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

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THE SCORE AGAINST COMMUNISM

Item for item, here are the reasons why Catholics oppose Russian Communism. They are the same reasons that should appeal to all freedom-loving people.

BY E. F. MILLER, C. S. S. R.

3. Russian Communism has a history of blood letting that is unsurpassed by any other nation in the past or in the present.

To retell the story of the executions, beatings, exilings, and misery-making of the Reds from the moment they came to power until the present day is like shooting a man after he is dead. The world knows all about it; at least the world should investigate the rumours of it before blowing a trumpet in favour of one nation that breeds on blood, and blowing a like trumpet in condemnation of another nation that began to breed on blood.

It is no exaggeration to say that millions of people have died in Russia whose only crime was the use of free speech (a right beloved of Americans) in speaking against the government. There was no trial, no sifting out of facts—merely sudden and summary execution. Countless names could be given here, if space allowed, of men and women who died in that fashion. Their relatives were not informed of the charges or of the sentence; nor were the victims given a chance to defend themselves legally or physically. It was the case of a man being sent out with a gun to "get" somebody who a certain party thought should be "got."

This is the Soviet mind, and the temper of that mind is brought out in no place more clearly than in Nuremberg at the trial of the big-time Nazis. The Russians are a part of that trial; they are supposed to help in acquitting or finding guilty the accused men. But they are impatient. They are not interested in acquittals. What they can't understand is all this pattering around, all this calling in witnesses, all this delay in building a gallows and getting on with the job. As one reporter put it in his dispatch to an American paper, the Communists are quite amused with the ways of justice as practised by the Western powers. They have a better

system. At least it is faster in its results.

4. Russian Communism is maintained by a ruthless secret police and a system of concentration camps, unbelievable in their harshness and cruelty.

Father Edmund A. Walsh, who spent some years in Russia before World War II, has this to say about the secret police: "A paralyzing panic comes when the G.P.U. strikes near home. The blows usually fall at night; for the vast majority of victims there is no trial, no attorney, but only some solitary cellar, the sound of a shot, and eternal silence. Relatives learn of the fate of husbands, sons and brothers from the morning newspapers; the bodies are disposed of in unknown ways, and the G.P.U. sits down in its headquarters to draw up its list for the following night."

According to a man named Knickerbocker, an American journalist who toured Russia in the early 30's, the Bolshevik liberators of the proletariat from the tyrannies of Czarism have uprooted 3,000,000 Russian peasants in the first two years of the Five-Year Plan and banished them to penal servitude somewhere. From that time until now the number has grown steadily until the word "Siberia" has become synonymous with all that is terrible and terrifying. Most of the men and women who are taken there do not return; nothing is ever heard of them again, either by their relatives or by the outside world. And generally their only crimes are political crimes—non-agreement with the State. How Americans can tolerate this condition with complacency, indeed, how they can even praise the men who are causing it; and at the same time how they can weep and moan over the identical situation in another country and set up expensive courts to punish the individuals who brought it about, are mysteries that only an angel can explain.

(To be Continued)

PRIZE-GIVING AT ST. PATRICK'S COLLEGE

Extracts from the Rector's Report

SPORTS

We had one of our grandest years in sports and we thrill at the memory of keen, clean encounters in cricket and football and even though the research student might unearth one defeat it has not spoilt or marred our enjoyment or memories of the season in the slightest. The championship spirit is as dead as mutton.

We had no athletic competition this year as practically all the leading schools in the North refused to compete for trophies and championships. The intense life can so easily become a trifle too intense.

STUDIES

In studies we came off with flying colours in the S.S.C. Examination held in Nov. 1946 as we passed, with 11 exemptions from the London Matric, 61 boys out of 85 presented not counting the 11 single section passes. This gives us the percentage of 72% successes. We did not greet the results therefore with the customary moan about massacres. In the London Matric we passed 18 boys indirectly through exemptions and 5 (with one in the first division) directly. In the London Inter-Arts and Inter-Science 4 Patricians passed, one was referred while three Patricians passed the London B.A., viz. Fr. S. Nicholapillai, O.M.I., and Messrs. A. A. Joseph and A. Gnanapragasam. Mr. V. A. S. A. Joseph has passed the 1st part of the LL.B. Exam.

In the J.S.C. Examination conducted by the N.P.T.A. we passed 32 boys, 2 in the 1st division, and 4 boys in the University Entrance Examination. At the Ceylon University Mr. M.A.V. Devanathan passed the B.Sc. (Chemistry) with First-class Honours; he is now an assistant Lecturer in the University. There are, we feel, further distinctions ahead for Mr. Devanathan. We should

His sorrow is unheeded by men's willfulness.

Those whose loved ones offered up their lives in war to bring peace to the world and whose sacrifice seems also to be unheeded, may console Mary in her sorrow and in turn be consoled by her, for their sorrow is her sorrow. They may offer her consolation by avoiding sin and making reparation for the sins of others by praying the Rosary and receiving Holy Communion in honor of her Immaculate Heart.

This is a fruitful way to sorrow. It does not corrode the soul by bitterness and frustration. Instead, it complies with the requests of Our Lady of Fatima who foresaw the second World War following the first, "Blessed are they who mourn for they shall be comforted."

