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A LESSON FROM THE COMMUNISTS

HOW COMMUNISM SPREADING IN INDIA

M. THAKAEKARA, S. J.

Our Lord gave on one occasion a story of an unjust steward, and then concluded: "The children of this world are wiser in their generation than the children of light"—or Fr. Ronald Knox's more expressive translation has it: "Indeed the children of this world are more prudent in their own fashion than the children of the light." There is in every age much that the 'children of light' have to learn from their enemies who, though professing a philosophy entirely different, show a remarkable wisdom and prudence in achieving their goal. Their goal may be far from commendable, but their methods often elicit admiration, and sometimes hold forth precious lessons.

A case in point is suggested by an article on the Soviet Press which appeared in a recent issue of the *Indo-Soviet Journal*, the fortnightly organ of the "Bengal Friends of the Soviet Union." The Article was typical of the many highly garbled accounts propagated in India by these "friends of the Soviet Union." By the bye, who are these "Bengal Friends?" One cannot say much of them, because they have a way of eluding close observation. But if one is inquisitive and looks into the inside of Communist tactics in India, one will be surprised to learn that "the Bengal Friends" form but one group of a host of societies or political parties all over the country, serving the cause not of India but of Russia.

There are "Friend of the Soviet Union" not only in Bengal, but in most of the Provinces. Then there are the Communist Party of India, the Bolsheviks, the Radical Democrats, the All-India Kisan Congress, the All-India Trade Union Federation, the All-India Students' Federation, the Congress Socialists, and perhaps scores more of these organisations. One will find among them almost every variety of pink and red. There are those who would ask for nothing more than chopping off the heads of all Zamindars; there are others who want a thorough revolution, and a new constitution imported whole-sale from Russia. On every major issue of Indian politics they disagree among themselves and with the National Congress and Muslim League; but they all have two common traits: a thin veneer of lip-service for India's national cause, and an unbounded admiration of everything Russian.

The first is necessary that they may have a voice in the country; the second is part of their iniquitous conspiracy to bewitch India with the 'dazzling achievements' of Russia. They shout against one foreign power, Britain—cautiously, of course, so as not to be caught—and in the same breath, they shout for another foreign power, Russia. One begins to wonder what is the objective of Communist propaganda in India. Is it that by getting Britain out of the way, they may have a free hand in flooding the country with Lubianka's and Slovakia's with endless liquidation and the most frightful tyranny that the world has seen?

This much about the Communists in India. But it is instructive to look at them also in their homeland—and that

is what the article on the 'Soviet Press' helps one to do. Who will not gasp when he hears of 9,000 newspapers published in 70 languages, and having a circulation of 38 millions? In Great Britain, a country with a far higher cultural level, the total circulation for newspapers before the war was only 26 millions. And there is a great difference between the press of Russia and that of Britain, or of any other country. One is state owned; the other is not. When one speaks of the press in India, one thinks of, *The Hindu*, *the Amrita Bazar Patrika* and similar papers, all owned by private individuals, and serviceable to the government only in so far as it pleases the owners. The government has for its propaganda a few, and not too powerful, organs like *Indian Information*. Even in Germany and Italy, the strangle-hold of the State on the press is not such as to prevent at least a few religious or cultural publications from having an independent existence. But in Communist Russia every single printed paper comes to the people directly from the State. Hence the whole of the press, no part excepted is a weapon in the hands of the State, and there is no counter-weapon in the hands of an adversary.

The Soviet Revolution realized from the beginning the need for a powerful press. In Russia before the first World War total print per day was less than three million copies. Within ten years after the beginning of the revolution, the number increased to ten million. But this was found to be not enough. The two five year plans, the organised attack on religion, the liquidation of the Kulaks and mass-executions of the highest officers of the State and the Army, all called for a vigorous propaganda. Public opinion had to be built in favour of the head of the State; all that the State did had to be argued as eminently desirable, in spite of appearances to the contrary. Nothing could do this as efficiently as the press. Hence a large number of factories for newsprint were established. Presses with the best modern equipment were imported from other countries. A vast army of 50,000 journalists was recruited. The Soviet press began to grow at a very rapid rate during the years 1928 to 1938. When World War II started *Izvestia* (News), official paper of the government, had a circulation of one and a half million, and *Pravda* (Truth), official paper of the Central Committee of the Communist Party, had a circulation of two and a quarter million. These two are the most powerful organs of propaganda for the government. The indoctrination of the young, the Young Communist's League conducts two minor editions *Pravda*, one for Youth *Komsomolakaya Pravda*, circulation 700,000 and the other for *Pioneerskaya Pravda*, circulation 850,000.

The work of the Soviet Press is not only vast, it is thorough. No corner of the Union is left of its sphere of influence. Besides the great national papers published from Moscow, there are papers conducted by the regional authorities in all the chief towns, by the district and town soviets, by the collective farms and factories. There are

(Continued on Page 4.)

FRENCH ELECTION ISSUE: STATE AID FOR SCHOOLS

The highly controversial question of whether subsidies granted by the Government in Vichy to Catholic schools in France should be continued will be a major issue in the forthcoming French election, says the "Universe" correspondent in Paris.

Although the provisional Consultative Assembly, by 128 votes to 49, has called for the immediate withdrawal of State aid to Church schools, the Provisional Government has to continue financial help at least until the end of the school year in July.

