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

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CONDITIONS FOR A HEALTHY DEMOCRACY

BROADCAST OF POPE PIUS XII, DEC. 24, 1944

It is, alas, the sixth time that the Christmas dawn rises on ever wider battlefields, on cemeteries where the mortal spoils of the victims accumulate in ever greater numbers, on desolate lands where a few trembling forms in silent sadness indicate the ruins of towns, once busy and prosperous, whose inhabitants are no longer awakened by the cheerful peal of Christmas bells, now broken or stolen. These are so many silent witnesses denouncing this stain on the history of mankind, which, deliberately blind to the clarity of Him Who is the splendour and the light of the Father, deliberately abandoned Christ and was dashed to ruin and the abdication of its own dignity. Even the little lamp was extinguished in many majestic cathedrals, in many modest chapels, where by the tabernacle the Holy Ghost kept watch over the sleeping world. What desolation—what a contrast!

MANKIND'S ASPIRATIONS

Is there then no hope for mankind? Blessed be Christ. From the groans of sorrow, from the very core of the heart-breaking anguish of oppressed individuals and countries, rises a dawn of hope. From an ever increasing assembly of noble minds a thought, a will, ever clearer and firmer, takes form: to make of this world war, this universal upheaval, the starting point of a new era of profound renewal, of total reorganization of the world.

Thus, while the armies continue to weary themselves in deadly struggles, with ever more cruel methods of war, the men of Government, the responsible representatives of nations, gather in meetings to determine the fundamental rights and duties upon which to found again a community of States, and to pave the way for a better future, more secure and worthy of mankind. It is indeed a strange contrast, that a war, the bitterness of which verges on paroxysm, should coincide with the remarkable progress of aspirations and plans for an understanding, for firm and lasting peace. Undoubtedly the value, the practicability, and the efficacy of this or that proposal may well be discussed. Judgment on them may be suspended, but nevertheless the movement is there.

THE AWAKENING OF THE PEOPLE

Further, and this is perhaps the most important point: in the sinister light of the war that surrounds them, in the burning heat of the furnace in which they are imprisoned, the peoples have as it were awoken; they have adopted, towards the State and towards those who govern, a new attitude—questioning, critical, distrustful. Guided by bitter experience, they oppose with greater impetus the monopolies of a dictatorial Power, uncontrollable and intangible, and seek a form of Government more compatible with the dignity and freedom of the citizen. The raucous multitudes, overwhelmed by war down to the deepest strata, are to-day pervaded by the conviction—at first perhaps vague and uncertain, but now incontrovertible—that if they had not lacked all possibility of criticising and amending the activity of the public powers, the world would not have been dragged into the disastrous whirlwind of war and that, to

avoid in future the recurrence of such a catastrophe, the people themselves must be provided with effective guarantees.

In such a state of mind, it is to be wondered at that a democratic tendency dominates the peoples, and has in wide measure the support and consent of those who aspire to collaborate more effectively in the destiny of individuals and society? It is hardly necessary to recall that, according to the teaching of the Church, it is not forbidden to choose temperate Governments of a popular form—subject to the Catholic doctrine on the origin and use of authority—and that the Church does not disapprove of any of the various forms of Government, so long as they are such as to secure the well-being of the citizens.

Democracy, True and False

Therefore on this day, when we commemorate at once the benignity of the Eternal Word and the dignity of man—dignity not only from the personal point of view but also in social life—We turn Our attention to the problem of democracy, to examine how it should be regulated so that it can be described as a true and healthy democracy, in accordance with present circumstances, clearly indicating that the Church's care and diligence are devoted not so much to its external structure and organization, which depend on the individual aspirations of each people, as to man as such, who, far from being a passive element in social life, is and must remain its subject, its foundation and its end.

Given that democracy, understood in a wide sense, can take various forms and exist in monarchies as well as in republics, two questions demand attention: Firstly, what characteristics must mark the men who live in a democracy under a democratic regime? Secondly, what characteristics must mark the men who hold public power in a democracy? To express his opinion about the duties and sacrifices imposed upon him, not to be forced to obey without first being heard: these are two rights of the citizen which find their expression in democracy, as the name itself indicates. From the solidity, the harmony and the good results of this contact between the citizens and the Government, we can tell whether a democracy is truly sound and well balanced and what are its powers of life and development. In so far as the differences and nature of the sacrifice demanded of all citizens are concerned—and the State's activity is wider and more decisive in accordance with the stimuli which we ourselves provide—the democratic form of government seems to many to be a natural principle imposed by Nature itself. When, however, men call for more and better democracy, such a demand can only mean the placing of the citizen in a progressively better position to hold his own personal opinion and to express and act upon it in a manner compatible with the common good.

This leads to an initial necessary conclusion, with its practical consequence: The State is not an amorphous conglomeration of individuals within certain territorial bounds; it is, and in reality must be, the organic and organized body of the people. (Continued on Page 4.)

