

The Catholic Guardian

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THE MAGNA CHARTA OF COMMUNISM

LASKI VERSUS MOSKI

None has better described the Magna Charta of Communism than Maxim Nicolouitch Moski; the famous professor of the Soviet University at Leningrad and the leading "intellectualist" of the present Communistic Russia. In his recent and heated discussion with Dr. Laski, and active, yet unsuspected representative of Communism in England, Moski complained bitterly against his apathy as well as that of his colleagues in the cause of Communism, and wrote thus: "As you stand now, how can you presume yourself to be a posteriori revolutionaries, proletarians and friends of the Soviet Union? You have no right to attribute to yourself such titles unless you demonstrate by real facts the sincerity of your words. Dr. Laski, I shall tell you what is the Soviet Revolution in order that you may be perfectly convinced that your recent speeches at Paris and in the Parliament of your own country, do not represent the programme of Communism.

"The great programme as well as the fundamental principles of Communism are the following: 1st, the quick and forceful appropriation of all private property accompanied, if possible, with the liquidation of all the aristocrats and property holders; 2nd, the instantaneous suppression of all political parties, except the Communist party, and this should be accomplished even by liquidating the leaders of these parties; 3rd the drastic seizure of all churches, monasteries and convents and their transformation into shops, theatres, industries and factories, and this should be necessarily accompanied with the murder of all priests, monks and bishops; 4th, all the members of the existing royal families should be put to death, as was done in Russia, in order not to give any room for supposed pretenders to the crown; 5th, the starting of the

complete destruction of the existing fleet and army; 6th, the starting of some Soviet organization such as the G.P.U. in order to imbue the new generations with Soviet doctrines.

"Such being the case, how is it that you Dr. Laski, who boast of being a sincere revolutionary, have never attempted to start in England any association of the type of G.P.U., not tried to convert the Westminster Abbey and Cathedral into anti-religious museums, not endeavoured to do away with the British aristocracy, especially by submerging the existing British Fleet, nor strived to suppress the conservative, independent and liberal political parties, and thus to pave the way for the sovietization of the British Empire."

What was the reply of the shrewd Professor Laski to these statements? He made use of the "soft pedal" and laconically replied thus: "Dear Moski, England is not yet prepared for such drastic measures. We must go slowly and gradually. We cannot be, just now, done in England, we can try to do elsewhere in the continent."

This is a short extract from the famous article "Moski versus Laski" contributed on September 20th, 1945, by the eminent sociologist *Xenofilo* to the widely circulated paper "Ya." Needless to say that the well-wordsed underlie potentialities and programmes that are fatal to the prosperity and the peace of the world. The sorrowful cries that every day reach our ears from Finland, Lithuania, Esthonia, Poland, Yugoslavia, and other countries occupied by Russia, make us believe that the green programme described by Moski, is daily carried on. Let us bear in mind that Moski occupies in the present Soviet Russia the position once occupied by Marx, Engels and Lenin.

ASTROLOGY DISCREDITED

Owing to the black outs, the war helped to popularize astronomy, says the Astronomer Royal, Sir Harold Spencer Jones, in an article he contributes to "The Saturday Book" (Hutchinson). "When we watch the skies and reflect on the immensity of creation—the millions of Universes, each containing thousands of millions stars—our minds are humbled; the feeling of law and order prevailing through the Universe, which makes it possible for astronomers to predict, thousands of years ahead, the circumstances of an eclipse of the Sun or Moon, is comforting to us in this troubled world."

Astrology, on the other hand, was exposed by the war for the fraud it is. Sir H. Spencer Jones writes: "In the pre-war years interest in all sorts of methods by which it was thought that the future could be foretold had increased enormously. The feeling of insecurity caused by the depressions and widespread unemployment that followed the Great War had probably something to do with this. It has been estimated that in the United States about £50,000,000 is spent yearly by men and women in seeking to know the

future, and that about five million people guide their daily lives according to how an astrologer or a palmist says they should do it. But the war has shown the hollowness of the claims of the astrologers. It has provided them with excellent opportunities of making striking predictions, but an examination of the predictions of the favourite astrologers prior to important turning-points in the war has shown how signally they have failed to foresee them. Their great initial failure was to predict that war would break out. As early as June 1938 I had drawn attention to a striking series of planetary conjunctions that would occur on or near May 11, 1941, at a time of full moon, and had challenged astrologers to say, well in advance of this date and before intelligent anticipation was possible, what world effects would be foreshadowed by this unusual series of conjunctions. The astrologers, though shy of this challenge and, so far as I am aware, the only acceptance came from an American astrological magazine. What this magazine predicted could not have been less like what actually happened. A book published in 1939, and claiming to foretell

INDIAN NATIONAL CONGRESS AND CATHOLICS

VIEWS OF MR. A. KRIPALANI, SECRETARY, ALL-INDIA CONGRESS COMMITTEE

It will give great relief and confidence to the Catholics in India to hear that Mr. Acharya Kripalani, Secretary of the All India Congress Committee addressing a Catholic Meeting at Mangalore said:—

"All along the history of the Catholic Church, it has adapted itself to local social civilization in every country and, if there is an amount of westernization here, the Catholic Church was not responsible for it." Dr. T. S. S. Rajan, a member of the Congress, at the centenary celebration of St. Joseph's College, Trichinopoly, in 1915, has also said that "Hindus do not consider Catholicism as a bar to nationalism." These statements are very pleasing to Indian Catholics who have always been convinced of the reality of such facts and are glad to see that they are publicly presided by outstanding men. But what pleases us most in Mr. Kripalani's address is his reference to the fundamental rights of minorities and of individuals as conceived by the Congress, and more particularly still his statement as to the policy of the Congress with regard to the freedom of education. Mr. Kripalani said that the Congress stood for compulsory and free education. He was of opinion that the State should prescribe a certain standard of secular education. As regards the teaching of Religion, each Religion would have freedom. Private Agencies would be welcome to conduct schools and they would be entitled to Government grants so long

as they maintain the prescribed standard of secular education. Let Sir C. P. read and consider this statement. Catholics have asked for neither more nor less. The clear, definite, and statesmanlike declaration made by the Bishops gathered in Conference at Bangalore has said nothing more nothing less. No. 8 of their declaration states that "we welcome the principle of a free, universal, and compulsory education." No. 1 states very clearly that we "do not ask for any financial assistance for religious teaching as such, but for the secular instruction imparted to the pupils in accordance with Government regulations." If the declaration made by the Bishops has so embittered and annoyed the Dewan, what will not the clear declaration of Mr. Kripalani do? We are glad indeed to be with the Congress and to the Congress with us in our just, fair, and reasonable claims and we do not care a bit if the perturbed Dewan runs all round to find support from people who prefer bribe to reason. When we see that the Congress thinks with us we Catholics who are all nationalists, should probably think that as long as a strong independent Nationalist Party does not exist, it might be wise and advisable to join with the national group which wishes to safeguard our interests and to recognize our fundamental rights. Long live the Congress if in its educational policy it feels with the Catholic Church!—*New Leader*.

VISITORS TO POLAND

We are very glad that a parliamentary delegation is to go to Poland, although its value will depend very much on the individuals, on who the eight Labour and three Conservative members are, and who the representative of the Second Chamber. The *Daily Mail* carried on Tuesday an account by a disillusioned Polish soldier (who had opted to return as outspoken and damaging to the Warsaw Government as that in the *New York Times* of October 22nd, by Gladwin Hill), who wrote of a "condition approaching a subtle reign of terror, in which there is no assurance what may happen to critics of the present regime," and described how Oswiecim, or Auschwitz, of evil name, "is today operating again under Polish auspices, and its fences have been wired with electricity."