The majority in the Assembly was obtained after a heated debate in which Fr. Carriere, vice-president of the Assembly, Fr. Philippe, Carmelite Provincial (who is a Vice-Admiral), and Capt. Maurice Schumann, former Fighting French spokesman from the B.B.C., defended the Catholic cause.

Communists, strongly backed by Socialists and other radicals have stressed the claim that the subsidies should go because they were instituted by the Vichy Government. Catholics, however, point out that Vichy also, for instance, instituted pensions for working-men, to which the Communists raise no objection. The real problem, they insist, is to decide whether State aid for Catholic schools is an equitable reform.

PAYING TWICE

Another claim is that State aid was used by Vichy to curb the independence of the French Bishops. Mgr. Bressoles, vice-president of the Catholic Institute in Paris, has stated how, when the Cardinals and Bishops published a letter protesting at the conscription of Frenchmen to work in Germany, the Minister of Education, Abel Bonnard (now a fugitive in Germany), did threaten to stop schools subsidies if the letter were not withdrawn. The letter appeared all the same.

The basis of Catholic case, as in England during the Education Act debates, is that the withdrawal of subsidies would mean that Catholics would have to pay twice for their children's education—first by taxes, for State

schools, and again, as Catholics, for Catholic schools.

From a purely financial point of view Catholic speakers in the debate pointed out that the withdrawal of State aid would mean increased charges on the State.

The present amount of State aid for Catholic schools totals some 500 million francs a year, about 500 francs for each child. Under the proposed measure some 8,000 Catholic elementary schools would be forced to close and the whole expense of educating 600,000 displaced pupils would fall on the State—at a cost of 1,500 francs for each head.

During the debate a left-wing speaker quoted figures to show that subsidised Catholic schools would be dangerous competitors of State schools. In 1938, in nine western provinces, 295,000 children were at Catholic schools and 335,000 at State schools; in 1943, with the Vichy subsidies, Catholic schools in these provinces had 360,000 pupils and State schools 288,000.

A Catholic speaker commented: "This shows the preference of parents when all rich and poor alike, are given their choice."

At the beginning of the war 900,000 children were attending Catholic elementary schools in France. Catholic secondary schools and colleges had more children than those maintained entirely by the State—265,000 against 230,000.

MINISTER'S APPEAL

The voting in the Assembly, says the "Universe" correspondent, is no real indication of the feeling of the country. The Provisional Assembly is composed chiefly of the more "progressive" elements which were placed at the head of the workers' resistance groups, giving only a small voice to the peasants and the moderate parties.

The Minister of Information, M. Teitgen, in a broadcast speech has now asked the French people to decide this question "without any cleavings to party or spirit of revenge, without sectarianism, clerical or anti-clerical, but purely with a view to the common good and the unity and greatness of France."

PROSPECTS FOR SAN FRANCISCO

M. Teitgen, the French Minister of Information, has well said that "the Charter which will emerge from San Francisco should appear as a milestone in the organization of perfect peace, and not as an end in itself." The French wish to bring forward a number of amendments; and so do a number of other Governments. Possibly one of the nations of the New World will want to bring in something to correspond to the "Freedom of Information" resolution that was adopted at the Mexico City Inter-American Conference, condemning the hermetical censorships of totalitarian governments as barbarous and a contributory cause of war.

The Dutch, with their habit of seeing matters in actual rather than hypothetical terms, pointed out in the memorandum which they submitted to the Powers on the eve of the Crimea meeting that about 150 million people in Europe live

in and entertain patriotic feelings towards what are known as "the small nations," and perhaps 100 millions more in Latin America; "no inconsiderable numbers, absolutely as well as relatively." These people, and indeed all people, are to be virtually ruled by the Governments of the Great Powers, according to the proposals drawn up at Dumbarton Oaks; for it is very plain that the envisaged General Assembly of all the member nations is to count for little when there is any question of a dispute. Mr. Churchill confirmed this in the House in March, saying that Yalta "prescribes a differentiation" between the Powers. It is suggested in America that the Yalta voting formula gives to each of the Great Powers the power to veto even peaceful settlements of disputes to which it is not a party. If this is the case, the defence of the arrangements hitherto adduced becomes valueless.—*Tablet*.

Church Calendar

JUNE 1945

FRI.	...15	S. Germaine.
SAT.	...16	S. Francis Regis.
SUN.	...17	4 P. S. Marcian.
MON.	...18	S. Ephrem
TUES.	...19	S. Juliana.
WED.	...20	S. Silverius.
THURS.	...21	S. Aloysius.
FRI.	...22	S. Paulinus.