REORGANIZATION OF EDUCATION IN POST-WAR INDIA

BY C. J. VARKEY IN "THE EXAMINER"

Presiding over the School Day of the Government High School at Malanthuruthy (Cochin State), on Jan. 25th, Mr. C. J. Varkey, a former Minister for Education, Madras Government, described the 'New High School' of the Post-War period as visualized by the Central Advisory Board of Education and as adapted for the Cochin State by the Cochin Education Code Revision Committee.

The subject on which I desire to address you to-day is the plan of Secondary Education or the New High School in the post-war period in India in general, and in the Cochin State in particular. You are aware of the several defects in the present system of secondary education, and we may to-day concentrate our attention on one of them, viz. that it is highly literary and not sufficiently practical. This fact, I presume, is universally admitted. If so, in the plan of reorganization of education, we need not only reconstruction but also reorientation of education.

The present system is based on the views of the Liberal School of educationists who aim at the development of the cultural side of man, and therefore emphasize the study of the "humanities." During the past century, our educational system aimed at the growth of new ideas and ideals in the rising generations of a new India under British rule, and the results have been quite gratifying. In the first place, the system of education introduced by the British enabled Indian youths to help them in carrying on the administration of the country by becoming efficient clerks and successful subordinate officials, who were needed in large numbers to carry on the work of the various departments of administration. Secondly, the cultural education imparted western ideals of liberty, equality and fraternity, producing a vigorous nationalism in the country, and leading us to desire and demand independence as well as producing a certain amount of fraternal feeling between communities and sub-communities.

But with the modern political progress in the shape of entrusting responsibility and power to Indians themselves, and with the present economic progress in the shape of numerous industrial concerns, owned and managed by Indians themselves, the time has come to give a new orientation to the system of secondary education. We are driven to the necessity of devising a new system that will give the Indian youth a greater sense of responsibility and greater facilities to get training on the practical side of life and to turn more and more to industrial pursuits. In other words, the present almost purely literary education must be so readjusted & reformed as to make the Indian youth practical-minded, to fit him to enter different vocations in life.

How to change the system of purely literary education into a system of vocational education, without at the same time losing the cultural value of education, is the problem for us to-day. We have to plan a system in which cultural studies and vocational preparation must go hand in hand. During the early stages of secondary education both the

cultural and the vocational sides must be harmoniously developed, and during the later stages, according to one's gifts and aptitudes, either the cultural or the vocational or technical side must be specially developed. Thus arises the need of giving to our present system a new orientation by providing ample and suitable opportunities for both cultural and vocational studies.

This aspect of educational reorganization has been kept in view by the Code Revision Committee, which, it may be confessed, has derived much inspiration from the Report of the Central Advisory Board of Education on Post-war Educational Development in India as well as from the Wardha Scheme of Education originally planned by Mahatma Gandhi. Since after the war there is bound to be a great expansion of agriculture, industry and commerce in the country, great emphasis is naturally laid on Technical Education, and provision is made therefore by a system of bifurcation and diversification of courses of studies in the future High School.

The reorganized High Schools of the future will be of two types—(1) Academic High Schools and (2) Technical High Schools, the former imparting instruction in the Arts and Pure Sciences, and the latter providing training, in theory and practice, in the Applied Sciences and industrial and commercial subjects. In both types of High Schools, the course in the Junior classes covering the present middle school stage (Form I-III), will be very much the same, and there will be a core of "humanities" throughout the high school stage (Form IV-VI) of both High Schools. The Mother Tongue, Modern Languages, History (India and the World), Geography (India and the World), Mathematics, Science, Civics, Art, Music and Physical Training—these will be common to the courses in both types of the new High School. In addition to those common subjects, there will be Classical Languages and a higher standard of Mathematics and Science in Academic High Schools; and in Technical High Schools there will be a choice of any one or two of Technological and Commercial subjects, such as Wood and Metal Work, Elementary Engineering, Measured Drawing, Book-keeping, Shorthand, Typewriting, Accountancy, Commercial Practice, etc. Those who come out of the Academic High School will take up the University courses in Arts and Sciences as at present, and those trained in Technological High Schools will either take up some vocation or other, or go up for higher technical courses in Technical or Commercial Institutes, either under a University or under a Government, preparing for Diplomas and Degrees in such technical or commercial subjects. It may also be added that in Girls' High Schools, besides these subjects, provision will be made for Domestic Science, probably as a compulsory subject.

One difficulty in this scheme is the question of bifurcation at the end of the Middle School stage, i.e. by what method are pupils to be selected for admission to the IV Form, in either the Academic High School or Technical (Continued on Page 4)

Retreat for Catholic Women Teachers

3rd-7th of April 1945

The annual retreat for Catholic Women teachers will be conducted, as usual this year, at the Holy Family Convent, Ilavala, commencing at 4 p.m. on the 3rd of April and ending on the morning of the 7th.