That peace which the world so longs for and which has already been so dearly bought with the sacrifice of Mary's Son and Mary's constant sorrow, as well as with human lives and human sufferings will come, at last, through Mary's hands, if enough of us carry out the requests she made at Fatima in 1917.

"Men will find in this virginal and maternal heart, the master-piece of God's power and love, the source of true Fraternity between classes and nations."

like to note here that he was the first holder of the 'L. B. Emmanuel Scholarship' at the University of Ceylon. The present holder is Mr. M. V. Philips.

Mr. N. Maheswaran was awarded a Science Exhibition at the University and Messrs. J. G. Amirthanayagam and T. Thambiappillai already hold scholarships in Arts and Science respectively. Patricians at the University continue to give an excellent account of themselves.

OUR PROBLEMS

Our problems are manifold. There is first the problem of accommodation. In 1936 we had 675 boys on the roll, to-day we have close on 1,200 and somehow we have managed with the help of resilient and adaptable Bursars so far to absorb the stream of new admissions. At the moment one feels that our walls are bulging from the strain so that the alternatives are either building or a huge desiccating plant! We have therefore decided to build not for the centenary in 1950 but immediately and we are at once up against a fresh hornet's nest of problems. We have to build on the unfinished half of what we call 'the ruins' laid down in 1914 when the upper-school visualised would have dealt at the most with 300 boys in all. To-day we have to fashion a completed building that must somehow accommodate 900 students in the middle and upper schools; the present school would then become the Kindergarten and Primary sections to accommodate another 900. The children are there and must be educated. And by the time we shall have finished we shall probably be re-proached for the timidity of our plans, and for not having budgeted for 900 students each in the Primary, Middle and Upper schools.

The financial problem is painfully acute. Since the introduction of Free Education we have been haggardly ridden by the problem of having to scrape together money to the tune of Rs. 20,000 or Rs. 30,000 per annum. This has crippled our finances so that our memories of the late Minister of Education are not of the happiest. It is a genuine pleasure to welcome his successor who does not seem to have any desire or need for either the apostle's palm or the martyr's crown but is concerned to get on with the job and enlist the support of every agency calculated to make the country literate as quickly and as efficiently as possible.

I must again appeal to our parents. Free Education, no matter what be its incidental defects, is a tremendous boon and an amazing step forward. The late Minister deserves full marks on that score. It would be a thousand pities if what costs nothing to the parent should be so unprized as to become cheap education. We wish we could congratulate the parents of our boys on appreciating the benefits of free education and striving to see that their children derive the fullest benefit from it. Cheapness in other senses is what the Principal under free-education has to react against; against cheapness in tone as the material coming in is now practically unfit, it has little idea of discipline, it is less capable of being moulded or licked into shape; against cheapness of standard in studies; every free-school principal has the same tale of woe under

(Continued on Page 4.)

OUR LADY OF SORROWS OF FATIMA

By Elizabeth Driscoll

Those who lost dear ones — boys, girls, husbands and fathers — during the World Wars must constantly fight a burden of bitterness and frustration as they find that their sacrifices have not brought peace to the world. As they see the principles we fought to save ignored, and the rights of small nations and peoples trampled on, while the world girds itself for more war, their sorrow is almost insupportable until they look to Calvary and find there Our Lady of Sorrows. And their sorrow is made lighter in her sorrow.

Imagine Mary as she followed her Son up the slope of Calvary, her spotless Son, spat upon and abused, carrying His crushing burden. It was not the weight of the Cross that bore Him down, so much as the centuries of sin and ingratitude that would come after Him, as they had gone before Him. His Mother knew that and sorrowed in it with Him.

"Greater love than this, no man hath, than that he lay down his life for another." And yet, Jesus Christ knew even

as He laid down His life, that His sacrifice of love would be ignored and even hated, by millions of those for whom He was then offering it up.

This rebellion against Christ and His Cross will go on until the end of the world, but in the nineteenth and twentieth centuries it has been carried on with diabolical ferocity. When Christendom broke up in the fifteenth century Protestant Revolt, it unloosed upon the world a flood of denial of Christ's teachings that has gained momentum through the succeeding centuries until, in our day, it threatens to engulf the world.

This is the significance of the vision of Our Lady of Sorrows which appeared before the amazed eyes of the three little children of Fatima on the day of the great miracle, October 13, 1917, when the sun spun in its place and threatened to fall down upon the assembled throng. Our Lady of Sorrows will sorrow as long as there is sin in the world to mock the sacrifice of Her Divine Son on Calvary. As she sorrowed then, she sorrowed today, because

NOTICE

The Annual General Meeting of the Jaffna Diocesan Union will be held at the Catholic Club, Main Street, Jaffna, on Sunday the 18th of January, 1948, at 10 a.m.

M. JACOB,
Hony. Secy., J. D. U.

NOTICE

Dr. E.T. Buell will see patients at the Green Hospital, Manipay, on Mondays, Wednesdays and Saturdays between 8-12 a.m. and at McLeod Hospital, Luvil, on Tuesdays, Thursdays and Fridays between 8-12 a.m. In the afternoons at Manipay, by appointment, Manipay, 10-11-47.