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JUNE 15TH 1945

PRELIMINARY REMARKS ON THE RECOMMENDATIONS

The recommendations made by the State Council after debating the multiple motion submitted to it by Minister Kannangara are printed elsewhere in this issue for the sake of future reference. The aim of the debate was merely to gauge the opinion of the Council on the various proposals—they were as many as 25—of the Special Committee of Education. In the course of the protracted debate many amendments were added and these along with the main proposals were discussed which has resulted in the 29 recommendations referred to above. When the time for voting came there was so much confusion, say those present, that in some instances members could hardly have known which exactly of the recommendation they were voting for. "If a stranger", wrote the *Daily News* Lobby correspondent, "walked in between 5 and 6 p.m. he could not have been blamed if he had thought he had strayed into some fearsome house of Babel." It was in such a state of confusion that some of the resolutions were passed. Mr. Senanayake referring to Col. Wright's description of them as education "stunt" and to his contention that as things were now food production should receive priority of attention, said that he was not surprised if any one was alarmed by them because he had tried to follow the discussions and was not clear about them himself. However, as they knew, the resolutions were intended to ascertain the views of the State Council. When a considered scheme was put forward he was sure that other needs of the country as well as education would receive the attention of the Council. It follows, then, there is as yet no considered and practical scheme and this view of the Leader of the House should be regarded as a severe criticism on the *magnum opus* of the Education Minister. Dr. Kannangara however, has been crowing over what he imagines his victory. Already on two occasions he has said: "He laughs best who laughs last." But let him not burst out so soon. Let him first work out a practical scheme which the Board of Ministers could accept and then he may laugh to his heart's content. Of course, Dr. Kannangara wants the people to believe that free education is his own great gift to turn Ceylon into an earthly paradise. The *Daily News* remarked some time ago that as the cobbler who said that the

panacea for all our ills was leather so the Minister of Education was telling people that with his free education all our troubles would disappear. Free education is nothing new in this country. For almost one hundred years 85 per cent. or more of the school going population obtained free education if they attended the vernacular schools. Only the comparatively insignificant number of those who went to English schools had to pay fees. It is true with the proposed free education every boy and girl may learn English free. But what sort of English? The other day Dr. Sandeman, the Director of Education, speaking of the future of English in this country said that a predecessor of his had called for more English and better English but he hoped that in the coming years it would not be less English and worse English. But with the scheme proposed it cannot but be less English and worse English. Already a resolution has been passed by a very large majority in the State Council to replace English by Sinhalese and Tamil as the official languages of the country. In the last session of the Council questions were asked as to what steps had been taken to implement that resolution. When English ceases to be a passport to lucrative posts under Government or its importance in that respect is reduced how many would care to learn it. Foreseeing that the majority would not care to learn it, the Council while making it a fee-free subject has made it also compulsory. But why compel an ordinary village boy or girl who has to wrestle with Sinhalese and Tamil to learn English which, having ceased to be an official language, will be of little practical use? It is clear that the flaming pretension of Dr. Kannangara that he has conferred the greatest boon on the country is merely an election cry.

H.E. the Governor's Visit to St. Joseph's Home for the Aged, Jaffna

On Sunday 3rd morning His Excellency paid a visit to the Colombogam Home for the Aged run by sisters of the Holy Cross. Sister Ladislava, Sister Prima and Sister Philomena received His Excellency and Lady Moore.

One of the senior inmates garlanded His Excellency and a bouquet was presented to Lady Moore.

Sister Ladislava showed the party round the wards where the old and infirm are maintained, the infirmary and the kitchen.

His Excellency inquired from where the sisters derived means to maintain a home for the aged. Before leaving he made the following entry in the visitors' book: "My wife and I have been very much impressed by the work done here. Everything was spotlessly clean and the surroundings cheerful in their simplicity. This institution is doing a most important work and I wish more members of the Jaffna community would give it active financial support as it accepts inmates of all denominations."

FATHER RECTOR'S SILVER JUBILEE CELEBRATION

Celebrations in connection with the Sacerdotal Silver Jubilee of Very Revd. Fr. T.M.F. Long, O.M.I., M.A. (Cant.) Rector, St. Patrick's College commenced on Wednesday at 4 p.m. when the staff and students of St. Patrick's assembled together in the Hall to convey him their hearty felicitations. After the singing of the College Anthem, a touching song "Vivat, Vivat" composed for the occasion was beautifully rendered by the college special choir.

An endearing address was read to him by Mas. P. Nadarajah, the Senior Prefect on behalf of College where a resume of all his work at St. Patrick's was clearly brought out. A purse was presented to him on behalf of the students by Mas. A. Sanmugarajah.

Then the Vice-Rector Revd. Fr. B.A. John, O.M.I., spoke at length on the sterling qualities of the Rector. He mentioned that he was always guided by supernatural motives and singleness of purpose. It was his supernatural sense that made him appear stern on the religious side—attendance at Sunday Mass, terminal Days of Recollection and Annual Retreats. He also touched on his close association with the Rector ever since he came to Jaffna and found that he had St. Patrick's and Jaffna first and foremost in his heart.

The Jubilarian rising in the midst of great applause said that he was so moved by their touching address and the Vice-Rector's speech that the only word he could find to express himself was "Thanks". He said that he had begun to take a genuine interest in the Jaffna boy and to like in a special manner the Jaffna parent who usually trusted the boy to the Rector with the words "I leave the boy in your charge. Do with him what you think best." He thanked the staff both clerical and lay some of whom were bubbling with a superabundance of energy for their wholehearted co-operation and support in all his undertakings. He said that he was glad to see that the public school spirit that he had introduced into the College was 'catching' quickly, among the boys.

Then referring to his furlough he said that he was on a business holiday and requested both the staff and students to give Revd. Fr. B. A. John, the acting Rector, the same co-operation in the administration of the College as they had given him and as a sign of which he called for three cheers to the acting Rector which were carried with acclamation. He said that he would remember and speak of the boys of St. Patrick's wherever he went. Then he imparted his blessing to the boys after which Mas. S. E. Wijeyaratnam called for three cheers to the Rector. This brought the proceedings of the evening to a close.

Staff Dinner

A quiet but beautiful function came off on Wednesday at 8 p.m. when the Rector entertained the Staff of St. Patrick's with a sumptuous dinner in the Reading Room. The chief guests were Dr. S. F. Chellappah, D.M. & S.S. and Dr. V. Gabriel.

