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# The Catholic Guardian

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

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## CHARACTER—II

By Rev. J. B. Freeman

(Concluded from last issue.)

The Egoistic Will begets the Egoistic attitude and the feeling of Pride; the Altruistic Will is by itself inclined to slavishness and the feeling of insignificance. When both are developed proportionately, then only is there true humility and an objective appreciation of personal significance and value. Pride has been called the root of all evil. It is an element of Malice as well as of Lust, Anger, Covetousness and Envy. Pride enters subtly into many of our attitudes and actions, even in such as may outwardly appear to be moved by humility and love; but it is not so hidden that the individual cannot discover its traces for himself.

The development of the Altruistic Will is hampered by several circumstances, which may be summed up as those that show up the child on the one hand or society on the other generally in an unfavourable light.

(1) The more the experience of personal value is weakened, the more difficult it is to enter into a membership of active participation in Society. (It must be noted, of course, that the Egoistic Will and the Altruistic Will are only abstractions of partial aspects of one and the same thing. Hence there is no contradiction between them or any real vicious circle.)

(2) The more unfavourable the aspect in which society is allowed to appear the weaker the desire to enter actively into it. Injustice, inconsistency, hatred, malice, tyranny, kill the love necessary for social life.

(3) The more isolated and excluded the family is from a wider society, the more difficult is it for the Altruistic Will to develop properly. On the one hand class and communal and racial and religious prejudice may keep a family practically cut off; on the other, the unsociable egoistic nature of the parents may result in seclusion or in a constant grumbling and quarrelling with neighbours. The child to whom neighbours are represented as bad or low cannot develop a genuine love of its fellow-men and may even lose some of its natural confidence and courage and fight shy of facing the world; nor can the child who belongs to a family despised and shunned by its neighbours develop normally.

Membership of society has to be experienced; social life must be learnt and the start is never too early. All exclusiveness or ostracism is detrimental to character. Some parents keep their children from associating with others out of pride or jealousy or excessive anxiety; they really do more harm than good to the child. Good-will is responsive to good-will, though, no doubt, it is its glory to shine in the midst of evil.

A child should associate with its equals as much as possible, so that it will also experience life as it should be among equals. The association should be supervised—at a distance—so that the Egoistic as well as the Altruistic Will may both be exercised proportionately in the situations created by this association, and undesirable manifestations checked. Such association will on the one hand counteract any excessive sense of the child's inferiority, and on the other check Egoism by the clash with the Egoistic Will of others. Too often is education in the family circle defective; but experience shows that children, and even the only child, can be well prepared for life in a pro-

perly regulated family, and that when grown up, they can themselves direct a family on right lines.

Work is an activity by which man fulfils his natural obligations. Man is a worker and a co-worker. He takes his place in society and joins in the struggle not only for the existence of himself and of others but also for those extra benefits that the material world will not give until it is beaten to it. It implies the adaptation of the physical world to the needs and purpose of the self and of society; but it also implies the adaptation of the self and of society to certain conditions of fitness.

Work is actively directed to the creation of values that endure beyond the activity itself. Values themselves are set up ultimately by society and, as such, work has a connection with society. As a creative outlet of energy, as a concrete expression of the self, as an assertion of one's mastery over matter, as an opportunity of service to others, and as a means of earning a reward, work may give pleasure and satisfaction. But it is different from play inasmuch as it is in the last instance toil. Moreover, it is a duty by which one enters into active membership of society. Granted that it is accepted wholeheartedly as such, the "yoke becomes sweet and the burden mild." To the child, as to the adult labourer, work must not be presented only in the aspect of toil or an unjust oppression, but as a dignified duty from which pleasure may be derived in the exercise and satisfaction in the fulfilment. It is not the place here to investigate the relations that should subsist between employer and employee as a consequence of this aspect of work. It is sufficient to point out that the position is analogous to that of the parents and children in the family; and that if a labourer is to give his best it is essential that he must maintain his sense of personal value.

To the child work must not be represented as an oppression to which the child in particular is subjected, or as a curse to which all men since the Fall have been under. Rather should it be associated with the pleasure of functioning, the pleasure of creation, the pleasure of acquisition of knowledge, the pleasure of achievement, the pleasure of realizing personal value, and the satisfaction of appreciation by others and of fitting oneself actively into the family. This may be aimed at whatever the nature of the task allotted to the little one. It serves also to lessen the distance separating it from adults, and to instil into it self-respect, confidence and courage.

Collaboration evokes sympathy and renders possible understanding, while these in their turn make collaboration whole-hearted. To create values, one must learn to recognize values created by others. In collaboration this is to be had. Since values cannot be created by what is worthless, their recognition implies that of personal values. By work the individual makes real his personal value, and by it the latter is freed from much of its subjective element and is corrected.

Sex is another inevitable condition into which the child enters. It is connected with certain dispositions and situations bearing on the formation of character, and consequently must be given special treatment in a volume by itself.