All facilities for Lodging etc. will be provided by the Rev. Mother Superior to whom those who intend to take part in the retreat are requested to communicate early. Women who are not teachers are also allowed to attend the retreat. Catholic women are earnestly requested to avail themselves of this opportunity.

REV. MOTHER SUPERIOR,
Holy Family Convent,
Ilavala.

Church Calendar

MARCH 1945

FRI.	... 2 S. Simplicius.
SAT.	... 3 S. Marinus.
SUN.	... 4 3 Lent. Pope's Day.
MON.	... 5 S. Roger.
TUES.	... 6 S. Perpetua.
WED.	... 7 S. Thomas.
THURS.	... 8 S. John of God.
FRI.	... 9 S. Francis of R.

The Catholic Guardian

MARCH 2ND 1945



LENTE PASTORAL OF HIS LORDSHIP THE BISHOP OF JAFFNA

ON

THE ROLE OF PARENTS IN THE EDUCATION OF CHILDREN

DEARLY BELOVED BRETHREN,

The education of children is a subject of public importance: discussions taking place so often in Legislative Assemblies, the references made to the subject in the Press, the increased school activities nowadays inside and outside school walls—to mention only a few—will make that fact quite plain to the average man. But of all underlying reasons the chief, of which the Church, as well as the Rulers of nations, the Organisers of religious, political or social associations, Communists no less than Fascists are well aware of, is this: the child of to-day will be the man of to-morrow; children in their early years are like wax in the hands of an artificer; what you make them in their youth, such they will remain for better or for worse. Good training will stand them in good stead, defective training may turn them into useless members or even into enemies of society.

Some considerations on the duties of parents in regard to education of children seem to be, therefore, quite appropriate for a Lenten Letter. Many parents, perhaps, not sufficiently realising their responsibility in this matter, not knowing, perhaps, how to exercise it, leave their children entirely to the control of the priest and the teacher imagining that the combined action of the two can somehow supply all that is needed for the training of their children. Some even curtail that minimum of control, and sacrificing religious influence

send their children to non-Catholic schools. Can children brought up under such conditions come up to the expectations of the parents? At times they may, but generally they will not, as they are seriously handicapped by the lack of wholesome influence.

Home Influence

Of the three agencies concerned with the training of the child, namely—the Home, the Church and the School, the most important is the Home because, if the other two are absent, it can supply them whereas the School by itself or the Church by itself can hardly do so. The ideal training will embody the co-operation of these three but the fact remains that a boy or a girl is especially the product of such and such a home and will reproduce in his or her life the family traits and often its shortcomings.

It is, therefore, natural that parents should examine their conscience in this respect to find out if they satisfy their obligations with regard to their children, if their home is so organised for the education of the children that nothing is left to chance, if the example given by the parents is conducive to their welfare or if the shortcomings of the home have not, on the contrary, a baneful effect on their training.

Duties of Parents

It goes without saying that the parents are under a special obligation to feed, clothe, and look after the health of their children; it is a duty based on nature, which parents generally observe. Only stark poverty, ignorance and neglect can explain and, at times excuse, the absence of care on the part of the parents; in which case Catholic Action, St. Vincent de Paul Society or other charitable organizations should step in to help the less fortunate parents.

A second duty on the part of the parents is to see to the formation of good habits in the children. Such habits are concerned primarily with the observance of correct methods of behaviour in matters of hygiene and cleanliness, in eating and drinking, in social intercourse like politeness, serviceableness, etc.

Good Character

The general aim of the parents in the training of their children ought to be the formation of good character. As you know, dearly Beloved Brethren, a man is valued for his character, it is the hall mark which he bears with him wherever he goes, which attracts to him or alienates from him people who come in contact with him.

Such a character will include as elements a good will and a cheerful disposition, a love of truthfulness and loyalty as opposed to lying and scheming, a love of honesty as opposed to cheating and trickery, a love of self-sacrifice for the sake of others as opposed to a life of ease and self-indulgence. These qualities the parents must strive to develop in their children by their talks, their advice, their remonstrances, whenever opportunity occurs. In addition to these,

they will also inculcate notions which go to the making of an ideal character, they will inspire their children with a love of good manners, so much appreciated in the world, and will not tolerate in their presence vulgar attitudes and ways, offensive speech, impertinent remarks and so on.

As far as possible, they will give their children the best education available in secular subjects so that the children may take their due rank in life and do honour to their family. Finally they will watch with special care over the religious instruction of their children.

Exercise of Control

Shaping the lives of children is a noble task, it is a great art, which demands on the part of the parents a great deal of ingenuity and self-sacrifice.

Certain writers have proclaimed that the child is free and consequently, no interference should be allowed in his development. All that we can say for the present is that this is a mischievous notion, contradicted by experience and opposed by the Church. Control and supervision, then, must be exercised by the parents over the conduct of their children, not only when they are young and incapable of guiding themselves but also when they have attained adolescence and require the experience of grown-ups to encourage them and inspire them. Adults, no doubt, do not need the same amount of vigilance as the young; they must be trusted to a very large extent but they are not, for all that, above parental control. Nor should parents abdicate their authority because as they think their boy or girl of 17 or 18 is old enough to look after himself or herself or because their children have received a better education than they. Even at that age, the boy or girl needs the steady influence of the family as many of you realize.

