

**Rates of Subscription**  
*Eng. Guardian*  
 Yearly Rs. 6-50  
 Half Yearly Rs. 3-50  
*Eng. & Tamil Guardian*  
 Yearly Rs. 10-50  
 Half Yearly Rs. 5-50

# The Catholic Guardian

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

REGISTERED AS A NEWSPAPER IN CEYLON.

Telegrams: "GUARDIAN". JAFFNA.

Telephone: NO. 100.

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

**Rates of Advertisement**  
*Family Announcements*  
 Rs. 5-00 per insertion  
*Order Nisi*  
 Rs. 5-00 per 2 insertions  
*Trade Advertisements on Application*

Vol. 72. No. 27.

JAFFNA, FRIDAY JULY 18, 1947.

PRICE: 10 CENTS.

## THE BOY WHO BEAT FR. FLANAGAN

### Boys' Town Rocked By An Eight-Year-Old Bandit

One winter night a long distance call came to that Nebraska village known all over the world as Boys' Town.

"Father Flanagan? This is Sheriff Hoseney—from Virginia. Got room for another boy—immediately?"

"Where is he now?"

"In goal. He's a desperate character—robbed a bank, held up three stores with a revolver."

"How old is he?"

"Eight and a half."

The gaunt, blue-eyed priest stiffened at the telephone.

"He's what?"

"Don't let his age fool you. He's all I said he was, and more. Will you take him off our hands?"

For years the Revd. Edward Joseph Flanagan has been taking unwanted boys off the hands of baffled society: youths of all ages, races, creeds.

"If I can't manage an eight-year-old boy by this time, I ought to quit," he said. "Bring him on!"

Three days later Sheriff Hoseney and his wife set down their prisoner in Fr. Flanagan's office—an unnaturally pale boy with a bundle under his arm. He was no higher than the desk; frowzy hair of chocolate brown dangled over the pinched face; sullen brown eyes were half shut beneath long, dark lashes. From one side of his mouth a cigarette drooped at a theatrical angle. "Don't

mind the smoking," pleaded the sheriff. "We had to bribe him with cigarettes."

The sheriff's wife had a long envelope on the desk.

"There's a complete report," she snapped. "And that's not the half of it. This good for nothing criminal is not worth helping. It's my personal opinion he ain't even human! Good-bye and good luck—you are going to need it!"

Now the heart of Fr. Flanagan is warmed by his love of God and man, and especially young ones. Looking upon this patched wraith of childhood, the priest thought that never had he seen such a mixture of the comical and the utterly squalid and tragic.

Waving the newcomer to a chair, Fr. Flanagan began to read the report. People had forgotten the boy's last name; he was just Eddie. Born in a slum near the docks, he had lost mother and father in a flu epidemic before he was four. In waterfront flats he was shunted from one family to another, living like a desperate animal.

Hardship sharpened his cunning and his will. At the age of eight he became the boss of a gang of boys, some nearly twice his age. Coached by older toughs of the neighbourhood, Eddie browbeat them into petty crimes which he planned in detail.

(Continued on Page 4)

## CHARACTER—II

By Rev. J. B. Freeman

We have said that the abnormal Egoistic Will would demand that the Self be Lord and Master of Creation. Man is a God, if only he knew in what sense; but he would be God. In order that the unrealistic striving of the Egoistic Will be tempered, the individual's Altruistic Will must be correspondingly developed, so that he may take his due place in the world in accordance with his objective subordination to the laws of reality. Then only will he be a "Man of Good Will," voluntarily subordinate to that which is and which nothing can alter, readjusting the views and aims that held sway in his world of childhood fantasy one with the community and an active member of it, succouring others and finding succour, giving and taking, loving and being loved. In society he will be freed from any excessive sense of subjective inferiority and of egoistic isolation, and even make up for his own impotence by the good-will of others. In society only will he recognize that the impotence he finds in himself and is not responsible for and cannot alter is part of the very nature of man, the common lot. Thus it will lose its emphasis in his subjective sense of inferiority and no longer harass him or take away from his sense of personal significance and value. Indeed, in the community he learns the nature of man and so learns himself, and thus realizes his personal significance and value.

Society somehow enters into the life of the individual. It is in his very nature, as Aristotle said; he is born a life member of it. The child has to learn to appreciate that membership and accept it. It must be brought home to him in his experience, by contact with and participation in society. Not being centred round the Self like the Egoistic Will, but radiating from the Self, the Altruistic Will needs only to be on the one hand checked from the anomaly of exaggeration and on the other preserved from extinction.

Historically and naturally the first society is the Family. In the environment of a rightly-directed family, the education of the child is most effective. Unfortunately too often is the family misdirected or even undirected. Consequently it is frequently desirable that the child be removed from it and placed in an educational institution. This, however, is an artificial family, a poor substitute, though the best possible one in the circumstances.

a futile effort to shame the shameless perpetrators of such inhuman deeds. But as Catholics we should raise our voices in an effort to secure freedom for the prisoners of war and homes for the displaced persons. By silence we give consent to the pagan attitude of indifference which prevails today.