## THE CATHOLIC CHURCH AND THE INDEPENDENCE OF INDIA

The Catholic Bishops' Conference of India, representing the 73 Catholic Dioceses of India, has issued the following statement:

The Catholic Bishops' Conference of India rejoices that at last the fondly cherished desire of the people for independence has been realized. What is most noteworthy is that freedom has been won without recourse to violence and in a spirit of mutual good will and harmony between the rulers and the ruled. That is an achievement of which both the British authorities and Indian leaders can be proud.

The country faces tremendous difficulties arising from shortage of food, poverty of the masses, and political strife among rival groups, which caused bloodshed and destruction of property on a vast scale over wide areas. We pray and hope fervently that these sufferings may cease and peace and good understanding prevail among all sections of our country's inhabitants. India has vast potential resources and contribute to the increase of national their development will in due course wealth and to the raising the purchasing power and standard of living of the poorer classes.

### THE CATHOLIC CHURCH

Catholics all over the world will join us in prayer that India's days of trial and suffering may soon pass and the nation rise to greatness and prosperity with all the vigour, enthusiasm and idealism of youth.

The Catholic Church is not directly concerned with political changes. Her mission is primarily spiritual, to remind men of life everlasting and to lead men to God. She stands for a religious spirit, for the spiritual values of life and their influence on the character of men. But she is not and cannot be unmindful of the temporal needs and welfare of mankind. In all legitimate endeavours of the Government to promote social and economic welfare, peace, contentment, health and education, our national leaders will find in her a sympathiser, friend and supporter, within the sphere of her own competency.

### NO COLOUR OR CASTE

The Catholic Church does not recognize superiority of colour or caste. She

That the individual suffers also by the conduct of others would emphasize the fact that we are responsible collectively in a general way for the upbringing of the members of society. The effects of errors in upbringing and in attitude to little ones on the part of parents, teachers and other adults, are never restricted to one aspect of life, e.g. the physical or the mental or the moral aspect; for man is and manifests himself as an undivided entity, acting and suffering as an indivisible whole. Errors cannot be altogether avoided, but they can be lessened by taking note of the possible consequences.

According to the "Milieu Theory" man's individual nature is determined solely and entirely by environment. While not minimising the importance of environment as a factor, we assert that the person plays just as decisive a role in the formation of his own character; indeed, character as the guiding

(Continued on Page 4)

abhors racialism and declares that all men are equal before the Creator in moral position and value. Each nation or race may have its own characteristics, aptitudes, and special gifts. It is by cultivating all that is true, good and noble that a nation is enriched and attains to high virtues.

### PATRIOTISM

She further teaches that patriotism is both a virtue and a duty and that all citizens have certain obligations towards their country and their rulers. They should honour and respect their rulers and be prepared to make sacrifices for the common good. The Church consecrates the spirit of nationality by encouraging what is just, noble and heroic. Her teaching and effort have always constituted a most efficacious safeguard and support of temporal authority, by which civil society is governed. For her children, loyalty and obedience to constituted authority is a religious duty, founded on obedience to God. The rulers of the country can rest assured that the Church and her children will readily co-operate with them in all measures intended to promote the well being of society and the happiness and prosperity of the people.

### FOR THE FUTURE

We appeal to our sons and daughters to give of their best to the motherland, to serve as a bond of union among sections which may be kept apart from one another by suspicion or discord and to avail themselves of every opportunity to foster a sense of unity and solidarity so that peace, brotherly love and happiness may reign among all.

We look to the future in a spirit of hopefulness and optimism. India has been the motherland of numerous Catholics for two thousand years. Christianity flourished in the country under Hindu Rajahs and Moghul Emperors, long before the conquest of the country by foreign powers. Christians have lived in amity and friendship in towns and villages among their non-Christian neighbours and shared in the joys and sorrows of their country. Though small in number, they have made a notable contribution to the moral and material progress of their motherland, chiefly by means of their charitable and educational institutions. They stand united with the more numerous elements of their countrymen in the effort and determination to render India a great and thriving land, worthy of her ancient culture and her glorious past.

### PRAYER FOR LEADERS

At this turning point of India's political history, our thoughts are with our national leaders. Their responsibilities are great, their burden heavy. In the difficult days that lie ahead, they will need more than ever strength, courage and perseverance. On Pentecost Sunday we prayed for them in a special manner. We shall continue to pray for them so that God may grant them light, guidance and wisdom to shape the constitutional future of India and initiate and carry through projects and reforms for the good of the country and its people.

May God bless India and may she prosper and flourish and be great among nations.

## 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. ...25 S. JAMES Ap.  
SAT. ...26 S. Anne.  
SUN. ...27 9 P.—S. Pantaleon.  
MON. ...28 S. Nazareus.  
TUES. ...29 S. Martha.  
WED. ...30 Ss. Abdon, Sennen.  
THURS. ...31 S. Ignatius.

AUGUST 1947

FRI. ... 1 S. Peter's Ch.

## The Catholic Guardian

JULY 25TH 1947

### WHERE WE STAND

During the twenties of this century there was no group in the North so ineffective and so inarticulate as the Catholic body. To-day the Catholic body is respected and its influence counts. What has happened to cause such a change?

We are going to condense a good deal of matter, but this is briefly what happened. The Catholic body set out to achieve freedom from molestation and freedom to live its own life within the general frame-work. It wanted no tampering with what are now recognized as the Four Freedoms. It wanted no special privileges, it wanted to be left alone, unmolested.