Church Calendar

DECEMBER 1947

FRI. ...12 S. Columban.
SAT. ...13 S. Lucy.
SUN. ...14 3 A.—S. Spiridon.
MON. ...15 S. Florence.
TUES. ...16 S. Eusebius.
WED. ...17 S. Begga.
THURS. ...18 S. Rufua.
FRI. ...19 S. Nemesian.

The Catholic Guardian

DECEMBER 12TH 1947

CHEVALIER GARDINER'S SPEECH

At St. Patrick's Prize-Giving Chevalier C. A. Gardiner made what is generally recognized as the best speech ever delivered at a function where exacting standards obtain. We have been so impressed by his speech that we are not going to spoil the general effect of a carefully prepared and worded effort by giving extracts but we will publish the complete text in our Christmas Number.

It is easy at prize-givings to give what is generally accepted as the stock address. The formula is for the speaker to state that he congratulates the prize-winners, though prizes are not everything as he himself could never win a prize when he was at School. (Applause). What does matter at School is the formation of character, playing a straight bat, and if the speaker is addressing his old School he is expected to make some reference to 'those days' and what great days they were.

It would have been fatally easy for Chevalier Gardiner, one of the busiest men in the Island, to make such a speech. Easy and excusable. That he decided otherwise is a compliment to his old School and argues the conviction that something like a message was called for.

And a very effective message it had to convey, a message about present discontents seen against the background of the history of the country and the particular genius of the Tamil race and its contribution to the development of the country. It did not seek to put old heads on young shoulders but it did counsel moderation against the natural tendency of youth to fall for the sweeping change, to mistake sentiment however worthy basically for reason and it pleaded with youth to eschew politics with ideological implications deriving from concepts alien and utterly, irredeemably opposed in outlook, origin and tendency to the *Valdmas*.

That his speech was followed so closely shows that his points went home; in our opinion they went home precisely because there was no labouring of the points, the tone was solemn but the touch was light and nothing was said that could have offended even the most delicate susceptibilities.

Elsewhere in this issue our Special Correspondent gives his impressions of the recent debates in Parliament. His is a vivid and forceful pen. He too has a message, a message that we hope the Tamils will heed before it is too late.

3RD SUNDAY OF ADVENT

Gospel

(St. John : Ch. 1 : 19-28)

This, then, was the testimony which John bore, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?
He admitted the truth without concealment; admitted that he was not the Christ. What then, they asked him, art thou Elias?
Not Elias, he said.
Art thou the prophet?
And he answered, No.
So they said, Tell us who thou art, that we may give an answer to those that sent us; what account dost thou give of thyself?
And he told them, I am the prophet Isaiah spoke of, the voice of one crying in the wilderness, Straighten out the way of the Lord. The Pharisees (for they were Pharisees who had come on this errand) asked him, Why dost thou baptize, then, if thou thyself art not the Christ, nor Elias, nor the prophet?
John answered them, I am baptizing you with water; but there is one standing in your midst of whom you know nothing; He it is, who, though He comes after me, takes rank before me, I am not worthy to untie the strap of His shoes. All this happened in Bethany that is beyond Jordan, where John was baptizing.

Notes on the Gospel of the 3rd Sunday of Advent
(Communicated.)

1. When the authorities sent messengers to John to find out who he was, as they suspected him to be the Messiah, he pointed to his haunt in the wilderness, in which there was no highway, as a symbol of his office.
2. The coming of Christ was always the subject of his instructions. He tried to show his followers the wretchedness of sin and to give the hope of forgiveness.
3. The baptism of John had not the inherent power to forgive sin, but the One who was to come would baptize with water and the Holy Ghost and He could take away the sins of the world.
4. John did not ask the people to build a palace for the Messiah. He told them to level the mountains of pride and fill up the valleys of degradation, so that He might enter into their hearts.
5. They were to fill up with good works the valley made by sin and to make the rough ways plain. We are preparing for Christmas, and the Church reiterates the instructions of John. Christ is coming. Are we doing penance?
6. The obstacle that we must first remove is mortal sin. Regular confession will remove these obstacles. John's preaching was also for us, who at this season of Advent need to fit ourselves for the coming of Christ at Christmas.
7. Woe to those who postpone penance! The tears of remorse and des-

pair will not avail because they come too late.

8. If we want the Child Jesus in our hearts, we must prepare His way, make His path easy and invite Mary and Joseph to bring Jesus to us.

Antonian Prize-day at Kayts

"HELP TO DIMINISH THE PRESENT CRAZE FOR CLERKSHIPS" was the keynote of the advice tendered to the youth of Jaffna by Mr. A. L. Thambiayah, M.P. (Kayts), speaking at the annual prize-day of St. Antony's College, the premier school of his constituency and *Alma Mater* on Monday, the 8th inst. His Lordship the Bishop of Jaffna presided and Mr. Thambiayah gave away the prizes.

Revd. Fr. A. S. Joseph, O.M.I., B.A. (Hons.), Dip-in-Ed. (Lond.), the Rector made a strong appeal for educational efficiency through equality of status and treatment for all schools, whether Government or Denominational. "Free Education," he urged, "will realize its goal only if it assures a fair deal to all. To enable us to contribute our full share for the welfare of the country, what we claim is only equality of status and treatment for all."