Mr. P. J. Amirthanayagam spoke on behalf of the staff enumerating all his undertakings for the welfare of the College—Days of Recollection, Annual Retreats preached by eminent priests, and the various Sodalties, the Library and the Reading Room which were a "monumentum aere perennius" more lasting than brass. He said that the Christians have to be proud of the valiant fight he put up in the cause of denominational education in the Island with the Minister.

He too dwelt on the interior sympathy that was to be found in his heart which was a stern looking exterior.

Mr. M. Jacob, the President of the Teacher's Guild proposing the toast of the Jubilarian spoke of his greatness not only within the college but more perhaps without. He said that Father Long was a Ceylon famous Man and that he was an Irish priest of the calibre of Fathers Dunne or Murphy and that

as an educationist he was not second to any in the Island.

Father Long replying said that he was glad to have such a devoted staff to help him in his College work. He said that he was not like the American who wished to see only his feet on the table and not any office papers, as such he wished to share the responsibilities of the College work with the members of the staff and this step had proved a remarkable success at St. Patrick's College. He said that his priestly life of twenty five years had been a very happy one and that he had no cause to regret a moment of his life at St. Patrick's. He said that he was trying to come into closer contact with the teachers by means of the monthly meetings and the pleasant conversations that he had with them individually. He was happy that he had the full confidence of his staff and ended by saying that he would do all in his power to raise the College to an A grade institution.

(To be Continued)

Educational Reforms

Recommendations by the State Council

There was considerable confusion when the recommendations and the amendments were taken up for voting. A decision of the very first recommendation alone took nearly one and a half hours.

The 1st recommendation as amended reads as follows:—

The system of state schools and denominational schools shall continue in respect of the existing schools provided, however it shall be the duty hereafter of the State exclusively to establish schools of all types where necessary. Denominational schools shall be subject to the following among other conditions (a) to be recognized, the school shall have at least 30 pupils of school going age of the same denomination as the controlling body who reside with their parents within a radius from the school of two miles for boys and one mile for girls and children under 8 years of age.

(b) to be registered for grant the school shall have at least 30 pupils of school going age of the same denomination as the controlling body who reside with their parents within a radius from the school of two miles for boys and one mile for girls and children under 8 years of age.

(c) to continue to receive assistance from public funds the school shall have at least 30 pupils of school going age of the same denomination as the controlling body, who reside with their parents within a radius from the school of two miles for boys and one mile for girls and children under 8 years of age.

All estate schools shall be converted into primary state schools and shall form part of the system of national education."

The amended recommendation incorporated the amendments of Mr. H. W. Amarasuriya, Mr. A. Ratnayake and Mr. S. Vythingam.

The 2nd recommendation as amended was as follows: "the system of State training colleges and denominational training colleges shall continue subject to the fulfilment of the conditions recommended in paragraph 347 of the Report, provided that a minimum of 100 students be considered adequate and that practising schools need not necessarily be attached to the training college but should however be within easy reach of it. And subject to the further conditions that assisted denominational training colleges shall admit only students of like denomination and number of students admitted into any training college shall be restricted only to the number assigned to the management by the Director after taking into consideration the number of unemployed teachers and teachers required for employment by the management in their schools."

The 3rd recommendation as amended reads as follows:—"Religious instruction (appropriate to the religion to which the parent of the child belongs) shall normally be provided in all assisted denominational schools and in state

schools including state training colleges subject to the right of individual parents to withdraw their children from such instruction by written request addressed to the head master, provided that it shall not be compulsory to provide such religious instruction to such children if their number on the roll does not exceed fifteen."

The 4th recommendation as amended was that "unaided schools and training colleges may be permitted to exist provided they give adequate and suitable instruction."

The 5th recommendation as amended was :—

"Schools shall be divided into two grades : primary and post-primary; the primary grade being uniform in type and the post-primary consisting of a junior school from Standard VI to Standard VIII, bifurcating at Standard VIII. (normally at +) into senior secondary and senior practical schools; the junior school being for diverse types adopted to suit local requirements; provided that such secondary education be imparted in multilateral schools. The system of multilateral central schools conducted by the State and providing courses of instructions free of charge up to the standard of the higher school certificate examination shall continue with necessary alterations and modifications."

The 6th recommendation as amended was :—

"Each type of post-primary school shall be organized into a lower department giving a three-year course and a higher department a two-year course the secondary school giving a further two-year course. Pupils may be transferred if the circumstances demand it with the approval of the department from any type of post-primary school to another at the end of any year in the post-primary stage."

The 7th recommendation was that "the medium of instruction in the primary school shall be the mother tongue, but English shall be a compulsory second language."

The 8th recommendation was that "the medium of instruction in the lower department of the post-primary schools may be either the mother tongue or bilingual."

The 9th recommendation was that "the medium of instruction in the higher department of the post-primary schools may be English, Sinhalese, Tamil or bilingual."

The 10th recommendation as amended was "that there shall be a fitness test at the end of the junior school course—the test being organized and administered by the Department of Education in collaboration with the schools—provided, however, that in the allocation of pupils to the three types of post-primary schools the wishes of parents and school records shall also be taken into consideration."

(To be Continued.)