We have an obligation as Christians to these people groaning in slavery, looking out from behind bars or through barbed-wire entanglements, waiting in hope or despair for the day of their deliverance. They are our fellow men; they have immortal souls; they are endowed as we are with "the right to life, liberty, and the pursuit of happiness"; they are children of our Father in Heaven; our brothers in Christ and members of His Mystical Body. If we refuse them aid, we refuse it to Christ who has identified Himself with such as these.

The earliest years of life are the most decisive for the development of the individual and carry indelible marks into his conduct in later life. Freud had rendered a service in stressing this point, though he has laid undue emphasis on the sexual urge. The first six years of the child's life are of the utmost importance in the moulding of character. But it cannot be said that in these six years it has been formed; only the seeds of it have been, as it were, sown, and the ground prepared in the environment of home. After this age, the responsibility of the elders and of the teacher is not by any means small. Much watching and weeding and trimming and training has to be done.

The child first experiences society in the family circle and enters into it and is bound to it with the bond of love.

The relationship that keeps society together in an active equilibrium is of five types; (1) I and my parents, (2) I and my children, (3) I and my married partner, (4) I and my neighbours, (5) I and God. Unless the family life is ordered according to objective principles, the child's Altruistic Will will not develop normally.

Between parents and children, the attitude must be one of mutual trust and confidence. The distance between parents and child must not reach exaggerated proportions; and the child, far from feeling itself to be only something being brought up as a subordinate whose duty it is not to inconvenience or annoy its parents, should have the respect due to him as a human being and a living member of the family. A child must not be ordered but requested; it may be given reasons for what is required of it and induced to accept cheerfully its share of work in the family. Any manifestation of subjective omnipotence and omniscience, of Egoism, on the part of the parents does as much harm to the child as harshness, injustice, whimsicality, moodiness or even drunkenness.

Respect and mutual devotion between husband and wife provides the strongest foundation of the family. Every marriage should be reckoned as an equal partnership mutually entered into for sacred ends, to be kept up by love and duty. In society one must recognize also the fundamental equality of all men as human beings; to view another as below that common level is degrading even to oneself, whereas to see always the best in another is elevating and encouraging and consoling. The relationship of man is a universal brotherhood, and the moving principle is love. The ideal attitude is the same as to oneself: "Thou shalt love thy neighbour as thyself."

My relation to God is one of utter dependence. The formal acknowledgment of this is a duty I arrive at by reasoning. In my actions I have to express not only that I am a child of God (in a general sense, at least) but that I am one of many, who are equally children of God, that the whole world of matter and life is the work of God, and that my objective relations to everyone else and everything else are fixed thereby. The attitude to God and to the world inasmuch as it is His, is to be one of *humility*, recognizing the greatness of the Almighty and the dignity of the self and the goodness of the work of His hands.

(To be Continued)

## INHUMAN BONDAGE

In the making of peace attention is concentrated almost exclusively on national boundaries, reparations, forms of government and spheres of influence. The human person has become so cheap and insignificant that the victims of war are given scarcely a moment's consideration. The human being has reached a new low of degradation; "man's inhumanity to man" is such that we would have to go back to the pre-Christian era to find anything comparable.

There are probably more people in bondage today than at any time since slavery was an accepted institution. It is difficult to determine the exact number of prisoners of war, as some countries are naturally loath to publish figures on their human holdings. It has been reliably estimated, however, that the total is still in the neighbourhood of 6,000,000 distributed chiefly among the Russians, British, and French, who use prisoners as cheap labour. While we Americans had 300,000 German prisoners at one time, we have released all but a few hundred. A large percentage of them were turned over to the British and French.

No better off than the prisoners of war are the displaced persons, huddled together in most cases in what are really concentration camps. Their plight is even more pitiable than that of the PW's because among them are women, children and the aged. The U.S. Department of State estimates that there are 1,250,000 DP's in the world today, most of them in Europe. There are none in the Soviet zones, as the Communists quickly solve such human problems by liquidation or labour camps in Siberia.

blems by liquidation or labour camps in Siberia.

Since the DP's cannot go back to their countries of origin without facing death or worse, we must do more than provide them with food and temporary shelter. We must find homes for them. We have the money and the means to settle a goodly percentage of the DP's—all, if we wanted to—and our moral leadership would inspire co-operation from other nations. There is hostility to the DP's in certain quarters because they are thought of as Jews and Communists. The fact is that only one in five is Jewish (if that be a crime) and many of them are in their present predicament because they are anti-Communist. A very large percentage are Catholics.

A type of human bondage prevalent behind the iron curtain is imprisonment for political offences. These prisoners are people who for some reason or other are considered hostile to the regime in power or unsympathetic to the ruling Communist Party.

Recent reports indicate that in Yugoslavia and Bulgaria alone there are at present 630,000 such prisoners. They are used as labourers at extremely difficult and dangerous tasks and are subjected to torture, starvation and generally inhuman treatment. In this matter the puppet regimes of these two Balkan countries are copying the example of their master, Soviet Russia, where an estimated 10-12 million political prisoners are confined to labour camps in the Arctic and in Siberia.