His Lordship in his presidential address congratulated the Rector for transforming St. Antony's, which was only an ordinary English School in the late thirties, into a first grade College capable of measuring its strength with much older institutions. His Lordship seemed to divulge his own plans when he expressed the hope that a similar institution for girls would soon be realised. "It is a pleasant surprise for me to learn that boat-racing is a regular feature at St. Antony's. I can never forget the thrill of the Oxford-Cambridge boat-races I witnessed and I am particularly happy to know that there is at least one College in the North that promises to create an interest in this form of sport."

Speaking next Mr. A. L. Thambiayah thanked the Rector, staff and students for the warm welcome accorded him and answering the Rector's plea for a fair deal to all schools he said: "I do not personally fear that anything will be done in the future which will be incompatible with the freedom of denominational schools to develop along their own excellent lines. It would be a travesty, a cruel travesty of freedom, to impose at this time any real hardships on denominational schools. I feel that you can trust the new Minister of Education, the fine product of a denominational school, to see that justice is done to all schools, which by virtue of the services to the youth of this country in the past, have established the absolute right to work in consonance with their ideals of Christian education."

"The school of today," he continued, "is the reservoir of the citizens of tomorrow. No purpose is served by muddying the waters at their source. No end is served by a process of secularisation by which the State itself will suffer by lowering the standards of the citizenship of the future."

The Catholic Church has an unrivalled record of educational work in all parts of the world, and all of you, boys, will realise one day how great has been the benefit of education in a Catholic atmosphere, because you are acquiring the means of becoming not only good citizens but good men, and good men always make the best citizens."

Referring to their future he urged them to respond generously to the Prime Minister's appeal for volunteers to replace the foreign experts. "Freedom is of only an incomplete value," Mr. Thambiayah continued, "if we do not succeed in increasing the happiness and prosperity of the common man in this country. We must raise the standard of living which is disgracefully low in many parts of the Island like this constituency. For this we require new sources of wealth, new industries, new forms of practical agriculture, and I am sure that the youth of Jaffna will open up careers for themselves professionally and also help diminish the present craze for clerkships. I can assure them that there is an unlimited field in business which is a great means of increasing the wealth of the country. I do not

promise them that they will be all business magnates but at least many of them will have secured a moderate prosperity, a sturdy independence and will feel an interest in securing the stability of the State. A moderate prosperity and independence will take the edge off the desire for revolutionary activities which aim at creating a dead level of poverty by reducing all men, or the large majority of them, to the conditions of workers in a servile state. A large number of small capitalists in any country is always a guarantee of respect for the rights of others and for the support of peace, order and security."

Impressions of Parliament

Debate on "King's Speech"

By our own Correspondent

I sat through the whole session devoted to debate on the "Kings speech" until the inexorable vote put an end to a series of wordy speeches that must constitute a world record for length and irrelevance. The amendment was a mere paraphrase of what it purported to supplement, while the very idea of moving it was a tactical blunder on the part of the opposition. If the "Kings speech" is as the opposition termed it "a bag of good intentions", what conceivable motive could there have been for making all this effort to defeat a vote of thanks to His Excellency, one could not readily understand.

As Mr. E.N.F. Gratien, in an entirely admirable speech pointed out, it would have been far better to give the government a chance to implement their proposals, and if they failed to do so, it would be then time to take them to task.

The opposition with its overwhelming wealth of talent failed in reaching their objective, because they lacked coherence and undivided leadership. Yet they scored heavily because the performances of the Cabinet Ministers, with the exceptions of the Leader of the House and the youthful Minister for Agriculture, were in keeping with their reputation for being a group of "manipulated mediocrities." The Tamil Ministers proved to be the greatest liabilities of the front bench because their efforts will long be remembered for their fantastic irrelevance and a succession of mixed metaphors and transferred epithets coupled with a clumsiness of delivery vitiated by personal rancour against their countrymen in the front benches of the opposition. Goaded by taunts from that quarter one of them literally trailed off into silence, while the other was so befuddled that his utterances could only be matched by pages of a Rabelaisian fantasy.

The highlights of the debate were provided by the scintillating oratory of the Member for Jaffna, the polished witticisms of Mr. Gratien, the sparkling, biting and brilliant speech of the leader of the B.L.P.I., the sharp thrusts of the Minister for Agriculture, which seemed to get home, and the masterly winding-up of the debate by the Leader of the House.

The first battle in this momentous campaign is over. The Government attacked in an impregnable position has secured a victory which must have been expected. The Premier with such a heavy array of Ministers and Parliamentary Secretaries, must have felt with Wellington as indeed one of the nominated members pointed out, that they were not a goodly crew. Wellington is reported to have exclaimed once after reviewing his army at the beginning of the campaign: "Gentlemen I do not know what effect you are going to have on the enemy, but you surprise me."

Surprise and consternation were written on the faces of the spectators in the crowded galleries, and the feelings of the country confronting a gloomy future were reflected unmistakably in their eyes.

The Debate on "The Rejoice Motion"

The Premier in calling upon Parliament to rejoice with him at the achievement of 'fully responsible status' within the British Commonwealth let loose another spate of wordy speeches from the Opposition which when ended found 59

voting for the motion and 11 against. This must have brought home to many a Sir Jabesh Wiudbag the futility of kicking against the goad.