Meanwhile, a party of French journalists has been to Poland, and has been taken round by the Warsaw Government. Mr. Dannemueller, of *L'Aube*, wrote afterwards of the way the Russian soldier marching into Europe,

what would happen in 1940, was also completely at sea. "These are but two instances of many that might be given of the signal failure of astrologers to predict the future during these war years. One good result of the war is that astrology has been thoroughly discredited and revealed in its naked truth as a silly hoax for extracting money from a gullible public."

"became acquainted with civilization." "As he is primitive he acts as a primitive being would. He steals, kills and rapes. The Russians, a Pole told me, have committed two blunders. First they showed Russia the civilization of Europe. Secondly, they showed Europe Bolshevism."

Most of the journalists observed not merely the presence and constant bad behaviour of the Russian troops of occupation, but also the more sinister way Russian soldiers freely wear Polish uniforms and Communists other political labels. Yet the correspondent of the *Figaro*, M. Georges Ravon, gave his opinion that

"the Sovietization of Poland will be a failure, in view of the deep religious feeling prevailing among the Poles. Whoever has seen the pilgrims kneeling before the Virgin of Czestochowa and the crowds plunged in ecstatic contemplation in the churches of Cracow will have no doubts of it. In the hotel where we stayed members of the Trade Unions Congress slept in the corridors. In the morning we found them kneeling and praying before they went to the Congress to vote for some revolutionary motion."

We hope that M. Bidault and General de Gaulle will note this, and not in the desire to build up a tactically strong position for France between the Big Three, or for domestic conveniences, acquiesce in the destruction of Catholic life.—*The Tablet*.

NOTICE

VYAGULA PRASANGAM
(Pasam)

Will be ready for sale by the
beginning of March.

MANAGER,

St. Joseph's Cath. Press, Jaffna.

Church Calendar

MARCH 1946

FRI. ...1	S. David.
SAT. ...2	S. Simplicius.
SUN. ...3	Quin.—S. Marinas.
MON. ...4	S. Casimir.
TUES. ...5	S. Roger.
WED. ...6	Asst. Wed.
THURS. ...7	S. Thomas.
FRI. ...8	S. John of God.

The Catholic Guardian

MARCH 1ST 1946

THE CENTRAL SCHOOLS

The Central Schools have come in for strong and well-deserved criticism. The queer thing about these schools is that nobody seems to know what they exactly are and what purpose they were meant to serve. The Board of Ministers and the State Council have voted large sums of money for them but when asked to say what a Central School is they are at sea. Mr. Senanayake the other day at Kandy said that Central Schools were intended for backward areas where senior secondary, industrial and agricultural schools could not be established. But Dr. Kannan-gara, the Minister of Education said in the State Council that it was a school established in a place central to a group of primary schools as its feeder schools. But when he came to establish Central Schools he forgot what he had said. The Department of Education in its new classification of Government Schools described a Central School to be one consisting of classes above Standard VI which will generally have both Senior Secondary and Senior Practical sections. However, the essential difference between a Central School and any other type of Senior School, says the Director, is that Central Schools have scholarships for pupils living outside the three-mile limit whereas other Senior Schools do not. The specific difference, then, between a Central School and other type of Senior School lies in this that the former has scholarships and the latter, none. But even the three-mile limit is not always observed. We heard of a Central School in a Muslim village with no boarding-house attached but the parents whose children were considered to have won scholarships were given Rs. 40/- per mensem living, though they were, within three-mile of the school. So that, it is impossible to say what a Central School is. It changes its character as a chameleon changes its colour. Their chief purpose appears to be to act as opposition schools to the existing denominational schools, chiefly Christian schools. By the bait of scholarships and of higher salaries, the best pupils and the best teachers could be drawn away from the denominational schools and thus make it

difficult for them to carry on. But this is a mean and an underhand method which decent men should shun. Open competition on equal terms is what all would welcome and the emulation created would produce excellent results in the schools. Dr. Kannan-gara has said more than once that if he had the power he would do away with the assisted schools. Only recently he called them damnable. So that without being unfair to the Minister one could form one's conclusions regarding the sinister purpose of the Central Schools. But like pampered children they are not proving a success. We, then, ask why waste public money on them. It has been pointed out with much reason that whatever pretext there might have been for them before the introduction of free-education there is none now to justify their existence.

EDITORIAL NOTES

Rights and Duties.—A few days ago Mr. Sanjiva Rao, who was for a year principal of Jaffna Hindu College, addressing the Indian Students of the Kandy Hostel during his short visit to this country said:

"If I may venture to give some advice to some of you who are working for Indians in Ceylon, I would just like to say to you this: If you want to work in this country make this your special idea, that you are here to serve Ceylon. In all Sanskrit literature, there is no word for 'rights'. There is only one word for that—Karma or Duty. That is the special feature of our culture."

This is a wholesome piece of advice to give to modern youth who are inclined to lay stress more on their rights than on their duties. The ancients did just the opposite. They used the loud pedal for their duties and the soft pedal for their rights. But now one hears more of rights than of duties. We are however, surprised to learn from the learned speaker that "in all Sanskrit literature there is no word for rights. There is only one word for that—Karma or Duty." It would, then, seem the word 'Karma' stood for both Right and Duty. But these are essentially two distinct ideas and should be expressed by two different terms. Right and Duty, stand and fall together. Like father and son, they are correlative terms: one implies the other. A man has a certain right precisely because he has a certain duty to fulfil. For instance, a man has the duty of worshipping God and hence he claims the right to be allowed to do so and it would be wrong for another to prevent him or put obstacles in his way. In the same way, parents have a duty to rear and educate their children and hence they claim as their right to do so. In olden time when despotic kings ruled, their subjects perhaps feared to speak of their rights. In modern times, too, when the tendency of governments is to be totalitarian, it has become necessary that people should assert fearlessly their God-given rights.

Buying from any Country.—The Board of Ministers have

NOTICE TO THE CLERGY AND FAITHFUL

LENTEN REGULATIONS

Last year's regulations hold good for this year also: We notify the faithful of the Jaffna Diocese that owing to the present food rationing, enhanced prices of foodstuffs and the difficulty of obtaining them, dispensation from Fast and Abstinence for the whole time of Lent with the exception of Good Friday, and for the rest of the year is hereby granted to all. It is to be observed, however, that the spirit of penance which is the characteristic of this holy season ought not to suffer from this general relaxation. The faithful will make up for it by accepting cheerfully the privations imposed on them by present circumstances, by reciting the Rosary more frequently, by performing the devout exercise of the Stations of the Cross, by attending with greater fervour and regularity and spiritual exercises of the Annual Retreat in their parish, by almsgiving according to their means etc., so that they may obtain from Heaven all the graces they need for a more perfect accomplishment of their duties as Christians.

PRESS SUNDAY

This year Press Sunday will be observed on the 10th of March. Here is what His Lordship wrote in this connection last year: "I would request the Rev'd. Fathers on that Sunday to draw the attention of their faithful to the benefits of good reading and to their duty to support the Catholic Press. Many read secular papers but are unacquainted with Catholic manner of life and with Catholic news here and abroad, because they neglect to read Catholic books and subscribe to a Catholic newspaper. And yet, Catholics, by the very fact that they are Catholics, have wider interests than others who merely look at human affairs from the standpoint of economics or politics. The story of the Church in our times, her progressive march through the world, the torch she bears aloft to light the path of her faithful and that of countless others, are considerations

done well in resolving to make representations to the Secretary of State for Colonies to be allowed to buy what the people need urgently from anywhere it could be bought. Control on imports is being continued to promote the trade of the sterling countries. The people of this country are suffering from want of clothing and they are made to pay exorbitant prices for the meagre amount they get, although textile manufacturers in America are anxious to send out larger quantities of cloths. In certain parts of the country people are suffering and dying of malaria who could be saved if there was enough quantity of D.D.T. Britain cannot supply us enough of it but America can, but not being a sterling country restrictions are placed on its imports. Ceylon will be happy to obtain her requirements from the United Kingdom provided supplies are available there in sufficient quantities and they could be got in time. Let us hope the Board of Ministers will make strong representations without delay.