There is not much we can do about the political prisoners except to publicize the facts in what will probably be



## MADHU

Would be applicants for permanent or temporary rooms at Madhu Camp for the August Festival are hereby notified that there are no more rooms available.

ADMINISTRATOR.

Madhu 7-7-1947.

## Church Calendar

JULY 1947

FRI. ...18 S. Camillus.  
SAT. ...19 S. Vincent of P.  
SUN. ...20 8 P.—S. Jerome Emil.  
MON. ...21 S. Praxed.  
TUES. ...22 S. Mary Magd.  
WED. ...23 S. Appollinaris.  
THURS. ...24 S. Christina.  
FRI. ...25 S. JAMES Ap.

## The Catholic Guardian

JULY 18TH 1947

### THE TWO CAMPS

Events pregnant with possibilities are happening in Europe today. It will be well to pause and dwell on their significance.

Some time ago we referred to President Truman's declaration about aid to Turkey and Greece and we saw in this declaration the possibility of an alignment of nations in Eastern Europe based on the democratic conception as it has obtained outside the Iron Curtain and pledged to resist any interference from outside in the internal affairs of any government.

Since then much has happened. Public opinion in America, apart from the stormy petrel Wallace, has endorsed the President's declaration and Secretary of State Marshall is today in effect grouping the Western States of Europe round the U.S.A. It is fatally easy to over-simplify movements and tendencies and by selection and emphasis to distort effectively what is the actual truth. This has however to be said viz., that outside the Iron Curtain to-day, the Communists who some time ago looked like capturing Europe, are all out of power and in opposition. This does not speak very highly of the effectiveness of Communist propaganda and would seem to indicate that those free to decide are not enamoured of the Communist heaven-upon-earth.

Along with this and in a sense really complementary to it is the news leaking out from behind the Curtain. It was said at Tiso's condemnation that he would be more effective dead than alive and the secret radio that then started functioning is still going strong. Hungary has now got a 'government in exile' operating, Austria is not proving amenable to Red 'protection', while the Peasants' Parties in Poland, Bulgaria and Rumania are so restive that even propagandist zones of silence cannot hush the news.

It would seem then as if Europe is reaching the Great Divide and is reaching it without any of the defeatist mentality or the confusing uncertainty that obtained even twelve months ago. The Communist Party in each country is now openly recognized for

what it always has been in fact viz., the Soviet Fifth Column. And significant of this realization is the determination of French, Italian and British Socialists to have no truck with the Communists. The Communist attitude towards the Socialists is even more uncompromising. First destroy the Socialists and the rest is easy. Working on this formula they collaborated with the Nazis to crush the Socialists in Germany and then found to their dismay that the rest was not so easy.

There are many factors operating in the European alignment to-day and all of us are ultimately concerned with how that alignment will operate.

## Jaffna Strikes Water After a Century and a Quarter

### Karaiyur Scheme is Not a Paper Vote

Mr. C. Ponnambalam, the Chairman of the Jaffna Urban Council, said at a meeting of the Council, that "when the State Council passed a vote of Rs. 2,266,800 for the Karaiyur, Housing Scheme, the Council resolved to request the Government to deposit to the credit of the Commissioner of Local Government the full sum of money voted for the purpose so that there might be no necessity for a revote by Parliament."

The Commissioner of Local Government has since informed him that the full sum is being held in deposit and that no direction or approval or revote would be necessary from Parliament.

He added that tenders for the erection of houses under the Scheme closed on June 24, 1947. The Tender Board would consider the tenders shortly and an agreement or agreements for erection of the houses would be entered into as soon as possible.

He also informed the members that the agitation for a water supply scheme for Jaffna town, which began in 1823, had been successful after 124 years. The Government had called for tenders for a water supply scheme and the tenders would close in December, 1947.

The Government had also decided to move the Infectious Diseases Hospital from Jaffna to Navatkuli. —*Times of Ceylon*, July 15, 1947.

## 8th Sunday After Pentecost

### Gospel

(St. Luke: Ch. 16: 1-9.)

And He said to His disciples, There was a rich man that had a steward, and a report came to him that this steward had wasted his goods.

Whereupon he sent for him,

and said to him,

What is this that I hear of thee?

Give an account of thy stewardship, for thou canst not be my steward any longer.

At this, the steward said to himself, What I do to do, now that my master is taking my stewardship away from me?

I have no strength to dig;

I would be ashamed to beg for alms. I see what I must do, so as to be welcomed

into men's houses when I am dismissed from my stewardship.

Then he summoned his master's debtors one by one;

and he said to the first,

How much is it that thou owest my master?

A hundred firkins of oil, he said;

and he told him,

Here is thy bill; quick, sit down

and write it as fifty.

Then he said to a second,

And thou, how much dost thou owe?

A hundred quarters of wheat, he said;

and he told him, Here is thy bill, write it as eighty. And this knavish steward was commended by his master for his prudence in what he had done; for indeed, the children of this world are more prudent after their own fashion than the children of the light. And my counsel to you is, make use of your base wealth to win yourselves friends, who, when you leave it behind, will welcome you into eternal habitations.