More than ever before, the Premier demonstrated his hold on the house and his undoubted ability to deal with his doughty opponents. In a memorable reply which will go down to history, the old lion tore the Opposition into tatters and threw the pieces in the air. He asked the member for Jaffna why he had not spoken; and, as he proceeded to recount the various clauses of a Constitution drawn up not long ago by the Tamil Congress fuedner, everyone in that house felt that here was one of those rare instances wherein that famed orator had been beaten to pulp. He declared amidst loud governmental cheers that he would remain in the field of battle till the Communist menace was put down, and told the members of the Indian Congress that Pandit Jawaharlal Nehru would not be too pleased about their alliance with the subversive Marxists.

His thrusts at the member for Kankasanturai were delightfully naive. He deftly extolled the K.C.'s prowess in the Courts and referring sarcastically to the Law this advocate had expounded in the House, he exclaimed amidst laughter—"Even I begin to think now that I might have taken to Law."

The only redeeming feature in the performances of the Opposition benches was the brilliant and polished maiden speech of the first woman M.P. Mrs. Florence Senanayake. She was loudly cheered by both sides of the House and really merited the honour.

One ugly fact stands out in its stark nakedness. Despite the unquestioned brilliance of the Tamil Congress leaders it seems to have been fated to provide its opponents with the deadliest weapons imaginable to belabour the toiling masses of the North. Years ago the demand for fifty-fifty was responsible for the legend now believed in many quarters, that the 600,000 Tamils constitute a menace to the 4½ million Sinhalese that inhabit this Island. To-day the Tamil Congress true to its tradition of being a bane to the thousands of its adherents has raised the fatuous cry of Federation with India. To the communalist among the Sinhalese, the demand for the right of secession will prove a deadlier weapon than even the demand for fifty-fifty. This will allow him to represent the Tamils as a treacherous alien race willing and planning to federate with a foreign power in order to humble and crush the Sinhalese race.

It is time that the leaders of the Tamil Congress opened their eyes. They were swept to victory on a wave of patriotic love of their homeland. They protested that they loved the Tamils and that they were out to maintain the dignity and prosperity of their race. If they really meant all that they said and were not merely echoing the deceptive cries of morbid opportunism, then they have two courses open to them. One is to resign their seats and let those who can co-operate with the Sinhalese get into Parliament, the other and even wiser course would be for them to recant the incredible follies of the past and humbly and sincerely offer the Sinhalese brother the hand of friendship and co-operation.

There is no doubt that he is waiting to clasp that hand.

LOCAL & GENERAL

Pope's Gift to Egypt.—The Holy Father's gift of £1,200 for the relief of cholera victims in Egypt has been handed to two famous Moslem relief organizations. They are the Mohamed Ali Benevolent Society and the Egyptian Red Crescent.

Prize-Giving at St. Patrick's College.—The Annual Prize-Giving at St. Patrick's College came off on the 6th inst. with Senator Chev. Chittampalam A. Gardiner in the chair. The College dramatic society put up a pleasant pantomime which was declared a perfect success by persons who had seen pantomimes in Europe and America. Extracts from the Rector's Reports appear elsewhere and a full report of Chev. Gardiner's speech will appear in our Christmas Number.

Classification of Senators.—The following classification of Senators

is published from the Hansard for the information of our readers: .

FIRST CLASS.—Term of Office: 2 years.

Sir John Tarbat, Miss Cissie Cooray, O.B.E., Colonel T. Y. Wright, V.D., Mr. C. A. M. de Silva, Mr. J. A. D. Victoria, O.B.E., Mr. C. de Zoysa, Mr. C. Wijeyasinghe, Mr. R. F. S. de Mel, Mr. D. W. J. Perera and Dr. E. M. V. Nagathan.

2ND CLASS.—Term of Office: 4 years.

Sir Gerard Wijeyekoon, The Hon. Sir Oliver Goonetilleke, K.B.E., C.M.G., Mr. C. Coomaraswamy, Dr. V. R. Schokman, Dr. Frank Gunasekera, Mr. W. A. B. Soysa, Mr. Perianan Sundaram, Mrs. Adeline Molamare, Mr. A. R. A. Razik and Mr. W. K. Jinadasa.

3RD CLASS.—Term of Office: 6 years.

The Hon. Dr. L. A. Rajapakse, K.C., Hadji Sir Mohamed Macan Markar, Mr. E. A. P. Wijeyeratne, Mudaliyar A. B. Rajendra, Mr. C. A. Gardiner, Mr. Barnes Ratwatte, Dr. M. G. Perera, Mr. S. Nadesan, Mr. Justin Kotelawala and Mr. L. B. Jayasena.

Air Ceylon.—We are glad to inform our readers that the fare from KKS to Colombo has been reduced from Rs. 40 to Rs. 35. Personal luggage of 44 lbs. is allowed. Further particulars may be had from the Local Air Office, 11, Victoria Road, Jaffna.

Personal.—Mr. J. V. S. Rajanathan, presently the Investigating Officer of the Industries Department has been appointed by His Excellency the Governor as an Acting Assistant Accountant in the same Department.

