper system of Education for the whole country," said the Leader.

## Chair of Public Health

The University of Ceylon, it is said, intends creating a chair for a Professor of Public Health. This officer is hoped to be highly useful in health organisation if certain areas now supervised by the Colombo Municipality were to be taken over by the Medical Department. Model health centres could be established in these areas which would serve as training grounds for medical students on a practical scale. Without such health centres the Professor of Public Health will be able to impart only theoretical knowledge.

## The Bishop of Colombo Becomes Bishop of Gibraltar

The Rt. Rev. Dr. C. D. Horsley, Bishop of Colombo will resign his See as from July 31 this year and take up the See of Gibraltar. His Lordship was forced into this change on medical advice. Dr. Horsley came to Ceylon in 1938 and during his nine years' stay here has made himself acceptable to all sections of the Community.

## Pensions Fund Drop by Two Millions

Within ten years the accumulated reserve capital of the Widow and Orphans Pensions Fund has dropped by over Rs. 2,000,000. In 1935 it stood at Rs. 13,900,88 and at the end of 1945 it was Rs. 11,755,069.14.

## New Commissioner of Assizes

The vacancy created by the untimely death of Mr. N. Nadarajah, K.C., has been filled in by Dr. L. A. Rajapakse, K.C. Dr. Rajapakse like Mr. Nadarajah is an old boy of St. Joseph's Col-

lege, Colombo where he had a brilliant career both in studies and in sports. After graduating in the University College, Colombo he went to England and became a Barrister-at-Law of Lincoln's Inn. He passed his L.L.B. Examination at the early age of 25—a rare achievement even in England. Dr. Rajapakse is 47 now and will take his oaths on May 12.

## Ten New Civil Servants

On the results of the 1946 Civil Service Examination ten new cadets have been recruited to the Service. Among the ten in order of merit the second, third and the sixth are Tamils.—Messrs. Thiragarajah Rajathurai, Ambalavanar Ratnam and Alvapillai Sivacolundu Navaratnarajah.

## Doctor of Economics Predicts Severe Economic Depression

At a meeting of the Mercantile and Bank clerks at the B. T. S. Hall on Saturday Dr. N. M. Perera said that the next few months will decide the fate of generations to come among the middle classes. Dr. Perera uttered this warning in referring to the "coming severe economic depression," which he said would seriously affect the middle classes which had already fared the worst as a result of the war and its aftermath. He envisaged a grim struggle for existence by the middle classes during the inescapable economic depression that was coming.

## Groundnut Trade in India

India's Trade Commissioner in Mombasa, East Africa has struck a note of warning to the effect that if they do not shed their "Callous indifference" the groundnut exporters in India are bound to suffer a serious set back in their Trade. The British Government has recently approved a plan for mass production of groundnuts in East Africa. The desert land of Tanganyika is to be scientifically developed and brought under modernised cultivation. The demobbed Askaris are to form the skilled labour and the ordinary population will be drawn upon for manual workers.

## Want of Road Sense

The Transport Minister, the Inspector General of Police, the Secretary of the Road Traffic Board and the Motor Transport Commissioner of the Madras Presidency have been sitting in conclave to devise ways and means of averting road accidents. The lack of Road sense among the masses was deprecated. The same thing can be applied to the pedestrian in Ceylon. He believes that it is the duty of the car to avoid him and not his to go out of the way.

## Constituent Assembly and Religious Freedom

The Constituent Assembly Committee of India has passed the clause referring to religious freedom without debate. The clause as adopted reads: "All persons are entitled to freedom of conscience and the right freely to profess, practise and propagate religion subject to public order, morality or health and to other provisions of this chapter."

## Incidence of Tuberculosis in South India

The yearly toll of human life due to Tuberculosis is estimated at two and a quarter lakhs in S. India and the pumber persons infected with it is reckoned at at twenty two and a half lakhs.

## Jinnah's Reaction to Nehru's Pakistan Offer

Mr. M. A. Jinnah, the President of the All-India Muslim League is vigorously opposed to the partitioning of either the Punjab or Bengal. "I do hope," said Mr. Jinnah "that neither the Viceroy nor His Majesty's Government will fall into this trap and commit a grave error." Dr. Rajendra Prasad, President of the Constituent Assembly declared that if there was to be a division of India, then it should be as thorough and complete as possible, including the division of the Punjab and Bengal, so that there might not be room for contention or conflict. "He (Mr. Jinnah) cannot have both ways. Either he wants a division or he does not. If he insists on division, as evidently he does, then it can be only a basis which suits both, and not him alone," said Dr. Prasad.

## India Advised not to Lose Ceylon Market

Mr. R. K. Tandon, Indian Government's trade Representative in Colombo writes that Ceylon is fast becoming a buyers' market with imports flowing in from many countries. Unless India can export more and finer

cotton textiles during the current year her share in Ceylon's trade is bound to register a further decline than the Rs.17 million registered last year. The decline is attributed more to the export restrictions in India than to the replacement of Indian goods in the Local Market.