The Catholic Writers' Movement

By Revd. Francis O. Tambimuttu

2. Wanted—Catholic Writers

"If one waited to do everything until one could do it perfectly, nothing would

which cannot leave Catholics unmoved. It is the story of the mystic body unfolding itself and growing in extension under our eyes. Such a story ought to affect us vitally.

"Our 'Catholic Guardian' (English & Tamil) deserves more sympathy and support than it has received in the past. It is a great pity that its circulation among our Catholic population is so limited. I hope that in their efforts to propagate good literature, magazines, books and pamphlets, our missionaries will remember the claim of our Catholic Press and especially the prior claim of our diocesan newspaper."

The Literature Committee of the Diocesan Union is prepared to supply, a very valuable selection of books. Requests may be addressed to the Secretary of the Literature Committee, Mr. P. Saverimuttu, St. Patrick's College, Jaffna.

POPE'S DAY

The Pope's Day this year is to be celebrated on the 10th of March.

(1) After Mass 5 Our Fathers, 5 Hail Marys and 5 Gloria shall be recited for the intention of the Holy Father.

(2) In the evening there will be 'Holy Hour' followed by Benediction of the Blessed Sacrament.

TRIDUUM OF INTERCESSION

The annual Triduum of Intercession ordered by the Hierarchy of Ceylon has been fixed this year to take place from the 22nd to the 24th of March. The intentions of the Triduum are: For the first day, Reparation for ourselves and others; second day, Conversion of sinners; third day, Consolidation and Perseverance. A further intention of the third day shall be for war-stricken children whose sufferings the Holy Father described in an Encyclical issued on last Epiphany day. The collection during Mass shall be for the relief of these children.

J. Emilianus Pillai, O.M.I.,

Administrator.

ever be done in this world." Wrote the great Cardinal writer, Newman. And one of the pioneers of modern social reform, Bishop Ketteler said: "If St. Paul came back to the world, he would become a journalist."

We Catholic scribblers take comfort and encouragement in the two sentences just quoted. We are well aware of our deficiencies. We know we have not a ready pen; our sentences have neither balance nor rhythm; our phrases limp; we use words that dislocate the jaw. At the same time we realize that we have a Message, a Gospel to give the world and that we are, every one of us, bound in conscience to be apostles. But according to Mgr. Ketteler, if the Apostle of the Gentiles lived in our time he would become a journalist. What wonder, therefore, if we, having a message to communicate and some words to convey our good tidings, seem to rush into print?

The daily Press has its writers, its correspondents, its proof readers. Such has the communist anti-God, anti-Christian Press. *L'Humanite*, the Paris communist daily ran at a loss for years. But it was supported by the enthusiasm of its writers, and, of course, money from Comrade Stalin. Our Catholic Press, alas, has been described as a pair of scissors and a bottle of gum! Hence the need for original articles and for Catholic news and views re-written to suit Ceylonese readers. The Catholic Press in Ceylon cannot as yet afford to pay its writers and correspondents. But is not there a higher and better reward for those that work for the Good Press? Shall we allow communist enthusiasm to beat us?

Two prerequisites for writing in the Press are ideas and facility of expression. The first is acquired by reading and the second by reading and writing.

There is no man without ideas and many educated men possess a vocabulary sufficient enough to express their

EARLIEST TRACES OF WESTERN INFLUENCE IN TAMIL LITERATURE

REV. DR. X. S. THANINAYAGAM.

No language, living or dead, has been the literary medium for the expression of so many and so varied religious beliefs as Tamil; not Latin, the most popular international vehicle of culture in the West, not Sanskrit the inter-racial vehicle in the East.

Long before the sixteenth century, Tamil was already enriched by the literary and philosophical contributions of the great sages and poets of Saivism, Vaishnavism, Jainism, Buddhism, and even possibly Islamism, not to mention other systems of which there is distinct emphasis in the twenty-seventh canto of *Manimekhalai*. Among world religions, Christianity alone remained to be represented in the variegated shelves of Tamil Literature. But this statement has to be made with great reservations. For, we can never be sure, that there was no Christian Literature in Tamil prior to the coming of European missionaries to India.

Of the triple Kingdom that was Tamil, Chera Nad had a community of Christians since the first centuries. Though Syriac was the language of their ritual, the medium of religious instruction and social intercourse, was the language that was Chera Nad's before the birth of Malayalam. The epigraphs and copper plates concerning Syrian Christians are in Tamil, and it is inconceivable that the community was without at least a devotional and ascetic literature of some import. (1) However, Tamil Christian literature before the sixteenth century remains a subject for conjecture and logical supposition, since it is only after the advent of the Portuguese, that we have documentary evidence for its beginnings.

It may be argued that if a Christian Literature had already existed, the first European missionaries would have utilised it, and, therefore need not have begun *ab ovo*. The only possible explanation is that the Syrian Christians dwelt in areas which had turned already Malayalam-speaking before Vasco de Gama landed on the Malabar coast.

Nor need we believe that the sixteenth century marks the beginnings of Tamil Nad's contact with the *thought* of the West. Commerce, as that which linked South India and the West, and the colonies of foreigners, as those established in the coastal cities of South India, never exist without a cultural influence that is mutual.

When Virgil, among places that cannot vie with the charms of Italy, mentions also the "pulcher Ganges" or when he speaks of the Indian forests that yield ebony, or the skill of Indian archers, one who studies these allusions in their contexts cannot but help concluding that the Mantuan bard knew more than the mere name of the people among whose productions is the *Purana nuru* (2) When Tertullian, in his defence of the Christians within the Roman Empire, states that their enemies might learn of their lives in their own cities, for the Christians are neither Brahmins nor fakirs who live in Sylvan seclusion, one is justified in thinking that the Carthaginian pleader and his readers knew something of the socio-religious institutions of India. (3) How could the life of Buddha have passed into early Christian literature as the story of Balam and Josaphat without any cultural contact?

A passage of Megasthenes is a forcible argument in our supposition of early cultural exchange between South India and the West. When speaking of the religious beliefs in the Pandyan Kingdom, he names the God's by the Graeco-Roman designations of Jupiter and Bechus, and Strabo speaks of an Indian "sophist" before Augustus. (4) The suggestion has been made that Tiruvalluvar was not ignorant of the Bible or of Christianity. To me the suggestion appears too alluring to be considered with scholarly dispassionateness. But we must believe, that when scholars shall embark on a comparative study of ancient Tamil Literature and contemporary literatures of the East and of the West, and when the Archaeological Department shall have excavated

the sea-ports of Tyndis and Musiris and Colchi and Puhar, the results will be such as could never be imagined. Too long has the Archaeological Department neglected the South India of the ancients; it is time scholars appealed on her behalf.

II

Tamil Christian Literature was born and had its infancy in that division of land celebrated by poets as Neital. The Malabar and Coromandel coasts, and the north and north-western coasts of Ceylon, were dotted with Catholic communities. This literature was intended for these communities.

The pioneers of this literature were St. Francis Xavier in India, and the Franciscan Joan Villa de Conde in Ceylon and their assistants. Neither of the two mentioned above knew Tamil well; but they directed its beginnings. European missionaries were in South India and Ceylon before, but they ministered only to the Portuguese, and when they did minister to the Tamils they had baptized, they did so through interpreters.