How was it to reach this objective? By using the one weapon it had, the vote. To make the Catholic vote a really operative something in public life, the Catholics decided to make their votes a block vote. This block vote was the weapon the Catholic body was to place in the hand of their natural leader and protector, the Bishop.

How did the Bishop wield that weapon and power? He had only one aim in view—the general good of all the people provided that no essential Catholic right was in danger of being infringed. There was therefore no question of running Christian candidates—two such candidates were turned down in favour of the non-Christian; the Bishop was the head of a Tamil diocese and he was concerned with furthering Tamil interests as he and the Tamil body saw them, provided again that there was to be no question of anti-Catholic or anti-Christian discrimination.

How well and wisely he has wielded that power is now generally known and acknowledged, and he has reason to be proud of the Catholic body which by following his lead has achieved a solidarity and an influence that are the envy of the Island. The Catholic body is aware that such a solidarity has been purchased at the cost of sacrifice and it is not going to jettison it casually. The alternative would be to go back to the ineffectiveness of the twenties.

Every candidate supported by the Catholic vote has won and the Catholic policy in Jaffna has always been 100% Tamil. As long as the Tamils and the other minorities believed in the justice of the 50-50 claim the Catholics of the North stood behind the claim. They were blamed for their loyalty—rightly or wrongly blamed is immaterial at this point—but they remained loyal.

What is their attitude to-day? The Soulbury Constitution has now developed into Dominion Status and the realist Tamil view to-day is that the point at issue is co-operation with the Sinhalese or isolation. For isolation as such there is no advocate, it stands self-condemned. And co-operation means working with the United National Party. If there is any other party, it is the Communist Party or more properly the Communist groups. In other words are the Tamils to join up with all the other communities or are they to sulk in their tents? Are they alone to stand out? What do they gain by standing out? How much are they losing by standing out?

In other words it is only offended dignity that can keep them out. Are they afraid of the Sinhalese? If they are afraid, are they going to placate them by a policy of antagonism or do they hope to gain special money votes by such a line of action? A policy of anything like boycott to-day would be infinitely more stupid than the original boycott as at that time recourse to Whitehall was still open.

The Northern Catholics have been advised by their leader, the Bishop to vote as Tamil realists, to vote for co-operation, the completest co-operation with the national movement and aspirations. The same definite lead is being given as in the past and will we know be prized and followed.

## 9TH SUNDAY AFTER PENTECOST

### Gospel

(St. Luke : Ch. 19 : 14-46)

And as He drew near, and caught sight of the city, He wept over it, and said: Ah, if thou too couldst understand, above all in this day that is granted thee, the ways that can bring thee peace! As it is, they are hidden from thy sight. The days will come upon thee when thy enemies will fence thee round about, and encircle thee, and press thee hard on every side, and bring down in ruin both thee and thy children that are in thee, not leaving one stone of thee upon another; and all because thou didst not recognize the time of my visiting thee. Then He went into the temple, and began driving out those who sold and bought there; It is written, He told them, My house is a house of prayer; and you have made it into a den of thieves. And He taught in the temple daily.

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

(1) It is on special occasions and emergencies, such as this solemn entry into Jerusalem, that the deepest things in the Sacred Heart come out and are shown to us. Hence these two incidents—the tears over Jerusalem and the

purification of the Temple of God. Our Lord shows both His compassionate love for mankind and His irresistible power in the Temple. Infinite loving, infinite will; that is our God.

(2) With us or without us, His will will prevail; but for our sake, He is asking us to work with Him, to unite our will with His infinite will; to return His love by loving Him with our whole heart and soul.

(3) Our Lord loved Jerusalem tenderly. His Father had made it the home of His chosen people, and the abiding place of His Temple and called it the city of God. How the thoughts of its total destruction must have grieved His Sacred Heart, when He uttered the fearful prophecy.

(4) Hoping against hope, our Lord by this terrible warning tries to convert the unbelieving Jews; and the prophecy was not fulfilled for 38 years, when the Romans, the instruments of God's vengeance laid it waste exactly as our Lord had described.

(5) The destruction of Jerusalem is a figure of the desolation caused by mortal sin in the faithless soul, which its beauty robs it of, so that it becomes a hideous ruin deprived of sanctifying grace. Oh Mercy of God, if this desolation be not ours!

(6) Let this thought increase our zeal and fervour. Let us thank God for His patience and mercy. Let us participate in His griefs and tears caused by the blind obstinacy of sinners, and the reflection that His Precious Blood would be shed for them in vain. Let us offer ourselves as Co-victims of expiation at the Offertory of every Mass we assist in.

(7) If on this day of grace, Jerusalem opened her blinded eyes she would have been for ever the Holy City, the Queen of nations.

(8) Thus also there is no sinner, no matter how wicked, but can return to God and find "the ways that can bring peace"; but He must will it. Sinners may resist threats and promises, but it is possible to resist the tears of a God?

(9) Let us in these divine tears study the evil of impenitence, the disorder of passion, the malice of sin, the folly of worldliness; but above all the charitable compassion of the Sacred Heart. Let us weep with Him and pray for the conversion of sinners.