## A Third Stan in India

In between the struggle for mastery now being waged between Hindustan and Pakistan a new Stan called the Rajistan is threatening to be formed to safeguard the interests of the ruling Princes.

## A Ready Retort

Father Tom Burke, the famous Irish Dominican, had a great fondness for riding on the top of an omnibus. Once when doing so after a long service in Dublin, he produced his Breviary and was soon deeply absorbed in prayer.

A non-Catholic sitting nearby took occasion to comment upon the act. "The Lord tells us," he said, "that when we pray, we should not be as the hypocrites who love to pray in public so that they may be seen by men. When I pray, I enter into my room, close the door, and pray in secret."

Without looking up, Father Burke replied aloud: "Yes, and then, you get on top of an omnibus and tell the world about it."

## Do You Know Series XXVI

### CATHOLIC DOCTRINE

1. What is Catholic Action?
2. What is meant by mammon?
3. Where does the offertory of the Mass begin and end?
4. What is the centre of our sacred religion?
5. What were the three temptations our Lord had in the desert?
6. What was the first miracle performed by Our Lord?
7. What are the three principal means to preserve chastity?
8. What are the two prerogatives of the Church?
9. What are the three Theological Virtues?
10. What are the four last ends of man?

(For Answers See Below)

## Do You Know Series XXVI

1. The participation of the laity in the Apostolate of the hierarchy.
2. Riches or worldly interest.
3. It begins at the moment when the chalice is uncovered and ends before the Preface.
4. The holy sacrifice of the Mass.
5. i. Lust of the Flesh.  
ii. Pride of Life.  
iii. Lust of the Eyes.
6. He changed water into wine at Cana of Galilee.
7. i. Frequent Communion.  
ii. Devotion to the Most Blessed Virgin.  
iii. Flight from dangerous occasions.
8. Intelligibility in her teaching.  
ii. Perpetuity in her duration.
9. Faith, Hope and Charity.
10. i. Death. ii. Judgment. iii. Heaven.  
iv. Hell.

## Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Estate of the late James Ignatius Bastiampillai of Jaffna deceased of Jaffna.

Deceased.

Testamentary Jurisdiction } No. 690  
Ambrose Joseph Selvadurai of Jaffna Town.

Petitioner.

Vs.

Joseph Francis Xavier Bastiampillai of Jaffna, now of No. 25, 42nd Lane Wellawatte.

Respondent.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna, on the 17th day of April 1947, in the presence of Mr. Alfred Swampillai, Proctor, on the part of the Petitioner and the affidavit of the abovesaid petitioner dated 8th April 1947 having been read:

It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate issued to him accordingly, unless the respondents or others interested shall on or before the 13th day of May 1947 show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of April 1947.

Sgd R. R. SELVADURAI,  
District Judge.



# Free Education Not in Peril

## A Campaign Calculated to Mislead

(COMMUNICATED)

A constant and intensive agitation has been carried on during the past few weeks to shew the public that the Ordinance to amend the Education Ordinance of 1939 now being debated in the State Council is the Free Education Ordinance and that opposition to it is opposition to Free Education.

Nothing can be further from the truth. There is no mention whatsoever of Free Education throughout this Ordinance and even if this Ordinance is wofully defeated Free Education will not be in peril for it has already been passed by the State Council and received the sanctions of both the Governor and the Secretary of State for the Colonies.

The history of Free Education, in brief, is as follows:—

(1) The Report of the Select Committee on Education recommended in November, 1943: "(372) We recommend that education should be free from the Kindergarten to the University."

(2) On June 6th, 1945, the State Council after debating the new Education proposals decided unanimously that "no tuition fees should be levied in any Assisted or State School, College or University."

(3) This decision was implemented by an amendment to the Education Code which was debated and passed unanimously by the State Council on 28.8.45.

(4) These Code Amendments were ratified by the Governor on 8.9.45 and were welcomed by the Secretary of State for the Colonies in the following words: "I trust that future educational progress in Ceylon will prove to any critics that a scheme of free education is able to maintain the high standards which have marked the system now superseded." (Sess. Paper 7 of 1946.

The fact that Free Education is now part of our educational law and as such will not be affected by what happens to the amending education bill now before the State Council is clear from the speeches in the Council of the Minister of Education himself. On August 24, 1945, when introducing the Code amendments mentioned above, he said, "the two matters that have been selected by the Executive Committee for an experiment are the use of the mother tongue as the medium of education in schools and the remission of fees. The other proposals, as I said, will be implemented later by an amendment of the present Ordinance, No. 31 of 1939, or by a new Ordinance altogether and by Code Amendments." Mr. Kannangara further made it clear that of the twenty-five different proposals accepted by the State Council on the 6th June, 1945, he was of opinion that some could be implemented at once and he had chosen to implement the mother tongue medium and free education proposals. He further thanked the Board of Ministers for authorising him to introduce Free Education from October 1, 1945.