Francis Xavier, it should be remembered, was a Master of Arts of the University of Paris, and before his setting sail for India was a lecturer on Aristotle in the same University. He was well versed in Greek, Latin, French, Spanish, Basque and Portuguese. He never had a great command of Tamil but directed the translation of prayers and the composition of the rudiments of the faith into mnemonic verses which the young and old studied by heart. Similarly under the inspiration of Fra Joao de villa de Conde, a Tamil Christian of Colombo composed catechism in prose, in a form to be chanted, and some canticles, all of which were bought by the Catholic headmen of Mannar for fifty cruzados. The first efforts therefore of Tamil Catholic literature consist of prose and verse, of prayers and catechetical teachings. The catechetical method of question and answer as practised in the religious education of children in the West, is introduced into Tamil for the first time. The adaptation to chant was just suiting to the genius of the people, especially when books were scarce and writing expensive (5).

St. Francis Xavier caused a Tamil priest, Fr. Francis Coelho to write a Catechism and the works of the Tamil Christian in Colombo were censored by a priest of the land. The pedagogue that Xavier had been in Paris, his primary concern were the children and their education. He established schools wherever there was a Christian community. In this he followed what had been done in Europe in earlier centuries in establishing chantry and cathedral schools which later developed into colleges and universities. He paid his teachers even in advance to allure them to the task. The curriculum of these schools did not consist in just the catechism. They were taught to read and write and learn in Tamil, whatever children of that age learnt in the West. Not every Catholic child that went for the daily catechism lessons attended the other classes as well. Statistics show that schooling was reserved, on an average, for the brighter twenty per cent. These schools spread Tamil letters among folk that would not have utilised the pial schools, and introduced into Tamil Nad the *ratio studiorum* and methods of imparting knowledge current in the Europe of Xavier's time. (6).

(To be Continued)

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for Wopsy

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"The Matter is Receiving Attention"

I wonder who it was, who discovered that da...ble (Thank you Dr. I thank thee Jew for the word) form, "The matter is receiving attention", and then made a present of it to our benevolent Government. Embalmed, mummified, made sacred and hoary with use, it has become a safe refuge to and the most potent means of "Take it easy", in the hands of many of the fraternity of the quill. Apparently, it is the *Mantram*, of the ceremony of initiation into that charmed circle. What follows will enlighten you. Let Louisa tell the story.

"I am a lone old soul, with neither kith nor kin. I had taught in a little school for 35 years, and retired in the October of 1944. I was started with Rs. 5/- per mensem. I reached the magnificent maximum of Rs. 30/- after 30 years of service, and there I stuck. So, you can see, that I saved nothing for a rainy day. A week after my retirement, I forwarded my application for pension. But the story of it all, makes a painful tale. Month after month, I kept on begging for it. Waiting, applying, doing needle work day and night, to keep body and soul together, and often starving too; for I could not beg; could I? I wrote to many of the big men concerned. From the D.E. came the reply, "I have the honour to.....that the matter is receiving attention." I did not want the honour. What I wanted was a bit of humanity, compassion and a little rice. I appealed to F. S. The same thing again—T.M.I.R.A. Then to our member in Council. No reply; then to a much bigger man. He too sent his T.M.I.R.A. too—a handy little code, but it is cruelty to animals."

"Then I humbly approached a scribe,

and with tears, my sad tale I unfolded unto him. The good man flared up. "I'll see to that", he roared. Out he forwarded a long, long epistle, to the big "Gun" concerned. After two weeks comes another T.M.I.R.A. The old gent felt his brains flying into space. Out he forwarded, a fierce and thundering denunciation, with threats and curses and all the poisonous epithets he could safely use. But later I heard that over there, it had caused much amusement and hilarity. "Who is that old Guy?" one man said "Send him the pill." In good time the pill arrived. This time there was no "honour." It was curt and hard. "You are informed.....T.M.I.R.A." Then for my sake, the old gentleman, climbed down a bit, and wrote singing a different tune, sweet, and humble and suppliant. No effect! The gods on Olympus! Careless of the sorrows of us, poor, mean mortals."

"All right!" said the scribe. "This time I shall see it done. I have a little brain wave. He then wrote a nice little epistle to a kind lady, wife of an important person in the Department and got me to sign it. It was duly forwarded and that did it. IT WAS DONE! My pension came and all in a lump after enduring tortures for one year and three months from the date of my application. Ever since yesterday, my good scribe swears, "The whole of that Department must be placed in charge of a woman. You, women have hearts." I said, "why not the other Departments too, sir?" "Oh! No!" says he, "But the good lady has gained, one more a vocate of Feminine Rule—though, of course, only over certain Departments."

That is Louisa's story. And so, let me plead for a little charity, a little more consideration on the part of those placed in positions of power, towards those whom, they say, they are out to serve. C. S. A.

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CATHEDRAL CORNER

The following donations towards the Cathedral Building Fund, received between Jan. 10th and Feb. 10th 1946 are hereby gratefully acknowledged:

Chairman's List.	No. of Inst.	Rs.	Cts.
Anonymous		10	
Interest on loan		16	
Mrs. B. Moses		2	
A. Swaminathan Esq. (Trinco)		15	
Quintin Philips	5	6	
Mrs. Elizabeth Mariampulle (for side altar)	1	500	
M. E. Rasiyah Esq.		12	
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K. K. Sebastiampillai Esq.	3	10	
St. Theresa's Alms box, Cath.		10	
Samuel James Esq.		10	
J. N. Tisseverasinghe Esq.	4	5	
P. Joseph Esq. (P.C. 129)		10	
J. P. Cherubin Esq. Adv	4	10	
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A. Cyprian Esq.	16	10	
Manuel Gaspar Esq.		10	
Noibert Cherubin Esq.	11	20	
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Mr. Jacobpillai J. Tambicutty's list: 11th Nov.

T. M. Antony	Esq.	3
K. Nalliah	"	1
A. Parunanthu	"	1
A. Thiraviam	"	2
B. M. Thambypillai	"	3
J. Joseph	"	3
S. Josai	"	1
T. Pathinather	"	1
S. Ayathurai	"	3
M. Anthony	"	2
T. Sinnathurai	"	3
M. Ponnu	"	3
S. Anthony	"	2
A. Antonymattu	"	2
S. Aseervatham	"	3
S. Saveri	"	3
Saveri Anthonypillai	"	3
L. Manuel	"	3
A. Malakias	"	2
M. Selladurai	"	1
P. Selladurai	"	2
N. Elyyappah	"	1
M. Solomon	"	2
S. Mariampillai Rasiyah	"	2
Gabriel Anthonypillai	"	3
J. Thomai	"	3
Santiapillai Anthonypillai	"	3
S. Singaray	"	2
B. Aseervatham	"	2
B. Sebastian	"	3
V. Manuel	"	3
M. Chellathamby	"	3
S. Tbavithu	"	2
P. Rajakudli	"	3
J. Arokiam	"	3
M. Rajalingham	"	3
J. Santio	"	2
M. Kanavathi	"	2
R. Ratnam	"	2
Saveri Anthonypillai	"	3
R. Augustine	"	2
T. Soosaipillai	"	2
M. Eliappa	"	3
T. Avurampillai	"	3
S. Malakias	"	1
C. Thambipillai	"	1
S. Navaretnam	"	1
T. Manuval	"	1
P. Marian	"	1
M. Pragasam	"	1
T. Seeni	"	2
M. Thangarajah	"	1
P. Selladurai	"	3
T. Ayathurai	"	3
T. Benedict	"	3
Velichore	"	1
P. Theraviam	"	2
Seeni Sinnathurai	"	3
A. Mathias	"	3
M. Soosaipillai	"	1
Marian Soosaipillai	"	3
A. Philip	"	3
A. Avurampillai	"	2
M. Paranthu	"	2
S. Rayappu	"	1
P. Sinnathurai	"	2
A. Selvaratnam	"	3

S. Anthony	Esq.	3
T. Theo	"	2
L. Alfred	"	1
J. Santhiapillai	"	2
A. Sinna Raja	"	2
T. Rasiyah	"	1
Periyann Thambu	"	3
T. Swampillai	"	1
B. Aseervatham	"	2
A. Soosaipillai	"	2
M. Annappa	"	3
T. Thambu	"	3
A. Sinnathamby	"	3
S. Ratnam	"	3
V. Anthonypillai	"	3
A. Mariyar	"	3
M. Gurusumuttu	"	3
M. Sellam	"	2
Asai Pakiam	"	3
T. Asai	"	2
Manuel Soosaipillai	"	3
S. Soosaipillai	"	3
B. Thambar	"	1
J. Anthonypillai	"	1
P. Saverimuttu	"	1
V. Sellaraja	"	3
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Mr. G. W. A. Theille's list (14th Nov.)