(10) We learn from Jesus purifying the Temple, how severely He will punish those who in Church forget that He is really present, and laugh, talk, and give scandal by their improper dress and unseemly behaviour.

(11) The gross profanation of the Temple, which filled our Saviour with holy anger, is far less distressing to Him than the defilement of our souls by sin. Our souls are the temples of God, and far holier than the Holy of Holies on Mount Zion. They are consecrated not by the blood of goats or calves, but by the Precious Blood of the Son of God. Therefore when we by grave sin drive God from His temple and invite satan therein, we commit a sacrilege.

## Mahatma Gandhi and Socialism

Socialism is a beautiful word and, so far as I am aware, in Socialism all the members of society are equal, none low, none high. In the individual body the head is not high because it is the top of the body, nor are the soles of the feet low because they touch the earth. Even as members of the individual body are equal, so are the members of the society. This is Socialism. In it the Prince and the peasant, the wealthy and the poor, the employer and the employee are all on the same level. In terms of religion there is no duality in Socialism. It is all unity. Looking at society all the world over there is nothing but duality or plurality. Unity is conspicuous by its absence. This man is high, that one is low, that is a Hindu, that a Muslim, the third a Christian, the fourth a Parsi, the fifth a Sikh, the sixth a Jew. Even among these there are sub-divisions. In the unity of my conception there is perfect unity in the plurality of designs.

### SOCIALISM NOT A GAME

In order to reach this state we may

not look on things philosophically and say that we need not make a move until all are converted to Socialism. Without changing our life we may go on giving addresses, forming parties and hawk-like seize the game when it comes our way. This is not Socialism. The more we treat it as a game to be seized, the farther it must recede from us.

Socialism begins with the first convert. If there is one such, you can add zeros to the one and the first zero will account for ten and every addition will account for ten times the previous number. If, however, the beginning is a zero, a multiplicity of zeros will also produce zero value. Time and paper occupied in writing zeros will be so much waste.

This Socialism is as pure as crystal. It, therefore, requires crystal-like means to achieve it. Impure means result in impure ends. Hence the Prince and the peasant will not be equalised by cutting off the Prince's head, nor can the process of cutting off equalize the employer and the employed. One cannot reach truth by untruthfulness. Truthful conduct alone can reach Truth. Are not Non-Violence and Truth twins? The answer is an emphatic 'no'. Non-violence is embedded in Truth and vice versa. Hence has it been said that they are faces of the same coin. Either is inseparable from the other. Read the coin either way. The spelling of words will be different. The value is the same. This blessed state is unattainable without perfect purity. Harbour impurity of mind or body and you have untruth and violence in you.

Therefore, only truthful, non-violent and pure-hearted Socialists will be able to establish a Socialist society in India and the world. To my knowledge there is no country in the world which is purely socialistic. Without the means described above the existence of such a society is impossible.—*The Hindu*.

## REVIEW

### "Testing and Working"

By S. Sithamparapillai Esq. B.A. B.Sc. (Lond)

This is a very useful and handy book for teachers and for aspirants to the teaching profession. The author expounds briefly but in a lucid manner the necessity of Tests, their main types and kinds, and their characteristic dual qualities. Finally he glides on to the major problem that confronts teachers, viz. the problem of standardising the marks with a view to minimising the effect of the discrepancies in their marking.

Section I opens with an illustrative explanation of the two types of academic school tests, endeavours to enhance them by the method of Parallel and Contrast and recommends a blending of both types in any Test. The modern view is that a judicious combination of about 75% of the Essay Type and 25% of the New Type is necessary. Diagnostic Tests are next discussed. The ability to diagnose in what sub-skill or sub-skills of a subject the individual pupil is bad, is the hallmark of a professional teacher. The writer has aptly analysed the sub-skills involved in the three R's.

From the world of Skills, we are translated to the world of Intelligence. Having grasped fully the play of Intelligence in the education of a child, and the modern trend in the educational world to measure accurately the amount of Intelligence that a child possesses, Mr. Sithamparapillai has made this section of his work more thorough. He begins with the very beginning of the history of mental Tests, and traces their rapid growth in the desirable right direction, after the appearance of Binet. Then he explains the three classes of Theories of Intelligence, stressing Prof. Spearman's views on the nature of Intelligence and his two-factor Theory. He concludes this section with practical hints on the technique of framing the various types of questions included in an Intelligence Test.

While Section III serves as an introduction to standardisation, by presenting us with manifold reasons for the methods of making our Tests highly Valid and Reliable.

Section IV leads us on imperceptibly to the Mathematical part of the question, which part most of the teachers have a natural tendency to abhor. The chapters on Standardization and the

appendix are of immense value to the professional teacher, who is expected to carry on his work in all equity and fairness. The incorrectness of totalling the raw marks for the purpose of finding the positions of the pupils in their respective classes and awarding prizes to those at the top on the strength of the genuineness of these totals, is laid bare. Standardization is the best talisman yet discovered to counteract most of the discrepancies arising from the vacillating treacherous impressions of the examiners and the non uniform standard of marking, adopted by them.