How Control Should be Exercised

Dangers lie in the path of youth, dangers from outside and dangers from inside, that is, arising from their own nature. Well aware of this, parents desirous to impart a sound training to their children will be watchful and use that sense of observation which nature has given them to see if their children conform to the rules of good conduct. They should know what sort of company they keep, who are the friends they visit or whom they bring home, what are their pastimes outside school hours, what kind of books they read and so on, so that they may give them timely advice when necessary. But their vigilance is more particularly to bear on the defects and shortcomings they manifest at home, exhibitions of temper, lack of respect, disobedience, love of mischief and other forms of offensive behaviour which the parents must take care to correct. Children are born with original sin and if you observe them you will soon discover signs of the seven capital sins: they are proud, domineering, contemptuous, vain, jealous, addicted to curiosity, greedy of food, quarrelsome and lazy. We

do not mean that all children show definite signs of these dispositions but a good many do; and what we wish to imply is that the germs of these, even after Baptism, are there in their fallen nature. Parents will take occasion of the appearance of these dangerous dispositions to cultivate in their children the opposite virtues: they will instil into them a love of humility, of generosity, of purity, of meekness, temperance, love of the neighbour, diligence and other virtues, like truthfulness, honesty and self-sacrifice to which we have referred above. "Instruct a young man according to the way he should behave and, even when he is old he will not depart from it", says Scripture. (Prov. XXII 6-7).

Religious Education

For the formation of good habits in the child, parents will remember that the cultivation of religious habits will help them most in their task as educators. Without sound religious principles it will be difficult, if not impossible, for the child to attain that measure of moral standard which will turn him into an accomplished man. Piety is the virtue which sums up our relations and the extent of our duties to God. From an early age, parents will strive to inspire their children with a genuine love of God and of the Church, respect for the Church ministers and for holy things; they will teach them to pray, they will prepare them for the reception of the Sacraments and induce them to take an interest in their lessons of the Catechism. In a word, they will prepare the way for the teacher, and especially for the priest who is specially appointed by the Church to stir up and keep alive supernatural life in the souls of the young. This training is so important that the neglect of it or the lack of proper handling of it by the parents may have disastrous consequences in after years.

General Attitude of the Parents

In the Gospels we read that our Lord in addressing crowds spoke as one having authority; there was in Him a persuasiveness and a compelling force which went straight to the hearts of His hearers. Parents should take example of this and remember that they are possessed of authority and cannot divest themselves of that authority to humour the caprice and fancy of their children or to yield to their entreaties, when such a course would be harmful. Persuasiveness is a quality which every parent should try to acquire but in trying to persuade he will not appeal merely to the feelings to get something done or accepted, he will appeal to reason, to conscience, to established law—human or divine. Respect due to parents, to superiors, and to all those endowed with special authority over them ought to be inculcated early.

Good Example

This brief enumeration of the obligations of the parents towards their children applies also, with due restrictions, to the various educators employed in the

training of children, whose co-operation is essential to bring about the end in view i.e., the turning of a child into an accomplished young man or young woman. Without pursuing this subject further, dearly Beloved Brethren, we shall add one point which is of supreme importance in the matter of education and that is the necessity of good example.

It may be said in general that the children reflect in their lives the homes they are sprung from and the education given them. Children by nature are born imitators, they are more impressed by what they see than by what they hear, they are continually watching what others are doing, they are strongly inclined to imitate grown-ups and to reproduce their ways. The best lesson we can, therefore, offer them is to practise before their eyes the virtues we teach or preach to them. Such object lessons are much more important than the committing to memory of the best rules of conduct of which poets have written. Now, children are in daily contact with the members of their homes, they are continually watching them, reproduce their attitude, their ways, their moods even; they shape themselves gradually according to the models they have before them. How can it be otherwise? A moment's thought, dearly Beloved Brethren, will make this clear: Where are polite children to be found? Is it not in the homes where politeness is in honour? Where is the pious and religious child to be met? Is it not in the homes where the virtue of piety is cultivated, where prayer and the reception of the sacraments form part of the life of the members of the family. Where will you see children with generous dispositions, ready to help, ready to sacrifice themselves for others, except in the homes where such examples are practised. We cannot very well imagine that Ozanam, the founder of St. Vincent de Paul Conferences would have been inspired to found his famous Association if he had not had before his eyes the examples of devotedness given him daily by his mother and father.

Conclusion

Nothing is more necessary, dearly Beloved Brethren, for the successful accomplishment of the task imposed on you by Almighty God than a perfect accord between father and mother in the home and the realisation of their obligations with regard to their children. They will agree to organise their home in such a way that it will be for their children a haven of happiness and a shelter of all virtues, natural, social and supernatural.