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Mrs. J. E. Martyn		1
Hector Anderson	Esq.	1
Willy Alwines	"	1 50
A. Jansen	"	2
M. Martinis	"	1
D. Jansze	"	1
Mrs. A. G. Charles		12
Mrs. M. Martinesz		1
Mrs. M. Martyn		1
Mrs. C. F. Martyn		2
A. Jansen	Esq.	2
Mrs. T. Ragavan	"	1
Hector Anderson	Esq.	12
D. Jansze	"	1
L. W. Keil	"	2

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B. Lonupillai	Esq.	2
B. Chelliah	"	2
A. Francis	"	4
A. Philipupillai	"	1
S. C. Coomasamy	"	3
Chevalier Arulanatham	"	7 50
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Velup. Gnanapragasam	Esq.	6
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Leo Rosair	"	1
B. Mariampillai	"	1
Adriam Chell.	"	1
G. Johnpillai	"	1
S. A. Charles	"	1
B. Patrick	"	1
S. Francis	"	2
S. A. Mariyanayagam	"	1
S. Manuelpillai	"	1
Antony Fernando	"	1
C. N. Nagendra	"	5
K. Pavilupillai	"	1
Bastiampillai Saverimuttu	"	1
Joseph Thiruchelvam	"	1
Alexander Sellam	"	1
M. Arulanandam	"	1
Soosaipillai	"	1
P. A. Swampillai	"	1
B. M. Chelliah	"	1
V. G. Thambyah	"	1
S. M. Victoria	"	2
A. C. J. Benedict	"	1 50
Mrs. Soosaipillai	"	1
Pehriar James	Esq.	1
Antonypillai Sebamalai	"	1
M. K. Joseph	"	1
S. Soosaipillai	"	1
M. Joseph	"	1
S. R. Nevins	"	2
Theonis Antony	"	1

E. Joseph	Esq.	1
W. D. Williar	"	2
B. J. Rasiyah	"	2
A. Saverimuttu	"	5
B. Mariampillai	"	2
K. Vethanayagam	"	1
B. Swampillai	"	1
B. Charles	"	1
S. Mariampillai	"	1
B. M. Muttiyah	"	2
Soosaipillai Bastiampillai	"	1
Bastiampillai Joseph	"	1
C. Sinnapoo	"	1
Francis Pedrupillai	"	2
Soosaipillai Manuel	"	2
M. Nicholas	"	1
S. Ayadurai	"	3
Swampillai	"	1
Antony Sebastiampillai	"	2
J. Paul	"	2
Manuel Michael	"	1
M. F. Xavier	"	1
G. Emmanuel	"	1
Clement Lawrence	"	2
P. E. Antony	"	1
S. Soosaipillai Sinnadurai	"	1
Pavilupillai Manuel	"	1
S. Lukaspillai Nalliah	"	1
Selladurai Vethanayagam	"	2
Abraham Antony	"	2
Swampillai Joseph	"	2
Mariampillai Rosamma	"	1
Kanther Soosaipillai	"	1
S. P. Innasimuttu	"	2
Adriampillai Saverimuttu	"	4
S. Francis	"	2
Vaithiyampillai Vyappu	"	2
Manuel Mary	"	2
A. Alfred	Esq.	1
Philip Gabriel	"	1
Ayadurai	"	1
S. Aseervatham	"	1 50
A. Gnanapragasam	"	3
B. Santiapillai	"	6
Saverimuttu Joseph	"	2
M. Rajappu	"	1
B. A. Christopher	"	2
T. Gurusumuttu	"	1
S. Arulappu	"	2
S. Emmanuel Arumugam	"	1
S. S. Selvadurai	"	5
Mrs. S. F. Selvadurai	"	2

Donations below Re. 1 00 The following were collected by Mr. V. Francis of Trinco.

Antony Peter	Esq.	2
A. Soosaipillai	"	2
M. Santhiapillai	"	2
J. Stain Costa	"	1
S. S. Manuel	"	2
N. Saverimuttu	"	1
N. Rayappu	"	2
T. Bastiampillai	"	1
K. Rajadurai	"	2
P. Sivasubramaniam	"	1
Luvistrakael	"	1
S. N. Thuraiyah	"	2
J. D. Fernando	"	2
A. Appadurai Rajanayagam	"	3
Robert Jdm	"	2
K. Thambyrajah	"	1
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S. J. Aloysius	"	1
E. Veeru	"	1
Bonny	"	1
N. Francis	"	1
K. Teresamma	"	1
G. Visuvasam	Esq.	2
J. Douglas	"	2
K. D. Benedict	"	1
S. Amirtharatnam	"	2
B. D. Benjamin	"	1
P. Appukami	"	1
K. Reganasa	"	1
G. Ropucereru	"	1
Silva	"	1
A. S. Sinnathurai	"	1
B. M. Charles	"	1
A. Singarajah	"	2
Perera	"	1
Gunaratna	"	1
A. Martyn	"	1
Donations below Re. 1-00		2 50

Collected by Mr. V. Saverimuttu, Mooper 12th Nov. \$5 00

Mr. N. Joachimpillai's list, 6th Novena

B. Balasingham	Esq.	1
K. Saverimuttu	"	1
T. Christopher	"	3
J. Elias	"	2
V. Benedict	"	1
K. Raphael	"	2
T. Chellappah	"	1
A. Rasiyah	"	1
A. Manuelpillai	"	1
M. Michael	"	1
M. Joseph	"	1
S. Manuelpillai	"	1
P. Kathiravelu	"	1
C. Chelliah	"	1
S. Devasagayam	"	1
V. Saverimuttu	"	1
C. Singharajah	"	1
M. Soosaipillai	"	1
J. Aseervatham	"	1
Thampapillai	"	1
S. Joseph	"	1
S. Kajadurai	"	2
B. Sinnathurai	"	2
J. Sebastiampillai	"	1
P. Jaco	"	2
T. Ayathurai	"	1
M. Kandiah	"	1
E. Anthonypillai	"	2
C. Pethuru	"	1
S. Michael	"	1
Gunam	"	1
S. Arianayagam	"	1
P. Anthonypillai	"	1
P. Sebastiampillai	"	1
N. Naladas	"	1
M. Ponnamma	"	1
A. S. Manikkam	Esq.	1
M. Nadaraja	"	1
Rambilan	"	1 30
Joseph	"	1
Peduru Veyakulam	"	3 50
A. Elizabeth	"	1
J. Vampelal	Esq.	1
Suliyam	"	1
K. Manuel	"	1
Donations below Re. 1-00		3 10

Collected by Mr. Christian Joseph (10th and 11th Novenas)

Mrs. M. B. Francis		2
Mrs. Rebecca Arasanelai		2
J. Hilarian	Esq.	1
Mrs. F. N. Johnpulle	"	1
Mrs. R. A. Nathan	"	2
Mrs. Caroline Johnpulle	"	3
G. S. Puvirajasinghe	Esq.	5
A. W. Berchmans	"	5
Mrs. M. R. Anthonypillai	"	2
Mrs. Rebecca Arasanelai	"	2
Mrs. M. B. Francis	"	2
J. Hilarian	Esq.	1
Miss A. V. Puvirajasinghe	"	3
B. G. Santiago	Esq.	1
J. X. L. Phillips	"	2 50
F. L. T. Martyn	"	2
Mrs. J. Simon	"	2
C. Johnpulle	Esq.	2
Mrs. Rebecca Nicholapillai	"	2
Mrs. M. T. Joseph	"	2 50
B. R. F. Santiago	Esq.	2
M. Cyril	"	1
Donations below Re. 1-00		1

School subscriptions (4th Quarter 1945) published in "Catholic Guardian" 22 2-46 836 84

Total: 2,271 14
Previously acknowledged: 7,605 23

Grand Total: 9,876 37

N. B.—As we go to press the January returns of the 7th and 9th Novenas have not yet reached us.

CHAS. S. MATTHEWS, O.M.I.