The Tamil-speaking section of the teachers and students in the Tamil Training Schools will, receive this book with deep gratitude, as books of this nature, are not many in the Tamil language. More Literature on such educational topics is expected of the same author.

## LOCAL & GENERAL

**Singular Distinction for His Grace the Archbishop.**—His Grace Monsignor J. M. Masson, O.M.I., has been promoted Chevalier of the Legion of Honour by the Government of the French Republic.

**The Third Order of St. Francis.**—The monthly meeting of the Third Order of St. Francis will take place at 5-30 p.m. in St. Aloysius' Hall on Monday the 28th of July, 1947. Plenary Indulgences can be gained in August on these dates:—2, 4, 7, 9, 15, 16, 18, 19, 22, 25, and 26. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions, General Absolution on 12, 15, 22 and 25. The Portiuncula Indulgence (a Plenary Indulgence for each visit) may be gained from noon of the 1st of Aug. to midnight of the 2nd of Aug. The Brothers are advised not to miss this rare opportunity to help the souls in Purgatory.

**S.V.P. Jaffna.**—The second quarterly meeting of the Conferences of St. Vincent de Paul Society, Jaffna will be held on Sunday 27th inst. at 5-15 p.m. in St. Charles' School Hall with Mr. R. J. Paul in the chair. The spiritual directors, members and benefactors of the various Conferences are kindly requested to be present.

**Parliamentary Symbols in Verse.**—The twenty four symbols to be used to distinguish the various candidates in the forth-coming Parliamentary elections are best remembered by the following lines written by 'Contact' in the "Observer" of Saturday last.

"Hand, cart, wheel, omnibus, cup, key, Umbrella, bicycle, clock, pair Of spectacles, lamp, table, tree, Flower, aeroplane, pineapple, chair, House, elephant, star, spoon and eye A pair of scales, a bird, a butterfly."

**Parliamentary Elections: Nomination Day.**—To-morrow, Saturday July 26 will be the Nomination Day for the forthcoming Parliamentary Elections. The candidates for the 89 electorates in the Island will submit their Nomination Papers in 43 places. The places where the Nomination Papers for the Northern Constituencies will be submitted are as follows:—

Kayts and Vaddukodai—The Magistrate's Court, Jaffna, Kankesanturai and Kopay—The District Court, Jaffna.

Jaffna—The Kachcheri, Jaffna. Point Pedro and Chavakachcheri—Additional District Court, Jaffna.

Mannar—The Kachcheri, Mannar. Vavuniya—The Kachcheri, Vavuniya. The probable election dates for the Northern Constituencies will be as follows:

Kayts	August	23
Chavakachcheri	August	26
Point Pedro	August	28
Kopay	September	1
Jaffna	"	4
Vavuniya	"	8
Mannar	"	13
Kankesanturai	"	16
Vaddukodai	"	18

**University Professor of Tamil Dead.**—We regret to record the death of Swami Vipulanada, Professor of Tamil, University of Ceylon. He was a Bachelor of Science of the London University and a Tamil Pandit of the Madura Tamil Sangam. Having been a Tamil scholar and musician of out-

standing merit he has left us many original works and translations. From 1917-20 he was Professor of Science, St. Patrick's College, Jaffna. His remains were buried in the premises of Sivananda Vidyalaya, a school which he founded in Batticaloa, the place of his birth and early education.

**Professor Praises the Benedictines.**—Speaking from the Presidential Chair at the Prize-giving of St. Anthony's College, Kandy, Prof. W. A. E. Karunaratne of the University of Ceylon said:—"The historic Benedictine Order of Monks saved Europe from the midnight of barbarism. Even among the people of Ceylon their regenerating influence has shown itself and in St. Anthony's which is nearly 100 years old", "the glories of the Benedictine system of Education have been nobly achieved."

**Personal.**—Mudaliyar A. B. Rajendra, the accredited leader of the Minority Tamils is spending a few days in Jaffna. His stay here will go a long way to unify the scattered Minority Tamils. His political contributions to the U.N.P. Journal in English and the *Thoothan* in Tamil are well worth reading.

**Trilingual S.S.C.**—Students appearing for the S.S.C. Examination this year are given the option of answering their papers in English, Tamil or Sinhalese. Those who elect to answer questions in a particular language will have to stick to that language throughout the whole examination.

**Veteran Journalist's Comment on Sir Macan's Jaffna Address.**

"The middle path of caution was indicated by Sir Mohamed Macan Marikar the other day at Jaffna. The golden mean of which he is a glittering example lay, he pointed out, in every community taking its due share in the government of the country. A first step in this direction is co-operation. This can only be achieved through the medium of political parties open to members of all communities.

"Sir Mohamed's advice is opportune in Jaffna where the issue has now become clarified. The choice is between isolation and co-operation. It would be no fault of the future government if for want of co-operation with it men who might be of service to the country stood out as non-co-operators."—S.J.K. Crowther in "The Times of Ceylon", July 19.