Nothing in that home will find a place for what might offend the moral sense of the children, no bad talk—so common among certain people—no indecent words, no loss of temper accompanied with vulgar speech, but on the contrary self-respect, good manners, respect for the law of God and a spirit of helpfulness for others.

Let, at the same time, the home be organised in such a way that it is made attractive for children

by its cleanliness, orderly arrangement and decoration. In such surroundings children cannot fail to grow up happy and develop in themselves those qualities which will make them good and useful members of society until one day they become worthy citizens of heaven.

This letter shall be read in all the Churches and Chapels of the Diocese on the Sunday following its publication.

✠ **J. A. Guyomar, O.M.I.,**
Bishop of Jaffna.

By His Lordship's Command,
J. EMILIANUS PILLAI, O.M.I.,
Vicar-General.

LOCAL & GENERAL

The Fraternity of the Sacred Heart, S.P.C. Branch, Senior Division.—The monthly meeting of the members was held on Sunday 18th inst. at 6.30 p.m. at the College Hall. Very Revd. Fr. T. M. F. Long, O.M.I., presided. Six new members were enrolled. The Revd. Fr. B.A. John, O.M.I., Vice-Rector, delivered a very instructive address on the 'Spirit of Lent.' Mr. L. R. Alagaratnam proposed a vote of thanks and it was seconded by Mr. A.W. Berchmans. Fr. President then addressed the meeting at length on the subject of the day, commending the address and complimenting the speakers.

Reforms Commission.—Lord Soulbury and his colleagues of the Reforms Commission will be on a visit to Jaffna on Wednesday morning the 7th inst. They are expected to leave for Mannar on the following day.

Personal.—Mr. J. N. C. Tiruchelvam, J.P., U.M., acted as Joint Magistrate, Colombo and Additional District Judge, Colombo during the absence of Mr. F. C. Loos for a period of 10 days.

Co-operative Development.—It is learnt that Mr. G. de Soysa, Registrar of Co-operative Societies, has been appointed to the new post of Commissioner of Co-operative Development. His deputy will be Mr. C. Ragunathan, the present Senior Assistant Registrar.

Co-operative Societies.—Mr. Edmund J. Cooray will assume duties as Registrar of Co-operative Societies. Mr. S.P. Fernando will be his deputy.

Thanksgiving Day Mass.—The Cardinal Archbishop of Paris presided at the Americans' Thanksgiving Day Mass in Notre Dame, which was decorated for the occasion with French and American flags. On the choir steps an officer of General de Gaulle's staff and a representative of the U. S. Embassy stood facing each other. At the throne the Cardinal was surrounded by his Auxiliary Bishops and the whole Chapter. Fr. Richard Grady, S.J., chaplain to the U.S. Forces in Paris, preached. Two organs and a band of trombones accompanied the music of the Mass.

Vitaminus for Missionaries.—A vitamin tablet designed to combat diseases to which missionaries are subject because of deficiencies in diet has been prepared by the Institutum Divi Thomae, scientific research institute of Cincinnati, America.

Archbishop McNicholas, O.P., urging his people to help in financing the production and shipment of the tablets, emphasizes that the Institute is not entering upon a business venture but is interested solely in helping missionaries. At present the resources of the Institute have been placed at the disposal of the Government. The 43-year old Dr. George Sperti, was the youngest member of the Pontifical Academy of Sciences when he was appointed in 1936. He developed the Sperti sun-lamp, discovered how to enrich food by light irradiation, and has made valuable contributions to cancer research.

French Foreign Affairs Minister.—Georges Bidault, new Minister of Foreign Affairs in the de Gaulle Government is a militant Catholic as well as a professor, journalist and statesman. While still a very young man he became a member of the executive board and, later, Vice-president of the Catholic Association of French Youth (A.C.

J.F.) He was also a member of the executive committee of the Popular Democratic Party, a professor successively at Valenciennes, Rheims and the Lycee Louis-le-grand, Paris; a former editor of "L'Aube" and contributor to "La Revue Politique."

Next International Eucharistic Congress.—The possibility of the next International Eucharistic Congress being held at Nice, on the French Riviera, where it was to have taken place in 1940, is now being discussed among French Catholics, says the *Univers* of Dec. 1st. But it will be some time before the Permanent Committee of International Eucharistic Congresses can meet. During the war it has lost its president and his successor, the vice-president, and 14 honorary members.

S.S.C. Pass List in Catholic Schools

St. Patrick's College, Jaffna:—G. Amirthalingam, *C. St. George (b), E.C.Y. Soosapillai, T. Sivam, C. Sivagnanasundaram, J. V. S. Simon, A. Kanagasundaram, J. C. Christian, S. S. R. Joseph, P. Joseph, *M. J. A. Jeyanather (ct), W. T. Hoole, J. H. Frederick, M. Chelvarajah, V. Benedict, B.W. Benedict, K. Balasubramaniam. (ge), T. Appadurai, *B. Anthonipillai (ct, at ge), H.B.K. Tillekeratne, K. Thamotheram, R. E. Thambiratnam, S. Selvaratnam, R. J. Selvaratnam, C. E. Saverimuttu, P. Sathasivam, T. Sathasivam, H. V. Philip (ems), G. A. Nevins, *N. Maheswaran (ems, ch), A. F. Kulas, S. Kansan, S. E. Wijayaratnam (ct, bi), A. V. A. J. Wijayaratnam, C. Weenasitambay, A. D. Thuraiatnam, N. Thuraiatnam.