The chief lesson of this parable seems to be that we should do service to God by giving alms to the poor, while we have still time for it. The steward was prudent in making himself friends before the audit of his accounts, while he had still money to do it; so we must give alms while life still lasts. It is doubtful whether we are meant to interpret the parable more closely than this.

(Mgr. Ronald A. Knox.)

### Notes on the Gospel of the Eighth Sunday After Pentecost (Communicated.)

1. The parable is applicable to all men, since they all are, not owners but mere administrators of the blessings they receive from God, in the order of nature and of grace. The goods entrusted are the different gifts of the soul and of the body.

2. As God alone is the Master of all these, we cannot dispose of them as we please; therefore we should employ them, according to the will of God.

3. God has entrusted to me: my body and its senses; my soul and its faculties; my time, my life, my liberty; many gifts of grace, and an infinity of creatures are placed in my possession.

4. One day, when I am least thinking of it, God will demand a rigorous account of my stewardship of these possessions and woe to me, if it has not been in conformity with His will and commandments.

5. Are my accounts in order? If at this moment I die and stand before the judgment seat of God, should I be less perplexed than the unjust steward?

6. I have been an unfaithful steward, at all stages of my life, in all places where I have lived, in all positions I have occupied, by my omissions, my actions, my words and my example. The heavens and earth condemn me. Thy mercy, Oh my God is my only hope! Today I may still appease Thy anger. Will it be in my power to do so tomorrow?

7. How shall I prepare for God's judgment. This unjust steward whose fraud Our Lord does not approve, but whose wisdom, He commends, teaches me what to do. He begins by thinking seriously on his position. Such is the beginning of all serious conversion. He compounds with His debtors and teaches us to do service to God by giving alms to the poor, while we have still time for it. The steward was prudent in making for himself friends before the audit of his account, while he had still money to do it; so we must give alms, while life still lasts and it is not too late.

8. The greatest alms we can give is to our own kith and kin who are suffering intense pain in the cleansing fires of Purgatory. They are more pitiable and far more worthy of compassion, than the poor we have before our eyes; because they cannot help themselves, and God Himself cannot help them without our prayers. Let us make them our intercessors and friends, to speak on our behalf before God. The influence of charity is amazing; it makes even God our debtor!

### The Little Crusade

Dear Crusaders,

Next Tuesday the 22-7-47 is a great anniversary—the 300th of the birth of St. Margaret Mary, your chief Patron. Though you may not be able to join the festivities at Parry-le-Monial you may in spirit join the pilgrims who will visit the Church of Apparitions and pray for true peace, the conversion of sinners and the greater perfection of souls devoted to God and for the success of Apostolic work in general.

"Most Sacred Heart of Jesus Thy Kingdom Come."

## What a Vincentian is Like

On Saturday next we celebrate the feast of St. Vincent de Paul. His life was characterized by his lively faith, steadfast hope and fervent love of God. His love for God expressed itself very clearly in his intense love for his poor brethren. He is the patron of the members of the Conferences of charity instituted for both men and women. What then is a Vincentian like? He is a very ordinary man to look at. He has no outward sign of holiness about him, unless it be the kindly expression of the mouth and eyes. He earns his daily bread in office, factory, private enterprise or as a civil servant. He is a devout family man. With the demands family and business place upon him, he would seemingly have plenty to do. But this is not the limit to his work. His heart is full of sympathy for poor frail, suffering humanity. His faith is very strong. Identified with a holy cause, he consecrates himself to the relief of God's poor. He functions as a messenger of his Society whose specific aim is self sanctification through the performance of spiritual and corporal works of mercy. Every worthy appeal gains his best attention. He is zealous, gentlemanly, charitable. He may be tired at night after his day's work, but there are widows and orphans, the aged and the handicapped who are desolate. He may not feel well, but there are others less well than himself for whom he must provide. He does not work by proxy, for personal service is the keynote of a true Vincentian's vocation. He goes personally to the home of the needy. Even his Sunday's (God's designed days of rest), the Vincentian spends visiting hospitals, prisons and diverse other institutions. Yet his health prospers, his daily work does not suffer, his family is not neglected. A model son, husband, father, brother, friend he is a man after God's own heart. Not angelic, he is a real flesh and blood man living among us. P.S.

## LOCAL & GENERAL

**The Feast of St. Vincent de Paul.**—The patronal feast of the Conferences of St. Vincent de Paul, Jaffna will be celebrated by the members on Saturday 19th inst. Rev. Fr. A. Rajanayagam, O.M.I., will say Mass at 6-30 a.m. in St. Joseph's Conference Chapel and will address the members on "The Life of St. Vincent de Paul."

**Royal Romance.**—All the Commonwealth countries have received with joy the news of the betrothal of Her Royal Highness Princess Elizabeth to Lieutenant Philip Mountbatten in whose veins runs the blood of three royal houses—Great Britain, Greece and Denmark. In recent times the Royalty of England has been wedded to the House of Greece twice. The wedding of the heir apparent is likely to be in October.