**Messrs. G. G. Ponnambalam & W. Dahanayake Protest.**—Complaining over the Election dates allotted to them Messrs. G. G. Ponnambalam and W. Dahanayake have sent in their protests to the Authorities. According to the *Times* of July 22, Mr. Dahanayake has suggested that the Galle election should fall within the first week of the General Election but Mr. Ponnambalam, it looks, has tendered his protest without any suggestion.

**Director Aims at Fish at 10 cts. per lb.**—Presiding at a meeting of the Fisheries Advisory Board on July 19, Dr. C. Amirthalingam, Director of Fisheries said that it was his aim to supply fish at even 10 cents or 5 cents a pound to the public. This could be done only by mechanization and the use of 10 to 12 trawlers.

**Shipping Disaster Takes Toll of 700 Lives.**—"Ramdas", an Indian Co-operative and Trading Company's ship sank in the Arabian Sea on Friday last. Seven hundred lives are said to be lost.

**Burmese Ministers Shot Dead.**—At a meeting of the Executive Council in Rangoon seven Burmese Cabinet Ministers were killed on July 19 by armed men. Three men armed with sten guns entered the Council Chamber and sprayed the occupants with bullets. They then made good their escape in a jeep.

**English as Official Language.**—"With a few letters of simple construction, an easy grammar, and with the majority of the country's literate already proficient in English, the English language claims to be the most convenient and practical Official language."—Rajagopal in "The Illustrated Weekly of India."

"Prejudice apart, English is the best *lingua franca* for our country. Why not give it a fair trial?"—Naidu, *Ibid.*

**American War Dead to be Taken Home.**—Members of the American Graves Registration Service have ar-

rived in Ceylon from Calcutta by a special Dakota for the purpose of exhuming the bodies of Americans who were war casualties and were buried in Colombo and Trincomalee. They have commenced work at Kanatte.

**A Sound Education is the best Foundation for Freedom.**—In a Tamil Broadcast from the Madras Station, Mr. O. P. Ramaswami Reddiar, the Premier of Madras has stressed the value of Education in building up the freedom of nations. We quote salient passages:

"The recent Inter-Asian Relations Conference at New Delhi is a sign of the awakening of the countries of Asia. Asia is the seat of civilization. It has given birth to great teachers like Buddha, Jesus and Mohammed. The discovery of paper, gun-powder, printing and many other developments of great consequence to mankind originated here. But to-day the countries of Asia lag behind in Education. Barring Japan, India alone can claim to have the largest educated population. The percentage of educated people is 12.

"Discipline, which controls the senses and eschews evil, is a powerful aid to Education. Environment plays an important part in education. Education does not consist in merely learning the three R's. Education is that which draws out the God-given faculties in man to full expression. We have to develop education so as to promote Faith in God, while also adjusting it to suit modern needs; for it is essential to keep abreast of the scientific world. Economics, history, science, all these and other subjects we must study.

"Education is not that which is learnt merely at school or college. The child's education commences while it is yet in its mother's womb. If the child is to develop aright, not only should the parents observe correct principles but they should also maintain a proper environment.

"The teacher must cut down his wants to the minimum, control his mind and lead a pure life, and base his methods of teaching on love and the sweetness of word. The child's mind is like a crystal taking the complexion and shape of its environment. Its growth is limited by its natural potentiality but one can help growth by removing all that retards it and giving full scope for its innate faculties to find full expression. That exactly is the teacher's function."—"The Hindu", Friday July 18.

**The Catholics and United India.**—The first South Indian National Catholic Conference took place at Trichinopoly and was attended by over 10,000 Catholics from all parts of South India. Mr. M. Bhakthavatsalam, Minister in opening the Conference assured the Catholics that the Constituent Assembly would give all the necessary protection to the minorities in the new constitution. Mr. V. S. Balasundaram, the President urged that the Catholics should work hand in hand with other communities for the welfare of the country and that the system of separate electorates should go, giving place to joint electorates.

**The Importance of Economics.**—"Many sciences deal in 'news from the graveyard.' Economics certainly does not. Many sciences lead men far away into the clouds. Economics brings them back to earth—to the workshop and the dinner table. Economics is the basic science because it deals with first things—the provision of food, clothing and shelter, which have to be made before anything is possible."—Plebs Outline of Economics.

**Police Fire at Trivandrum.**—According to a statement made by Mr. P. K. Gopala Pillai, Mayor of Trivandrum, the Police made a lathi charge to disperse a peaceful State Congress meeting. Later, the Police opened fire injuring several persons. The Mayor hoped that the Government would realize the depth of feeling in the country and would try to satisfy the popular demand.

**Seven Nazi Leaders Gaoled.**—Rudolf Hess, Karl Donitz, Baldur von Schirach, Albert Speer, Erich Raeder, Constantine von Neurath and Walter Funk were sentenced to various terms of imprisonment by the Nuremberg Court. Hess, Funk, and Raeder are serving life sentences, Schirach and Speer will be confined for 20 years, Neurath and Donitz for ten.