Holy Family Convent Jaffna:—M. I. Alfred, *M.D.E. Alwines (e, l, hp), J. P. Ariyaratnam, L. M. Bastiampillai, L.M.M. Joseph, P. Muttiath, N. Muttiath, *R. E. Nagaindra (l), B. T. R. Rajaratnam, A.J.P. Satturukulasinghe, S. Selvaratnam, S. Sivapragasam, *R. Vallipuram (ct, l).

Sacred Heart College, Vathiry:—E. Mailvaganam, A. Kanapathipillai, K. Ponnampalam, G. Perimpanayagam, V. Navaratnam, A. Sivayokam, L. V. Thuraiatnam (h).

St. Xavier's College, Mannar:—J. C. Benedict, (at), S. A. Silva (ct), M.P.R. Arasaratnam, P. Muttusamy, T. Rasakunam, T. Rajamalar.

St. Henry's College, Ilavai:—N. Senthilvelrajah, S. Thamotheram (emo), S. Emmanuel, S. F. Victor, K. Nadarajah, S. Sabaratnam (h), *K. S. Senathirajah (ems, ph), E.T. Ilyankanesan.

Holy Family Convent, Ilavai:—M. B. Weerasingham, *M. Christe Pillay (ct), S. E. Marcellin, Sister Mary of the Cross Sinnappu, S. Francis Pillay.

An asterisk denotes a first division pass.

CORRESPONDENCE

St. Mary's Cathedral

To The Editor,
"Catholic Guardian," Jaffna.

Sir,—The letter to your esteemed paper by "An Old Parishioner", about continuing the work of building the New Cathedral, prompts me to write a few words on the subject. On the 14th of Oct. 1928, that is, 16 years and 4½ months ago, the first meeting of the parishioners of the Cathedral was held, to consider ways and means to build a New Cathedral. Owing to the energetic work done by the various presidents of the Building Committee, and the many generous contributions given by the parishioners, much has been done, and the work has been well started. But it has been only started. Much, very much more remains to be done. In the course of a conversation with an expert building contractor of the town, about restarting building, I was told that labour is scarce now, the cost of materials enormous, and the wages prohibitive.

Nevertheless, the suggestion coming from a "Parishioner", is very welcome and opportune. The war that halted this enterprise, will very soon end in Europe. Then much labour will be released, and with some effort, materials could be obtained at a reasonably lesser cost. So that, the Committee ought to bestir itself now, to prepare the ground in earnest, to begin rebuilding. At the

very least, another two lakhs are wanted. It is now time to restart the collection of funds. There appears to be more money in the country now than before, though of course the cost of living has exasperatingly increased. But in contemplating a holy undertaking like this, what matters is sacrifice and not the cost.

The Parishioners of the Cathedral need no sermons nor exhortations on the subject, as their Faith and generosity know no bounds. Yet, while apologising to them, permit me to quote a few words here from St. John Bosco, one of the greatest builders of magnificent churches and institutions. He was always poor, without capital, without influence. But he never waited to start work till he had all the money. He began building a Basilica, with only a 100 lire in his chest. Of course, there were three other priceless things there that accomplished the almost seemingly impossible—Faith, Love and Labour indefatigable.

Concerning such holy works, he would always say "Let us do what we can, for then God will finish the remainder"....."God has put into the hands of those possessing money, a key which is able to open two doors—that of Heaven and that of hell. When you open your safes to give an offering to God, you open at the same time the door of Heaven for yourself....."

ANOTHER PARISHIONER.
Jaffna, 26-2-45.

OBITUARY

We regret to record the death of Mr. B.A. Varunakulasinghe of Martyn Road Jaffna, which occurred on the 16th ultimo. He retired about 12 years ago from the Harbour Engineer's Office where he was a senior clerk.

A Catholic of the old school he lived a life which was an inspiration and an example to all around him. Like his ancestors the Adigars of Mannar he was extremely hospitable and generous. Throughout his life and especially during his retirement nothing gave him greater pleasure than to recount to his friends the history of the Catholic Faith in Mannar and the story of the intrepid missionaries who made it.

He leaves behind his wife, son and daughter to bemoan his loss. We offer the bereaved family our deep sympathy.
R. I. P.

WANTED

A Manager and Clerk for the Thaleaddy Fishing Co-operative Society.