**Sir Macan Markar's Message to the Muslims.**—A mass meeting of the Muslims of Jaffna was held in the Mohamadiya School Hall, Moor Street, on Sunday the 12th inst. under the auspices of the United National Party. Sir Mohamed Macan Markar delivered his public address, "Muslims and the New Constitution." He told the Muslims that the U.N.P. was a party composed of all communities, races and religions. Unless the Muslims threw in their lot with that party, their position, he stressed, would be unfortunate. That was the only way they could as a community get representation in the Cabinet. Since the return of a U.N.P. candidate would strengthen the Muslim position he expected that the Muslim community in Jaffna would with one voice support the U.N.P. by voting for Mr. Mahadeva.

Mr. S. M. Aboobucker, Proctor and Mr. S. M. Abdul Cader, a member of the Urban Council also spoke in support. Mr. Aboobucker said that the Muslims of Jaffna would be committing political suicide if they did not support the U.N.P.

**Honorary Degree.**—The Ottawa University has awarded the degree of Doctor of Literature to Mr. J. P. de Fonseka, who was not long ago made Papal Chamberlain of the Sword and Cape. We congratulate Dr. de Fonseka on this highly deserved honour.



**The Supreme Court.**—The July Sessions of the Supreme Court in Jaffna began on the 14th inst. in the Town Hall. Mr. Justice Nagalingam is presiding. This is the first time that a permanent Tamil Judge presides in the Supreme Court Sessions of the North. There are 11 cases in the calendar of which 4 are for murder.

**Their Majesties to Visit Ceylon.**—At a public meeting held at Jamburegoda Mr. David Wanigasekera, former M.S.C. for Weligama is reported to have said that Their Majesties the King and Queen will visit Ceylon in March 1948 on their way to Australia. Mr. Wanigasekera got the information from a letter written by the Secretary of States for the Colonies to one of the Ministers.

**Clerical Passes.**—The following young men from St. Patrick's College have been successful in their Government Clerical Examination and are awaiting their call to duty:—Messrs. R. Nadarajah, P. T. Navaratnam, V. Rajasekharan, G. Amirthalingham and L. V. Thuraietnam.

**Railway Underguard Killed.**—Mr. E. Abraham, an Under-Guard in the Railway, was run over and killed whilst performing shunting operations on his train at Urugodawatte at about 7 o'clock on Monday morning July 12.

He was working the oil train to Kolonnawa and on the arrival of the train at Urugodawatte, the engine had to be detached and brought round to the rear end of the train to proceed in the opposite direction to Kolonnawa.

Mr. Abraham had uncoupled the engine and was walking back along the side of the track when the engine which was coming along the loop line, knocked him down. He was killed instantaneously.

The deceased was 21 years of age and had joined the Railway in September last year. He was to have left for Jaffna to bring his family down to Colombo. Mr. Abraham was an old boy of St. Patrick's College.

**Rs 7,250 from Turf Entertainment Tax.**—Last Saturday's racing in Colombo is reported to have yielded Rs. 7,250 approximately as Entertainment Tax to the Colombo Municipal Council.

**17 Radio Sets Vanish.**—A business establishment in Colombo Fort is reported to have been relieved of 17 radio sets. The loss valued at Rs. 8,825 was detected during the stock-taking. The Manager is under arrest.

**Canadian High Commissioner to Australia.**—Mr. R.K. Greene succeeds Mr. Justice Davies as Canadian High Commissioner to Australia and the latter is appointed Ambassador in China. Passing through Colombo on board the "Strathedon" Mr. Greene told the *Times* shipping reporter, "Canada is doing her utmost to export as much food as possible to all parts the world." He also said that the Canadian people were much in favour of the marriage of Princess Elizabeth and Lt. Philip Mountbatten.

**Madura Teachers Dismissed.**—The Commissioner of the Madura Municipality has under instructions from the Government, dismissed all the 575 Municipal Elementary School teachers, including 200 women, who have been on strike for the past 15 days.

The reason for their dismissal is stated to be their failure to explain their absence from duty without leave.

The Commissioner is taking steps to replace the dismissed teachers and to re-open the schools.

**National Flag for India.**—The President of the Indian Constituent Assembly appointed an *ad hoc* Committee to discuss the question of a National Flag for India. According to a report in the *Hindu* of July 12 the Committee is agreed to adopt the Congress tri-colour flag with some modifications.

Some members were in favour of changing the orange colour in the Congress flag into red. The original tri-colour consisted of red, green and white symbolising Indian unity—red for the Hindus, green for the Muslims and white for the rest. The Charkha super-imposed on most Congress flags is to be changed into a symbol more agreeable to Indian traditions and aspirations and a "chakra" (wheel) is stated to have been agreed upon.

**New Indian Dominions.**—At the request of the Indian leaders the present

Viceroy of India Admiral Lord Mountbatten has been recommended as Governor-General of India and Mr. Mohammed Ali Jinnah as Governor-General of Pakistan.

Some informed British sources speculate whether Mr. Jinnah may be knighted or even made a peer so as to enhance the chances of Pakistan remaining within the Commonwealth regardless of the choice likely to be made by the Commonwealth of India.

**"Rain of Iron" in Siberia.**—As the result of a meteor falling in the region Sikhote Alin Mountains North-east of Vladivostok, Siberia, an intensive rain of iron was caused by the explosion and hundreds of cedar trees have been blasted and the ground pitted with huge craters. Hundreds of fragments of red hot iron, the biggest weighing 350,000 lbs. rained down upon the Siberian forest.