OBITUARY

We are deeply grieved to learn of the death of Mr. James Joseph, retired District Judge. He was a brilliant and favourite student at St. Patrick's and when he left College he took up Law. As an Advocate he built up a large practice and was well known in legal circles in Colombo as a successful and upright lawyer. Government offered him the post of a District Judge which he accepted. The following notes are from the "Daily News" :—

The death occurred on Wednesday at the General Hospital, Colombo, of Mr. James Joseph, ret'd. D.J. He was 61 years of age and retired a year ago, his last appointment being that of District Judge, Jaffna. He reverted to the Bar after he retired and practised for some months as an Advocate in Colombo.

He joined the judicial service in 1928 and after holding various acting appointments was confirmed as District Judge, Matara, in 1937. On July 1, 1939 he was appointed to Class I of the Judicial Service.

He leaves his widow, three daughters—Mrs. B.G.S. David, Mrs. V. Appapillai, Miss Rukmani Joseph—and one

son Mr. Andrew Joseph, who is on the staff of the Ceylon University.

The funeral took place at the General Cemetery, Kanatte, at 5 p.m. on Thursday.

LOCAL & GENERAL

Confraternity of the Sacred Heart.—The annual feast of the Sacred Heart was celebrated with fervour and devotion by the members of the Confraternity of the Sacred Heart, S. P. C. Branch on Friday 8th inst. at the College Chapel. It was preceded by a triduum on the 5th, 6th and 7th when Revd. Frs. Augustine, John and Long preached on each day. On Friday at 7-30 a.m. High Mass was sung by Rev. Fr. H. S. David, Mis. Ap. assisted by the college choir when a large number both of Senior and Junior Members approached the Holy Table in a body. After Mass the Most Blessed Sacrament was exposed for adoration till 4 p.m. Twenty new Members were admitted and given the medal by the President. The Senior Members had their hour of adoration immediately after the enrolment. The celebrations came to a close with the benediction of the Most Blessed Sacrament at 4 p.m.

The Catholic Church in a Changing World.—Under the auspices of the Jaffna Catholic Diocesan Union Literature Committee Revd. Fr. Xavier S. Thaninayagam, D.D. of Tuticorin Diocese delivered a very impressive and interesting lecture on "the Catholic Church in a Changing World" in the Catholic Club at 7 p.m. on Sunday 10th inst. Chev. S. Arulanantham, a vice-president of the Club presided and introduced the speaker. There was a very large gathering present.

The lecturer illustrated the development of doctrine and the various changes that have taken place in the ritual and the disciplinary and devotional life of the church. He also emphasised the incorporation of local elements into the life of the church. He then enumerated a number of tendencies in the modern world that the church approved for rejected. These tendencies seemed to foreshadow a coming age of struggle for the church in general. The only preparation for this coming struggle is a sanctification of those within the fold. "Let us make ourselves entirely and wholly Christly." "Every true Christian is a potent lever that lifts the world."

A vote of thanks was ably proposed by Mr. F. C. Thuraisingham to the learned lecturer and was seconded by Mr. Basil Constantine.

The chairman adding his own quota of thanks to the lecturer begged him to make it a point to address the Literature Committee whenever he visited Jaffna.

India and China on the Telephone.—With the completion of a telephone line between Calcutta and Kunming—officially announced on Tuesday—India is linked with China by telephone for the first time.

The new line, which is about 1,750 miles long, runs through some of the most difficult and undeveloped country in the world and is a remarkable engineering feat.

Built by American engineers and Indian and Chinese labour, with British materials, its construction kept pace with the laying down of the new Stilwell Road and the pipeline to China.

Milan University Repaired.—Milan's Sacred Heart University, the pride of Catholic Italy, gravely damaged in air raids, is already three-quarters rebuilt.

After news of the damage, national offerings increased 300 per cent. in 1944 and this year in Rome there was another increase of 160 per cent.

French Bishops' Greetings.—The Assembly of the Cardinals and Archbishops of France has issued the following address to the Polish Episcopate :

"The Assembly of Cardinals and Archbishops of France pays to the Polish Episcopate a tribute of the profoundest appreciation and respect for the struggle maintained for a long time in defence of religion and Church in spite of the most cruel persecution.

"The Assembly of Cardinals and Archbishops of France sends to the Polish Cardinals, Archbishops and Bish-

ops the fraternal good wishes of the French Episcopate for the re-birth of their heroic fatherland, the fortress of the Church and of Christian civilisation."

Church Bells of Belgium.—A special Commission for the recovery of the bells seized by the Germans during the occupation of Belgium has been appointed by the Belgian Ministry of Public Instruction.

During 1943, despite vigorous protests from Cardinal Van Roey, the Germans confiscated 4,566 bells in the first half of the year, a total of some 7,000,000 pounds of bronze. The bells were shipped into Germany.

The looting of church belfries by the Germans was not carried on unhampered. By devious methods, the programme of bell seizures was so handicapped that Luxembourg was able to keep the majority of its bells.

Bulletin Lines for Vincentians.

—Ozanam has told us what must be the aim of all our works. Here are his own words : "I would compare Humanity to the traveller spoken of in the Gospel. He has set out on his journey along the road mapped out by Christianity but he has fallen amongst robbers—robbers of the minds, wicked men who have stolen from him the treasures of Faith and Love and have left him naked, wounded, prostrate by the wayside. Priests and Levites have passed by, and this time being true priests and Levites, they drew near to this suffering humanity and they did what they could to heal its wounds. But in its delirium, it did not recognise them and rejected their aid.