Stock Inspector—Temporary.

Applications are invited for the post of Stock Inspector (Temporary).
DUTIES: Supervision and checking of stocks of the various Food Control Supply Stations in Jaffna District and any other duties that may be assigned by the D. F. C.
QUALIFICATIONS: Applicants should be of sound health and must have held appointment of trust and responsibility either under the Ceylon Government or Malayan Government.
SALARY: Rs. 150 per month plus war allowance. Applications close on 9th March, 1946.
Sgd. E. GOONERATNE,
for Deputy Food Controller, Jaffna.

thoughts. But these two must and can be improved. The average layman knows his apostles creed but he knows not to give a reasoned account of his faith to inquirers or critics. He knows everything about Hitler's Eva Braun, Jennifer Jones' divorce, Ghandhi's age and Doctor Kannangara's latest lamentation. But about things Catholic he is so ignorant! Reading and study, therefore, are prima requisites. The Catholic Writers' Movement has its hopes in the youth of Ceylon. If they set about reading Catholic books half an hour a day, this will mean more than a whole work day of ten hours every month, nearly eighteen working days a year, about half of a working year out of every decade.

Fabricando fit faber, they say in Latin. Practice makes perfect. Only by getting into the water can we learn to swim. Only by writing can we become writers. If a young man were to write enough to fill a typewritten page daily, he would be composing at the rate of 340 words a day; 124,000 words a year—enough to fill three volumes!

We cannot become a *Wi-kam Stead*, a *J. I. Garvin*, or a *Michael de la Bedoyere* but we can become writers in our own humble way. What matters it whether we fight with a superior or inferior pen provided we join in the fight as Gods freelances?

A Public Meeting to Speed up Slum Clearance and Housing Scheme

A largely attended public meeting was held on Sunday evening last in St. James' School hall presided over by Dr. S. Subramaniam, J.P., retired Provincial Surgeon. Addressing the meeting he said they had assembled there in the name of the people of Jaffna to urge on the Government the urgent necessity of taking up the work of clearing the Karaiyur slums and speeding up the housing scheme. The slum is a menace to the health not only of the people living there but to the whole town. As a Government Medical Officer he had been stationed in many parts of the country and had seen slums but the one at Karaiyur is the worst and in slum-clearing schemes it must claim priority. A slum of this kind almost in the heart of the town constituted a real danger and it must be removed. As long as it is allowed to remain, no real improvement to the town could be effected.

The following resolutions were unanimously passed and it was agreed that copies of the resolutions should be forwarded to the Ministers:

1. That the slums of Karaiyur, Jaffna Town are the worst in the Island and the slum dwellers therein live in the worst possible conditions and thus it is imperative that in their own interest and in the interests of the Jaffna Town that the said slums should be cleared forthwith.

2. That the residents of Jaffna Town in public meeting assembled express their full agreement with the representations made by the Jaffna Urban Council regarding the immediate solution of the Karaiyur slum problem.

3. "That this meeting expresses its appreciation and thank the Honourable the Minister of Local Administration for placing a supplementary estimate of Rs. 1,050,000 before the Board of Ministers for its approval."

4. "That this meeting requests the Board of Ministers and the State Council to make financial provision immediately for the completion of the Karaiyur Housing Scheme."

Rev. Father B. Philip, O.M.I., proposing a vote of thanks to the Chairman said that they must all feel grateful to Dr. Subramaniam for coming to preside at this meeting. In spite of other engagements, he had tried to find time to come there because every good and deserving case found in him an encouraging patron. They knew he was getting built for them a fine Maternity home. He thought at first that it could cost him some Rs. 10,000; but even when after the changes made in the plan the estimate rose to Rs. 21,000, he did not change his mind. The good doctor must be looked upon as a great benefactor and he was sure they would always cherish his memory.

"Jubilee Nights" Carnival at St. Joseph's College, Colombo

His Excellency the Governor opened the "Jubilee Nights" Carnival at St. Joseph's College, Darley Road Colombo, on Friday last.

He was greeted by the Rector of the College, the Very Rev. Fr. Peter Pillai, Mr. D. S. Senanayake, Leader of the State Council, several distinguished old boys of the College, and the carnival officials. Lieut. Colonel Anton Muttacumar garlanded the Governor, and two pupils, one from St. Joseph's College and the other from St. Bridget's Convent, recited a welcome in verse specially composed for the occasion.

Replying to the welcome accorded to him, the Governor in a resume of the progress made by the two institutions, St. Joseph's and St. Bridget's—recalled the invaluable services they had rendered to the cause of Catholic education in Ceylon. In this connection he paid tribute to the past Rectors of St. Joseph's associating with them the name of Fr. Peter Pillai, whose decision to commemorate the Golden Jubilee celebrations of the College by the raising of an Endowment Fund was, he said, worthy of public support. Wishing the carnival all success His Excellency congratulated its organisers, particularly Mr. Sanmuganathan, who was responsible for the layout,

A Public Enemy—Divorce

The alarming increase in divorce was brought prominently to public attention in two instances in Toronto.

In Windsor when Justice E. R. E. Chevrier heard the first of 30 divorce cases of the docket of Supreme Court, he explained: "God help this country if these appalling conditions continue. There are many men talking about and making laws to further social security, and we hear on all sides about more paternalism in our Government. It is tragic that there is no promise or energetic effort toward moral security, for without it there can certainly be no social security, here or anywhere. It is in the homes that these efforts must begin."

An editorial in "The Toronto Star," Canada's largest secular newspaper, observed: "What is the cause?.. The war is partially accountable, but the trend was upward before the war began. Hollywood's example undoubtedly has an effect upon young people who read of the constant 'mate trading' in the centre of moviedom. The weakening of religious scruples is another factor. And can Old Man Alcohol be absolved from blame as 'co respondent' in all divorce cases... Especially where there are children, the break up of a marriage is a tragic thing. The married state is not lightly to be entered upon. Too many do enter upon it lightly."

LOCAL & GENERAL

Press Sunday in the Archdiocese:—The Honorary Secretary of the Literature Committee asks us to announce that Sunday the 3rd March will be observed as Press Sunday in the Archdiocese of Colombo.

A large stock of English books have arrived from England, America, Australia and India while we have also a large variety of books in the Vernacular. Special discount is given on books sold on Press Sunday.

The Third Order of St. Francis—The monthly meeting of the Third Order of St. Francis will take place at 6 p.m. in St. Aloysius' Hall on Monday the 4th of March 1945. All the Brothers are kindly requested to be there in time. Plenary Indulgences can be gained on these dates:—5, 6, 9, 18, 19, 22, 25, 26 and 30. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions.

Japanese Catholic Missionaries in Colombo.—Three hundred Japanese men, women and children arrived in Colombo on the Spanish liner, "Plus

Ultra", en route to their homeland after a sojourn of several years in Europe.