Mr. Rajanathan is an old boy of St. Patrick's College where he showed great promise and carried away numerous prizes in the College competitive examinations. After leaving College he passed the B.Sc. Economics of the London University by private study.

Young Rajanathan is the second son of Mr. S. D. Stanislaus late of the Income Tax Department and presently of the Anuradhapura Kachcheri, and a nephew of the Very Revd. Father S. Emmanuel NavaRutnam, O.M.I., Parish Priest, Anuradhapura.

We wish this young and promising Officer still higher and speedy promotions in the service of Government.

—Mr. Victor E. Malachias, Proctor S.C. and Notary Public of Colombo has been appointed a Commissioner for Oaths. He is the son of the late Mr. A. Malachias, Station Master, C.G.R., and an old boy of St. Patrick's and of St. Joseph's Colleges, Colombo.

—His Excellency the Governor has been pleased to appoint Mr. J. A. P. Thurainayagam, Proctor S.C., Trincomalee, under sections 3 (1) of the Rural Courts Ordinance, No. 12 of 1945, to act as President, Rural Court, Koddigar, Tampalakamam and Kaddukulam pattus, Trincomalee District, from 1st to 23rd December, 1947.

Ceylon Premier Praised in the House of Lords.—During the Second Reading of the Ceylon Independence Bill in the House of Lords, the Prime Minister of Ceylon Hon. Mr. D. S. Senanayake came in for a handsome tribute. Lord Addison, the Leader of the House and former Dominion Secretary said, "I have met him many times and he stands out in my mind as obviously a leader."

Viscount Swinton, speaking for the Conservative Party said, "It is very fortunate for Ceylon that she is starting off on this maiden voyage (Independence) with so wise a captain as her Prime Minister."

"Communist Threat" to Vatican.—Communist armies on the borders of Italy and Communist fifth column parties within Italy and France represent a grave danger even to the person of the Pope, declared Dr. Michael Browne, Catholic Bishop of Galway.

He was speaking on his return to Galway from a visit to the Pope.

Pledged to world revolution, the Communists were trying in Italy and France to bar recovery by strikes, violence and disturbances of all kinds, he said. They have money and arms and had trained active leaders in the technique of mob violence and intimidation.

They wanted to seize power before American aid could reach those countries. If the Communists got control of France, Russia would be within invasion distance of Ireland. Eire knew Russia's opinion of her which Soviet

representatives had often expressed in opposing her admission to the United Nations.

Eire's position would then be that of Italy to-day which had on its border a Communist country, Yugoslavia, with a huge standing army. Roman Catholics could not be complacent about the danger which threatened Rome and the person of the Pope.

Book Famine in Britain.—Thousands of young British ex-servicemen and women who wish to complete their University courses disturbed by the war are short of text-books. London schools alone are in need of 2,000,000 volumes and can only obtain 500 at a time. One remedy suggested is that the publication of all books not to be 'classified' as educational should be suspended for a number of years in order to provide adequate supplies of books for schools and Universities.

Woman Hangman.—Miss Mary M. Mingis of 5124 Maple Avenue, Montana, U.S.A., has offered her services as hangman of convicted Japanese war criminals whose trials are presently being conducted by the Philippine Army. In her letter of application she wrote, "It would help me in a very, very small way to even the score for what they did to my brother—one of the most wonderful men that ever walked the face of the earth."

The World is Getting Hotter.—According to a Swedish scientist, Prof. Hans Ahlmann "the world has been getting hotter over the past 200 years. Average temperatures have been rising in places as far apart as South America, Egypt, Denmark and the North Pole circle." Scientists have two theories on the rise in the world's temperature. There may be a flow of warmth from the South Pole to the North or the globe may be receiving more heat from the atmosphere for reasons not yet understood by science. Ahlmann is to spend a year in the Antarctic with British and Norwegian colleagues to investigate which of these two alternatives is correct.

Rate of Conversions.—At the present conversion rate of 500,000 a year, missionaries have 3,000 years' work ahead of them to convert all pagans to Christianity, says the Vatican newspaper *Osservatore Romano*.

Crowds Greet Fatima Statue.—Though because of a transport strike there were no buses or underground trains, crowds of Parisians flocked to Notre Dame Cathedral to see the statue of Our Lady of Fatima which is journeying across Europe. The great cathedral was thronged. Many people walked for four or five hours to attend the evening and night of prayer, hearing Mass and receiving Holy Communion and then walking home again. The next day the statue was carried to the Russian colony's church in the Auteuil quarter.

Self-inflating Tyres.—Among the new British inventions of interest are car and cycle tyres that inflate themselves, keep at correct pressure and thus save wear and tear. This is the invention of Mr. F. J. Camm, the brother of Mr. Sydney Camm, the noted air-craft designer. The idea can be visualised by imagining a baby tyre pump fastened to spokes between the valve and the eccentric cam on the hub of each wheel. As the wheel revolves the eccentric cam works the pump and air is forced into the tyre. When correct pressure is reached a blow-off valve comes into play.—The Illustrated Weekly of India.