In our turn, weak Samaritans, men of little faith as we are, let us none the less presume to draw near to this great sufferer perhaps he will not hide himself from us. Let us try to probe his wounds, pour in oil, whisper in his ear words of comfort and peace. Then when his eyes are opened, we will take him to those to whom God has given the care of souls; who are like the innkeeper spoken of in the parable who will give to him the word of God as his food, the hope of a better world as his shelter. That is our task. That is the sublime vocation to which Providence has called us.

P. S.

CORRESPONDENCE

Who Were the Martyrs of Mannar ?

Dear Revd. Father,—The question of the particular caste of those brave neophytes of Mannar, put to death by the King of Jaffna in 1544, fades into an insignificant detail in face of the effulgent glory of their martyrdom. As, however, this question has been raised recently in your issue of the 6th inst., will you be good enough to permit me to say a word on the subject ?

There is a persistent and well-known tradition in North-Ceylon which affirms that the Martyrs were from the caste of Kadear. The word Kadear is probably from the Tamil *kali*, "agricultural tract", with the suffix—*ar*, "persons belonging to." In old Tamil classics the Kadear are found as cultivators of the soil, but they occupied themselves also with fishing when they found themselves in maritime tracts as some of them are doing to the present day, especially in South India. In modern times there are sections of them also burning lime, tapping for toddy etc. From the earliest time they are found in the island of Mannar and it is very likely that they originally followed here their avocation of fishing. Casie Chitty, who compiled his Ceylon Gazetteer more than a hundred years ago, says about Mannar that it belonged to the Kadears and that the Martyrs were from among them. Two centuries earlier, the Jesuit Visitor Father Lopes had recorded that the Martyrs of Mannar belonged to the same section of people as the Christians of Toddavely who, we know, were then as they are now, Kadear. And it is remarkable that the Kadear alone, among all the sections of the North, have always claimed the Martyrs as their ancestors. Well known also is the fact that they have been celebrating, from time immemorial, the feast of Pentecost as their "caste festival" in all their chief centres. Old Missionaries tell us that the Kadear

are attached to this feast as a token of the grace of fortitude which their forebears received from the Holy Spirit.

What then about the Martyrs being called Careas "in the earliest documents"? The reference here is to a letter of Father Henriques, S.J., written in 1561. Their place is also called Careapatao in it as well as in a letter of St. Francis Xavier. Does not this show definitely that the "Noble Six Hundred" belonged to the Tamil community known as Kuru-kulam ? That does not follow, I think. For, we must note that the word Careas, as used by the Portuguese of those days, is a generic term including all fishing communities. See instances in Dalgado's excellent Luso Asiatic dictionary. The word indeed is from the Tamil *karai*, "maritime tract", with *as*, for the suffix—*ar*. Careas would then simply mean people of the maritime tract, people chiefly occupied with fishing. Careapatao is the fishing people's town. The second member of the word is the Tamil *paddanam* which any Tamil scholar will tell you designates a large seaboard village or town. It is a variant of *paddi*, village. Now if the chief occupation of the Kadear of Mannar in those days was fishing they might have been very appropriately called Careas by their generic appellation, so long as there was no need for the mention of their distinctive name. There seems to have been indeed only one homogeneous community at Careapatao. And the term Careas has probably no reference at all here to the community called Kuru-kulam as there is no trace of its having been ever settled in Mannar. This is not the case with the Paravas who were connected with the pearl-fishing in the Gulf of Mannar from olden days. They were permanent inhabitants of the island at least from 1560 when large colonies of them were brought into it by the Portuguese Government.

The tradition so dear to the Kadeas of North-Ceylon is not, therefore, contradicted by the Jesuit letter in question. Father Schurhammer, who first published parts of that letter in his learned work on Ceylon in the time of St. Francis Xavier, would suggest that Careas in that letter is a mis-spelling for Cadeas (Kadear), the peculiar cerebral *d* of Tamil being represented by the Portuguese *r*. He indeed calls Careapatao the place of Kadear. But he goes further and writes Kadear for Careas indiscriminately in other connexions too. So also did early Indian missionaries confuse Kadear and Careas. This shows how foreigners are liable to err in transcribing oriental sounds and how we have got to be careful in dealing with their proper names.

At this distance of time it is not easy for us to decide which particular section of the fishers had the incomparable happiness of testifying to the Faith in their blood. The venerable tradition of the Kadear is there uncontested till now by any other community in the land, and we may not dare gainsay it so long as we do not possess unimpeachable evidence to the contrary.

S. GNANA PRAKASAR, O.M.I.
Manipay, 9-5-45.

Dear Sir,—On behalf of my family and myself my sincere and heartfelt thanks are due to you for your kind advertisement in your valuable journal, "Catholic Guardian", regarding my astray in the Madhu jungle, during my recent pilgrimage to Our Lady of Madhu, 1st month. At the same time I beg of you to excuse me for not acknowledging the receipt of your paper that you sent me by post, as I was away in Trincomalee on business, for the last two weeks.

And last but not at least, thanking you once again, do hope you will convey my sincere thanks, through your valuable journal to the Catholics of the Jaffna Diocese who were present there at Madhu Camp for the Feast, and helped me to find my way, and specially to the Administrator, and Revd. Fathers who were there at the time and had spared no pain, and prayed for me in finding me out.

Wishing you every success and prosperity, and thanking you.

Yours faithfully,
C. V. ANTHONY.
Ragama, 8th June, 1945.