**Teacher and Students Injured.**—On Saturday July 11th a teacher and nineteen students of St. Mary's College, Kegalle sustained severe injuries in a bus accident.

It would appear that the party was travelling to Ratnapura to play a football match and as the bus was taking a sharp bend it went off the road. Mr. A. K. Molamure removed the injured to the hospital. The bus was badly damaged.

**Australian Cabinet Minister Appeals for Christian Principle.**

—An appeal for a more Christian way of life was made by the Australian Minister for Immigration and Information (Mr. Arthur A. Calwell), guest speaker at the Kensington (Melbourne) Holy Name Society Communion breakfast on May 11.

The world today was grievously sick, the Minister said. Unless the teachings of Christ were applied to our dealings with one another, further disaster would befall humanity. It was tragic to think that in 25 years Australia had to sacrifice the flower of its manhood twice. The world could not stand a third world war.

Referring to Communism, Mr. Calwell declared that any philosophy which denied the existence of Almighty God was basically false. In addition, Communism was based on dictatorial methods, and he opposed dictatorship whether it was of the left or the right. Papal Encyclicals had condemned Capitalism as well as Communism, and Leo XIII in 'Rerum Novarum' had stigmatised the system of society 'that placed upon the teeming masses of the poor, a yoke little better than slavery itself.' It was the evil of Capitalism which provided the soil in which Communist errors flourished. Whatever truths Communism enshrined were Christian truths. We should strive for a system founded on truth and devoid of error.

**Straight from the Horse's Mouth.**—'Words have no relations to actions—otherwise what kind of diplomacy is it? Words are one thing, actions another. Good words are a mask for the concealment of bad deeds. Sincere diplomacy is no more possible than dry water or wooden iron.'—(Stalin).

## Letters to the Editor

### The Tamils and the New Constitution

Sir,—While all the old Tamil leaders are working out a policy of Co-operation and Conciliation with the Sinhalese, Mr. G.G. Ponnambalam is pursuing a policy of isolation, which if successful, will result in the exclusion of the Tamils from the executive of the country. Mr. Ponnambalam himself cannot deny the urgency or importance of the Tamils being adequately represented in the new Cabinet in order to press for the needs of the Tamils and the Tamil Districts from within. This is what we have been always fighting for, and now when the Sinhalese leaders are anxious to secure our co-operation, we are asked to reject their offer. The next few years will be a momentous period during which the whole future of the Tamils will be determined. The government that will be formed after the elections will have to deal with weighty and complicated problems in which we are vitally interested. Such important questions as these relating to education, social re-

form, the use of Tamil as one of the two official languages, employment of our educated youth in the various branches of the public service and various schemes for agricultural and industrial development requiring money votes will come before the new Cabinet for consideration and decision. It will then be absolutely necessary that there should be Tamil representatives in the Cabinet to press our points of view and to get favourable decisions made. If, following the advice of Mr. Ponnambalam we unwisely choose to remain outside, and adverse decisions are made in our absence, it will be useless afterwards to blame the Sinhalese for our own fault. This policy of isolation will only widen the gulf between the two communities with disastrous results with no remedy to improve our position in future.

2. The policy of goodwill and co-operation followed by Mr. Mahadeva and his friends from the North has been amply justified by the various major benefits secured for us in recent times, and it is no longer possible for anyone to say that our interests are being neglected. When we can now look forward with greater confidence to the future, why should we be asked to stand aloof from the next Cabinet? The policy of isolation was once before tried with disastrous results, when the Jaffna Tamils boycotted the Donoughmore Constitution. Subsequently we had to repent of our folly and go to the British Government with petitions asking for another nomination day. Let us not make a similar blunder and deprive ourselves of the chance of honourably obtaining a share in the Executive of the country. If we do so, it is certain that we shall have to regret it afterwards and submit ourselves to the humiliation of requesting the Sinhalese leaders for the inclusion of Tamil members in the Cabinet.

Yours etc.,  
C. K. SWAMINATHAN.  
Nallur, 11-7-47.

## WEDDING

### SAVERIMUTTO-VINCENT

The marriage took place on Wednesday the 9th July, at the church Saints Peter and Paul, Naranthanai of Mr. Saverimutto Rajapopathy Joseph of "Shell House", Pulan Bukum, Singapore, the only son of Mr. P. Saverimutto, retired Tamil Pundit, St. Patrick's College, Jaffna and of the late Mrs. Chellama Saverimutto, and Theresa Vincent, the youngest daughter of Mr. P. Vincent and Mrs. Vincent of Naranthanai. Revd. Fr. J. F. Xavier, O.M.I., officiated and said the Nuptial Mass. Revd. Fr. P. T. James, O.M.I., Parish Priest, St. Mary's Cathedral, uncle of the bridegroom and cousin of the bride was present and offered special prayers. The marriage register was attested by Mr. Regis Rajakariar, Advocate and Mr. S. A. Alagaratnam of St. Patrick's College. The newly-married couple was taken in procession to the accompaniment of native music to the residence of the bride where a reception was held. Mr. S.A. Alagaratnam proposed the toast of the new couple and congratulated the parties on the happy union. Pundit Saverimutto thanked the gathering for their kind presence.