MANAGER must have a working knowledge of English. Security Rs. 1,500 in cash. Salary Rs. 100 per mensem if prepared to work throughout the whole year. Salary Rs. 150 per mensem if available only from 1-4-45 to 31-10-45.

CLERK must be available for work from 1-4-45 to 31-10-45. Cash security of Rs. 300. Salary Rs. 75 per mensem.

Applications with copies of testimonials should be sent before 20-3-45 to and other particulars obtainable from:

THE SECRETARY,
Thaleaddy Fishing Co-operative Society, Chempianpattu, Pallai.

NOTICE

I hereby give notice that I have on the 15th of August 1944, applied to the Government Agent, Northern Province, for the license shown in the Schedule hereto annexed, for the licensing period ending Sept. 30th 1945, in compliance with Excise notification No. 200 of Sept. 18th, 1930.

SCHEDULE

Name and address of the applicant:
S. F. X. Annasamy Pillai,
Proprietor: S. F. X. Annasamy Pillai & Son.

Description of license applied for: foreign liquor retail; and state whether application is for renewal of existing license or licenses or for a new license or licenses: Renewal of existing license.

Situation of premises to be licensed:
31, Main Street, Jaffna.
S. F. X. Annasamy Pillai & Son,
21-2-45. Proprietor.

Conditions for a Healthy Democracy

(Continued from Page 1)

in unity of a true people. A people and an amorphous crowd, or mass, are two different things: a people live and move by their own life; a mass is inert in itself and cannot be moved except from outside. A people live by the fullness of the lives of the men who are part of it, each of whom in his own place and way is a person conscious of his own responsibilities and convictions. The mass, on the contrary, awaits a stimulus from outside—an easy plaything in the hands of anyone who may exploit its instincts or sensations, ready to follow this flag to-day and another to-morrow.

From the exuberance of life in a true people, life spreads abundant and rich into a State and all its organs, infusing it with constantly renewed vigour, with the consciousness of its own responsibilities and the true sense of the common good. The State can also make use of the elementary force of the mass, cleverly handled and managed; in the ambitious hands of an individual or a group brought together artificially by egotistical aims, the State itself can, with the support of the mass, degenerate into a mere machine which imposes its arbitrary will on the best section of the true people. The common good is thus heavily stricken for a long time, and often the wound can be healed only with difficulty. This clearly leads to another conclusion: the mass, in the sense that we have just defined it, is the mortal enemy of true democracy and its ideals of liberty and equality.

THE CITIZENS

In a people worthy of the name, the citizen feels within himself the consciousness of his own personality, duties and rights, of his own liberty linked with respect for the liberty and dignity of others. In a people worthy of the name all inequalities due, not to arbitrary will, but to the very nature of things—inequalities of culture, property, social position, which naturally do not prejudice justice and mutual kindness—are not indeed an obstacle to the existence and dominance of a true spirit of community and brotherhood. On the contrary, far from harming civilian equality in any way, they give it its proper significance—namely in the eyes of the State each has the right to live honourably his own life in the place and conditions in which the plans and purposes of Providence have set him.

Compared with this picture of the democratic ideal of liberty and equality among the people governed by honest and thoughtful men, what do we see in a democratic State left to the will of the mass? Liberty, interpreted as a moral duty of the individual, becomes a tyrannous presumption to give free play to human impulses and appetites to the detriment of others. Equality degenerates into a mechanical levelling and a monotonous uniformity, in which true honour, personal activity and the sense of tradition—in a word, all that gives life its value—gradually submerge and disappear. Only those survive who, on the one hand, are the deluded victims of the apparent charm of democracy, ingenuously confused with the true spirit of democracy with its liberty and equality; and, on the other hand the more or less numerous profiteers who, through the power of money or of an organization, have been able to establish a privileged position for themselves in the State.

(To be Continued)

Reorganization of Education in Post-War India

(Continued from Page 1)

High School? Even before the Central Advisory Board had begun to plan, we in Madras had already worked out an identical scheme, thus anticipating the plan of the Board. While I was Minister of Education, along with the late Sir Mervel Statham, Director of Public Instruction—a very able educational administrator and reformer, I had prepared a scheme of reorganization of Secondary Education, and the problem of bifurcation had faced us too. You

know, our boys and girls go through their secondary education course without a plan for their future career, without knowing beforehand what avocation in life they will enter upon. Consequently, every one goes through the same uniform course, and automatically enters upon a University course, and either gives it up half way or finishes it, only to enter the ocean of unemployment. It is the function of the system of education and teachers in High Schools to enable a student to take up that course of studies for which he has natural gifts and tastes or aptitudes. In the new High School scheme, at the end of the Middle School course, at the age of 14-15, by means of special tests by experts, a pupil will be directed to join the IV Form either in an Academic High School or in a Technical High School. This is the plan recommended by the Central Advisory Board in Delhi.