A Lesson From the Communists

(Continued from Page 1)

papers for workers, for professionals, for students. The Communists are not men to leave a work half done. The risks were great in a gigantic scheme of bloodshed and one-man policy, and the only safe provision against risks was to make all the hundreds and twenty million think as one man.

Will it be possible for the Communists to make the 400 million of India think as one man? Perhaps not. But, at least that is what the Communists are trying to do. That they are having no small measures of success may be seen from the popularity of their journals and other publications. *People's War* the organ of the Communist Party of India claimed, last year a circulation of 33,000 for its English and vernacular editions together. *The Student*, the fortnightly publication of the Communist Students' Federation announced in February 1945 that its subscriptions had risen to 85,000. But these are not all; there are many more, chiefly in the vernacular, published either by the Communist Party of India or by the numerous other quasi-Russian parties. The "Bolshevik" paper *People's Front* and the Radical Democrats' paper *Independent India* both enjoy a very wide circulation. Evidently few in the present world have realised as well as the Communists that the press is a great power.—*Morning Star*, Bombay.

The Northern Province Teachers' Association

The thirtieth annual general meeting of the N.P.T.A. was held on Saturday, 2nd inst. at the Jaffna Central College commencing at 10 a.m. The President, Mr. J.C. Charles, took the chair.

The following resolutions were adopted:—

1. That this Association views with grave concern the dearth for qualified teachers and the difficulties experienced by School Managements in securing suitable teachers on the salary scales for new Entrants, and therefore, appeals to the Minister in Executive Committee to delete appendix C of the Code for Assisted English Schools as the continuance of the Salary Scale for New Entrants constitutes a grave injustice to teachers in English Schools and is likely to seriously jeopardise the cause of education.

2. This Association is of opinion that owing to the increase in numbers in existing schools and due to the opening of Central Schools there is an increasing demand for Graduates and Trained Teachers, and with a view to providing the necessary number of qualified teachers the Government do take steps:

(1) To provide facilities for the training of a larger number of Teachers.

(2) To evolve a scheme in collaboration with authorities in the University of Ceylon for a larger production of Graduates.

3. This Association is of opinion that the Secretary and the Treasurer of the A.C.U.T. shall be elected by the delegates present at an Annual General Meeting of the A.C.U.T. from among the nominees of the Affiliated Associations.

4. There should be Colleges of University Status at Colombo, Jaffna and Galle in addition to the University at Kandy which would give facilities and opportunities to all students to receive a University Education.

The election of new office-bearers resulted as follows:—President: Mr. K. Pooranampillai, B.A., Vice-President: Mr. C. Subramaniam, B.A., General Secretary: M. T. T. Jayaratnam, B.A., Asst. Secretary: Mr. T. Seenivasagam, Treasurer: Mr. C. S. Ponnuthurai. Representatives on the Executive of the All-Ceylon Union of Teachers: Messrs. K. Pooranampillai, T. T. Jayaratnam, J. C. Charles, S. Shivapathasundaram and C. Subramaniam.

With a vote of thanks to the retiring president, Mr. J. C. Charles and to the retiring Secretary, Mr. M. A. Thangarajah, the meeting terminated.

Mr. J. C. Charles entertained the members of the Executive Council to tea at 4 p.m.

Telegraphic Summary of News

ANGLO-FRENCH TENSION STILL

Tension between Paris and London remains unrelaxed, as the French Consultative Assembly gathered and met for a foreign affairs debate on the Syrian problem and Anglo-French relations.

The debate which was to have taken place on Tuesday has been put off for Wednesday to enable the Assembly to discuss a Government motion for the co-optation of 30 more delegates.

Reports in Paris say that M. Rene Massigli, the French Ambassador in London, has protested several times in the past few days to the British Government about the situation of French subjects in Syria.

It is understood that General de Gaulle has also sent a message direct to Mr. Churchill, but official quarters decline to disclose its contents.

One official imagined that General de Gaulle had advised the British against sending British reinforcements into Syria at this critical stage.

ARAB LEAGUE ENDS MISSION

A Cairo report states that the Arab League Council concluded its sessions on Monday but gave Azaam Bey, the Secretary-General, power to summon the delegates again if necessary.

It is understood that the discussions were mainly concerned with steps to be taken in the event of France refusing to withdraw her troops from Syria and Lebanon. Various possible courses of action were again discussed but without any definite decisions being taken.

PETAINE CLAIMS TO HAVE DOUBLE-CROSSED NAZIS

Marshal Petaine, during interrogation at Fort Montrouge (where he is imprisoned) claimed on Monday that he had double-crossed Germany and provided the Allies with "trump cards"—Weygand, Darlan and Juin.

"I was myself a 'Resister' as far as the Germans were concerned—a Resister of France, within the country," he declared.

"But as the leader I could not publicly approve certain acts. De Gaulle himself protested against aimless individual acts which endangered the population as a whole."

On the question of hostages, Petaine said that it distressed him more than anything. "I even offered myself to prevent their execution. There again, I played a role which was useful to the country."

Questioned about the appointment of Laval as Premier, Petaine declared that he had used him to hide the real trend of his policy and to appease the Germans to whom he had to give apparent satisfaction.

"But I gave them nothing essential. My policy was one of duplicity. I suffered Laval because it was a necessary concession; and he himself—although he did not know it—was not without use to France."

LAVAL'S ALTERNATIVE

The latest information from the French Ministry of Justice is that General Franco has offered Pierre Laval the choice of being sent to Germany, to be handed over to the Allied Military Authorities, or being sent back to Paris. Laval is thinking it over.