Letters to the Editor

Away With Communal Organizations

Sir,—The following statement made by Mahatma Gandhi in the course of an address delivered at New Delhi on the occasion of the birthday of Guru Nanak and reported in "The Hindu" of November 30, regarding communal (i.e. uni-communal) organizations has its own message for us in Ceylon in view of the existence of the Sinhala Maha Sabha, Muslim League, Tamil Congress, Ceylon Indian Congress etc.

"Surely in a secular state, there was no room for separate communal organizations except for internal reform."

The suggestion put forward by me that the Tamil Congress, which is a uni-communal organization, should refrain

from putting forward candidates for Parliamentary election under the present constitution, and should not act as a uni-communal Parliamentary bloc, was based on a similar idea. In fact the idea embodied in Mahatma Gandhi's statement is more far-reaching than mine, as I contented myself with stating that the Tamil Congress should continue to exist and function except for Parliamentary purposes.

It is trusted that the members of the Tamil Congress and their supporters, all of whom claim to be admirers and followers of Mahatma Gandhi, will take to heart this utterance of the Mahatma.

Tamil Congress members and supporters further claim that the Tamil Congress is similar to the Indian National Congress, that it could put forward candidates for election to the Legislature in the same manner as the Indian National Congress, and that in so doing it would legitimately expect the public to support its candidates, policy, programme and leaders in like measure as in India. There is no analogy whatever between the two institutions. The Tamil Congress is a uni-communal organization, whose membership is open only to one community; the Indian National Congress is an inter-communal organization, whose membership is open to all communities. This, inter alia, is a fundamental difference between the two organizations. The only thing in common is purely verbal, viz., the occurrence of the word 'Congress' in the description of the two organizations.

Yours truly,
S. SIVASUBRAMANIAM,
156, Hultsdorf, Colombo,
4th December, 1947.

A Grave Lacuna

Sir,—Now that the idol of the free education maniacs has fallen, frequent letters appear in the Ceylon press revealing one or the other of many flaws of the system. I do not wish to join the crowd that beats a dead horse but I wish to point out a grave lacuna in the new system of examining Languages. Teachers seem to have overlooked the fact that the Sinhalese and Tamil papers at the S.S.C. are all in Sinhalese or in Tamil and that not a word of English appears in them. Teachers are appointed in secondary schools to teach Tamil or Sinhalese who do not know a word of English. It has escaped the department of Education that the mental gymnastic involved in the translation of a passage from one language to another is invaluable. Thring of Uppingham used to say that if a man leaving the University could write a piece of perfect English prose on a difficult topic, solve the intricacies of a complicated arithmetic sum and make an adequate translation of a passage of Tacitus or Herodotus into English, he was fit for the most difficult job in the empire. Latin and Greek are, alas gone or almost gone, but we can obtain the rich mental training contained in translation work by putting a vernacular passage into English and vice-versa. We now need men who think clearly and translation clarifies thought.

Is it too late for the Department to inform all teachers that in 1948 (or at least in 1949) papers in Sinhalese and Tamil will contain passages and idiomatic sentences for translation from the Vernacular into the English language and vice-versa as the Matriculation, and the Senior Cambridge Papers did, and still do, I think. How difficult it is now to find an accurate translator or Mudaliyar for court, official or simply commercial work? With Dominion Status and seats at the U.N.O. Round table where shall we find translators to put into English the speeches of our delegates who speak the vernacular only?

But leaving the practical use of translation aside, do we not see that by teaching the Vernacular and the English Languages in water-tight compartments we deprive our children of a very efficient means of thinking clearly.

Yours etc.,
PEDAGOGUE.

THANKS TO ST. JOSEPH

My grateful thanks to St. Joseph for the recovery of my wife after a very serious illness. This is inserted as promised.

A. S. FRANCIS,
Pottuvil, 1-12-47.

Prize-Giving at St. Patrick's College

(Continued from Page 1)

this head. It is impossible on the pittance allotted us to maintain our standards. Let figures speak first about our plight here at St. Patrick's.

Last year we got by way of equipment grant on the basis of Rs. 2-50 per annum for each of 332 boys in the Lower school;

Rs. 5-00 per annum for each of 392 boys in the Middle school;

Rs. 15-00 per annum for each of 210 boys in the Upper school, the sum of Rs. 5,942-50, or roughly Rs. 6-35 per boy per annum. If we take 3 typical years in the fee levying days prior to the introduction of Free Education we spent on each boy per annum

Rs. 30-00 in 1941
Rs. 35-00 in 1945
Rs. 43-00 in 1946

giving a rough average of Rs. 36-00 per boy per annum. Thus on this year's average units of attendance of 1,009, we should be getting Rs. 36,324 per annum as equipment grant. To ask us in cold blood to carry on with unimpaired efficiency on Rs. 5,942-50 (about 20% of the normal running cost) per annum is sheer effrontery. We are being starved out.