On Saturday, the 12th July, on the occasion of the "Home Coming" of his son and daughter-in-law, Mr. P. Saverimutto entertained his relations and friends to a dinner at the residence of his brother-in-law Mr. J. G. Alousius, at 4th Cross Street, Jaffna.

The newly-married couple wish to thank their relations and friends in Malaya and Ceylon for their congratulatory telegrams and kind presents.

## OBITUARY

### MR. S. T. MARKS

The death occurred on Friday the 13th June, 1947 at his residence at Cathedral Street, Jaffna of Mr. S.T. Marks of the Courts, Jaffna. He was 65 years of age and was ailing for a few days and passed away peacefully fortified by the rites of the Holy Catholic Church of which he was an ardent member.

He comes of a well known and respected family in Jaffna being the son of Santiogupulle and grandson of Chithamparapillai both of whom were successful

physicians, widely known and sought after by the residents of Jaffna? the late Dr. T. Reid of Jaffna fame was his uncle.

The late Mr. Marks was educated at St. Patrick's College, Jaffna and began his career as clerk in the Forest Dept. Later he took to contract work under Government in partnership with his elder brother the late Mr. S. Johnpulle. In his declining years he did Court work at Jaffna.

He was of a quiet and unassuming nature, very modest, gentle, amiable and affectionate in his ways and was much loved and respected by young and old who came into contact with him. He was eager to help the poor and needy. His many friends and relations valued his sagacious advice and his sound and well balanced opinions on men and matters. His loss will be felt by many of his friends not only in Jaffna but also in the outstations where he had made himself popular during his period of service under Government.

He was married to Rasam the eldest daughter of the late Mr. Nicholas Edirvirasinghe, who was Post Master, Vannarponne at the time of his death. He leaves besides his widow, two sons S. M. George of the Courts, Jaffna and S. M. Alfred of H.M. Customs, Colombo and E. W. Edirvirasinghe, Proctor and Commissioner of Oaths, Colombo and J. C. Edirvirasinghe, relieving Station Master, Jaffna, his brothers in law and Mrs. B. James and Mrs. A.B. Tisserasinghe, sisters-in-law.

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## TENDER NOTICE

The Deputy Food Controller, Jaffna will receive tenders up to 12 noon on Tuesday 29th July 1947 for the transport, rebagging etc. of foodstuffs.  
2. Tenders should be made on form obtainable on application from the Deputy Food Controller, Jaffna from whom all particulars on the subject can be obtained.  
3. A deposit of Rs 100 will be required to be made either at the General Treasury, Colombo or at any Kachcheri and a receipt produced for same before any form of tender is issued.

M. SRIKHANTA,  
for Deputy Food Controller,  
The Kachcheri,  
Jaffna, July 3, 1947.

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## The Boy Who Beat Fr. Flanagan

(Continued from Page 1)

About six months before the law caught up with him, his rule had been challenged by a new member of the gang.

"You never do anything yourself. You're no leader."

"I'll show you," replied Eddie. "I'll do something you wouldn't dare. I'm going to rob a bank."

The bank was housed in an old-fashioned building. When most of the clerks were at lunch, Eddie entered unseen and crossed to an unattended slot of the cashier cage. So small he had to crouch himself up, he thrust in one grimy paw, seized the packet of bills and hid them in his jacket. Then he walked out to divide 200 dollars among his comrades. But the exploit was a flop; the bank concealed the theft and there were no headlines.

"You're only cracking your jaw," the gang jeered. "You found that dough somewhere."

Eddie's answer was to disappear for several days. Someone had sold him a revolver, and he was out in the fields beyond town, practising marksmanship.

This time the local front pages were full of him. Slouching into a restaurant at a quiet hour, he aimed his gun at the terrified counterman and was handed the day's take from the cash register. Next he dragged a roll of bills from the pocket of a quaking tailor. His third call was on an old lady who kept a candy store.

"Put that thing down," this grandmother cried, "before you hurt yourself!"

She smacked the gun out of his hand and grabbed him by the hair. Savagely he struggled; he might have killed her, but her screams brought policemen. Now Eddie had wound up in Boys' Town.

Putting aside the report, Fr. Flanagan looked at the villain of the piece. In the dim light Eddie sat unmoving, head lowered, so that it was hard to see much of that sullen face. As the man watched, the child produced a cigarette paper and a sack of tobacco. One hand, cowboy fashion, he deliberately rolled a cigarette and lit it, thumbnail to match, he blew a plume of smoke across the desk.

The long eyelashes lifted for a flash to see how the priest was taking it.

"Eddie," began Father, "you are welcome here. The whole place is run by the fellows, you know. Boy mayor. Boy city councillor. Boy chief of police."

"Where's the goal?" grunted Eddie.

"We haven't a goal. You are going to take a bath and then get supper. Tomorrow you start in school. You and I can become real friends—it's strictly up to you. Some day I hope I can take you to my heart. I know you're a good boy!"

The reply came in one shocking syllable.