The position is made clearer by the Governor's despatch to the Secretary of State for the Colonies, dated October 15, 1945, where he says that he has ratified the State Council amendments to the Code, "which establish a complete system of free education and which enforce a change over in the medium of instruction in the primary classes from English to the mother tongue."

It is quite clear therefore that not only is Free Education not in peril; Free Education has been unanimously accepted by the State Council and is now the law of the land. Let us see then what there is in this new Ordinance which excites opposition.

### THE AMENDING ORDINANCE

This new Ordinance has roused opposition because of the supposed power it confers on the Minister of Education, of refusing State aid to denominational or private schools that may be established in the future. The main attack against the Select Committee's proposals and the State Council's recommendations has been because of the adverse effect these will have on the present and future denominational schools. The State Council

decided in June, 1945, that "the system of State Schools and denominational schools shall continue in respect of the existing schools provided however it shall be the duty hereafter of the State exclusively to establish schools of all types where necessary. (Recommendation 1)."

The Minister says that under the existing Ordinance he has no power to withhold State aid from new denominational schools, therefore he seeks to get such power by this Amending Ordinance. Mr. D. S. Senanayake thinks that in future, too, denominational schools should be allowed to be established with State aid. He feels that the Buddhists will suffer more than the Christians if new denominational schools are not given State aid.

That is the reason for the opposition of Buddhists as well as Christians, by those who believe in religious bodies such as the B. T. S., the Mahabodhi or the Christian Churches managing schools. It is shewn more clearly when we examine the amending Ordinance carefully and find that in the main it is harmless. For instance, Sections 1-3 deal with an Examinations Council and a Research Council.

Section 4 deals with religious instruction in Government schools and is opposed by the Christians on the ground that "the religion of the parent" should not be the test of the instruction to be given.

Section 5 repeals the conscience clause §30 of the main Ordinance.

Section 6 deals with the appointment of Managers.

Section 7 is the other contentious section. It amends Section 32 of the main Ordinance which gives power to the Executive Committee to make regulations known as the Code. This Section confers power on the Minister to "prohibit the registration of schools after a prescribed date, for the purpose of receiving grants from State funds."

Section 8 and 9 deal with estate schools.

Section 10-12 deal with the discontinuance of unaided schools where unsatisfactory.

The whole amending Ordinance contains only twelve sections and it seems as if it is an entirely unnecessary Ordinance, for under the main Ordinance the Minister and his Committee had full power to implement the recommendations of the State Council and actually did so implement them, particularly with regard to Free Education, the pearl of great price. (See the speech of the Minister of Education, p. 4156 Hansard of 24.8.45).—*Daily News May 6th '47.*

### Religion in Catholic Schools

(Continued from Page 1)

therefore sincerely at heart the true good of family and country."

No Catholic education in schools can wield its full, formative influence over the children unless the home conditions are favourable. The Christian home is the first school where the child learns the eternal truths and is brought up in the practice of his Faith so that from the dawn of reason he has been led to live a devout and disciplined Christian life. The clear and constant good example of his elders backed up by sympathetic guidance and authority cannot fail to leave wholesome impressions on the children belonging to such a healthy home. Later on, the Catholic school supplements the good work already done and it can be called but an extension of this home. Unfortunately, nowadays, the declining influence of the domestic environments from the point of view of virtue and religion counteracts the good that accrues from religious education at school.

The products of Christian education are good Christians who, because they have realised the true meaning and the purpose of this life, seek their indi-

vidual salvation in doing good to their fellow-men. Their all-round and total education enables them to live a life that is rich, noble and full, a life that is a beacon of light to those groping in the darkness of unbelief. India is a predominantly non-Christian country and, if the message of Christ is to be broadcast with irresistible fervour, every Catholic, educated in a Catholic school must preach and propagate his religion by his conduct.—(*The Examiner*, April 19, 1947.)

### Priest Finds New 'Republic'

(Continued from Page 1)

Says Don Zeno: "In ten years' time, when we are many tens of thousands of souls, the world will have to reckon solidly with us."

"These outcasts, whom the world had nothing to offer but hunger and disdain, will, when the time is ripe, return to that world and fill it with a torrent of charity and so reform and renew it."

The Dutch reporter asks: "Is it only a dream?" Then he adds:

"But at present the money streams into San Giacomo, not in thousands, but in millions."

"On the other side come streams of disillusioned and broken people who find rescue and safety."

"And Don Zeno preaches and makes music, and his eloquent parables trumpet wide over the land round San Giacomo, singing out from loudspeakers and belfries."

"The Communists shake their heads. He is too left for them...."—*The New Leader*, 20th April, '47.

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