Let me now speak to you of the plan adopted by the Cochin Code Revision Committee, on which I had the privilege of serving as a member. Though we generally approved of the idea of two types of High Schools—Academic and Technical, the Committee felt that the finances of the State might not permit of its introduction immediately, and therefore recommended a modified scheme. For the present, we need not have everywhere two separate High Schools for the two different types of courses, but may have one High School with both Academic and Technical courses.

At once several difficulties crop up. Some of the present High Schools under private agencies have not the requisite financial strength to provide additional buildings, equipment and staff needed for both the courses. Hence, in some localities, having only one single High School under private management, there will be either only an Academic or Technical High School, and students who have aptitudes for the other course will, therefore, have to go to some distant High School for the course not provided in their own local school. Again, technical courses being much more costly, many High Schools will be satisfied with the less costly academic course, and thus we will be defeated in our attempt to spread vocational or technical education and to check the waste of potentially creative intelligence through purely academic channels in the slough of unemployment.

Two remedies are suggested by the Committee to overcome this serious practical difficulty, viz. (1) giving of liberal grants to private schools providing for such optional subjects, and (2) opening of a few Technical Schools in suitable centres. These Central Technical Schools are to provide only for the teaching of arts and crafts elective subjects, and the pupils from the neighbouring High Schools are to attend these Technical Schools for such subjects by suitable adjustments in timetables. The subjects to be provided by these Central Technical Schools are Shorthand, Typewriting, Commerce, Drawing and Painting, Music, Mechanical Engineering, Carpentry, Smithy, Weaving-Technology, Needlecraft, Fretwork, Agriculture, etc. These schools may later on develop into Vocational or Technical High Schools or Technological Institutes.

Though this suggestion of Central Technical Schools may appear a good one, it does not offer a satisfactory solution, because of three reasons. In the first place, such Technical Schools will not be what the Central Board envisages as "Technical High Schools", combining "humanities" with technological and commercial subjects. Secondly, under the plan of the Code Revision Committee, a student attached to an Academic High School will have to attend, for part of the day, another school—Central Technical School—for some of the subjects of his course. Although such arrangements may be tolerated and may be feasible in the case of grown-up college students, it is, at the high school stage of education, very unsatisfactory and inconvenient, leading to real practical difficulties, and even dangers, that are well known to heads of schools and hostels. Thirdly, these Central Technical Schools will be located in Taluk Centres or towns, and students from village parts will have no access to them, and will, therefore, be forced to follow only the Academic

course as hitherto, and will be denied facilities for vocational or technical studies.

All these practical difficulties I had taken into consideration when I prepared a scheme of distributing Academic and Technical courses and schools in the various districts of Madras Province. All the places in a district—towns and villages—are grouped into two classes—(1) those having more than one High School, and (2) those having only a single High School, either under Government or Local Board or private management. In the former places, it is easy to adjust between the two or three or four High Schools in the locality. Each of these existing High Schools may be turned into either an Academic or a Technical High School; and in the case of Government or Local Board Schools or large and efficient schools under strong and stable private agencies, both Academic and Technical courses may be provided.

In places where there is only a single High School, the difficulty is more serious. Two alternative courses suggest themselves. If the High School is under Government or Local Board Management, let the Government or Local Board open also technical courses in the school, extending its buildings and providing the necessary additional equipment and staff; & if the High School is under private management, let the Government give it adequate grants for the additional buildings, equipment and staff in order to open technical courses. The alternative is to leave the existing school as it is as an Academic High School, and let a new Technical High School be started in the locality either by the Government or the Local Board or by a strong private agency with the help of the Government.

This plan can be adopted for the Cochin State, which is about the size of one of the districts of the Madras Province. This plan of distributing the courses and High Schools has the double advantage of economy and of

providing ample facilities for technical education for all who have aptitudes for such studies, in urban as well as rural areas. I am convinced that this plan of reorganization of courses and distribution of High Schools will alone meet the situation and will be found satisfactory to all concerned in the Cochin State.

NOTICE

SUPPLY OF ELECTRICALLY BAKED BREAD

Arrangements have been made for the daily supply of electrically baked bread of good quality from Colombo to residents in Jaffna.

Application forms for the purpose and other particulars could be obtained from

SUNBEAMS,
General Merchants.

Main Street,
Jaffna, Feb. 28, 1945.

N. B.—Will those to whom application forms have already been posted, please return same as early as possible.

Superintendent of Food Control Guards

Applications are invited for the post of Superintendent of Food Control Guards, Jaffna District.

SALARY: Rs. 105 per mensem plus war allowance.

QUALIFICATIONS: Applicants should at least have been educated up to the J.S.C. (English) standard and must be over 30 years of age. Applications should be accompanied by at least 2 certificates of character from responsible persons.

Applications close on 10th March, 1945.

E. GOONARATNE,
Asst. Govt. Agent (E), Jaffna.
The Kachcheri,
Jaffna, February 24th, 1945.

Which is the most fashionable Drink

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Others cocktails.....but lately there has been a definite revival of that old favourite VITTO FRUIT WINE SYRUP it is zestful appetising drink—and it is good for you

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Watch for the Date