## Inter-Communal Co-operation

Sir,—Sir Mohamed Macan Marikar in commending the candidature of the U.N.P. candidate for the Jaffna (Town) constituency at the forthcoming elections has adduced cogent reasons. He is reported to have stated that the U.N.P. was a party composed of all communities, races and religions and that the only way that the country could govern itself under the Soulbury Constitution was through the medium of inter-communal organizations. *The contest for the Jaffna (Town) seat between Messrs. Mahadeva and Ponnambalam* should in the first instance be looked upon as a contest between two opposing principles viz., representation in Parliament through inter-communal organizations, that is, organizations whose membership is open to all communities, and representation through communal organizations that is, organizations whose membership is restricted to one community.

The existence or the formation of an inter-communal organization, whether it be the U.N.P., or the Communist party or the Lanka Sama Samaj party, is in itself a step in the process of inter-communal co-operation. I have observed in the papers and have also heard it said that the Tamil Congress candidates if and when returned to Parliament would co-operate with the Sinhalese and other non-Tamil communities. Such inter-communal co-operation could be effective in the circumstances and conditions now prevailing in Ceylon only if it commences before the inauguration of the Parliament and during the period of electioneering. The fact that Tamil Congress spokesmen have declared that they would co-operate with the Sinhalese and other non-Tamil communities is proof enough of their admission of the necessity for inter-communal co-operation. *Mere statements however will not meet the requirements of the situation.* Action is necessary. Unilateral declarations made by the Tamil Congress leaders of their intention to co-operate in the future is utterly useless *circumstances conducive to such co-operation should be created.* The present policy of the Tamil Congress could have a reasonable basis only in the event of the non Tamil communities expressing their willingness, either through organizations or through a sufficient number of politically influential individuals, to co-operate with candidates set up by the Tamil Congress as against Tamil candidates set up by inter-communal organizations. The Tamil Congress has failed to evoke any such expression of opinion on the part of the non-Tamil communities to co-operate with their members in Parliament. *To talk of one's desire to co-operate with the Sinhalese and other non-Tamil communities and yet not to join or form inter-communal organizations, but on the other hand to set up and run candidates through communal organizations, and that too against candidates run by inter-communal organizations, is definitely not a sign of inter-communal co-operation.* It is the surest indication of opposition to such a policy of co-operation and would inevitably lay the foundation for permanent communal antagonisms and opposition, despite eloquent and emphatic protestations to the contrary. If the Tamils with their eyes open choose to follow the wrong path, they will have to blame themselves alone for the irreparable harm that will befall themselves and the country at large.

Sir Macan deserves the thanks not only of the Muslims of Jaffna but of the Tamils and of all the other communities in Ceylon for the right lead given by him at this turning point in our country's history.

Yours truly,  
S. SIVASUBRAMANIAM.  
156, Hultsdorf, Colombo.  
15-7-47.

## FOR SALE

Austin 10/4 Saloon Z 4200 series in perfect running condition. Please apply to V. R. Maragasu, N.D.A.P.C., Union Ltd., Jaffna, Telephone 104.

**Society of  
St. Vincent de Paul**

**St James' Conference, Jaffna**  
ANNUAL REPORT FOR 1946

St. James' Conference of the St. Vincent de Paul Society held its 15th Annual General Meeting on Sunday the 13th inst. evening after the Benediction of the Blessed Sacrament, at St. James' Boy's School, Dr. St. John Puvirajasinghe presided. The members of the Particular Council, different Conferences of the Town, Confraternities of the Parish and a good number of the public were present.

After the reading of the report and the presentation of the statement of Accounts of the Conference and of the Karaiyur Marriage Provident Society Ltd., comments were offered by the representatives of the Conferences. The President, after giving a short life of St. Vincent de Paul, commended the work done and exhorted the members to continue in their work. In the end the Secretary of the Conference proposed a vote of thanks to the Chair and to all who had graced the occasion.

The following report was read at the meeting:—

In presenting to you our 15th Annual Report, we beg first of all to thank the Almighty for His continued blessings on this humble Conference and to St. Philomena our Benefactress in heaven. Our thanks go also to all our benefactors whose generosity has enabled us to carry on our efforts on behalf of the poor.

**MEMBERSHIP:** Our active members number 10 and this is two less than last year. 41 meetings were held with an average attendance of 7. There is room however for improvement.

**FAMILIES RELIEVED:** During the period under review 10 families comprising 53, young and old persons were helped weekly. Besides these a good number of destitutes were assisted for short periods. Altogether 650 visits were paid to the homes of the poor.

**SPIRITUAL MATTERS:** Occasionally we have been distributing Catholic Literature among all classes of people. We helped the Particular Council in the collection of old books for the use of the inmates of Kankasanturai Sanatorium. About 16 members were enrolled in the Propagation of Faith in our Parish.

**NIGHT ADORATION:** This devotion is regularly carried on monthly and there were doubts cast by some whether it would continue. The hardest time of the Vigil is between 1 to 3-30 which the members along with a few others are carrying on faithfully. Revd. Fr. L. J. Augustine, O.M.I., continues to assist this devotion in an unstinting manner.

**CHILDREN'S DAILY MASS CRUSADE:** There were 49 girls and 37 boys on the roll with an average attendance of 48. Usual gifts for New Year were given to them according to their attendance. These children pray regularly for our benefactors.