What I am now about to state may be unpalatable, but somebody has to say it. The insistence on the vernaculars is something wholly admirable. Any other policy would be unnatural and indefensible. But the implementation of the policy is producing the most undesirable results. The stressing of the vernaculars should not in the interests of education, affect the positive value of English which is our sole means of coming into contact with the thought and culture of the world. In actual fact however there is no disguising the fact that due precisely to the insistence on vernaculars there is plainly observable in our schools a general cheapening of tone, discipline and standards of manners. Put it as you will 'in those days' the teacher made the student 'look up' to something and somebody, he conveyed a something which was—whether you agree with its basis or not—an attitude of reverence and human nature without any grounding in reverence is painfully crude, as all its standards are then self-created, self-imposed, there is no sense of continuity, of cultural influences or indebtedness. The traditional reverence for the guru was a most soul-saving discipline. Where everybody is as good as everybody else and a dashed sight better! may be republican utopianism but it leads to deplorable pedestrians as we know to our cost in Jaffna and it is shifting sands for the educational builder. On such sands to-day too much well-intentioned building effort is coming to naught. Free Education to put the matter in a nut shell, was though admirable in itself, introduced in a hurry and with strident over-stresses by a jerry-builder with cheap materials, cheap labour and is culminating inevitably in cheap results.

This will to many sound defeatist. It is defeatist unless and until it is recognised for what it is and challenged fearlessly. To meet this challenge one must analyse a little further. Free education plus the insistence on the vernaculars is defeating all educational effort. We have fallen between two stools. The benefits of an English education are disappearing and vernacular schools beyond the 3rd standard are having to close down all over the country. Everybody wants a 'College' education, so that we are getting English, more English but shoddier and shoddier. The English schools are being vernacularised and old standards are being submerged.

'Everyday in every way

We're getting shoddier, and shoddier and shoddier'. Poor Mr. Coue!

The question, a vital one for the school-master, is to ask himself whether he is to follow the line of least resistance to give in to the tide—*tamen usque recurvat*—or to hold out still for the traditional values. The whole fate of education and the country's destiny depend on his choice.

Our Lady's Warnings

Our Lady appeared at La Salette in 1856 and uttered the following warning: "If my people do not wish to submit I shall be forced to let go the arm of my Son which is so heavy and weighty that I can no longer retain it."

At Lourdes in 1858, the Most Blessed Virgin reminded the world world again of the duty of doing penance, saying: "Penance! Penance! Penance!..... pray for sinners."

In 1871 at Pontmain she said, "But pray my children!.....God will hear you shortly.....My Son will allow himself to be moved....."

In 1917 at Fatima the message was: "Know that the chastisement of the world by war, famine and persecution against the Church and Holy Father is near. To prevent this I have come to ask for the Consecration of the World to my Immaculate Heart and for the Communion of Reparation on the first Saturday of every month. If one listens to my demands, Russia will be converted and there will be peace. Otherwise she will spread her errors throughout the world provoking wars and persecutions against the Church. Many good people will be martyred. The Holy Father will have to suffer much. Many nations will be wiped out."

After these appeals to the people to return to God, Our Lady again appeared in Italy in 1944. We give here only a resume of this apparition.

300,000 people wend their way to Ghiaie de Bonate. The crowd prays.....The sick rise up perfectly cured.....The unbelievers come back to God.....A little before the 8th apparition an indescribable rain of little golden and white stars falls to the ground.....At the last apparition, the unheard of miracle of Fatima is repeated in the presence of 300,000 people. Three times [18 h-18 h. 20 and 19 h] the sun moves and turns round dizzily, attesting the presence of the Virgin, the ambassador of God... This prodigy was seen not only at Ghiaie but also in all the regions round about away as far as Brescia and Bergamo.

THE APPARITIONS: They are 13 in number and took place on the 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 28th, 29th, 30th and 31st of May.

THE SECRET MESSAGE: This has been confided by the seer to Mgr. Bernareggi, Bishop of Bergamo to be transmitted to the Pope. It has not yet been published.

THE PUBLIC MESSAGE: The message of Bonate sums up those of La Salette, Pellevoisin, Fatima and Hedde and indicates clearly that the second part of the 20th century is to be a period of unimaginable evils, wars, famines, anarchies, deportations & bloody persecutions against the Church. The horrors of the war of '39 to '45 will be nothing compared with the wild outbursts of the forces of Satan, spreading everywhere hatred, suffering, famine fire and blood.

This is what we have to expect if we are still obstinate in not following the path traced out by Mary.

We are at a turning point in the history of the world. More than even the salvation of souls is in jeopardy. It is of great importance that Christians should recover the faith and fervour of the early Church. Apostasies are multiplying. Each day some pious souls lend their attentive ears to the message of Mary. They begin by reading them; then they meditate on them, and little by little aided by grace they apply themselves to live them and become their Apostles.

IF all the readers of this article could be of this number and see to it that the prophetic words of St. Grignon de Monfort concerning the Apostles of the last days are realized in them! "I have said" says St. Grignon "that this will happen especially at the end of the world and that very soon, since the Most High with His Mother ought to form for themselves great saints.....These great souls full of grace and zeal will be chosen to oppose the enemies of God who will rage with fury on all sides, and will be more especially devoted to the Most Blessed Virgin.....They will bring the whole world by their words and examples to her genuine devotion. This will create for them many enemies; but

it will win for God alone many victories and glory.

"It is through Mary that the salvation of the world began and it is by Her it will be consummated. Mary ought to shine more than ever in mercy, in strength and in grace during these last days..... because the devil knowing well that he has little time left.....in order to ruin souls.....will raise up very soon cruel persecutions....."—(Translated from "L'Orphelin.")

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