CHURCHILL "A STALKING HORSE"

Mr. Albert Alexander, the First Lord of the Admiralty in the former Coalition Government, declared in his election broadcast on Monday night that Mr. Churchill had become a stalking horse for big Conservative Party interests and that the "Tories would elbow him out" as they did Lloyd George.

Mr. Alexander, who is one of the Labour leaders, described Mr. Churchill's last radio speech as unworthy and mistaken. "The speech showed that Mr. Churchill and his advisers have come to the conclusion—and I do not blame them—that the Tory record cannot be defended," Mr. Alexander declared.

"The Conservatives are so frightened of their own black record that they have even dropped their own name in favour

of "National"—as Big Business, of all things, had a monopoly of patriotism as well as of country's industries.

Purple or Violet?

Most sacristans and priests call violet purple—a confusion frequently found outside the sacristy as well while Italians (and Latin ceremonies) often call purple violet, writes W. Greene in the "American Ecclesiastical Review." Yet the two colours are clearly distinct. Both, it is true, are mixtures of red and blue. But in purple the red predominates, while in violet the blue predominates. Violet is a sombre, mournful colour, appropriate for the penitential season. Purple is a bright rich colour, used for kings and for princes of the Church.

The original ("Tyrian") purple was crimson, a rich red with only a light tinge of blue. The colour which Cardinals ("*patres purpurati*") use at present has moved further up into the red zone of the spectrum: cardinal red is scarlet, red with a tinge of orange. The colour used by bishops remains purple, though it is further down the spectrum, contains more blue than the bright crimson of the Tyrian purple.

The Defence of Copy-Cats

I note some expressions of regret in the trade that one effect of the war has been to cut down by more than half, and indeed to about a third, the number of books published annually, which before the war was 14,000, a third of them novels. Of non-fiction it has been observed that the great majority of books are works of decanting, compiled from other books. Sir John Squire wrote a poem on this, with the refrain: "It all comes out of the books they read And goes into the books they write,"

and I have heard of a publisher grinding down the writers of histories on that very ground—that none of their work is original; that there can be no copyright in past events; and that a man who writes down events should be in the same category as that low-paid manual labourer the addresser of envelopes, being also a mere transporter of words from one context to another.

Literary men do not deny their derivation. Kipling wrote a poem beginning: "When Homer smote his bloomin' lyre He heard men sing by land and sea And what he thought he might require He went and took, the same as me."

There is indeed more to be said for the competent men, like Shakespeare, who know what they are about when they loot and ransack previous works, than for the Coleridges, full of unconscious echoes which laborious literary critics, tracing the road to Xanadu, can recover.

THE WAYS OF THE STAGIRITE

Richard de Bury, that truly literary Bishop of the fourteenth century (not that there has been none at all since) wrote very well on this point:—

Vitto is not an Experiment.

It is a healthy Beverage Prepared with Scientific Advice with Wholesome & Pleasant Ingredients.

When you Speak of Soft Drinks Say VITTO And Nothing More

THE VITTO PRODUCTS Co.

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NO. 13, SAVERIMUTTU MUDALIYAR ROAD, JAFFNA.

"For not even Aristotle, although a man of gigantic intellect, in whom it pleased nature to try how much of reason she should bestow upon mortality, and whom the Most High made only a little lower than the angels, sucked from his own fingers those wonderful volumes which the whole world can hardly contain. But, on the contrary, with lynx-eyed penetration he has seen through the sacred books of the Hebrews, the Babylonians, the Egyptians, the Chaldeans, the Persians and the Medes' all of which learning Greece had transferred into her treasuries. Whose true saying he received but smoothed away their crudities, pruned their superfluities, supplied their deficiencies and removed their errors. And he held that we should give thanks not only to those who teach rightly but even to those who err, as affording the way of more easily investigated truth, as he plainly declares in the second book of his *Metaphysics*."

CATHOLIC BOOK CLUB

(Ceylon Branch)

AMPITIYA—KANDY.

Mr. P. Saverimuttu,

St. Patrick's College—JAFFNA has been appointed Local Secretary of the Catholic Book Club for Jaffna.

Please contact him for membership in the C.B.C.

House and Property for Sale

Stone Built House in 4 lachams in extent adjoining the Railway line and the Old Store Road, close to Kachcheri and Colleges. Rs. 6,000—No offers.

Please apply to:

N. S. F. BARTLEET,

Old Store Road Lane, Chundikuli.

Salt Department

Tenders will be received by the Chairman, Tender Board, till midday 19th June, 1945, for the following services at Elephant Pass and Palavi Salters:—

Scraping of salt from Crystallizer beds, loading into trollies and giving delivery of it as directed by the Superintendents-in-charge—Vide Govt. Gazette of 8th June, 1945.

2. Detailed information can be obtained from the Actg. Salt Commissioner, Colombo.

H. D. V. LEONARD,
Actg. Salt Commissioner.

Campaign for the Diffusion of Catholic Literature

A MILLION pamphlets must be sold before this year closes. 10% commission is allowed to ALL CATHOLIC ACTIONISTS interested in the diffusion of CATHOLIC LITERATURE.

The war will be over soon and your income will quickly dwindle. Families can supplement their income by earning this commission on the sale of our literature.

Write at once to the Hony. Secy., CATHOLIC BOOK CLUB (Ceylon Branch), AMPITIYA, KANDY.