**KARAIYUR MARRIAGE PROVIDENT SOCIETY LTD.** This Society had 2,273 members at the end of the year and 92 members had the privilege of getting the benefits which amounted to Rs. 23,715-74. The report of its activities is issued separately.

At the close of the year we sustained a great loss by the sudden demise of Very Revd. Fr. P. M. Francis, O.M.I. He has been in our midst for more than 25 years and has rendered yeoman's service. May his soul rest in peace.

We have great pleasure in welcoming Revd. Fr. H. LeCoutour, O.M.I., our new Parish Priest and Director of our Conference. He is an old Vincentian and we are sure he will guide us in our social undertakings with more vigour than his predecessors.

In conclusion we beg to tender our sincere thanks to all our benefactors and well-wishers.

The Active Members of  
St. James' Conference.

Statements of Receipts and Expenses  
from 1st Jan. 1946 to 31st Dec. 1946

RECEIPTS Rs. cts.

To Collection at weekly meetings from Active Members 26 30  
" Contribution from Subscribers 60 21

" St. Philomena's Mite	146 72
" New Year Collection	40 40
" Christmas "	336 82
" Donation from Particular Council	75 00
" Profits on sale of books	40 50
" Hire on benches	18 50
	744 55
" Balance in hand on 1-1-46	288 86
	1,033 41

**EXPENSES**

By relief in Cash	280 07
" Textiles	226 92
" Newspapers for Reading Room and books to children	41 60
" Printing Reports and Calendars to Benefactors	60 06
" Prizes to Children	80 00
" Contribution to M.P.S. Society for poor families	36 00
" Help to start Trade Medicines	12 25
" Weaving Centre allocation	22 90
" Travelling for X'mas collection	150 00
" X'mas treat to the poor for Flour, Chillies etc.	10 00
	46 00
	965 80
" Balance on 31-12-47	67 61
	1,033 41

**Character**

(Continued from Page 1)

principle of conduct is the reactive response of the person to the environment, the relation of the self to the non-self set up by the self, conditioned largely by their contacts and by the extent of the variability of each.

It may be safely assumed that every individual can develop in more than one direction, and that in each direction there is one path—at least one—that leads to the most favourable development. Which is the direction and which the path and how far the development may go, can only be known from actual experience—*post factum*—but indications may be sought for and will certainly be found for guidance. It behoves us then to make every possible effort to direct the child placed under our care (and even with whom we come into contact) along the path that will take him to his fullest development.—*The Examiner.*

**CEYLON GOVERNMENT RAILWAY  
NOTICE**

The Railway Level Crossing at 254 miles 10 chains, Northern Line, between Chunnakam and Kankasanturai, on the P.W.D. Road from Kadduvan to Vadukodai, will be closed for vehicular traffic from 9-00 p.m. on 26-7-47 to 5-00 a.m. on 27-7-47 for effecting repairs.

During this period urgent traffic should be diverted by Changanai to Vallai Road.

J. E. S. BODGER,  
General Manager.

17th June, 1947.

**SALE OF WOODEN POLES AT THE  
GOVT. FIREWOOD DEPOT, JAFFNA**

Sealed tenders will be received by the undersigned for the purchase of large quantities of common poles, teak poles and Varichebus now lying at the Government Firewood Depot, Jaffna. Closing date 11th August, 1947.

For particulars apply to the Manager, Government Firewood Depot, Jaffna.

M. SRIKHANTA,  
Asst. Govt. Agent, (E), Jaffna.

Kachcheri,  
Jaffna, 21-7-47.

**FINEST CANDLES**

LITURGICAL.	Rs. 4-00 a lb.
24-12-6-4 to a lb.	
NON LITURGICAL for vows Rs. 1-50 a lb.	
30 & 60 to a lb.	
Other sizes on order.	
CANDLES FOR SPRING HOLDERS	a dozen Rs. 4-50.

Apply to:  
**THE MANAGER,**  
St. Vincent's Home, Maggona.

**SALT DEPARTMENT TENDER**

Weighing out Salt at Chiviyateru Saltern.

Tenders are invited for weighing out Salt at Chiviyateru Saltern from August 12th 1947 to December 31st 1947.

2. Closing date: 12 noon on Tuesday, August 5th 1947.

3. Tender deposit: Rs. 50.

4. Security Deposit: Rs. 200.

5. Tender Notices and forms could be obtained from:—

- (a) Govt. Agent, N.P., Jaffna.
- (b) Salt Superintendent, Government Saltern, Elephant Pass.
- (c) Asst. Salt Superintendent, Jaffna.
- (d) Asst. Govt. Agent, Vavuniya.
- (e) Salt Commissioner, Torington Square, Colombo.

E. B. TISSEVERASINGHE,  
Actg. Salt Commissioner.

Salt Department, P.O. Box 539,  
Colombo, 17th July, 1947.

**Tamil Teachers'  
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Course drawn up by  
Training College staff

Part 1 or 2  
1st subject Rs. 7-50  
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At present I have imported a large stock of Optical goods, Artificial teeth and Artificial eyes. Consultation Hours: 9-12 a.m. 2-5 p.m. daily  
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The Tiles meet the requirements of those who need full protection from wind and rain, and have satisfactorily passed all tests made on them.

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