About 10 o'clock next morning Father Flanagan's office door opened and the new pupil swaggered in. His hair had been cut and neatly combed and he was clean. With an air of great unconcern he tossed over the table a note from one of the teachers. "Dear Fr. Flanagan: We have heard you say a thousand times that there is no such thing as a bad boy. Would you mind telling me what you call this one?"

Back in the classroom Fr. Flanagan found the atmosphere tense. The teacher described how Eddie had sat quietly in his seat for about an hour; suddenly he began parading up and down the aisle, swearing like a longshoreman and throwing movable objects on the floor, finally pitching an inkwell which landed accurately on a plaster bust of Cicero.

Replacing Eddie in his seat, Father Flanagan apologised:

"It was my fault. I never told him he mustn't throw inkwells. The laws of Boys' Town will, of course, be enforced with him, as with all the rest of us. But he has to learn them first. We must never forget that Eddie is a good boy."

"Like hell I am!" screamed Eddie.

The child made no friends among boys or teachers. And for Fr. Flanagan he reserved his supreme insult—"a damned praying Christian." Spare time he spent roaming about stealthily, looking for a chance to run away. He stood aloof in the gymnasium and on baseball and football fields. "Kid stuff!" he muttered. Neither choir nor band could

stir him; the farm bored him. And in all that first six months, not once a laugh or a tear. Soon the question in Boys' Town was whether Fr. Flanagan had met his match at last.

"Does the little fellow learn anything?" he asked the sisters.

"Somehow he is getting his A B C," they reported. "In fact, he's learning more than he lets on. But he's just eaten up with hate."

This was not the first tough case Fr. Flanagan had dealt with. One youngster had shot his father, a wife-beater, through the heart. A murderer—but only because the lad loved his mother. When the priest had understood, he had been able to work things out. There must be something in Eddie, too, that could be worked out.

"I'll have to throw away the book of rules," grumbled Fr. Flanagan. "I'm going to try spoiling the little devil—with love!"

Boys and teachers watched the new strategy as if it were a sporting contest, and the home team was Fr. Flanagan. Upon those weeks and months of planned treats the priest looks back with a reminiscent shudder; the scores of second-rate movies they sat through; the hot dogs and hamburgers, candy bars, ice cream and soft drinks that Eddie stuffed inside his puny body.

Yet never once did Eddie give a sign that anything was fun. In summer dawns that smell of pines and wild clover, he would trudge solidly down to the lake, but no grunt of excitement came when he landed a trout. An apathy settled upon him; he became more silent than ever.

Only once towards the end of that unhappy experiment did man and boy come closer together. At a street crossing Eddie was looking in the wrong direction when a truck bore down on him; Fr. Flanagan yanked him out of harm's way. For one instant a light of gratitude flickered in the startled brown eyes, then the dark lashes fell again; he said nothing.

Even to the man of faith it began to seem that here was an inherent villainess beyond his reach. Hope had fallen to the lowest possible point when one soft spring morning Eddie appeared in the office, boldly announcing that he wanted to have it out with Fr. Flanagan. This time the brown eyes were glowing with indignation.

"You have been trying to get around me," he began, "but now I'm wise to you. If you was on the level, I might have been a sucker, at that. I almost fell for your line. But last night I got to thinking it over and I see the joker in the whole thing."

There was something terribly earnest and manful about Eddie now; this was not insolence but despair. With a stab of hope the priest noticed for the first time a quiver on the twisted lips.

"Father Flanagan, you're a phony!" "You'd better prove that Eddie—or shut up!"

"Okay! I just kicked a sister in the shins. Now what do you say?"

"I still say you're a good boy."

"What did I tell you? You keep on saying that lie and you know it can't be true. Don't that prove you're a phony?"

Dear Heavenly Father, this is his honest logic! How can I answer it? How defend my faith in him—and in you? Because it's now or never with Eddie—God give me the grace to say the right thing.

Father Flanagan cleared his throat.

"Eddie, you're smart enough to know when a thing is really proved. What is a good boy? A good boy is an obedient boy. Right?"

"Yeah!"

"Always does what teachers tell him to do?"

"Yeah!"

"Well, that's all you've ever done, Eddie. The only trouble is that you had the wrong teachers—wharf toughs and corner bums. But you certainly obeyed them. You've done every wrong and rotten thing they taught you to do. If you would only obey the good teachers here in the same way you'd be just fine."

Those simple words of unarguable truth were like an exorcism driving out devils from the room and cleansing the air. At first the tiny human enigma

looked dumbfounded. Then came a glint of sheer, downright relief in the brown eyes and he edged around the side of the suplit desk. And with the very same relief Father Flanagan's soul was crying, he held out his arms and the child climbed into them and laid a tearful face against his heart.

That was a long time ago. For ten years Eddie remained in Boys' Town. Then, well near the top of his class, he left to join the United States Marines, on blood-smeared beaches he won three promotions.

"His chest," boasts Fr. Flanagan, "is covered with decorations. Nothing strange about that, for he has plenty of courage. But God be praised for something else: he had the love of the men in his outfit—brother to the whole bunch. He is an upstanding Christian Character. And still the toughest kid I ever knew!"

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