The large majority of them were ambassadors, ministers and big business men. Soave Ken Harada, Ambassador to the Holy See, said that his Embassy had been closed down and that he and his staff were now getting back home. He had nothing but praise for the Pope.

Among them were 14 Japanese Catholic priests. They were all of the Propaganda College in the Vatican State. All of them have obtained their doctorates in philosophy, theology and canon law. Twelve of them had been in Rome and the other two, in Switzerland. The Japanese priests having cabled to their friends in Ceylon asking them to meet them in Colombo, Fr. Thaninavagam, of Tuticorin, Fr. S. Deogunilai, of Jaffna, Fr. Quintus Perera, of Chilaw and Fr. M. Weerakoddy of Colombo met them. They spent a pleasant time recalling their days in Rome.

Copra Contract.—It is learned that Sir Oliver Goonetilleke has completed a five year contract for Ceylon copra at a price to the producer of Rs. 100 per candy with the Ministry of Food, London.

The price of Rs. 100 per candy came into operation from December 1 last year. Earlier, from June 27, the price was Rs. 99 to which figure it was increased from Rs. 64 as a result of personal negotiations in London by Mr. Corea.

Cotton Yarn.—The Secretary of State has informed Ceylon that India is not in a position to supply any yarn for his year and that he has with difficulty arranged for the supply of 112,000 lbs. from the United Kingdom for the first quarter of 1946 partly to offset the Indian shortfall. He has stated that there is little prospect of obtaining additional supplies beyond 2,392,000 lbs. from the U. S. A., but that there is possibility that some supplies might be available later in the year from Japan and that this is being actually pursued.

The position for 1946 based on minimum requirements and with no expansion is 3,369,000 lbs. Against this minimum the Secretary of State has provided for the supply of only 2,392,300 lbs. which means that all industries using cotton yarn will experience at least 33 per cent. unemployment.

Buying from any Country.—The difficulties that have arisen in the way of Ceylon obtaining her essential requirements from abroad were considered on Monday at a meeting of the Board of Ministers when the view was expressed that Ceylon should have the choice of importing her supplies from any available source.

The Board of Ministers, it is understood, felt that Ceylon should have the freedom to negotiate and purchase her requirements from any country provided such requirements are not available in time and in sufficient quantities from the United Kingdom and other Empire countries.

Representations on this subject are, it is understood, to be made to the Secretary of State.

Visiting Indian Pianist.—India's piano prodigy, Miss Premala Raju, who at the age of 12 won a gold medal in open competition and subsequently before she was 16 gained the diploma of L. T. C. L. and L. R. S. M. (London), is to visit Colombo this month in connection with the Jubilee Celebrations of St. Joseph's College and the consecration of the Co-adjutor Archbishop of Colombo. She will be accompanied by her parents, Mr. J. S. Raju, formerly one of the senior officials of the Ceylon Income Tax Department, and now Assistant Commissioner, Madras, and Mrs. Raju. Miss Raju has given many recitals in Calcutta, Madras, Mysore, Bangalore and Ooty in aid of War Charities and has also given command piano recitals with orchestras before the Maharajah of Mysore and the Governor of Madras.

H. E. the Delegate Apostolic of the East Indies with the Co-adjutor Archbishop, will be present at this concert.

Part of Mass in Vernacular.—The latest issue of "English Liturgist" reprints the following from a letter in "Orate Fratres" by an American Officer, Lt. R. S. Young:

"A sizable group of priests in France are now saying in French those parts of the Mass which are not said in secreto."

This means the Mass up to and including the Sanctus and from the Pater Noster to the end of the Mass.

"This practice is 'tolerated' by their Bishops, several of whom are advocating that the Church definitely permit it for all."

"The Holy Father himself raised no objections when Fr. Rodhin, chief chaplain for prisoners of war, stated during a recent audience that he had been saying Mass thus for his men."

Rewa Ruler Deposed.—An official communique has been issued announcing the Crown Representative's decision regarding the deposition of the Maharaja of Rewa who is reported to have committed "several gross breaches of his undertaking to the Crown Representative." Hence it is announced that in the interests of the State and its people the Maharaja is deposed and the Heir Apparent recognized as his successor. With a view to give effect to the scheme of reforms announced recently by the ex-Maharaja and to frame a constitution, a committee including representatives of all interests in the State is to be appointed by the new Ruler.

Commission on Anglo-Indian Education

The Madras "Mail" gives the following summary of the recommendations made in its report by the Commission which has recently toured India:—

Anglo-Indian Education should fit into the general framework of the Scheme for Post-War Educational Development in India.

Centralization of control is not desirable and is unnecessary, as co ordination and uniformity are secured through Provincial and Inter-Provincial Boards.

Education between the age of 6 and 14 should be made free and compulsory for Anglo Indians, the loss in fees being made good by grants from Government.

The teaching of an Indian Language should commence as early as possible, but not later than Standard II, and it should be so taught that a real working knowledge is achieved in speech, reading, and writing, the present standard being far too low.

Adequate grants in aid should be given to recognized Anglo Indian schools to maintain their present standards and to provide for future development.

Facilities should be provided for handicraft for boys and girls and homecraft for girls in all schools.

The qualification for admission to Training Colleges should be raised.

A standard salary scale not less than that at present sanctioned in the United Provinces should be adopted throughout India together with a Provident Fund on a 10 per cent contributory basis by the teacher, and 10 per cent paid by Government. (The scale of pay sanctioned in U.P. ranges from Rs 130 to Rs. 200 for Assistant Masters and from Rs. 300 to Rs. 600 for Headmasters of European High Schools.)

In their report the Commissioners say: "We consider it our duty to pay a tribute to the many devoted men and women who have borne the main burden of Anglo-Indian Education, and especially to those connected with the teaching Orders of the Roman Catholic Church, viz, the Jesuit Fathers, the Irish Brothers, the many orders of Nuns responsible for convents all over India.. The fact that more than one-third of all the teachers engaged in Anglo Indian schools in India belong to Religious Orders is sufficiently indicative of the great part religious teachers have played in our schools for the building up of the Anglo-Indian Community."

CORRESPONDENCE

Material for a Short Biography

Dear Rev. Father,—I am collecting material for a short biography of the late Bishop of Trincomalee, Dr. Gaston Robichez, S.J. I shall be much obliged to any of your readers, brother priests or laymen, who would send me any information (impressions, anecdotes etc.) which may help me in my work.

(REV. F. O. TAMBIMUTTU,
St. Mary's, Batticaloa.

WELL-REASONED CRITICISM OF THE SO-CALLED EDUCATIONAL REFORM

From the Report of Rev. S.K. Bunker, Principal, Jaffna College.

"No visitor could be 24 hours in the Island without realising that the educational dovescotes were aflutter and that the general educational situation was at present the happy hunting ground for anyone with views on education, which meant anyone living in Ceylon."

"It was only natural and right that everyone should join in the discussion since education was of such far-reaching importance to nation as a whole and to every member of it. It was all the more grievous therefore to have the discussion carried on often on so low a level of private and selfish interest and to see far-reaching educational principles treated chiefly as a political football.

"Politics must necessarily concern itself with education but it is the science of politics not the game of politics which will give Ceylon the educational system which she really needs and wants. Introduction of free education is, of course, the most debated point in the present discussion in Ceylon. No right thinking man can question that the principle of free education is just and necessary wherever it is possible. Difference of opinion comes in defining 'wherever it is possible.'

"It seems to me much greater sanity in our discussions of this would be attained if we added one word as the Congress Party in its platform the new India has so added it to the phrase 'Free Education,' namely, free 'Basic' education. In India the problem presents itself in its full magnitude. The cost of even free basic education will strain her resources to the uttermost. Here in Ceylon many of us feel that the recent surpluses of revenue over expenditure which are due almost wholly to abnormal conditions, give no reliable indication of what our revenues will be in the days of depression which almost certainly are ahead of us. The original purpose of the appointment of the Special Committee on Education was to stabilize the cost of education at a level that the country could afford, but the actual result of their recommendations have been to commit the country to unlimited expenditure upon it. If the present system of free education is maintained it is all too likely that the limited funds available for education in future years will go to maintain the present schools rather than to build new schools in neglected areas which only the Government can provide.

A SOUNDER SCHEME

"If an effort had been made first to provide free primary education for all children in the Island and then as funds permitted free education were to be extended to higher classes we would have a sounder scheme of education now and a more lively hope of better education in the future."

Continuing, the Rev. Bunker said: "It is hard for us to believe that when Government pays teachers' salaries in full and also an equipment grant for each pupil, however inadequate the latter is, that it will not soon demand the right to appoint teachers, even as it has now assumed the right to control the dismissal of teachers. If this is the next step, and it is taken, the entire character of the denominational schools will change; indeed they will cease there and then to be. It is already clear that with insufficient equipment grants our schools are being impoverished.

"Free education is going to be in increasing measure poor education. These are reasons why Jaffna College, though it has tried to become partly free and will approach free primary education on its own resources just as far as it can, has refused to enter the scheme."

HOW WORLD PEACE CAN BE SECURED

Dr. Buckner Coe said that he served in the first World War and on Armistice Day he decided to dedicate himself to become a minister of the Christian faith. He entered the Yale University and later qualified as a minister. He proposed to talk to them on peace, world peace, and how it might come.

Peace would be possible when the world would begin to realise human rights. There was slavery in Rome in

the days of St. Paul. Slavery did not vanish from Europe till Wilberforce.

"Abraham Lincoln, our greatest American, gave us the emancipation proclamation but all this is not enough to ensure the fundamental rights of man. Until every man is recognised as having rights as an individual there can be no world peace. Secondly, we shall never have world peace unless there is complete obliteration of the word empire. This applies not only to the United States of America but to every power that persists in having an empire. You must be free of empire or there will be no world peace."

Thirdly, Dr. Coe said, the world must be a co-operative world if world peace is to be achieved. There must be co-operation culturally, politically and economically. Nations must stop the iniquitous economic system that leads to wars.

Speaking as one associated with an important commission in America studying post-war problems, Dr. Coe said he was able to state that America was doing her best towards world peace. She could not do it alone, she needed the co-operation of Britain and other Great Powers. He was interested in the efforts of the Parliamentary Deputation to India. He was convinced, however, that the word empire must go and instead of the links of empire there must be treaties and trade agreements between countries.

Finally, if they are to progress towards peace there must be religion. He referred to the misconceptions concerning the uses of atomic energy. One of the leading scientists of America had told him that atomic energy could be harnessed towards the alleviation of human suffering. It was possible to avoid pains during childbirth and that penicillin and other recent discoveries would be nothing when compared to the wide sweep of possibilities of atomic power in the field of medicine.

World Peace Insecure

While two of the three totalitarian powers—Germany and Italy—have perished in World War II, the third totalitarian State, Russia has emerged victorious from the battle and "now renders world peace treacherous and insecure," writes G. Knuvelde in "De Nieuwe Eeuw", a Catholic journal, according to the Monitor service of the Federal Communications Commission.

"Under the disguise of democracy," the article states "Communism is attempting to overthrow the established order in Europe and the rest of the world to make the entire world share in the 'blessings' of a red dictatorship."

"Democracy must not become a means to establish the dictatorship of the proletariat," the Dutch writer is quoted as saying: "Democracy must also have the aim of equality of law—equality of everyone who desires to serve the common good, and not only the interests of one party; the right to lead one's own life in freedom and peace."

Spanish Socialist on the Church

Senor Prieto, although, as he says, he "never was a Catholic although he was baptized," declared in an interview during the San Francisco Conference:

"I believe that only the Church could give a solid spiritual orientation to the world, allowing the establishment of a true, lasting peace. The present disorderly struggle of interests will only lead to new disasters. I realize the world Communist danger; it supplies the popular masses with a false mysticism which has an uncheckable expansive power. Its followers are bold in their work and hard in their fight. Against that universal force, there is no other stronger force in the world with greater spiritual content than the Catholic Church. The solution that we Socialists propose is generally a pessimistic solution, for, owing to its lack of charity, we employ the strength of the masses. Socialism aims at achieving social justice and believes that the employ-

ment of strength is right, but if the Church intends to reach the same aim through charity, she will enjoy preponderance because she uses loftier means."

Telegraphic Summary of News

BEVIN REFERS TO CEYLON

"I am not prepared to sacrifice the British Empire, because I know it the British Empire fell, the greatest collection of free nations would go into the limbo of the past and it would create disaster. I know further it would mean that the standard of life of our constituents would fall considerably. Therefore I say give us a chance to carry this evolution of free nations and the growth of independence still further, at the same time maintaining our standard of life and in conjunction with our Allies and small countries create a soil in which this great phase of democracy may grow together for the benefit of humanity," said Mr. Ernest Bevin, Foreign Secretary, in the House of Commons.

He said it was hoped to hold a Conference of Dominion Prime Ministers within the next ten weeks—before the Peace Conference in May.

Declaring that there was no intention to frustrate the independence movements in South-East Asia, he added: "With regard to Indonesia, India, Malaya and Ceylon and also Indo-China, which is emerging, they should be helped into independence." The next thing was to guide them and help them to become going concerns and to provide administrators with expert assistance.

"GANGING UP" AGAINST RUSSIA

Dealing with the suggestion that Britain and America were "ganging up" against Russia, Mr. Bevin said: The difficulty about the position is this: America and we laid on the table our problems and our proposals and we discussed them. It is not merely a question of foreign policy that you are dealing with America. It is everything.

"I would be quite willing" he added, "if the Soviets would join us in an oil agreement as an international agreement. If they came in, it would solve this conflict for oil between the great Allies." He invited the Soviet Union to show the same interchange of discussion and opinion as was shown between Britain and the State Department in America in grappling with the vexed problems in the Far East.

He disclosed that two months ago Britain offered to extend the life of the Anglo-Soviet treaty by 30 years. "I cannot be accused of not wanting friendship with the Soviet Union for all time," he added amid cheers.

INDIA A VITAL ASSET TO BRITISH EMPIRE

Seeing a more hopeful outcome to the efforts of the British Cabinet mission visiting India soon than the result of Sir Stafford Cripps mission in 1942, the newspaper "Detroit Free Press" in an editorial comment on the "Indian Question" declares:

"The problem is a world problem. The manner in which it is approached from now on will leave for better or

worse a lasting impression on all Asia. The conflict of interests involved forces the Americans to adopt a benevolent attitude. While admitting the rights of India to independence, we cannot ignore the case of our British friends."

CHURCHILL'S REBUFF

Asserting that the Bombay riots and the burning of the American flag serve to arouse American interest, the editorial continues: "The mob which destroyed the flag undoubtedly identified the United States with Britain as the result of our participation in the defence of India and because Mr. Roosevelt dropped the matter after Mr. Churchill's rebuff for evincing interest in Indian affairs. We should learn from this incident the danger of becoming involved in the perpetuation of the Colonial Empire, in the administration in which we have no voice."

Charging Britain with playing one side against the other and accentuating differences to convince the world that if Britain gets out the Indians would be unable to rule themselves, the newspaper also contends:

HESITATING TO PAY THE PRICE

"The hard fact in the way of an Anglo-Indian agreement is that with India gone, the British Empire would be only a skeleton of its former self. One hundred and forty million Americans can deal with the Philippines as a luxury. Forty-seven million Britons cannot regard India with its four hundred millions and tremendous natural resources as other than a vital necessity if they are to remain a first-class power.

"Large elements in Britain would like to see India free and independent. Yet heretofore it has hesitated to pay the price."

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